

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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A CHICAGO drummer said recently that when athletes get together they talk athletics, artists talk art, politicians talk politics, and they do it as if they were in earnest and meant business. But he does not find that Christians talk religion thus. Brethren this ought not so to be.

The American Missionary Association, a Congregationalist Home Mission Society, reports that the current receipts for the past five years have been less than those of the preceding five years by \$305,060. But by reducing expenses the debt has been reduced to \$25,000.

The Hope is very much troubled by the falling off of the collections for Peter's pence. In order to meet the expenses of the Vatican, &c., \$800,000 a year is needed from the Peter's pence in addition to the other funds. In the last two years the amount received has been only a little over half of this amount.

BISHOP POTTER waxed sarcastic in his speech to the Episcopal Convocation. In speaking of the ritualists' doings, he told the story of a Catholic priest who witnessed the performances in a "high" Episcopal church and commented: "Very fine, no doubt, but for myself, I prefer our own simple service."

At the meeting of the Baptist Union in Nottingham, one hundred Welshmen dined together and made speeches. It is difficult to say of which fact all were proudest—that they were Baptists, or that they were Welshmen. There is nothing apologetic in the attitude of the Welsh Baptists.

REV. WILLIAM DAVIES, who left Wales early in life, followed, saying he was as proud of Welsh Baptists as any of them, and "rejoiced that in an age when there were so many changes, that they stood true to the doctrine handed down to them from apostolic times."

Rev. D. O. Davies said at the speaking after the dinner, that when he was in the United States he noticed the similarity between Baptists there and in Wales. On remarking upon the fact he was answered by several Americans: "You ought not to be a bit surprised, for we owe everything to the Baptists of Wales. Our churches were founded by Welsh Baptist ministers, and we have stuck to that order ever since."

## "THE KEY OF TRUTH."

BY PROF. ALBERT MENY NEWMAN, D.D., LL.D.

A few years ago Karapet Ter-Mkhertjshian, an official in the Armenian church, a graduate of the University of Leipzig, and the author of a learned work in German on the Paulicians, published in one of the German reviews an article on the Thondrakians, in which he made extensive extracts from a work entitled "The Key of Truth," the authorship of which he did not seek to trace beyond the last century (1782). On the basis of this article and the extracts from the "Key of Truth," the present writer prepared an article on "An Oriental Anabaptist Sect," which was published in the *Standard* and copied by the *Magazine of Christian Literature*. Karapet Ter-Mkhertjshian, without being aware of the antiquity of "The Key of Truth," sought in the article referred to, by an elaborate comparison of notices, chiefly Armenian, to identify the modern Thondrakians, to whom he contributed the authorship and use of the "Key of Truth," with the ancient Paulicians. Without denying the possibility of such identification, I ventured to suggest that the modern party to whom the book owed its origin might represent a survival of the influence of Anabaptist captives who in great numbers were taken to the East by the Turks in the seventeenth century.

In 1893 Mr. F. C. Conybeare, of the University of Oxford, who had mastered the Armenian language and had spent much time in Armenia gathering materials for a history of the ancient heresies of the country, procured a copy of "The Key of Truth." On his first examination of it he was convinced that it was a genuine monument, though a late one, of the Paulicians. The further study of the writing and a comparison of its language and contents with those of other documents in his possession, and with what he otherwise knew of Oriental church history, led him to the conclusion that while the writing in its present form could not be earlier than the seventh century nor later than the ninth, a large part of the material is as early as the second century, and that its teaching is almost identical with that of the Adoptionist Christology that was widespread in the second and following centuries. "And now," says Conybeare, "I at last understood who the Paulicians really were. All who had written about them had been misled by the calumnies of Photius, Peter Siculus, and the other Greek writers, who describe them as Manichaeans. I now realized that I had stumbled on the monument of a phase of the Christian church so old and so outworn that the very memory of it was well nigh lost. For 'The Key of Truth' contains the baptismal service and ordinal of the Adoptionist church, almost in the form in which Theodotus of Rome [about 190] may have celebrated those rites. These form the oldest part of the book, which however contains much controversial matter of a later date, directed against what the compiler regarded as the abuses of the Latin and Greek churches."

In a large, handsome volume, which has recently issued from the Clarendon press, Oxford, Mr. Conybeare has given us the Armenian text in full, an accurate translation of the writing, a preface and introduction of 196 pages, and an appendix of some 70 pages. The appendix contains translations of a number of valuable Armenian documents that throw further light on "The Key of Truth." Unfortunately the work is expensive, and will probably cost in the United States about \$4 net or more.

With the editor's permission, I shall devote several articles to the contents of the work in their bearing on earlier, medieval, and later evangelical history. It is my conviction that "The Key of Truth" is the most important work, from a Baptist point of view, that the researches of the nineteenth century have brought to light. For the present I must content myself with presenting a specimen chapter on baptism. This contains only a small part of what "The Key of Truth" has to say on this subject, and its teachings on other matters are full of interest.

Chapter II. is entitled "Concerning holy baptism. About our Lord Jesus Christ, that as he laid down canons and precepts, so do we proceed with God's help." The chapter reads:

"First was our Lord Jesus Christ baptized by the command of the heavenly Father, when thirty years old, as St. Luke has declared his years, iii. 23. . . . So then it was in the season of his maturity that he received baptism; then it was that he received authority, received the high-priesthood, received the kingdom and the office of chief shepherd. Moreover, he was then chosen, then he won lordship, then he became resplendent, then he was strengthened, then he was revered, then he was appointed to guard us, then he was glorified, then he was praised, then he was made glad, then he shone forth, then he was pleased, and then he rejoiced. Nay more. It was then he became chief of beings heavenly and earthly, then he became light of the world, then he became the way, the truth, and the life. Then he became the door of heaven, then he became the rock impregnable at the gate of hell; then he became the foundation of our faith; then he became Saviour of us sinners; then he was filled with the Godhead; then he was sealed, then anointed; then he was called by the voice, then he became the loved one, then he came to be guarded by angels, then he became the lamb without blemish. Furthermore he then put on that primal raiment of light, which Adam lost in the garden. Then accordingly it was that he was invited by the Spirit of God to converse with the heavenly Father; yea, then also was he ordained king of beings in heaven and on earth and under the earth; all else [besides] all this in due order the Father gave to his only born Son;—even as he himself being appointed our mediator and intercessor, saith to his holy, universal, and apostolic church, Matth. xxviii. 18. . . . Thus also the Lord, having learned from the Father, proceeded to teach us to perform holy baptism and all his other commands at an age of full growth, and at no other time. As the lamb of God directs us after his resurrection, Mark xvi. 15. . . . So, then, hearken unto and receive into your minds the irrefragable decree of our Lord Jesus Christ. For some in violation of the canons of our Lord Jesus Christ, have broken and destroyed the holy and precious canons, which by the Father Almighty were delivered to our Lord Jesus Christ; and have trodden them under foot with their devilish teaching. These are they who ever and always oppose the truth of our Lord Jesus Christ. . . . baptizing those who are irrational (or without the word) and communicating the unbefitting. All these lie under the ban of the Lord and of the holy apostles, as is clear in the canons of our Saviour Jesus, since he saith to his holy apostles: 'Give not holiness to dogs, nor cast your pearls before swine,' etc. . . . Do we not then know by what authority they do these things, or who is their teacher? Manifestly, by the spirit of the adversary of the Father, of God, do they their works; even as the Saviour warned us: 'Beware

of evil-doers,' and the rest. . . . Our Lord moreover manifests them when he says of such that 'by their fruits ye shall know them' and the rest we need not quote. Thus our Lord and intercessor Jesus will give to such as these their reward. . . ."

From the above quotation the following conclusions may be drawn:

1. That the Christology of the document is what is known as Adoptionist. Christ is supposed to have been first endowed with divine powers and attributes at his baptism.
2. The importance attached to baptism was due in part to the conviction that Christ's baptism was of fundamental importance in his career, and that he instituted it for perpetual service by his followers.
3. Only adult baptism is thought to be authorized by the example of Christ, who was baptized when thirty years old, or by his precept, which required repentance and faith as qualifications for the reception of the ordinance.
4. The extreme bitterness manifested in this chapter and elsewhere toward Pedobaptists was due to the writer's strong sense of the unscripturalness of infant baptism, and the disobedience to Christ involved in its practice. It may have been due in part, also, to the bitter persecutions that his brethren had been called upon to endure at the hands of the dominant parties.
5. The writer does not call himself and his brethren Paulicians or Thondrakians, but Christ's "holy, universal and apostolic church."

The contrasts of the judgment are insignificant and solemn. The same test applied to those on the left hand reveals the justice of their rejection in those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Men get devil's portion and penalty when they have devil's spirit, the absence of good in their hearts and lives. There is a fatal "not" in the life history of the wicked. Omission is a deadly sin, because it is a sign of spiritual death. Selfishness is the source of such omissions. "Inasmuch as ye did it not" is the knell of lost souls. Not to see need and sorrow in the world is to be blind; not to help and sympathize with it is to be heartless. The judgment will surprise the wicked by its record of neglect of Christ. Not receiving him in their hearts by faith, they never received his Spirit in their lives, they never ministered unto him in his brethren; this is the genesis of omissions that make the judgment day ominous.—Ex.

Are you questioning what course in life you shall take? Let love tell you. Love is the only prophet, love is the only teacher. Love will answer all problems, because God is love and love is God. We are in this world like a child who plays upon the floor with a disintegrated map, which she does not know how to put together. Here is some father-love, and here some mother-love, and here some brother-love, and here some wife-love, here some love that is wrathful against wrong, and here some love that is beautiful with suffering, and here some love that is merciful and compassionate toward the sinful—love all broken up in fragments. Put them together; take your life for this task, and put them together; and when all the fragments of life are put together, you will find the map is love, for life is God, and God is love.—Lyman Abbott.

**TWO WONDERFUL DECADES IN THE HISTORY OF KENTUCKY BAPTISTS.**

1790-1800.

BY HENRY F. AULICK.

Soon after the revival of 1785, the abolition of slavery began to be agitated. The agitation began in Virginia in 1788, and in Kentucky the next year. For a period of thirty years this agitation was kept up with more or less bitterness. Some of the best pioneer preachers stood at the head of the anti-slavery party. Some of the wisest of them soon discovered the agitation was impracticable, the time for such a revolution had not come. Their action showed they tolerated slavery not from choice but from necessity. The agitation, though possibly due to honest motives on the part of the agitators, did a vast deal of harm. It encouraged insubordination on the part of the slaves and kept the churches in constant turmoil for more than a quarter of a century. The high and holy aim of bringing men to Christ, that for which the churches were founded, was practically lost sight of, so eager were they to engage in what properly belonged to the state.

Thus the way was prepared for the darkest period in the history of Kentucky Baptists. The increase in membership was practically nothing, the population had increased many fold. At the beginning of the decade 1790, there was one Baptist for every twenty-three of the population; at the close there was one for every two thousand and eighty-four of the population. The revival of 1785 had died away and spiritual death prevailed. It was a period of political excitement and of infidelity. In 1792 Kentucky was admitted into the Union. Many of the most prominent Baptist ministers entered the field for political honors. One of them, James Garrard, afterwards became Governor of the state. The churches with their pastors became almost entirely submerged in the whirlpools of political corruption. Truly, it seemed that all spiritual sense was deadened and that the noblest powers of the soul had become mere instruments to further political ends.

This wave of political excitement continued to run high until, about six years after Kentucky was admitted into the Union, the state seemed on the verge of anarchy. The people became dissatisfied with their constitution; the proposition to call a convention to form a new constitution had been defeated in the Senate; the old subject of emancipation was revived; the hated "Alien and Sedition" laws had just been passed. The political sky became scarcely less propitious than the religious.

But worse than the political excitement for the Baptist cause was the infidelity that had found its way to the hearts and homes of the settlers. The three great apostles of infidelity were Voltaire, Volney and Paine. Voltaire and Volney were Frenchmen. Between France and America a most friendly feeling existed. France had espoused the cause of the colonies and their struggle for liberty. This struggle and victory created a strong desire for political liberty within France herself. It required therefore only a few years' observation of the prosperity of the new republic to convince France of the excellency of that form of government, and on September 21, 1792, she declared herself a republic. This action of France, together with the assistance she had rendered the colonies, produced a real friendship between the two republics. The majority of the colonists, however, were of English extraction and had in a large measure transferred the morals and religion of the mother country. But the British yoke had been broken. America was independent. And, naturally enough, young America turned in admiration to France, whom she regarded as a benefactor. It is with nations as with individuals, they are most affected by those with whom the most friendly relation exists. The way was thus opened for the introduction of French morals and religion. These were doubtless far more corrupt than those of England, but their avowed friendship was the passport into America for the worst that France could produce. The only religion that France claimed was a denial of revealed religion. She was an

infidel nation and strenuously maintained that liberty and Christianity were wholly inconsistent the one with the other. This result had been produced largely through the influence of Voltaire, her most gifted son. He was a facile and interesting writer and consequently soon won great popularity.

He was at the height of his popularity when the influence of France became greatest in America. His works were translated into English and sold extensively in this country. For many reasons Frenchmen were held in higher esteem in the South than in any other part of this country. In Kentucky the works of Voltaire were read and relished by her wisest and best men. The leaders, many of them, in both church and state openly denounced the doctrines of revelation often affirming that it was a disgrace to any man to have it known that he was a believer in Jesus Christ. The influence of these men upon the Christian brotherhood of the state was very destructive. Even those who retained their faith in Christ were so completely cowed that they were content to allow the blighting curse to do its deadly work unhindered. Side by side with Voltaire were the other great infidels, Volney and Paine. Volney never seemed to gain the reputation enjoyed by the other two, but he assisted to the full extent of his ability in the destructive work. "The Age of Reason," a work of Paine, became very popular. It was written in a bold, blunt style, just suited to the comprehension of the illiterate pioneer. It was read without any reserve whatsoever and many were entrapped by its subtle teaching. Through the influence of these infidels a dense darkness settled down upon all religious endeavor. It seemed that the beginning of Voltaire's famous prophecy, that Christianity would have become extinct within a century after his death, had actually come. Christians became discouraged; they neglected their duty, many of them forgetting that with God all things are possible. "All Christians," says Spencer, "who were still interested in the cause of the Redeemer, were overwhelmed with a sadness and anxiety bordering on despair." But, be it to the praise of God, there were some who believed in his mighty power.

What can scatter this darkness, Lord!  
It is Thy power and that alone  
By the light of Thy blessed Word  
In the lives of Thy children shown.

They were right. The reflected light of the "Sun of Righteousness" alone could scatter the darkness. What could human power independent of God avail? The same power which wrought effectually in Jerusalem eighteen centuries ago was now seen and felt in the Kentucky Baptist churches. Blasphemy, immorality, licentiousness was everywhere apparent in Kentucky when the eighteenth century's sun sank to rest. The nineteenth century's dawn brought hope and cheer to the discouraged churches. They "took heart again" and determined as never before to live up fully to the standard of Christian duty.

From duty we will not shrink,  
Though Thy hand we may not see,  
Nor give the enemy an inch  
To encroach on Thy Gospel free.

The first three years of the century were years of continuous revival. Some one has called this revival "one of the most wonderful weeks of modern times." It began among the Presbyterians in the southern part of the state, near the Tennessee line. The man under whose work it began was the Rev. James McGready. It spread as fire on a western prairie until the borders of the state trembled with the intense power of the Spirit of God. In July of the first year a camp meeting was held, to which a people came from a distance of at least one hundred miles. This meeting lasted only a few days, but it was instrumental in bringing many precious souls into the Kingdom. After this meeting, camp meetings became very popular and were held in many different places, both in Kentucky and Tennessee.

While the revival did much good in the Presbyterian church, it did also much harm. It intensified sectarianism. Three new sects came into being at this time—the Christian, the Cumberland Presbyterian and the Millennial churches. Dur-

ing the entire revival intense excitement prevailed and wild fanaticism was everywhere noticeable.

Among the Baptists the revival had a different effect. They received the good without the manifest evil. They were exempt from the fanaticism "that so sorely afflicted the Presbyterians." The Baptists were orderly and had the good of the cause at heart. Their divisions had been healed and general peace prevailed throughout Baptist churches. The revival did not tear them to pieces as it did the Presbyterians, leaving them a number of small bodies battling more for an existence than for the saving of souls. The Baptist denomination was cemented together most firmly and was carried forward as one man with salutary enthusiasm and zeal. The increase in Baptist forces during this revival was very great. In three years the membership of the churches was trebled.

But we must not conclude that the strength derived from these years of continuous revival was sufficient to insure victory over all opposing agencies. The churches met many obstacles, some of which seemed insurmountable. The slumbering infidelity which was prevalent and patent at the close of the last century at times aroused and bade defiance to the onward march of God's truth. At brief intervals the old question of emancipation disturbed the peace and prosperity of Zion. But the Spirit of God had shown his people the beauty of true service and was leading them to the accomplishment of the noble work to which He had called them.

**TRUSTWORTHY SIGNS OF GROWTH IN GRACE.**

The Christian cannot stand still in the matter of his spiritual development. He must either advance or fall back. Every day makes its impression and its difference. Growth in grace is the law of his being as a true, healthy believer. It has its signs which are plain for others to read, and often plain for him. If we observe him exhibiting increased steadiness of Christian purpose and effort, more fidelity to every duty, more earnestness, more activity, more satisfaction in spiritual service, we regard him as growing in grace. We need not undertake novel forms of effort, but if he travel day by day in the pathway of customary duty with growing zeal we can trust him. The effect will be visible in his daily occupation whatever it be. Thank God that we can prove our growth in grace by the doing of common things. We need not search afar for the heroic. It will reveal itself in unexpected places and ways to him who steadfastly does one duty at a time for Christ as thoroughly as he can.

Often this growth in grace becomes noticeable first in relation to the Bible. We find new meanings in it for ourselves. We love it more. We open it oftener. The same is true of prayer. As we develop slowly into something of the divine likeness, we learn better how to pray and how to discover the answers to prayer. Many a prayer-meeting has been thrilled by a new tone and spirit filling the utterances of some perhaps familiar voice, because it unconsciously reveals a new inner experience. You cannot grow in grace and keep the fact a secret long. It will out in look, in voice, and act.

It is worth noting that we are not always the best judges of our own growth in grace. Sometimes others are aware of it when we are despondent about ourselves. On the other hand, sometimes others do not perceive it as clearly as we think they ought to. Then usually it is we who are mistaken.—Congregationalist.

I wonder how it would be if Jesus of Nazareth were to appear in the flesh in this age of breathless. I wonder if he would be regarded as an anachronism. Would he be regarded as inopportune if he were to begin talking about strait gates and narrow ways? Would he be regarded as sounding a discordant and jarring note? I verily believe that if our Master were in the world to-day, and at this meeting, one of the words he would revive would be this word "narrow."—Rev. J. H. Jovett.

**THE BURNING BUSH.**

BY REV. THEODORE L. OUYLER.

How sacred the most common things become when God is in them! How ennobled is the humblest when employed for His glory! A lonely shepherd in ancient Midian goes out to watch his flock. Before him is a prickly thorn-bush, just like a thousand other wild acacias of that desert region. Suddenly the bush begins to blaze with a supernatural light that kindles every leaf and twig; the bush is burning, yet it is not consumed! Out of the fiery splendor goes a voice: "I am the God of thy fathers, the God of Abraham." And the shepherd put off his shoes from his feet and hid his face, for he feared to look towards the glory of the Lord.

Here was an ordinary bush that might have been used by Moses to cook his evening meal. But God made it the place out of which spoke the majestic voice that "rolls the stars along!" The man who stood beside it is a simple shepherd; he is soon to become the most extraordinary of law-givers; the staff which he carries in his hand is about to be used in the working of mighty miracles.

So are the humblest things ennobled when God uses them for himself. The stones and timber of yonder church might have built a warehouse or a factory. They were fashioned into a sacred sanctuary, within whose walls many hundreds of Christ's followers assembled last Sabbath to commemorate his redeeming love. Beside me on this study-table lies a volume made from linen rags and printer's ink; the volume itself is the inspired Word of God. Within it resides that infinite light which proceeded from heaven; it is the burning bush that has illuminated the human race throughout the centuries; yet it is not consumed. I write these lines for the columns of a newspaper; and until a comparatively recent time a newspaper was not the vehicle of sacred truth or spiritual influence. But in these days the Lord makes known to millions a multitude of truths pertaining to his kingdom through the evanescent sheets that issue from the press-room. Thousands of souls are converted; tens of thousands are comforted, strengthened, and directed in Christian enterprises by these couriers of the Cross. Every man who holds a pen or a type for Jesus Christ holds a Moses' rod. God dwells by his Spirit in a sanctified press, as in a flaming bush.

In all the history of his kingdom the Lord has chosen the weak things and the humble to confound the mighty. He lighted up the shepherd Moses, and David, the farmer's son, and Amos, the herdsmen, and Peter, the fisherman, and Paul the tent-maker; and has not the world "turned aside to see" the marvellous illumination? They were no more self-illuminous than that acacia-bush in the Arabian desert; the inspiration of the divine Spirit was but the kindling of a flame that shall never die out. Ah, whispers some humble follower of Christ, I cannot be a prophet, or an apostle, or a reformer, or a hero such as the Luther, the Bunyans, the Wesley, and the Chalmers and Finneys have been. Very true. You may be lowlier than any thorn-bush in the desert; but He who made Horeb's shrub to be bright by his presence, can shine in you and through you to others. He can ennoble and consecrate your humble life by His indwelling grace. What every Christian needs to feel is that if the love of Jesus has kindled his or her soul, there he or she ought to shine.—Evangelist.

Is prayer man is a laborer together with his God. We have had enough in our day of the shallow evangel of labor, man's gospel preached to man; we have been told till we weary of hearing it that "he who works, prays"; but let us lift up our hearts high enough to meet a fuller, deeper, richer truth; let us learn that "he who prays, works"; work even with his God; is humble enough, is bold enough to help him who upholds all things by the word of his power.—Dora Greenwell.

# Questions Answered.

BY SENEX.

It is said that the Bible teaches it is wrong to go to physicians, and 2 Chron. 16:12, 13, and Job 13:1 are quoted as proof. Please tell me what you think of the passages. Aas has become lifted up in mind and heart by the success with which he had met, and as men who have been greatly prosperous are apt to do, he forgot God and trusted to himself and man's help. The prophet Hanaani reproached him, in God's name. Aas could not bear reproof, flew into a rage and imprisoned the prophet.

There is no higher handed sin than to injure God's messengers because they are his messengers. It is really showing anger against God himself. Therefore Aas deserved condign punishment. The connection leads us to think that the disease in his feet was a direct punishment from God for his imprisonment of Hanaani and also his oppression of the people.

Aas had an incurable disease, one not with the power of the physicians. That is plainly indicated by the language. Aas had been healed by him and the physicians could not. Those were the days of miracles, and Hesekiah had been healed by the prophet when his disease was incurable. Aas was angry and rebellious; he could not go to God for healing, unless he humbled himself and acknowledged his guilt, and he would not. He took his incurable disease to the physicians and died of it. His stubbornness seems to have endured to the end, through two years of suffering. There is absolutely nothing in this incident to give any countenance to the folly of faith cure.

In the case of Hesekiah, while his cure was no doubt miraculous, and was accompanied by the miracle of the going back of the sun on the dial of Ahas, yet God worked through means for that cure. Only one of the figs, also of the leaves of the fig tree as medicine. And one of the diseases for which figs were used were boils. Pliny says Isaiah used the best remedy known to his day in healing the boil of Hesekiah.

It seems strange that any faith-cure believer would bring up Job 13:4, for Job's biting sarcasm is against them. His friends were not physicians; they had not even suggested any medicine for his boils. They had insisted that Job's disease was due to some specific sin which he had committed, and they urged him to repent and confess his crimes. Job knew himself to be an upright, righteous man, and therefore that repentance and confession of concealed guilt, the remedies (?) which they suggested, would not apply. They were physicians in the eyes of the faith-cure believers. His words bear against those who would try to heal disease without medicine.

One of the best answers I have ever seen to the faith-cure fanatics has been going the rounds of the papers, but as I have not seen it in the RECORDER, I give it. It appears that Henson, the wise and witty, had but one eye. Two faith-healers came to him and said they had come to restore his eyes by faith and prayer, and would do it, if only he would have faith also. He asked them earnestly if they had faith in the power of their prayers to restore a lost eye. Oh yes, they had the most implicit faith.

He asked the man, then, what sort of teeth he had. The man could not understand the preacher's sudden change of subject, but replied his teeth were false ones. The woman also acknowledged to the use of false teeth. Then Dr. Henson told them as they had implicit faith in their hands, for them to pray to God to restore their teeth, and when their natural teeth grew, to come back to him and he would consider the matter of his eye. They left and had not returned at last accounts. It is safe to predict that they will not return.

I never knew of a nester turn than that, nor a more complete showing-up of their folly. I suggest that others when attacked by the faith curists inquire about their teeth, and insist on the restoration of the lost teeth as proof of the power of their faith.

It is difficult to believe that this can be true, but I like the brother's word for it. A Methodist who has been immersed wishes to join one of our churches, and wishes to be baptized. But the pastor positively refuses to baptize him; and he is sustained in his refusal by—and I quote—“These are Baptist pastors in the same city. I could not baptize him unless you advise the church to do?” I never heard of such a case before. I have known pastors and churches who would receive Methodist baptism when the candidate was satisfied with it, but I never heard of a pastor before who refused to baptize when a candidate desired it. There may have been many such pastors, but I never heard of them.

The question arises, What have those other pastors in our city? Who gave them authority over another church with which they are not connected? Some preachers' meetings of which I have read have shown a disposition to baptize a sort of College of Cardinals minus the pope. But as they have generally confined themselves to passing resolutions directing the governments of the world, especially their own, the churches have not concerned themselves about their ideas of supremacy. But if they are being so sure they have the right to give the seal of Christ to unbaptized persons in defiance of will of their churches, it is very strange indeed.

If I were a deacon, or even a member of that church, I should move in church meeting that be decided to baptize the brother who desires baptism. If the resolution passed, the pastor would be in duty bound to obey the church or resign his pastorate. He is the servant of the church, not the lord of it. If the resolution did not pass, I should take occasion some time after to ask for my letter, and go to another church. The majority sustaining the preacher, I would not stay in the church and disturb the peace of Zion. But the brother does not say he is a member of that church, and it may be his information in regard to the pastor's position is incorrect. Let us hope so.

“What ought a Baptist church to do with a member who has the children sprinkled by a Presbyterian preacher?” I answered a question similar to this some two or three years ago, and greatly roused the ire of a Baptist sister, who said that if the pastor was a Pedobaptist, and thought the children ought to be sprinkled, it was the mother's duty to yield amably and cheerfully, because God had made the father the head of the family. God would hold her responsible if the wife refused her husband obedience. He would not hold her responsible for the sin of infant baptism in such circumstances. Many Pedobaptists do not think infant baptism a matter of any consequence one way or the other, and are perfectly willing to omit it, if their wives prefer. But some think it solemn duty to do so, and when the husband feels that way the wife should yield.

The good sister wrote a sprightly letter of protest. She said she was a better Baptist than I, for although her husband was a Methodist, she would not in the world, could not sprinkle her children. I answered she was so earnest a Baptist, but thought to myself that one great, in fact the chief, article of Baptist faith is exact obedience to every “Thus saith the Lord.” And God has said, wives obey your husbands, and has made the husband the head of the church. We may not think that arrangement made by the Almighty, but there has been no way discovered to escape from his way.

If the parent in the question at present considered is the wife of a Presbyterian, then the Presbyterian would do no better to take her for granted that she said all she could to persuade her husband not to have the children sprinkled. But if the parent is a Baptist man he should be promptly arraigned before the church and unless he showed the most humble repentance, and an earnest desire to sin in such a way again, he should be excommunicated.

It is probable a Baptist's reasons for having his children sprinkled is a cowardly fear of the anger of his Pedobaptist wife or a Sampson like yielding to her blandishments. But that is no excuse for him. God has put the responsibility of governing his household upon him. The church should deal with him exactly as it would were his wife dead and he had had the children sprinkled of his own accord. The excuse, “The woman tempted me,” is as pitiful and cowardly as it was in the garden of Eden. An angry woman in the house is not a pleasant thing; but martyr fires are worse. And brave Baptists have endured them rather than have their children sprinkled. In Russia to-day Baptist fathers are in prison or in Siberia in exile because of their refusal to have their babies baptized.

We may hinder growth. It is possible to dwarf a tree into a shrub. It is possible to dwarf Christian growth. The parable of the seed and the soil, and the hindrances to growth. The point of the parable is the hindrances of growth unto perfection. Half of Christian growth depends upon “Not hindering.” The passage in Ephesians presents many hindrances to growth. False doctrine is a poor substitute for the truth as it is in heaven. A well-developed Christian manhood was never yet built upon the shifting doctrines of false teachers, nor will it ever be. Walking as the world walks is another hindrance to Christian growth. Worldliness is a foe to growth that withers and blights Christian character. Lying, wrath, theft, corrupt conversation, these are hindrances that grieve the Holy Spirit of God and stop growth. The thorns and weeds of the natural heart must not be allowed to choke the good seed of the kingdom. The best thing to do with bad habits that hinder growth, as with the weeds in our garden, is to pull them.

It is difficult to know whom one ought to pity or envy, for one knows so little about the soul. I have often seen a man concerned about a neighbor because he had lost a child, or was in narrow circumstances, or suffered from weak health, or was out of society. Perhaps you would have saved your sympathy for some more needy case had you dwelt for an hour in that man's soul, which was closed against the ravens of the world, which was enriched with the gifts of God, where the divine voice ever roared, and the angels of God were frequent guests. You have in thoughts congratulated another friend because all things seem to work together for his good, and the sun is ever shining on his life. You had closed your mind against the glimpse into his soul, which is a severe punishment, the unrepented man, his constant selfishness, his black unbelief. For each man lives two lives—the one in the outer court, where the world comes and goes; and the one within the veil—where the angels are ever shining. The joy of living is the light of God within and the sense of victory.—*Sam McClure.*

## 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.**  
THEORIES OF THE WILL. Archibald Alexander. New York: Charles Scribner's Sons. \$1.50.

Here is a valuable contribution both to philosophical and theological literature. The author, with clear thinking and vast erudition, traces the various theories of the human will from Socrates to Lotze. He shows how these theories are related to each other and to philosophy and theology, as well as how they were affected by the current thinking of the periods considered.

The author fully realizes the difficulties and delicacies of the subject, and, withholding any pronouncement of his own theory, he sets forth, with clearness and system, the theories that have been held by the world's great thinkers. The theme is of perennial interest, and, like other themes, it cannot be rightly understood apart from its history. It is a master work.

**BOOKS.**  
GREAT BOOKS. DEAN FARRAR. New York: Thomas Y. Crowell & Co. \$1.25.

We admire Dean Farrar as a literary man more than we admire him as a theologian. Here in this little book he is at his best. Six recent papers are here gathered into a volume of many chapters: I. Great Books; II. John Bunyan; III. Shakespeare; IV. Dante; V. Milton; VI. The Christian Era. The Dean gives us charming sketches of the men as well as of their writings. We are specially delighted with his accounts of Bunyan and of Milton. This book is equally charming and uplifting. It is to be hoped that it will be widely read by the young, that they may be rightly guided in selecting their reading. Dean Farrar has here rendered signal service to the cause of sound literature.

**CHRISTIANITY AND THE SOCIAL STATE.** Geo. C. Lorimer. D.D., LL.D. Philadelphia: A. J. Rowland, 1420 Chestnut St. \$2.00.

Dr. Lorimer gives us in full what he gave us in outline in the Gay lectures. The application of Christian principles to society has long engaged his deepest thought and most earnest study. He is familiar with the literature of questions considered, and his well-chosen quotations show a wide range of careful reading. It is impossible to convey in a brief newspaper notice an adequate idea of the book; but the gist of it is that love to God and love to man are the one and only solid basis of society, and that in proportion as men approach this ideal will wrong and injustice and suffering be banished from the earth. The conservation of the individual is duly insisted upon, indeed one entire chapter is given to that subject. The book is earnest without fanaticism, broad without shallowness, reverent without superstition and progressive without radicalism.

**AROUND THE WORLD WITH EYES WIDE OPEN.** H. Allen Tupper, Jr. D.D. New York: Christian Herald Bible House. \$2.50.

A charming book of travel. On almost every page there is a picture, from a photograph taken on the spot, showing the region or the people described. There are other well written books of travel, but none, to our knowledge, that has so many illustrations. Moreover, Dr. Tupper goes into regions not usually visited by travelers, and so gives us a view of strange peoples and objects.

We are taken across the Western plains over the Rocky Mountains to California, to Japan, to China, the Malay Archipelago, Ceylon, India (including the Himalayas), Egypt, Palestine, Armenia, Turkey, Greece and Italy. The religious, social and political conditions and customs of the various lands are exhibited, and the author's opinions are freely expressed. The horrible sufferings and wrongs of the Armenians kindle indignation against the “unspeakable Turk,” for example. This book fills a space occupied by no other single volume.

**HALF HOUR WITH THE CHRIST.** Thomas Moses. Philadelphia, Pa.: American Baptist Publication Society. \$1.00.

Instead of taking the readers back to the time of our Lord and across to Palestine, the author seeks to bring Christ into our time and into our land. We have a series of studies in the life of Christ as applied to our modern life and modern conditions. Not so much what was said and done in Palestine over 1800 years ago, as what it means to us, and what we ought to be and do on account of it—this is the theme of this helpful book.

**ARNOLD'S PRACTICAL SABBATH SCHOOL COMpendium.** Edited by W. H. Chicago and New York: Fleming H. Revell Co.

This is a commentary on the International Lessons for 1898. Arnold's has been well known for some years as its name indicates, the main design of the book is to draw practical lessons from the Scriptures studied, though exegesis finds a place.

**MAGAZINES.**  
*Ford's Christian Repository* for November, in addition to Doctrinal and Historic articles, as short stories by Mrs. Ford, has an exhaustive article of what the editor, Dr. Ford, calls Ed-dy-lam (Christian Science). This will be followed by articles on Swedenborgianism, Sanctificationism, Seventh-Day Adventism, Faith Cure, Divine Healing, Spiritualism, and other issues of the day. The November and December numbers will be sent free to all who subscribe for 1898, during this month. Price, \$2.00 a year. Address, Ford's Christian Repository, St. Louis, Mo.

*The New York Ledger*, so well known everywhere, has changed from a weekly to a monthly. As long ago as we can remember, the *Ledger* was a welcome visitor in our home, and Fanny Fern's bright sayings were read aloud around the fireside. We wish it continued success in its new departure.

*The New England Magazine* for November takes a wide range in its illustrated, descriptive articles. It gives an account of “Old Wentworth House and its Masters,” in England, Wentworth being the home of the Earl of Stafford; of Montpelier, Vermont, and of Iola, Kansas, with its gas wells.

### PROPHECIES AND PREDICTIONS.

Have those prophecies ceased? No voice has been heard for eighteen hundred years. Shall we listen for another outbreak from the skies? None is expected. None of the groaning nations are turning their expectant faces to the bending skies. Why not? Because we have it all. The moral law is so complete that nothing could be added. What can be added to the Ten Commandments as interpreted by Christ? How can you go beyond the precept to love your neighbor as yourself? The care and providence of God are perfectly revealed. He ordains the steps of a good man; the very hairs of your head are all numbered. He cares for us with infinite care. There is no higher love than that can be revealed than that of which Calvary is the symbol and type. Nothing can be added to the largeness and glory of the destiny of the faithful and good. It is so large now that only experience can explain it. No; there is to be no more outbreak of the prophetic spirit. The Master has given us all possible words and ideas, and He said of them, “The words that I speak unto you are spirit; they are alive.” They are like their utterer, alive for evermore. And the live words of the Master are better than the dead words of a man, even though inspired.

There is no higher thought than the thought of these promises and predictions have been held to have successive and progressive fulfillment. Fulfillments in the past are not the measure of those of the future. David, when an old man dying in his bed, said, “Into thy hands I commit my spirit. How much more it meant when Christ used it, dying on the cross under the burden of the whole world's sin. The promise made through Joel to pour out of the Spirit on all flesh, was partly fulfilled at the Pentecost, when the representatives of so many nations left its power. But that was little to what will be done in the future. The promises that are now and are yet to come.

But besides the continual and progressive fulfillment of promises, have all the predictions been fulfilled? Or are our skies still pregnant with fearful lightnings, and is the daily unrolling panorama of our future flushed with glories eye hath not seen? Most assuredly. The Bible promises that we shall certainly largely to the past and the little empires of Palestine, Egypt and Babylon. The whole earth is its field, and all time is its province. There is a time prophesied when nation shall not lift up sword against nation, neither shall they learn war any more. A time when the earth shall be filled with the knowledge of the glory of the Lord as waters cover the sea. “From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles.” A great among the heathen, saith the Lord of hosts. There are whole pages of such predictions, but never could be fulfilled by an circumstance of the Jewish state. That this glorious time is coming, that its auroral light is already flushing the sky of the world, nearly every close observer of the times steadfastly believes. “The Bible in the World's Education,” by Bishop H. W. Warren.

A YOUNG pastor in a college town was embarrassed by the thought of criticism in his youthful sermons. He sought counsel from his father, an old and wise itinerant, saying, “Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything about geology, there is Prof. A., teacher of this science, right before me. If I use an illustration in Roman mythology, then there is Prof. B., ready to set me up for my little inaccuracy. If I instance something in English literature that pleases me, I am covered by the presence of the learned man who teaches that branch. What shall I do?” The sagacious old man replied, “Do not be discouraged. Preach the simple Gospel—they very probably know very little of that.”—*Ex.*

# SUNDAY-SCHOOL LESSON.

SUNDAY, NOVEMBER 27.

TEMPERANCE LESSON.

Prov. 4:10-19.

**Motto Text**—"My son, if sinners entice thee, consent thou not."—Prov. 1:10.

Never had a son better advice than had young Rehobom. Solomon was not only the wisest of men, and therefore most capable of giving good advice to his son, but he was also inspired, and thus his advice is infallible, and is a guide to all sons to the end of time.

"Hear, O my son, and receive my sayings."—The sayings not only of the wisest of men, but of the great God. The greater a man is, the more willing is he to listen to the advice of the wise, and thus as in so many ways is the truth shown of our Lord's words, that to him that hath shall more be given.

"And the years of thy life shall be many."—Long life was among the blessings promised under the old dispensation, to those who kept God's commandments. It was also promised in the fifth commandment to those who honored their fathers. Besides the obeying of these directions to avoid vice would naturally prolong life. So many lives are shortened by the sins of the man himself, or of his ancestors.

"I have taught thee in the way of wisdom, I have led thee in right paths."—It is a great thing when a father can say this to his son. Too many fathers leave the training of their sons entirely to the mothers and the school-teachers, even when they set their sons a good example in their own lives. But God has made the father the head of the family, and will hold him to a strict accountability as such. He cannot shirk his duties nor surrender his authority without sin.

"When thou goest thy steps shall not be straitened."—It is understood that this shall be the case if he goes on in thy right paths in which his father has led him. He can go on fearlessly and unfettered, not hindered by doubts and fears. "When thou runnest thou shalt not stumble."

"When thou goest" refers to the ordinary processes of everyday activity; "when thou runnest" to occasions of great enthusiasm, when all thy energies are enlisted." Running in the right way shall find no stumbling stones nor rocks of offense. The man who is going on with all his heart in the strait and narrow way that leads to life will be guarded by God's power.

"Take fast hold of instruction; let her not go; keep her; for she is thy life."—Instruction here is learning. And learning, as Solomon meant it, had reference to God as the one object worthy of the deepest thought. Chiefly God's Word was to be studied, because in it he is best revealed; and next his works, because, studied with the light which his Word throws on them, God stands revealed in them also. The great object of all learning is a knowledge of God. To this Solomon would have his son cling with a grip such as that with which the ship-wrecked sailor grasps a plank. The object of our life must be to obey God,

and of our study to know God. And the true knowledge of God in Christ Jesus our Saviour, is the life of the soul.

Solomon first directs his young son in the right way, then he warns him against the wrong way. Too much parental instruction says merely "Don't," when it ought also to say "Do." Training a child in the way he should go does not mean merely warning him against wrongdoing, but giving him a taste for right things. A habit of doing right is a great safeguard against doing wrong.

"Enter not into the path of the wicked, and go not in the way of evil men."—Evil men here represent the class of more violent wrong doers, criminals, murderers, &c., while "wicked" refers to all sinners, those who are vicious and disobedient to God rather than to the outbreathing criminals. He who begins in the path of wickedness, though the sins may seem to him but slight, will end in the grosser sins from which he would have shrunk at first with the words of Hazael, "Is thy servant a dog that he should do this thing?" The teacher can illustrate this by the drinking of the first glass and the going on step by step to a drunkard's grave and a drunkard's hell.

"Avoid it, pass not by it, turn from it, and pass away."—Do not try walking a little way in vice thinking you can turn whenever you choose. Especially should the young heed this advice in the insidious sins of alcoholic drinking. Our Lord bids us pray "Lead us not into temptation," and Solomon's words enforce the same warning. The companionship of the wicked must be avoided. There is always a tendency to evil in our fallen natures, and we need the companionship of the good to help us guard against this tendency. Evil communications corrupt good manners.

"For they sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall."—They are so bent upon wrong doing they are restless when they have wrought no evil deed. You may think you can associate with them with impunity; they may talk of their entire freedom from any desire to combat your ideas of right and wrong, but it is only that they may lull your conscience to sleep. They are always resolute to cause some one to fall. Therefore avoid evil associates as you would avoid pestilence.

"For they eat the bread of wickedness, and drink the wine of violence."—This may mean that doing wrong is meat and drink to them, as it was meat and drink to our Lord to do his Father's will. Or that they cannot be trusted not to do all in their power to make their associates fall because they gain their living by the sins of others. This last is true of liquor-sellers, gamblers, &c. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."—The truly wise man is but in his twilight here below, but he is in a state of glorious preparation for the realms of everlasting light, till at last, emerging from darkness and the shadows of death, he is ushered into the full blaze of endless felicity."—Clark.

"The way of the wicked is as darkness; they know not at what they stumble."—The contrast between their way and that of the just is complete. Their way grows darker and darker till it ends in that awful outer darkness wherein is wailing and gnashing of teeth.

These two paths lie before the young; there is no third way. And eternal life hangs upon their choice.

## OBSERVATIONS ON RECENT DISCOVERIES.

BY REV. EDWARD B. FOLLARD.

There are men who call in question every statement of Scripture, but swallow whole every story they find on an Assyrian or an Egyptian monument.

The year 1897 was specially prolific in the number of remarkable "finds," made by explorers in search for archaeological treasure. Many of these manuscript monuments and papyri are yet to be deciphered. So no one can predict even what a day may bring forth.

Because of the great multitude of valuable documents that have been unearthed, there has been a great temptation to some curiosity-mongers to manufacture their "finds," or to report to have discovered what they never saw. A certain Catholic priest, or ex-priest, from the state of Missouri, we believe, has twice lately made startling discoveries which turned out to be "fakes." One of them was sold to the *New York Journal*, which paper obtained "exclusive right" to publish. This priest, Father Mahan by name, represented that, by virtue of special favors in the Vatican at Rome, he had discovered an authentic document which was the letter that Pontius Pilate wrote to Augustus Cæsar on the subject of the arrest and crucifixion of Christ. The discovery was important, if true; for both Tertullian and Eusebius mentioned the existence of such a document. But the whole thing turned out to be neither important nor true. A similar trick of Father Mahan has just been exposed with reference to a purported discovery in an old library in Constantinople.

Nothing, archeologically speaking, has been of such absorbing interest as the bit of papyrus found by Grenfell and Hunt in Egypt, near the Libyan desert. On this papyrus, about five by seven inches in size, were eight "Logia" or sayings of Jesus. The existence of such "Logia" was known through Papius and others of the early centuries. One great question of interest was, Are these, real sayings of Jesus, saved from oblivion by some pious Christian writer? or are they words collected by men who wished to represent Christ as saying what he never said; in order that some theory of the writer might be supported? Many scholars have discussed the questions involved in the learned Biblical magazines; among those who have written extensively about these "Logia" is Harnack of Berlin. While some of the sayings seem to be a little out of accord with Christ's usual mode of thought and expression, most of them are in line with what Matthew, Mark and Luke record concerning His words. John tells us that Jesus said and did many things that were not written down by the evangelists.

Let it suffice to say that nothing has been added to our knowledge of the life and teachings of Christ by this "find," interesting though it be.

There is an old saying that "Boys will be boys." We may add that "boys were boys," for among the archeological discoveries of the past year is a letter which a school boy living in

Egypt wrote to his father. It is boyish—bad spelling and all. This is a translation:

"Theon to his father greeting: It was a fine thing of you not to take me to the city! If you don't take me with you to Alexandria, I won't write you a letter or say good-by to you, or speak to you; and if you go to Alexandria, I won't take your hand, nor ever greet you again. This is what will happen if you won't take me. Mother said to Archelaus, 'It quite upset me to be left behind.' It was good of you to send me presents... on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink; there now!"

Put *school* instead of *lyre* and *Louisville* for *Alexandria*, and you have a modern letter of "Young America."

Columbianaid, D. C.

## POPULAR UNIVERSALISM.

BY THE REV. HENRY UTERWICK.

Certain varieties of weeds and grasses are of easy growth and so widespread that one sees them everywhere. In some places they grow thicker than in others, because the soil is especially favorable, or has been greatly neglected. But they are apt to creep in wherever any conditions of growth exist. Among the products of religious thinking there is a species of easy going universalism which one meets with in every community, and, in some communities, at nearly every turn.

It takes forms of expression like these. A man is asked why he is hardly ever seen at church but always at a funeral. His answer is, "Because of the dead only what is good is said and all are treated alike." A woman, in the eighties, says, "Well, I must be nearly dead. But, then, if one is honest and does the fair thing by others, he will, as likely as any, get to heaven." A person who shows considerable religious interest is asked to join the church. For excuse he gives, "There are so many churches, and as many good people outside as in the churches." A company of church members are indulging in pleasantness about their differences, until all chime in and say, "O, it makes no difference; we are all going to the same place, any how. In heaven it will not be asked what church we belong to." A Sunday-school teacher, in talking over one of Jesus' illustrative teachings on the subject of a future separation, declared with a bland smile, "If we do the best we know how, we shall come out all right in the end." A preacher is heard to say, "We know nothing about a future state. Nor need we be concerned for it. God is merciful and He knows our weakness. Let us do what we can to make our present life better."

Such are the words we hear on many occasions and with all sorts of variations. To a dull listener they sound plausible enough. Indeed, a man who has a sharp ear and a sensitive heart for questions pertaining to his future destiny, may be inclined to take them seriously. Why might not a sentiment so popular, so comforting and charitable apparently, be true? Does it not show a noble spirit? A spirit of sacrifice—to strive for the improvement of one's earthly life and relationships without regard to heavenly rewards? A spirit of fellowship—to expect all, without distinction, to be gathered into one Society? A spirit of consideration—to want only

## A MINISTER'S STATEMENT.

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most efficacious as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. Smith, Congregational, Parsons, Plymouth, Conn.

Get Hood's Pills  
care free ill; easy to take, easy to operate, etc.

smooth things said of one's fellowmen!

When, however, we reflect on such utterances or analyze them, we cannot help being somewhat suspicious of them. They sound so much like special pleading; like pleading too, of one's own individual case. They may be statements which even those who make them do not quite believe. Is it safe for any one, for example, to put himself at ease by what he hears in a more or less strained funeral address? That the sentiment expressed is soothing and popular; that our modern literature is full of it, does not make it reliable.

What, then, is to be said of it? First of all, it proceeds from a very loose view of life. It presents nothing definite to commend it to one who has faith in the eternal and in an eternal life. It has no foundation in thought and reason, and so is a false philosophy. It ignores man's spiritual ideals, his moral consciousness and his voluntary endeavor, and for that reason rests on a false psychology. It is unscientific, for it sets aside analogies of nature, facts of disposition, character and conduct, and operations of law determining the consequences of human acts. It is unhistorical. The testimony of mankind, from the earliest ages to the present day, in word and institution, in observance and experience, is overwhelmingly against it. It is deficient, sadly deficient, in moral perception and religious feeling. It lacks seriousness; is superficial, flippant, presumptuous, irreverent. It is, therefore, neither true ethics nor true religion. It is hardly necessary to add, that it is unscriptural. It is utterly at variance with the best authenticated, most explicit and oft-repeated teachings of Jesus. It is in essence characterless.

This modern universalism takes little or no account of a Holy God, of a moral order, of the nature of sin, of the necessity of repentance, of the grace of forgiveness, of the sacrifice of Jesus Christ, of a new life in the spirit, of a wholesome discipline. It is, therefore, deceptive and dangerous in the extreme. In effect it is frightfully demoralizing. It is high time for the many earnest people who are, in the main, agreed—who hold that sin is the ruin of the soul and an offense against its Maker; that without repentance it is impossible to enjoy forgiveness; that change of an evil heart is salvation; that doing the will of God must be a delight; the communion with God is heaven, and that the fellowship of the pure is the ideal society—to be fearless and plain spoken in their utterance of the truth. In order to gain the joys of heaven, men must be made meet for the inheritance of the holy ones in light—Christian intelligence.

A FEW MEETINGS.

I have been in five meetings this season; one with J. J. Willett, reported; one with D. F. Shacklett at Bluball church; Hardin county; the rain interfered; congregations not large; four baptisms; eight days' meeting; the brethren remembered me in a very substantial way; I thank God for such brethren and sisters. If the brethren that could not attend are as good as those that did I am very hopeful for them. They have a good pastor.

I also helped Bro. H. T. Crow at Cain Run, Ohio county; held a good meeting. Bro. Crow is a growing preacher. This is an old church; large territory; in a fine field, and if the church will stand by their pastor as he merits it could soon be a strong church. They change pastors too often.

My fourth meeting was with Betel, McLean county. I had Bro. E. W. Cokley with me. He is a good preacher; has the work at heart. The congregations fluctuated; sometimes large; generally small. Rain, wheat-sowing, road-working and every other excuse stood in the way of having large congregations. This is a thriving community, and have a grand future as a church if their worldly prosperity does not develop covetousness. I baptized five at the close.

My fifth meeting was with Bell's Run, Ohio county. This was a very remarkable meeting. The deacons and pastor selected Eld. J. T. Taylor and Licentiate C. C. Taylor, both members of this church, as help for the pastor, each of them preaching. In a few days Bro. C. C. Taylor requested the church to allow him to occupy the position of layman in the church, not being satisfied that the Lord had called him to preach. He experienced doubts of his call when he was licensed four years past. The church excused him for the time in the present meeting and will act upon the request at the next regular meeting of the church. Bro. J. T. Taylor is splendid help in a meeting. Bro. C. C. Taylor rendered valuable service, conducting the singing, in prayer and exhortation. I believe the church will recommend Bro. Taylor as gifted in exhortation. I have never been in a meeting that accomplished so much for the membership of the church. It has a membership of over 400, and not a village in its bounds. Large numbers renewed their determinations to live better; the back-slidden returned to the fold with a few exceptions; four were excluded after patient labors; twelve additions by baptism, two from the Methodists. One a Methodist licentiate to the ministry and school teacher. He has a good name. Six were received otherwise—eighteen in all. I feel to thank God for two such men as Bro. J. T. and C. C. Taylor, and can recommend them each in his calling.

My heart is overflowing to our Heavenly Father for the good meetings, and for health and strength for his service.

B. F. JENKINS.

A PLEASANT and profitable Sabbath spent with Pastor A. L. Boone and the Clarksville saints. It was the first Sunday in November when we entered the elegant home and received the hospitable greeting of Brother and Sister Boone after the true old Kentucky style. Bro. Boone's discourses are well thought out and fashioned into masterpieces of scripturalness, beauty, spirituality and practicalness. He is master of the conscience

and heart, and the attentive listener is forced to feel himself standing face to face with the great judge of the secrets of all hearts. The spirit of revival is still manifest in his congregation, though the special meetings in which he was assisted by Pastor Roberts, of Mayfield, have ceased. He is still baptizing from time to time. This is just as it should be. May the time soon come when pastors shall have faith in God and the prayers of the churches, and cease to resort to a fifth wheel to the Gospel wagon in the person of an itinerant evangelist. All real revivals come through the church, and God's order cannot be reversed without great injury to the churches and their faithful shepherds. VALK.

DEDICATION.

On October 30 we formally dedicated our commodious, substantial and elegant meeting-house at Sacramento. The day became cloudy and cold, a regular "Norther," yet the people gathered from every point of the compass till at least one thousand were on the ground. We crowded over six hundred into the new house, while the overflow were preached to in the large Presbyterian meeting-house nearby.

Our house cost over \$2,000, with \$600 to be provided for. Fortunately we secured the services of Dr. J. S. Coleman. The Doctor proceeded to preach an able and timely sermon on brotherly love. Then the siege for the money began in dead earnest. Without abatement the work moved forward till more than \$700 were secured in cash and subscriptions. Then the prayer was offered and the people were adjourned to an abundant dinner, served in a large warehouse.

Dr. Coleman's reputation as the veteran prince on such occasions was fully sustained. The hearts of the pastor and brethren were glad when the whole debt was assured.

The church was organized the second Sunday in May with about forty members, none of whom have much of this world's goods, but their enterprise and liberality surpass anything I have previously known under similar circumstances. Both men and women, young and old, worked from the beginning to the end, and now we are worshipping in the best house in a town of the size, Dr. Coleman says, he ever saw, and this is the seventy-sixth church he has dedicated. The house is well furnished throughout with organ, carpet, pulpit and furniture, Bible, stoves, etc. It is the strongest frame I ever saw built. The acoustics are faultless.

We are now protracting the meeting, with 11 additions the first week. I. W. BRUNER.

SEE REWARD SICO.

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

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A MAN who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon to be translated into heaven, should be holy.

PROGRAMME.

The following is the programme of the Ministers' meeting of West Kentucky and West Tennessee, to meet with the Fulton church Tuesday evening after the first Sunday in December, closing Thursday evening.

7 P. M.—Sermon—Boyce Taylor and T. F. Moore.

WEDNESDAY.

9 A. M.—Query box. The pastor in his study—What does he need?—I. N. Peick and Z. Y. Brown. Pastoral visiting—What is it and how to do it?—Martin Ball and Lloyd Wilson.

What does the church owe to the ministry in which she lives?—H. C. Huro and T. M. McGee. Adjourned.

2 P. M.—Proper relation of board of deacons to pastor and church—W. K. Penrod and W. L. Sledge.

Relation of pastor to the finances of his church—R. W. Mahan and J. W. Gillon.

Reflex influence of missions—J. R. G. Hewlett and S. K. Tiggott.

7 P. M.—Query box. Lack of spirituality in our churches—Causes and remedies—R. W. Nowland and J. J. Ellis.

THURSDAY.

9 A. M.—Query box. Why the constant change in pastors?—Bro. Horner, I. N. Wise and W. T. Underwood. The effects of such change on church—J. H. Milburn and B. F. Hyde; on pastor—J. E. Martin and T. B. Rouse.

Ministerial courtesy, or what we owe each other as ministers—W. H. Ryals and W. F. Lowe.

2 P. M.—Query box. Exegesis of John 3:3—J. N. Hall and Bro. Jones. What does a church owe her pastor?—W. H. Williams and A. S. Hall.

7 P. M.—Query box. Religion in the home, and how to get it there—H. C. Roberts and B. F. Whitten.

Dear Brethren: We are anxious that this should be the greatest meeting ever held in our midst, hence we extend a cordial invitation, not only to those whose names occur in the programme, but to all the ministers in the bounds of West Kentucky and West Tennessee, and will be glad to welcome brethren outside of this section.

We found it impossible to put every brother on the programme, but made arrangements for those whose names do not occur there through the query box. You can quiz and be quizzed, so come on, we need your presence and prayers. Then we want you to see our town. We are taking on new life, building railroads, roads, graveling streets, new buildings going up all over the town—strangers can't find room to stop in our town for lack of house room. We will be ready for them soon. Boarders find it hard to get board, but our friends always find a cordial welcome, and our ministers (especially you) have a double welcome then. We have two daily papers, and any one wishing "to be wrote up" it will be done in a hurry, for both of the editors are young men and know how to give a man a good send-off.

Now, why not come? No one will be gladder to see you than I, so come right on, and may your coming be a great blessing to our church and community. You will please drop me a card if you are coming so that we may pro-

vide a home for you. You will be met at the train.

We desire that this shall be a meeting of great spiritual power. To this end let us pray and work. J. H. WRIGHT.

AN OLD GUARD.

You will find inclosed Bro. L. Leachman's subscription. The old brother will be eighty-eight years old in January next, and his wife will be eighty-seven in March next. They have been married and lived in the same place for over sixty-three years. He was our moderator until his age deprived him from attending. At our last meeting he sent in his contributions to the church and the amount inclosed for me to remit to you. The good brother says the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world, amen," made him a Missionary Baptist. He says he has now been a subscriber of the Recorder for over fifty years. He always was an active member of the church, and always present at the Saturday and Sunday meetings until the infirmities of old age has prevented him. May his last days be his best and brightest in his Christian experience is the prayer of one who loves and enjoys visiting him.

G. W. S.

Worthville, Ky.

A WORD FROM THE FIELD.

Our work is opening up with some promise. The people at Jackson are in sympathy with the idea of building up a Baptist church there, although we have few members.

At Filson, in Powell county, we had a ten-days' meeting, with some good results. The weather was bad, making the river past fording, and the school-house, where we preached, was on the opposite side from the town. Here we secured the names of fifteen to organize a church, but when we organized Sunday, October 30, but ten were present. The others will come in. We are glad to say that these members are the very best material of the community. Hon. A. G. Garrett is clerk, postoffice, Bowen. After the organization two were received for baptism, who were converted in the meeting. Others will be reached when we can work among them a few days. This is a good farming community, on Red river, and there is means enough to build a house. I, this, we think, can be done.

Bro. Tom Hornsby came in on the last Sunday and preached a couple of his characteristic sermons. He had just closed a great meeting at Panola, in Wolf county, with sixty-five additions, fifty-two baptisms.

We could have received perhaps fifty at Filson if we had taken them on their Campbellite baptism.

The new church-house at Camp-ton is finished, so also is Witherspoon's chapel. We are looking for Bro. Warden down this way now. We hope to have the prayers and interest of the brethren in the Lord. Respectfully yours in Christ,

S. E. WHIPKEY.

Beattyville, Ky.

Next to a Christian life you will find your best defense against reckless novelty of speculation in sobriety of temper and in sound intellectual habits.

A GLORIOUS MEETING.

The above title may certainly be properly given to a meeting of eleven days' duration which closed at Old Buck Creek church, McLean county, on the night of Sunday, November 6. For four years past the Baptists in this community have been divided and fellowship suspended by an unfortunate disagreement which resulted in dividing Buck Creek church into two. This hard feeling is now, however, we hope and believe, at an end. For the last several days of the meeting one could hardly tell which church any one belonged to, so cordially did the membership of the two work together.

We had the assistance of Eld. W. J. Couch, of Pembroke, Ky., the first week of the meeting, and he showed himself to be "a workman that needeth not to be ashamed." Our people are greatly in love with him, and want him to return and help us again next year.

The night before Bro. Couch's departure Eld. T. M. Morton came and remained and assisted through the remainder of the meeting. He not only did acceptable work in the meeting, but his presence and co-operation did much indeed to unite the membership of the two churches more firmly. We baptized seven persons, two others yet stand approved for the ordinance and two were otherwise received. Others professed conversion, but we do not know how to count converts who will not obey. Jesus, to be sure, says: "I know them... and I give unto them eternal life," etc., but he also says: "My sheep hear my voice... and they follow me." Please read John 10:27-28. It is impossible to give statistics of this meeting. Much more good was done than we can count. Eternity alone can tell it.

R. T. BRUNER.

Owensboro, Ky.

DR. BAGBY'S BOOK.

I wish to testify my appreciation of the book entitled "Jesus the Nazarene is Certainly the Messiah of Jewish Prophecy," written by the Rev. D. Y. Bagby, and published by the Baptist Book Concern, Louisville, Ky. Dr. Bagby has certainly written a worthy book. I have never doubted that Jesus is the Messiah of Jewish prophecy, and could have supported my belief by numerous Scripture references, but I never thought that so many and such convincing and irrefutable arguments could be made as have been made and fully sustained by the author. I trust that this book may be widely read. If you believe that Jesus is the Messiah read it and your faith will be stronger. If you have doubts, read it and your doubts will certainly be removed. Read it. Lend it to your doubting friends and neighbors, requesting them to read it. Help it to circulate, and good will come from it.

E. R. JONES.

Switzer, Ky., Nov. 7.

God... has made apostles and saints out of men and women that the world would have thrown away as rubbish. Why, the whole New Testament is just a record of that—Peter, the weak and wayward; Mary Magdalene, the defiled; Zaccheus, the worldly; Thomas, the despondent; Paul, the persecutor and blasphemer. What God could do in the first century he can do, he is doing, to-day.—Henry Van Dyke.

A BOGOM SON THAT BARRED.

BY REV. HUGH F. OLIVER.

Thus far! but farther could not go... "Come!" His step, alas! grew faint and slow... No mortal's eye may see the thing... With wishes sweet and longings strong...

OUR PULPIT.

FAITH ESSENTIAL TO PLEASING GOD.

BY G. H. SPURGEON.

But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11:3. Men have lived who have pleased God; Enoch was one of them...

ability is madness. We must not, therefore, hope to please God by an invention of our own, however, clever, nor by any labour of our own, however ardent; since infallible inspiration declares that, "without faith it is impossible to please God." We are bound to believe this statement, because we have it in the sacred volume, stated upon divine authority; but, for your help, I would invite you to think of some few matters which may show you how impossible it is to please God without faith in him. For, first, without faith there is no capacity for communion with God at all. The things of God are spiritual and invisible; without faith we cannot recognize such things, but must be dead to them. Faith is the eye which sees; but without that eye we are blind, and can have no fellowship with God in those sacred truths which only faith can perceive. Faith is the hand of the soul, and without it we have no grasp of eternal things. If I were to mention all the images by which faith is set forth, each one would help you to see that you must have faith in order to know God and enter into converse with him. It is only by faith that we can recognize God, approach him, speak to him, hear him, feel his presence, and be delighted with his perfections. He that has not faith is toward God as one dead; and Jehovah is not the God of the dead, but of the living. The communion of the living God goes not forth toward death and corruption; his fellowship is with those who have spiritual life, a life akin to his own. Where there is no faith, there has been no quickening of the Holy Spirit, for faith is of the very essence of spiritual life; and so the man who has no faith can no more commune with the living God, and give him pleasure, than can a stock or a stone, a horse or an ox, hold converse with the human mind. Again, without faith the man himself is not pleasing to God. We read, "Without faith it is impossible to please God;" but the Revision has it better: "Without faith it is impossible to be well pleasing unto God." The way of acceptance described in Scripture is, first, the man is accepted, and then what that man does is accepted. It is written: "And he shall purify the sons of Levi, that they may offer unto the Lord, an offering in righteousness." First, God is pleased with the person, and then with the gift or the work. The unaccepted person offers of necessity an unacceptable sacrifice. If a man be your enemy, you will not value a present that he sends you. If you know that he has no confidence in you, but counts you a liar, his praises are lost upon you; they are empty, deceptive things which cannot possibly please you. O my hearers in your natural state you are so sinful that God cannot look upon you with complacency! Concerning our race it is written: "It repented the Lord that he had made man on the earth, and it grieved him at his heart." Concerning many God has said, "My soul loathed them, and their soul abhorred me." Is this true of us? "Ye must be born again," or ye cannot be pleasing to the Lord. "Ye must believe in Jesus; for only to as many as receive him does he give power to become the sons of God. When we believe in the Lord Jesus, the Lord God accepts us for his Beloved's sake, and in him we are made kings and priests, and permitted to bring an offering which pleases God.

Remember, that, in human associations, want of confidence would prevent a man's being well-pleasing to another. If a man has no confidence in you, you can have no pleasure in him. If you had a child, and he had no trust in his father, no belief in his father's kindness, no reliance on his father's word—it would be most painful, and it would be quite impossible that you should take any pleasure in such a child. When the creature dares to doubt his Creator, how can the Creator be pleased? When the word which wrought creation is not enough for a man to rest upon, he may pretend what he will of righteousness and obedience, but the whole affair is rotten at the core, and God can take no pleasure in it. Note again: unbelief takes away the common ground upon which God and man can meet. Two persons who are pleasant to one another, must have certain common views and objects. God's great object is the glorification of his Son; and how can we be pleasing to him if we dishonour that Son? The father delights in Jesus: the very thought of him is a pleasure to God. He said, as if to himself only, "This is my beloved Son, in whom I am well-pleased." This he said, afterwards, to others, that they might regard it—"This is my beloved Son; hear ye him." He delights in what his Son has done; he smells a sweet savour of rest in his glorious sacrifice. If you and I believe in God's plan of salvation through Jesus Christ, we have a common ground of sympathy with God; but if not, we are not in harmony. How can two walk together except they be agreed? If we have thoughts of Jesus such as the Father has, we can live together and work together; but if we are opposed to him on a point which is as the apple of his eye, we cannot be well-pleasing to him. If Jesus be despised, rejected, distrusted, or even neglected, it is not possible for us to be pleasing to God. According to the well-worn fable, two persons who are totally different in their pursuits cannot well live together: the fuller and the charcoal-burner were obliged to part; for whatever the fuller had made white, the collier blackened with his finger. If differing pursuits divide, much more will differing feelings upon a vital point. It is Jesus whom Jehovah delights to honour; and if you will not even trust Jesus with your soul's salvation, you grieve the heart of God, and he can have no pleasure in you. Unbelief deprives the soul of the divinely-appointed meeting-place at the mercy-seat, which is the person of the Lord Jesus, where God and man unite in one Mediator and the Lord shines forth on the suppliant. Again, dear friends, want of faith will create positive variance on many points. Note a few. If I trust God, and believe in him, I shall submit myself to his will; even when it becomes very painful to me I shall say, "It is the Lord; let him do what seemeth him good." But if I do not believe that he is God, and that he is aiming at my good, then I shall resent his chastening, and shall kick against his will. What he wills me to suffer, I shall not be willing to suffer; but I shall rebel, and murmur, and proudly accuse my Maker of injustice, or want of love. I shall be in a rebellious state towards him, and then he can not have pleasure in me. "The Lord loveth pleasure in them that fear

him, in those that hope in his mercy;" but he will walk contrary to us, if we walk contrary to him by refusing to bow ourselves before his hand. Without faith, moreover, I get to be at variance with God in another way; for inasmuch as I desire to be saved, I shall seek salvation in my own way; and go about to establish a righteousness of my own. Whatever it may be, whether it be by ceremonies, or by good works, or by feelings, or what not, I shall in some way or other, set up a way of salvation other than that which God has appointed through Christ Jesus. God's love to Christ is supreme, and he will not endure that a rival should be set up in opposition to him. Another way of salvation is Antichrist, and this provokes the Lord to jealousy. If you are labouring to be saved in one way, while God declares that through his Son is the only way of salvation, you are acting in distinct opposition to the Lord in a matter which does not admit of any compromise. Rejectors of Christ are enemies to God. If you pretend that you are God's servants you are convicted of falsehood if you refuse to honor his Son by trusting in him. If you believe in Christ, whom he has sent, you work the work of God; and not else. Self-righteousness is an insult to Christ and a distinct revolt from God. He who has no faith seeks salvation by a way that is derogatory to the Lord Jesus, and it is impossible for him to please God. We must be at variance with God if we are without faith; for it is a solemn truth that "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." This is the crime of the unbeliever: so it is stated by the Holy Spirit speaking by the beloved John. Could you take any pleasure in a man who made you out to be a liar? Perhaps with great patience you could bear with him, but you could not be pleased with him; that would be out of the question. Does a man daily, by the mode of his life, and by the evident drift of his actions, give to you the lie?—how can he talk of giving you pleasure? Nothing he could do would please you while he calls you a liar. He that makes God to be a liar, makes him to be no God; to the best of his ability he undifies the Deity; he uncrowns the Lord of all, and even stabs at the heart of the Eternal. To talk of being well-pleasing to God in such a case is absurd. But what will you bring to the Lord wherewith to please him? Do you propose to bribe him with your money? Surely you are not so foolish! Is the Lord to be bought with a row of almshouses, or a chapel or a cathedral? To most of you it would be impossible to try the plan for lack of means; but if you were wealthy enough to lavish gold out of the bag would this please him? The silver and the gold are his, and the cattle on a thousand hills. If he were hungry, he would not tell you. What can you give to him to whom all things belong? Truly, you can assist in an ornate worship, or build a gorgeous church, or embroider the furniture of an altar, or embellish the windows of a church. But are you so weak as to believe that such trifles as these can cause any delight to the mind of the Infinite? Solomon built him a house, but "the Most High dwelleth not in temples made with human hands." To what

shall I liken the most glorious erections of human genius but to the ant-hills of the tropics, which are wonderful as the fabrications of ants, even as our cathedrals are marvellous as the handicraft of men. But what are ant-hills or cathedrals when measured with the Infinite? What are all our works to the Lord? He who with a single arch has spanned the world, cares little for our carved capitals and groined arches. The prettinesses of architecture are as much beneath the glory of Jehovah as the dolls and boxes of brick of our children would be beneath the dignity of a Solomon. God is not a man that he should take delight in these things. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? It is not this that he asks of you, but to walk humbly with him, never daring arrogantly to doubt his truth and mistrust his faithfulness. Go not about by a thod-sand inventions to aim at what you will never compass, but believe your God and be established. So much upon that painful point. Remember the impossibility of pleasing the Lord without faith, and do not dash your ship upon this iron-bound coast. II. Now, secondly, the apostle mentions two essential points of faith. He begins by saying, "He that cometh to God must believe that he is." Note the key-word "must;" it is an improbable, insatiable necessity. Before we can walk with God, it is clear that we must come to God. Naturally, we are at a distance from him, and we must end that distance by coming to him, or else we cannot walk with him, nor be pleasing to him. That we may come to him, we must first believe that there is a God to come to. More; we must not only believe that there is a God—for only a fool doubts that: "The fool hath said in his heart, There is no God"—but we must believe that Jehovah is God, and God alone. This was Enoch's faith: he believed that Jehovah was the living and true God. You are to believe, and must believe in order to be pleasing with God, that he is God; that he is the only God, and that there can be none other than he. You must also accept Jehovah as he reveals himself. You are not to have a God of your own making, nor a God reasoned out, but a God such as he has been pleased to reveal himself to you. Believe that Jehovah is, whoever else may be or may not be. But the devils believe and tremble, and yet they are not pleasing to God, for more is wanted. Believe that God is in reference to yourself; that he has to do with your life, and your ways. Many believe that there is a hazy, imaginary power which they call God; but they never think of him as a person, nor do they suspect that he thinks of them, or that his existence is of any consequence to them one

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way or the other. Believe that God is as truly as you are; and let him be real to you. Let the consideration of him enter into everything that concerns you. Believe that he is approachable by yourself, and is to be pleased or displeased by you. Believe in him as you believe in your wife or your child whom you try to please. Believe in God beyond everything, that "he is" in a sense more sure than that in which anyone else exists. Believe that he is to be approached, to be realized, to be, in fact, the great practical factor of your life.

Hold this as the primary truth, that God is most influential upon you; and then believe that it is your business to come to him. But there is only one way of coming to him, and you must have faith to use that way. He that died and lives forever saith, "I am the way. No man cometh unto the Father, but by me." He that cometh to God must believe in God as he is revealed, and must come to God as God reveals the way of approach; and this is an exertion of faith. Faith as to this point is essential. You cannot come to him in whom you do not believe. A life without God is as bad as a creed without God. You cannot come to God unless you believe in him as the All-in-all, the Lord God beside whom there is none else.

Yet all this world would be nothing without this the second point of belief. We must believe that "He is the rewarder of them that diligently seek him." How do we seek him, then? Well, we seek him, first, when we begin by prayer, by trusting to Jesus, and by calling upon the sacred name to seek salvation. "Whosoever shall call upon the name of the Lord shall be saved." That is a grand promise, and it teaches how we come to God; namely, by calling upon his name. Afterwards we seek God by aiming at his glory, by making him the great object for which we live. One man seeks money, another seeks reputation, another seeks pleasure; but he that is pleasing to God seeks God as his object and end. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The man with whom God is pleased, is pleased with God; he sets the Lord always before him, and seeks to live for him. This he would not do, unless he believed that God would reward him in so doing. Take this as a certainty, that we must believe that God is the rewarder of them that diligently seek him, or we shall not seek him. We are sure that somehow or other, it will be to our highest benefit to honour the Lord and trust on him. Albeit we deserve nothing at his hands but wrath, yet we perceive from the gospel that if we seek through him his Son, we shall be so well-pleasing to him as to get a reward from his hands. This must be of grace—free, sovereign grace! And what a reward it is! Free pardon, graciously bestowed; a change of heart, graciously wrought; perseverance graciously maintained, comfort graciously poured in, and privilege graciously awarded. The reward of godliness even in this world, is immeasurable, and in the world to come is infinite. We may have respect unto the recompense of the reward; indeed, we should have respect to it, and therefore boldly seek God, and seeking nothing else.

The Lord is "a rewarder of them that diligently seek him." That is not quite an exact translation; the Greek word means

not only seek him, "but seek him out;" that is, seek him till they find him, and seek him above all others. It is a very strong word; we hardly know how to transfer its meaning into English, for though it does not say "diligently," it implies it. We must seek, and seek out; that is seek till we really find. Those who with their hearts follow after God, shall not be losers if they believe that he will reward them. You have to believe God so as to seek his glory. Even when you do not obtain any present reward for it, you are to say, "I shall have a reward ultimately, even if I am for a while a loser through his service. If I lose money, respect, friendship or even life from following God; yet still he will be a rewarder, and I shall be repaid ten thousand fold, not of debt, but according to his grace. He then that would please God, must first believe that he is; and then dedicating himself to God, must be fully assured that this is the right, the wise the prudent thing to do. Be certain that to serve God is in itself gain; it is wealth to be holy; it is happiness to be pleasing to God. To us it is life to live to God—to know him, to adore him, to commune with him, to become like him. It is glory to us to make him glorious to the sons of men. For us to live is Christ. This, we are persuaded, is the best pursuit for us; in fact, it is the only one that can satisfy our hearts. God is our shield, and our exceeding great reward; and in the teeth of everything that happens we hold to this, that to serve God is gain. If God helps us to trust him, and therefore to live unto him and seek to be well-pleasing in his sight, we shall succeed in pleasing him. We cannot conceive that the heavenly Father sees without pleasure a man struggling against sin, battling against evil, enduring sorrow contentedly through a simple faith, and labouring daily to draw nearer and nearer to him. God is not displeased with those who by faith, live to please him, and are content to take their reward from his hand. He must be pleased with the work of his own grace. The desire to come to God, the way to come to God, the power to come to God, the actual coming to God—these are all gifts of sovereign grace. Coming to God, however feebly we come, and seeking him, however much else we miss, must be well-pleasing in his sight; for it is the result of his own purpose and grace which he gave us in Christ Jesus before the world began. But all this hangs upon faith. Without faith there is no coming to God who is, and no seeking of God who is a rewarder; and therefore without

faith it is impossible to please God. III. We will now gather a few lessons from what the apostle has taught us. Help us, O gracious Spirit!

First, then, the apostle teaches us here by implication that God is pleased with those that have faith. The negative is often the plainest way of suggesting the positive. If we are so carefully warned that without faith it is impossible to please God, we infer that with faith it is possible to please God. If you believe that he is, and that he is a rewarder of them that diligently seek him; if you are willing to believe all that he teaches you because he teaches it, and are really a believer in himself and all that he is pleased to reveal, then are you pleasing to him. He that believes in God believes in all the words that God speaks, and he surrenders himself to all that God does; and such a man must be pleasing to God.

Learn, next, that those who have faith make it the great object of their life to please God. Am I speaking the truth? Will each one ask whether it is true about himself? Do I, as a believer, live to please God? We

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Children's and Misses' Ribbed Union Suits, drop seat, fleece-lined, per suit. . . . . 25c

Ladies' White Ribbed Fleece-lined Vests, extra good value, with silk taped neck. . . . . 25c

Ladies' Ecru Ribbed Vests, double fleece-lined, at per garment. . . . . 30c

Ladies' Gloves.

15c For Ladies' Black Cashmere Fleece-lined Gloves, worth 25c a pair.

25c For Keyser's Fast Black Patent Finger-tipped Gloves, lasts twice as long as any other.

35c For Keyser's Patent Finger-tipped Cashmere Gloves, two-clasp, fast black.

Ladies' Hosiery.

12c For Ladies' Black Fleece-lined Hose, double heels and toes, improved ankle, good black.

20c For Ladies' Black or White Foot Hose, high spliced heels and toes, full regular, extra quality Hermsdorf dye.

25c For extra quality Ladies' Fleece Hose, Maco, Hermsdorf sole and white foot, extra heel and toe, worth 35c pair.

Men's Underwear.

30c For Men's extra heavy White Merino Undershirts, French neck, pearl buttons and ribbed bottom.

50c For Men's Wool Fleece Undershirts or Drawers, the shirt silk-bound neck, front and bottom, the drawers extra well stayed; both garments twin needle sewed.

75c For Men's Natural Wool Undershirts or Drawers, the shirt silk-bound, ribbed bottom; the drawers double gusset.

Lace Curtains and Portieres.

60c For Nottingham Lace Curtains, 3 yards long, in new style patterns, taped edges.

90c For Nottingham Lace Curtains, 34 yards long, good width, lovely floral designs.

\$1.50 For extra quality Nottingham Lace Curtains, 34 yards long, extra wide, buttonhole edge, new patterns.

Children's Bonnets.

90c For Children's Polka Dot Velvet Bonnets, trimmed in satin and braid, newest style; colors—green, brown, blue and red.

\$1.25 For Children's Fine Cloth Bonnets, trimmed in black braid and satin ribbon; colors—red, green and brown.

\$1.58 For Children's Beautiful Bengaline Silk Bonnets, with plated front; colors—brown and blue.

Men's Furnishings.

All styles Men's Linen Collars at . . . . . 12c

Men's Flannelette Night Shirts, neat stripes and checks, full length and width, at . . . . . 48c

Men's Colored Madras Shirts, collars and cuffs attached, fast colors, at . . . . . 60c

Children's and Misses' Jackets.

\$1.65 For Children's Novelty Cloth Box Coats, trimmed with braid; worth \$2.75.

\$2.25 For Children's Navy Blue Chevrot Cloth Reefers, sailor collar, trimmed with straps of cloth and braid.

\$2.75 For Children's Boucle Cloth Reefers, in red, blue or green, with black combination, finished with novelty buttons.

need personal heart searchings on this point. The believer in the invisible God delights to act as in his sight, and in secret to serve him. I take a choice pleasure in rendering to my God a service unknown to others, not done for the sake of my fellows, but distinctly that I may do something for my Lord's own self. It is sweet to give or do simply to please him, without respect to the public eye. Even such actions as must come under the gaze of others are not to be done with the view of winning their approbation, but only to please God.

This gives a man backbone, and at the same time removes the selfishness which is greedy of popular applause. It is a grand thing to be no longer looking down-for cheer, but to be distinctly looking up for it. The man who truly believes in God makes small account of men. Put them together, they are vanity, heap them up in their thousands, they are altogether lighter than vanity. Nation upon nation, what are they but as grasshoppers! The lands in which they live, what are they before God! "He taketh up the isles as a very little thing. To

please God even a little is infinitely greater than to have the acclamations of all our race, throughout the centuries. The true believer feels that God is, and that there is none beside him; none that needs to be thought of in comparison with him. The theology of the present aims at the dedication of man, but the truth of time magnifies God. We shall stand by the old paths, wherein we hear a voice which bids us worship Jehovah, our God, and serve him alone. He shall be all in all.

The sinner who believes God's testimony, concerning his Son has begun to please him, and is himself well-pleasing to the Lord. Oh that you would now trust him who justifieth the ungodly and passeth by the iniquities of sinful men. He will receive you graciously and love you freely. Oh, come to him, for he is a rewarder of them that diligently seek him: God help you to do so at once. But without faith you cannot please him. Do what you may, feel what you like, you will labour as in the very fire, and nothing will come of it but eternal despair. The Lord help you to believe and live. Amen.









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INTERESTING QUOTATIONS.

"Among the earliest dissenters from the doctrines and rites of the Church of England before the Reformation, there appear to have been some who denied the right of infants to Christian baptism, and consequently the necessity of baptism to salvation. The anti-pedobaptists were cruelly treated from the beginning of Elizabeth's reign."

"The Baptists (or Ana-baptists) were scattered among other sects, differing from each other on many points of doctrine, though united in the rejection of infant baptism and in the IMMERSION of believers."

"The first Independent Church gathered by Mr. Jacob—during the ministry of his successor, Mr. John Lathrop—twenty men and women and divers others retired with the consent of the Mother Church, in the year 1638. Their minister was Mr. John Spilbury. Six years later another Baptist Congregation was formed at Crutched Friars, consisting of another portion of the same first Independent church, in which Mr. Henry Jessey had about a year before succeeded Mr. Lathrop."

"In 1640 Mr. Jessey's congregation, being too numerous to meet in one place without being discovered, divided by mutual consent—one-half remaining with Mr. Jessey, and the other half with Mr. Barebones, who was the successor of Mr. Stephen Moore, as pastor of a Baptist Church meeting in Fleet Street. Mr. Barebone's name was given to Cromwell's little Parliament, of which he was a member."

"Baptists deny the validity of infant baptism—restrict the administration of that sacrament to persons capable of believing and understanding the religion into which they are initiated. They also maintain that IMMERSION is necessary to constitute a Scriptural baptism."

"During the latter part of Elizabeth's reign the powers of the Star Chamber and the High Commission had almost destroyed dissent; the BAPTISTS fled the country and settled principally in Holland."

"The severities exercised by King James I. against BAPTISTS called forth some able writings in explanation and defense of their principles."

LONDON, formed under a Mr. Spilbury. The PERSONS who formed this congregation had separated from one of the INDEPENDENT persuasion; and concerning the right of administering baptism to descend in UNINTERRUPTED SUCCESSION, sent one of THEIR members over to Holland to receive that ordinance and bring it over to THEM."

"They might, it is true, have received baptism from some member of Mr. Spilbury's congregation."

"After the murder of Charles I. the Baptists suffered much from the intolerant spirit of the Presbyterians; but in the Short Parliament of Cromwell called 'Praise God Barebone's Parliament, from the circumstance of Mr. Barebone, a BAPTIST MINISTER, having made himself conspicuous in it, the Baptists appear to have had some influence."

"The Baptists consider that it is an essential part of baptism, that the subject should be applied to the water and IMMERSED in it."

"With respect to the Established Church of England, the practice of DIPPING appears to have been the REGULAR ESTABLISHED mode, and was general at the Reformation 1536, BUT IN 1644, when the Presbyterians had the ASCENDENCY, the original practice of the church began to decline."—Thomas Curtis, Grove House, Islington, London, August, 1829.

The FIRST Independent Church in 1616, "they covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had revealed, or should further make them known to them."—The Friends and Early Baptists by William Tallack, London, 1868.

"The Kentish Baptists in 1628 recorded the following resolution: 'Agreed that the soul-condemning sin of Pride be utterly extirpated and rooted out from amongst us.'—Tallack.

The Ana-baptists—"Amongst others there sprung up presently one kind of men, with whose zeal and forwardness, the rest being compared, were thought to be cold and dull."

"They boldly avouched that themselves only had the truth, which they upon peril of their Lives they would at all Times defend, and that, since the apostles lived, the same was never before in all points sincerely taught."

"Wherefore, that things might again be brought to that ANCIENT integrity which Jesus Christ, by his word, requirerth."

"Their wonderful zeal toward God wherewith they seemed to be ever rapt in everything they spoke."—Hooker's Eccles Polity—introductory remarks by R. Bishop, London, 1638 (Hooker died 1600).

"Baptists were numerous in England in the Sixteenth Century, and many were martyrs for rejecting infant baptism. It seems probable that if they maintained church organization they must have practiced immersion."—Herman Lincoln, Fragments of Bap. Hist.

(See John Fox 1545-60; Book III, p. 195, Dr. A. Clark, editor.)

"Geo. Thomson formed the singular collection of Books, Tracts, Pamphlets from 1640 to 1690, now preserved in the B. M. and known as the King's Pamphlets. Presented to the B. M. by George III., 1793."—Orientalist of History.

BAPTIST AUTHORS. "In 1589 Dr. Some reports that there were several congregations of Baptists in London: In 1610, John Martin, Colchester. In 1615, Leonard Busher, "Plea for Liberty of Conscience." In 1615, Thos. Helweis, First General Baptist Church, London. In 1630, S. How, pastor Deadman's Place, London. In 1618, W. JEFFERY, Benell's— In 1632, Joseph Wright, Maidstone, Kent. In 1633, John Spilbury, Wapping, London. J. Norcott, the successor of Spilbury at Wapping.— Joseph Angus, D.D., Regents Park College.

J. Norcott (Spilbury's successor) on baptism: "Baptism is Dipping or Covering under Water."

"The Greek word | to plunge. Baptizo means |

"Baptism is Dipping or Plunging. Sprinkling is not Baptism, therefore Sprinkling will not Serve. God's Council is Baptism or Dipping; do not reject it."—By John Norcott, edited by C. H. Spurgeon.

WHEREFORE CRIEST THOU UNTO ME?

BY THE REV. GEO. L. SMITH.

These were our Lord's words to Moses. Did he utter them because he was displeased with Moses for calling unto Him? At first this question might seem to indicate that He was, but surely he was annoyed, for does he not give to us great encouragement to call upon him? And does he not give to us the strongest assurance of His readiness, to hear us, and that if we come we shall not be cast out, and that if we ask we shall receive? Does not the Word of God just sparkle with invitations, and promises, and appeals that should draw us with confidence to Him? And then was there ever anyone in greater need of earthly blessing than Moses was at this time? Think of him as the leader of that great host of the children of Israel, who had just escaped from the hands of the Egyptians and now before they have had time probably to gain much courage in their new position the Egyptian host is seen pursuing. If we look simply at the human elements involved is it strange that there should be great fear among these Israelites who have been so recently liberated when they see their former masters so close at hand? And what could Moses do when the people complained better than to call upon God? Surely it would seem as if ever there was a case when one should call upon God for help in human affairs this was one, and evidently our Heavenly Father who encourages us to call upon him in the time of need, and who has shown by so many illustrations his readiness to hear, was not displeased with Moses. This question was asked perhaps to give emphasis to what follows—"speak unto the children of Israel that they go forward." The asking was all right, but they should not stop there; there was something more for them to do; they were to go forward. They were to act themselves, but in obedience to the Lord's command. They were not to sit idly down and let the Egyptians come upon them and destroy them, but go forward. They were to act, and he gave them direction how, and when they obeyed, the Lord did come to their relief and delivered them. The lesson that is taught is one

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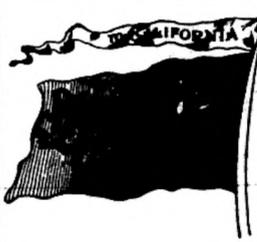
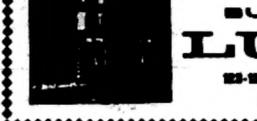
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of interest to all. To all is extended the great privilege of prayer, calling unto God in our time of need, and while none may have just the same need that Moses had, and perhaps only a very few similar ones, yet every one is liable to have some and may have very great needs; but we all have also the encouragement to come to our Heavenly Father and call upon Him, and assurance that should certainly inspire our confidence to go unto him. But while we accept his kind invitations and come to Him we should also heed his further instruction to Moses as to the course of the children of Israel, and we should go forward in the direction in which he indicates. Moses was to tell the children of Israel to go forward, so as we should ever do what the Lord directs us. The failure to do this causes undoubtedly many a disappointment, many a sorrow and sometimes, perhaps many a complaint. We call upon the Lord, but do not stretch out the rod and go forward. We call upon Him and then sit down in idleness, it may be waiting for him to do, without going forward in the path before. Let us then, not only cry unto the Lord, but go forward in the way that He indicates.—Presbyterian Journal.

Has the spider cast out her fillet to the gale, confident that it will adhere somewhere and form the commencement of the web. We are to tell on in the assurance of triumph.—Spurgeon.

THE SPIRIT OF CHRIST. THE SPIRIT OF MISSIONS.

BY V. O. GILBERT.

My purpose is to show by the Scriptures that Christ's life was one of missions, a going and sending. That his Spirit was the Spirit of the true missionary.

To all who are Bible readers, students of the life of our Lord and Master, no proof texts are needed to establish the statement that the Spirit of Christ is the Spirit of missions. No other Spirit would have left the courts of Heaven, the glory of the Father, the state of perfect peace and happiness and have come down to this low ground of sorrow, this world of toil, sin and suffering, to endure all that poor, fallen, ruined, depraved, man might be freed from the burden of the law.

See Him led into the wilderness to be tempted of the devil, using the only weapon the missionary has to use the Word of God to ward off the darts of the evil one. See Him, walking by the Sea of Galilee, saying to the fishermen, follow me and I will make you fishers of men. See Him going all about Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom and healing all manner of sickness and disease among the people.

That it is God's will to carry out His purposes in regard to the salvation of mankind by means is clearly shown by the life and labors of Christ while on earth. Now the second statement if true is the most conclusive evidence of the missionary Spirit of Christ. That all who are born of the Spirit are like Christ, Sons of God, heirs and joint heirs with Christ, having a like Spirit and evidencing in their Christian lives to a greater or less degree the Spirit of missions. If we

examine the Scriptures we will find abundant evidence that regenerated persons or those born of the Spirit are like Christ. John 1:11 to 18: He came into his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God.

Rom 8:9. But ye are not in flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his, equivalent to if he has the Spirit of Christ he is his and like him. Eph. 4:4. There is one body and one Spirit, that is the Spirit of Christ and all who have this Spirit in their lives are alike spiritually and like Christ. 1 Cor. 16:17. But he that is joined unto the Lord is one Spirit.

These are some of the Scriptures; do our own Christian experiences and observations give evidence of the fact that the Spirit of Christ is the Spirit of missions? I answer that mine does and I firmly believe every one born of the Spirit will answer the same way.

Brother, Sister, you may have grown cold, wandered out on the bleak mountains of sin, callous, covetous not doing or giving anything for the spread of the Gospel, not seriously thinking or worrying over the fearful condition of the millions who are going down to death year by year without life and hope. The Spirit of Christ in you has been so abused, so covered up by the world that he does not speak to you and show you the awful, terrible condition of the man or woman who has never heard the story of the cross, or hearing has not believed, you are in such condition that your heart does not bleed for your lost and ruined fellow. You could not weep over Jerusalem as your Savior did. This was not always so, do you remember the time when you felt lost, ruined, eternally condemned that God's wrath was upon you and justly so when all seemed to be slipping away from you and you felt your self sinking down into utter despair. Like David of old, hell got hold on you. Then that peace, comfort, joy flashed through your soul and thrilled your whole being. Then what was your first impulse? To go out after some sinner friend. How you longed that the whole world might taste of the good word of the Lord and be supremely happy. Then you were touched by the condition of others, how you lay that night on your pillow, what peace, joy and comfort, not one thing to mar your happiness except that great, intense longing that all men might be partakers of this new found treasure.

Our lack of zeal in mission work is not because of doubt about the rightness of it, but grows out of our covetousness, wanting to hold and control what is the Lord's, but we can not do it. God may permit us for a time to cheat him of his just dues. But do you not know that according to his own word we will have sometime, somewhere, somehow, to render a correct account of our stewardship.

How some Missionary Baptists are going to settle that account, I am unable to tell, yet I can tell them they will have it to do and have the eternal Word of God as my authority. Brother, examine yourself, if you haven't a Spirit of Missions, according to the evi-

A Guardsman's Trouble.

From the Detroit (Mich.) Journal.

The gratification with which the National Guard of the different states responded to President McKinley's call for troops at the beginning of the war with Spain made the whole country proud of its citizen soldiers. In Detroit there are the guardsmen more popular and efficient than Max E. Davis, first sergeant of Co. B. He has been a resident of Detroit for the past six years, and his home is at 416 Third Avenue. For four years he was connected with the well known Williams' Pink Pills for Pale People, in the capacity of bookkeeper.



"I have charged up many thousand orders for Dr. Williams' Pink Pills for Pale People," said Mr. Davis, "but never knew of their worth until I used them for the cure of my chronic dyspepsia. For two years I suffered and declined for that appalling trouble, but could only be helped temporarily. This dyspepsia is one of the most stubborn of ailments, and there is scarcely a clerk or office man but what is more or less a victim. Some days I could not eat anything, while at other times I would be suffering. These distressed pains would force me to quit work.

"I tried the hot-water treatment thoroughly, but it did not affect my case. I have tried many advertised remedies but they would help only for a time. A friend of mine recommended Dr. Williams' Pink Pills for Pale People, but I did not think much of them.

"I finally was induced to try the pills and commenced using them. After taking a few I found much relief. I do not remember how many boxes of the pills I used, but they certainly will cure dyspepsia of the worst form and I am pleased to recommend them."

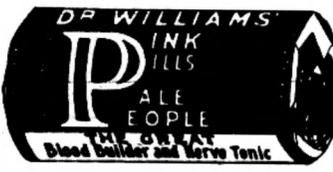
AN AFFAIR OF THE NATION

It has been said of Americans that they are "a nation of dyspeptics" and it is true that few are entirely free from disorders of the digestive tract. Indigestion, Dyspepsia, Stomach and Bowel trouble, Catarrh of the Stomach, or Constipation. The treatment of these diseases with Cathartic medicines too often aggravates the trouble.

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is the use of a remedy that will build up the system, thereby enabling the various organs to act as Nature intended they should. Such a remedy is found in

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denote you haven't the Spirit of Christ and are none of his.

If you have fine farms and large barns, if you have good health and fine incomes and have only ten cents or quarter Mission Spirit, brother go to praying night and main that God may give you the Spirit of his Son, that you may be owned as his on that day and not hear the Father say, depart from me ye workers of iniquity.

LONG PASTORATES.

At Sherborn, Mass., the sixtieth anniversary of the installation of Dr. Downes as pastor of the Congregationalist church, was celebrated last week. Dr. Cochrane, of Brantford, was stricken down in the midst of a ministry which had lasted for thirty-six years.

Such instances of long pastorates, in this restless and feverish time, are very refreshing. As might be expected, the lives and labors of both these honored pastors have knit themselves into the very fibre of the communities in which they have spent so many earnest years of steady effort. Could their lives have so powerfully affected their generation

had they spent but two or three years in any one place, and been tearing up the roots of their influence continually just as they had begun to get their hold? We do not wish to depreciate the value of the ministry of brethren who have not the staying gift, but it is our conviction that the work of brethren who possess it is deeper and more potent to permanently shape thought and mould character, and will prove more wide-reaching in the end. The question, How comes it that the tendency of the time is toward shorter pastorates? is an attractive and important one which may well claim consideration, but which we shall not at present attempt to discuss at length. We may venture, however to express the conviction that the taste in a church for what is sensational, or for anything other than the truths of the Gospel, makes a demand which no pastor, even though he may have no conscientious objection against it, will long be able to supply. To make the attempt to do this is also to cater to an appetite which soon is satiated with what it craves. Nothing but the eternal verities of God's Word, which make their appeal

to the cravings which are felt to be supreme, can continue to touch men's souls with a permanent and masterful power.

It may also be true that the very idea of long continued service had been dropping more and more out of the thought of both pastors and people, and, as a consequence, neither may be paying the attention to the indispensable conditions of this desirable state of things. May not pastors very often be unwilling to settle down to the life of earnest study, of prayerful culture of sympathies and development of a sustained spiritual power, which alone will give them the mental and moral resourcefulness to continue to supply their flocks with solid and satisfying nurture? Do not pastors sometimes accept calls to new fields to escape the more taxing demand upon head and heart which a long pastorate involves?—Canadian Baptist.

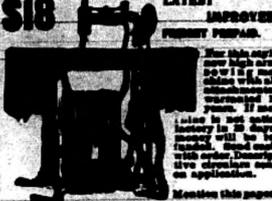
"No, sir," said the rabid free-thinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go 'round howling about it."—Ex.

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**THE FARM**  
KENTUCKY TRADING ITEMS.

Chestnuts are selling at \$1 per bushel in Adair county, says the News.

The first new crop of tobacco sold at Paducah last week at \$8.05.

J. K. Baughman, of the West End, sold to Mattingly & Sims, of Lebanon, 28 mules at \$100.

Bourbon county buyers say that the opening price for turkeys on foot will be 5c.

In Fayette several sales of corn have been made the last week at from \$1.85 to \$1.40 a barrel.

Prices of turkeys in Mercer and Bourbon counties are reported by the papers of those places at 5c.

Dr. C. W. Mathers sold three car-loads of export cattle to Jonas Weil last week at \$4.50.—Clarke Mercury.

Burnside & Leavell, of Garrard, sold to John D. Harris, of Madison, 147 red heifers, Short-horns, and 180 feeders for \$9,000.

Sales of 75 yearlings at \$4.40 export cattle at \$4.60 and several car-loads of hogs at \$5.10 to \$5.20 are reported in the Richmond Climax.

Fugate Bros., Logan county farmers, sold their crop of dark tobacco, estimated at 100,000 pounds, for \$6,000.

J. T. Voris bought 25,000 pounds of hemp at \$4 per 112 pounds. He shipped 200 bushels of clover seed to Cincinnati parties last week.—Burgin Messenger.

H. H. Colyer sold to G. E. Black 6 steers at 4c, and 2 heifers at 2c.—Arnold & Bro., of Covington, bought of H. H. Colyer 2,000 bushels of wheat at 58c.—Richmond Register.

The Stanford Journal notes the sales of 30 long yearling cattle at 4c; several lots of fat hogs at 8c to 8 1/2c; 51 yearling mules at \$35, and 50 two-year-old steers at 8 1/2 to 4c.

Jas. F. Engle sold to N. P. Gay 41 feeders, average weight 1,100 pounds, 40 at 4c and 1 at 8 1/2c, with \$35 premium on the lot. . . . Perry Browning sold 89 weanling calves at \$24.50 each.—Winchester Sun.

The Harrodsburg Democrat notes the sales of a bunch of old sheep at 24c per pound; 80 fat hogs at \$3.05; 50 barrels of corn at \$1.25; 8 acres of tobacco at 8c all round, and 7,000 bushels of wheat at 65c per bushel.

Pumpkins furnish succulence and are excellent to give variety to the rations for the swine. They are highly fattening. Hogs do not always take to them readily, but a fondness will be soon developed.—Exchange.

The apple crop of the United States is smaller than it has been since reliable statistics have been collected. The total supply from the 1898 crop of the United States is 27,700,000 barrels compared with something near 40,000,000 last year and 70,000,000 in the record-breaking crop of 1896.

Hodgkin Bros. bought 150 hogs from various parties, weight 150 to 225 pounds at 5c. Some of our farmers who sowed wheat quite early have been forced to sow again, the first crop having been eaten by the fly. Hodgkin Bros. bought last week of S. T. Prewitt 30 cattle, weight 1,050 pounds, at \$8.65.—Winchester Democrat.

**THE TREATMENT OF TYPHOID FEVER.**

BY ELMER LEE, A. M., M. D.

The symptoms of typhoid fever are too well known by all to need particular mention; the question of burning interest is what to do to be saved. The disease is produced by drinking contaminated water, and its seat of development is situated in the intestinal canal. There is a poison there which, if it could be removed before it had become absorbed into the blood, life, and even health would be spared. Allowed to remain, the poison is drawn into the circulation, and soon the whole body feels the depressing effect. Even at this time, if those remaining poisonous juices and germs which are contained in the bowels were either neutralized by suitable remedies, or washed entirely away by a stream of flowing water, the disease would be checked, the patient spared, and health restored.

Without waiting for development of the symptoms of typhoid fever the very first proposition is to make the patient surgically clean, which means the free and abundant use of water internally first, and externally afterwards. The bowels are drenched and cleansed by a copious douche of hot, soapy water, made to pass into and out of the lower bowel, until the contents are cleared away and the returning water comes back clear. The relief to the sick person by following such ablution is a delight to the physician and of greatest comfort to the patient. It seems so reasonable, they will say, and in practice it is just as good as they say. Fears were formerly entertained by me, as they are to-day by some of my contemporaries, that something would be burst by running a large volume of water into the bowels of persons sick with typhoid fever. No harm has ever been done, and neither is it likely to be so caused. Several hundred cases have been so deluged by me, and in no instance has the result failed to be beneficial. The fear of doing harm may be entirely and forever dismissed. That which is not well understood by any one, always seems inconvenient, or troublesome to perform. But a little practice makes easy the methods which a little while before appeared unpleasant, even hard.

The temperature of the water used for cleansing and washing the bowels, should always depend upon the temperature of the body. If there is high fever the water is more agreeable and useful to the patient when it is cool, viz: 75 degrees F.; but if the patient is chilly, or has a low temperature, the water should be at blood heat, nearly 100 degrees F. During the first week of illness, the irrigation of the bowels should take place in the morning and again in the evening of each day. After this, one douche of water should be given each day until convalescence. The co-operation of the patient is readily accorded. The treatment takes hold of his reason, which lends both hope and help to the management of the case.

Bathing the body is performed at regular intervals and by such a system as may be convenient and suitable to the individual. The most effective and most lasting influence is secured by wrapping the patient in a wet sheet. Two blankets are spread on the bed, covered with a sheet wet with cold water. The patient is wrapped in the

sheet and then folded quickly and completely in the blankets. The time during which the sick one may remain in the wet pack is from one-half to one hour, or even longer if he is comfortable. Bathing opens the pores of the skin, and through them the system discharges a part of the hurtful waste of the body. This bathing should be continued several times daily during the disease and during convalescence.

The internal treatment is uncomplicated, safe and useful. The basis of it is cold water, and always plenty of it to drink. Water cools the body and assists to cleanse it of the poison which makes it sick. The elimination is carried on through the intestinal canal, through the kidneys, through the lungs and by the skin. Let the sick have water, it can do no harm in any case; water only does good. What cruelty it was in fever cases, to keep water from them, and what suffering it caused. A half tablespoonful of hydrozone\* is added to each glass of water. It is the best and most simple remedy that can be given that is likely to be of benefit in helping to cure typhoid fever. Continued for a few days, it is then laid aside for a few days and glycozone substituted in its place, both as a relief to the patient and for the beneficial effect of the remedy itself. And so on in this way the two remedies are alternated, which is found by me to be the best arrangement for administering these valuable antiseptics. The preparation, glycozone, is chemically pure, redistilled glycerine in which ozone or concentrated oxygen, has been incorporated, and can be taken with as much freedom and safety as pure glycerine. The glycozone may be taken in doses of half a tablespoonful to a glass of water as often as water is taken during the day.

The typhoid fever patient receives as food, whatever is simple, at regular intervals of four hours. Milk, simple natural milk, is nourishment of the highest importance. One egg every day, or every other day, is alternated with a small teaspoon of fresh pressed juice from broiled steak or mutton. The egg is pleasant to take and more nutritious, when whipped till it is light and then stirred with a small glass of milk. For a simple and nourishing artificial food, malted mild is always good.

The juices of fruits are delicious to the typhoid fever patient, and are not to be dismissed on the supposition that they are injurious. It is always interesting to observe that, when the fever is broken, and convalescence is beginning, that water in copious draughts is no longer easy for the patient to take. When the usual glass of water is handed back half drained, it is an encouraging sign of beginning restoration. For wholesome drinking, fresh lake water which has passed through a Pasteur porcelain filter is entirely reliable.

The simplicity of the foregoing plan meets every requirement, and saves nearly every case, unless there is some complication. It is my belief that doing more than this is doing less, and less than this which is so simple, is not enough. The profession agrees that no kind of drug treatment is useful or curative in typhoid fever; indeed, one of these days, in my opinion, the statement will be applicable to other, if not all, cases of diseases of the bowels.—Journal of Hygiene.

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Items of Interest.

NEWS THE WORLD OVER.

The observers in Europe think they see very shrewd diplomacy in all that flurry of the German newspaper over the Chinese matter.

A gas explosion occurred in the basement room near the Supreme Court room in the United States Capitol which contains their law library.

Owing to the constant rains, the streams in the province of Massachusetts, have overflowed.

Mr. David A. Wells, the well-known authority in political economy, has died at his home in Norwich, Conn., aged 70.

Judge Leconte of the United States Circuit Court has decided that the Express Companies have the right to make their patrons pay for the internal revenue stamps which the new law requires.

Mr. Edward D. Self, formerly an engineer in the Transval, was engaged to make an examination of the Klondike gold region.

Mr. Nancy J. Burger died in Bellefonte, Pa., at the age of one hundred and six years.

The Journal and Messenger says: "Our government's mismanagement of Alaska has been something fearful to contemplate."

The Sixth regiment of negro volunteers from Virginia mustered at Knoxville because white officers were appointed.

When the Police Judge Wilson sent some drunk and disorderly United States soldiers to jail, he said if there was any surety of the men's being punished by Gen. King, the commander, he would let them off easy.

The Spanish battleship, Maria Theresa, which was retaken by Gen. Hobson at Santiago and started north, was abandoned in a gale thirty miles north of San Salvador, on Nov. 1st.

Let nobody say that the "world do move." For the University of Heidelberg has suspended eight students for two years for having not challenged to drink.

TO BE HEALTHY AND STRONG. (Advertisement for a health product)

DEATHS.

For actual subscribers we insert an obituary notice of 25 words free. We charge one cent a word for all over 25 words.

BURIALS.

Sister Lucinda Kubanka, wife of Brother Wesley Kubanka, departed this life Oct. 18, 1892. She was in her 76th year and for 15 years had been the helpmeet of her devoted husband.

For fourteen years Alice had been an invalid and for four years a great sufferer, being almost constantly confined to her bed.

SUTTON.

Sister Francis Huffman was born July 18, 1842; died Oct. 26, 1892; was married to Fred H. Sutton in 1862.

USHER.

Died at his residence near Newtown, Ky., Oct. 26, 1892. Dr. James H. Usher in the twenty-third year of his age.

PORTER.

Whereas, on Nov. 4, 1892, it pleased God in His infinite wisdom and goodness to remove by death from our midst our beloved brother, J. F. Porter; and,

Whereas, in his death, his sorrowing wife loses a kind and affectionate husband and companion, his children a loving father, and the church a useful and faithful member; therefore we,

Resolved that we deeply deplore this loss, but, believing that all things work together for good to them that love God, we bow submissively to the will of Him who doeth all things well;

Resolved that we, as a church, hereby extend to his bereaved wife and children our deepest sympathy in this their sad bereavement, directing them to Him who bindeth up the broken-hearted, and who alone can administer comfort in this bereavement;

Resolved that a copy of these resolutions be sent to the bereaved family; that they be also spread upon our minutes and a copy be furnished to the Board of Trustees and also to the Western BROADCASTER for publication.

G. L. WALL, T. BRADY, G. L. HARRIS, Committee.

By order of Pastor Cook, Baptist church of Gallatin, Tenn., Nov. 6, 1892.

MONUMENTS.

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

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Hide on the Wabash Line to Kansas City, Omaha, Colorado or California? If not, try it and you will always travel that way. It is the shortest line from St. Louis and always on time.

"Ay, sir, there are a crew of wretched souls that stay his cure." - Macbeth, IV, Scene 1. This refers to the people who offer "something just as good" as Pond's Extract.

American Song-Birds.

The great interest now being shown in the study and protection of our domestic birds is very gratifying.

This interest has manifested itself in the formation of Audubon societies and in the unusual amount of books recently published relating to bird life and presenting ornithology in a popular form.

Thus most pictures of birds are misleading, even those found in many scientific works claiming technical accuracy.

These are notable for accuracy of drawing and of color, creditable alike to artist and to printer, useful to the student, ornamental to the home and a prize for the collector.

ROBERT AITKIN, a bookseller of Philadelphia, was the first person who printed a Bible in that city.

While he kept a book store a person called on him and inquired if he had a noted infidel book for sale. He told him he had not; but having entered into conversation with him, and found that he was an infidel, he told him that he had a better book than the one asked for, which he usually sold for a dollar, but would lend it to him if he would promise to read it; and after he had actually read it if he did not think it worth a dollar he would take it again.

WHEN we speak of joy, we do not speak of something we are after, but of something that will come to us when we are after God and duty. It is an unbought prize, and is freest, purest in its flow when it comes unsought.

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88c Black Novelty Silks.
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\$1.00 Poplins, in all the new and popular shades
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\$1.35 Bayaderes, beautiful in color and effect.
\$1.50 Fancy Taffeta, in new Begonia and Royal shades.
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We can not say too much in praise of this department that has earned such a wide reputation for carrying all that's new and pretty in all classes of silks. Our stock is overflowing.

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- 98c Lot 1—All shades, newest weaves, including a line of silk and wool importations.
69c We offer Lot 2, consisting of Cheviots, Scotch Mixtures and other textures, suitable for either trimmed dresses or tailor suits.
69c You can purchase the choice of our Plaids, 50 pieces, all different patterns. A great reduction here.
39c We show the "Granite Chevron" (new) in a variety of shades. Our best seller. These have been reduced.
29c You can buy Colored Mohairs, Henriettes, Canvas Etamines, Plaids—all at cut prices.
35c A line of Challis, choice patterns, purest wool; suitable for Tea Gowns.
49c As long as they last our entire assortment of All-wool Camel's Hair Etamines. They are 46 inches wide and worth double the price.
65c For a leader. We continue to carry the "Botany Serge." All the desirable shades, including the new colorings in Brown and Blue.
\$1.25 Buys our 60-inch "Venetian Amazon Cloth" in both plain and mixed. Quality is something extra.
\$1.75 An imported "French Plisse Cord," new in weave, fine in quality. Absolutely exclusive.

While goods of this class usually do not have to be reduced in price to sell them, we make no exception and give the same low prices that will be found in other departments.

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- 39c For an Extra Quality Wool Crepon.
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- \$3.98 Buys Ladies' Black Silk Taffeta Waist, plain full front.
\$4.98 For Black Satin Waist, tucks and cord across the front; lined throughout.
\$5.75 Extra Taffeta, all new shades, corded, bias front, good lining.
\$7.50 For fine Black Taffeta, made corded front and shoulders, very stylish.
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