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Faith, Hope and Love, these three.

73rd YEAR.

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The rebound towards orthodoxy goes on in Germany. Orthodox Greifswald has six times as many students as "liberal" Bonn. Men are learning to turn to a religion which has a backbone.

EVIDENTLY Calvinism is not dead, as often as its funeral has been preached. Seventy-five years ago there was not one strict Calvinist in the pulpits in Holland. Now in a thousand pulpits to large congregations strong Calvinists are preaching the old doctrines of grace undiluted.

ALWAYS believing God, I always trust his beloved Son, who gave his life that we might live eternally; and I always try to do what is right because I have constant affection by faith in Him who gave his life that we might come out of the sorrows and perils of this uncertain life, and enjoy peace and glory in the life beyond.—John Hall.

PROF. SAYCE has scant respect for the higher critics. He says he has seen them time after time stolidly reject assumed facts, and adds: "The opinion of a modern German theologian is worth more in their eyes than the most positive testimony of the monuments of antiquity." Evidently Prof. Sayce is so old-fashioned he thinks facts ought to be allowed to overthrow pet theories.

ONE of the worst exhibitions of taste on record has just been made by a Chicago woman. A bunch of roses was laid on the tomb of Major Andre in Westminster Abbey with this inscription: "From Mrs. Currae, nee Beatrice Benedict Arnold, a descendant of Gen. Benedict Arnold, who detests the memory of her ancestor, but reveres that of the man whose death he encompassed, Andre." It is evident her feeling is different from that of her parents, or they would not have placed "Benedict" in her name.

THE *Commonwealth* tells that the Christian Scientists are about to build a very costly church in New York City, three persons alone giving \$175,000 of the necessary amount. These are persons who regard themselves as having been healed by Christian Science. The *Commonwealth* comments: "The 'salvation of the body' is a more potent cause of generosity with them than the 'salvation of the soul' with us. When shall it be that the healing of the soul will awaken the deep sense of gratitude which we see manifested by those who have been healed in their body?"

THIS POOR MAN CRIED.

BY REV. E. T. HIRCOX, D.D.

I never read or hear read the thirty-fourth Psalm without admiring and being deeply touched with the simple pathos of the scene presented in the sixth verse. And equally with the equity and sympathetic justice of God as set forth in that simple picture so true to human life. "This poor man cried, and the Lord heard and saved him out of all his troubles." This Psalm is ascribed to David, and is supposed to have been written either when king, or when a roving military chieftain before he came to the throne. At any rate, he was a man in authority and exercising power. He had seen the righteous suffer and the poor oppressed; he had himself been hunted like the partridge on the mountains; but he had been delivered in marked and remarkable ways. These deliverances he attributed to God's special care. He had sought to do right and not wrong, and the Lord recognized the uprightness of his purpose. The entire Psalm lays stress on the fact that God has respect to the character of men rather than to their condition. "The angel of the Lord encampeth round about them that fear him, and delivereth them." The angel gives his presence and protection to those who fear the Lord, it matters not whether young or old, high or low, rich or poor. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." No matter though poor, or low, or humble, or helpless they may be, or how much the world may neglect or wrong them, if they be righteous the Lord sees and hears them. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." A broken heart and a contrite spirit are the qualities which command his regard, it matters not in whom they may be found, whether prince or beggar, high or low. All are alike to him, so far as the conditions and the mere accidents of life are concerned.

But the climax is reached in the statement as to the divine clemency and the sympathetic justice of God when it is said, "This poor man cried, and the Lord heard him"—even him. The "poor man" cannot mean simply the afflicted man, as most expositors seem to imply—imply probably because it is added that he was saved from all his troubles. The poor man is rather the man of low estate, friendless, helpless, perhaps also homeless, with no advocate or defender, with none to plead his cause or maintain his rights. The poor cry on every hand for equal rights and fair justice, but with how little avail, because they have no means with which to defend their rights or enforce their claims. If brought into a court of justice—too often a court of injustice—almost any testimony or evidence is accepted against them, while no one feels called upon to interfere, or can stem the adverse current, and a crowded docket cannot wait for the facts, nor undertake the tedious and uncertain task of vindicating truth and defending the rights of man as man, especially the poor man. Therefore the poor man is brushed aside in the rough struggle of life as worthless chaff, and the crowd pushes on regardless of his troubles and his wrongs. Had he wealth he might secure justice. Is justice then to be bought like meat in the market? Not quite, possibly. But then the means for procuring justice must be paid for, and the poor man has no money. No money and but few friends. Certainly but few such friends as can and will undertake his cause at the expense to be incurred. And so the poor have few defenders. If they win, or if they lose in

the race makes little difference to the multitude. If they be trampled under foot and disappear, they are missed indeed from some humble home and from some sorrowful hearts; but they are missed from the world's great, selfish, throbbing life no more than a bubble is missed from the restless sea.

A wise poor man saved a city by his wisdom and his valor. But in the day of their rejoicing, princes and captains and chief men were accorded plaudits and praises, but that same poor man was forgotten—forgotten of men, but not of God. From the ends of the earth the cries of the poor enter into the ears of the Lord God of Sabaoth. He hears, though he does not always and at once "save him out of all his troubles." That consummation will, however, come later. He, with many others, must wait. Let patience have her perfect work. Equity is on her way moving slowly but surely to her goal. The poor are God's peculiar care, and "blessed is he that considereth the poor." In the common judgment of the world a man is valued according to his conditions, according to the accidents of his birth and station. In the divine estimate he is value according to his essential manhood. Yes, not because he is rich or poor, high or low, learned or ignorant, but because he is a man, with all the possibilities of a developed manhood. If he suffers under the limitations of a "poor man," so much more he deserves the sympathy and help of his fellowmen. It is neither denied nor overlooked that some men are of more value to the world than others. But all are capable of being increasingly more valuable, and "the poor man's poverty" ought not to be "his destruction," as too often it is allowed to be, condemning him to needless servility, to unrequited wrongs and unavenged injustice. And it is one of the harbingers of the better age, one of the brightest signs of the times to come, that the multiplied philanthropies of this generation, both Christian and economic, are seeking to care for, to elevate and redeem humanity, from ignorance and carnality, and restore them to the station and estate of a divinely created manhood.

But this topic and these suggestions have their chief significance in and most important application to Christian society and fellowship—in the churches. The poor are overlooked and neglected; not always and everywhere, but largely; not intentionally, but carelessly and perhaps unconsciously. The habits and forms of social intercourse in the churches have so largely become conformed to the standards of worldly society as to leave small difference between them. It is an undeniable fact that a large part of the vital godliness, the active piety of the churches, is to be found with the poor, the humble and the lowly members. But what consideration do these receive in comparison with the rich, the prominently active, the "society" members? A few "prominent members," with worldly wisdom but scant spirituality, mould and shape, direct and guide the destinies of the churches by maxims and methods which they have imbibed from the world, and not from Christ. Is it strange their vitality seems to wither and things so often go wrong, that so few genuine conversions occur, and the saints are so little sanctified and edified in the divine life?

THE heaviest words in our language are the two briefest ones, yes and no. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

LONG PASTORATES.

In former generations among Presbyterians long pastorates were the rule; now they are the exception. The reasons for this changed condition are to be found partly in the ministers, partly in the people and partly in the spirit of the age. Often the minister is hardly warm in his place until influences are at work tending to his unsettlement. Sometimes it is a restless spirit and a discontented mind on his part, or a love of change in the people, or some designing leaders who soon discover that the pastor is not to their taste and moulding. Sometimes it is a mutual incongruity or incompatibility.

But is not mutation in the pastorate desirable? Yes and no. It is a relief and satisfaction in cases where mutual love and interest are wanting; where there is no spirit of self-sacrifice and devotion felt and shown; where God's blessing does not exist; where dissatisfaction and antagonism abound. But short pastorates are not to be desired where the parties to the contract are rightly mated; where the minister understands his people, adapts himself to them and makes himself a necessity to them, and where they love him, support him and treat him as an ambassador of Christ. In such a case the long or the pastorate the better, as there is a deepened friendship, a lasting influence and a blessed fruitage. The parents come to know and appreciate their minister better as the years come and go; the children learn to look up to him, to trust him and to venerate him; the community feels his moulding power, his moral impress, his spiritual touch, in every relation in life; his hold upon church, home and society deepens, and stands him in good stead when the charms of novelty have worn off; his very presence becomes a benediction; and what he says, if not as fresh and vigorous as in his more youthful days, yet has the savor of a ripened experience and godly sanctity that prove more potent and beneficial than brilliant rhetoric or flaming oratory. His wisdom, his experience and his life carry weight. His staying qualities command respect and win admiration; and even his peculiarities possess a sort of fascination. Usage smooths off the angles, and what at first was objectionable comes to be a kind of setting to the pearls in his character and work.

The pastor must be a man of good parts; prudent, zealous, wide-awake, patient, industrious, consecrated. He must not be given to contentions or changeableness, or be easily offended. If his field is not all that he would like, he must make the best of it; if it is limited, he must enlarge it by cultivating the waste places near by, making them feeders to his church. He must give the pure milk of the Word, not the dilution. To his piety he must join sanctified common sense.

Yet everything does not depend upon the minister; there must be responsiveness on the side of the people, as he seeks to win their confidence and affection, to instruct them in the knowledge of the Lord, to build them up in holiness and to advance God's cause in their midst. They must not be critical, exacting, quarrelsome, hard to please, dilatory in his support, indifferent to his comfort, disregardful of his feelings, and unmindful of his interests. In cases where long pastorates have obtained, it has been the custom to compliment the minister upon his special fitness for extended service, but, in our opinion, equal, if not more, praise is due the people who have shown their loyalty, forbearance and responsiveness to the wise, apt and efficient shepherd who has led and fed them under all varying conditions and needs.—Sel.

THE TESTIMONY OF THE LIVING SCHOLARS OF THE CHURCH OF ENGLAND TO IMMERSION.

BY JOHN T. CHRISTIAN, D.D.

While I was in England, I had occasion to speak to a number of clergymen and other Church of England scholars on the subject of baptism. Their answers were given in such direct and usually in such unbiased terms that I at once felt that I was in an entirely different atmosphere from that which I found in the Pedobaptist communions of America. My curiosity was excited and I determined to investigate. The result was as surprising to me as it was gratifying. It will be seen from this paper that I present the testimony of the foremost Hebrew and Greek professors of the Universities, together with the testimony of bishops and foremost preachers of the Church of England.

I. The Hebrew scholars. I asked the leading English University and College professors of Hebrew the following questions:

1. What is the literal or ordinary meaning of the Hebrew word *tabhal* which is translated in the Old Testament by the Greek word *baptizo*?

2. Does any authoritative Hebrew-English lexicon define the word by the words "to sprinkle" or "to pour"?

The answers were clear and explicit. Prof. S. R. Driver, D.D., Regius Professor of Hebrew in Oxford University, and perhaps the foremost Hebrew scholar in England, says:

Christ Church, Oxford, Aug. 31. J. T. Christian, Esq., LL.D.

DEAR SIR:—The word *tabhal* which is represented in the Septuagint by *baptizo* in 2 Ki. v. 14—it is more usually represented by *bapto*—means to immerse or dip; it is regularly rendered dip in the Auth. Version, Gen. xxxvii. 31, Lev. ix. 9, Ex. xii. 22, Ruth ii. 14, Rev. xiv. 6, Josh. ii. 18, 1 S. xiv. 27, except once, Job ix. 31, where it is rendered plunge, and the same rendering is adopted by Gesenius, and is in fact the meaning recognized by all authorities. The word does not mean to pour or sprinkle.

Believe me yours very truly,
S. R. DRIVER.

It will be remembered that Dr. Driver is the author of a great Hebrew lexicon which is now appearing from the Clarendon Press, Oxford. Prof. John F. Stebbing, of the University of London, says, in a letter to me, of this work: "The best Hebrew-English Lexicon is one by Brown, Briggs and Driver of which the first six parts have now been published." This work is also highly commended by Prof. W. H. Bennett, of New College, London. It will be seen therefore that this definition is in accord with the latest and most critical scholarship. The definition given in Brown, Driver and Briggs is: "Dip—(NH id; Aram *tabhal* dip, bathe), 1. trans. dip a thing in. 2. Intrans. dip (oneself), sq. be, 3 K. 14 in Jordan."

The Rev. Charles H. H. Wright is one of the Examiners in Hebrew of the University of London. He is a D.D. of Trinity College, Dublin; an M.A. of Exeter College and a Ph.D. of the University of Leipzig; Bampton Lecturer 1878 in the University of Oxford, Donnellan Lecturer in the University of Dublin 1880-81, etc. He says in his letter to me: "(1). The Hebrew word for baptize (*tabhal*) unquestionably meant originally to dip, to bathe; and Jewish baptism was unquestionably by immersion.

(2). No Hebrew lexicon would render *tabhal* by pour or sprinkle."

Prof. John F. Stebbing, Waahburn College, Oxford, and Examiner to the University of London, says:

"(1) The Hebrew word *tabhal* denotes 'to dip,' being usually followed by the prep. *be* (—in). Examples of this occur at Gen. 37. 31, Lev. 4. 9, 14. 51 (in blood), Num. 19. 18 (in water), 1 S. 14. 27.

"The verb also occurs as an intransitive—to dip oneself; at 2 Kings 5. 14. The parallel phrase is vs. 10 and 13 being *reka* 'to wash in.'

"(3) As far as I know (though I have not any of my books with me) it is not translated 'to sprinkle' or 'to pour' in any authoritative Hebrew-English Dictionary."

Prof. William H. Bennett, M.A., Professor of Hebrew, New College, London, says: "It is usually *bapto*, rarely *baptizo*, to which *tabhal* is rendered in the new Standard lexicon, Brown-Driver-Briggs, by dip, moisten, dip oneself; similarly in Seigfried and Stade's lexicon. The root has the meaning 'dip' in Aramaic and in post-biblical Hebrew. In the latter it also means to take luncheon.

"No authoritative lexicon would give 'sprinkle' or 'pour' as equivalents to *tabhal*."

"Feurst indeed gives in his concordance '*rigere, tingere, perfundere*,' but I imagine these are to lead up to, and be interpreted by '*immergere*,' which he gives last in italics.

"I see that Young's Analytical Concordance gives 'moisten, besprinkle,' but the Concordance is scarcely an authority on points of Hebrew.

"I think Feurst means that *tabhal* by etymology and perhaps by original use meant pour or sprinkle; but in O. T. means to dip."

Rev. Laurence M. Simmons, B.A., LL.B., professor of Hebrew and Arabic in Owens College, Manchester, says: "The Hebrew verb *tabhal* (T.B.L.) has the meaning of dip in, either active or reflexive. I do not know any where it is defined 'to sprinkle' or 'to pour.'"

The Rev. S. Leathes, D.D., Professor of Hebrew and Rabbinical Literature in Kings College, London, writes: "I am without books of reference here, but as far as I remember there is no word in the Old Testament exactly answering to the New Testament *baptizo* because the act implied is peculiar to the N. and no certain Hebrew word is used to translate the Greek. The point must then be referred to the original about which I apprehend there can be little doubt as to the meaning and I don't think any Hebrew word meaning to sprinkle or pour would be used to translate the Greek."

The Rev. D. W. Marks, the Goldamed professor of Hebrew in University College, London, says that an entirely different Hebrew word means to sprinkle and refers to M. Joseph's English-Hebrew lexicon which defines *tabhal* simply "to dip."

Stronger testimony than this could not be presented on the meaning of the Hebrew word corresponding to the Greek *baptizo*. These are all Pedobaptist scholars, professors in the universities and colleges of England, and yet their definition of *tabhal* is quite as definite and unmistakable as any Baptist could desire.

II. The Greek scholars on *baptizo*. I asked eminent English professors of Greek the following questions:

1. What is the literal or ordinary meaning of the Greek word *baptizo* in classical Greek literature?

2. Is there an authoritative Greek-English lexicon which defines the word "to sprinkle" or "to pour"?

I received answers as follows:

The Rev. H. Kynaston, D.D., Professor of Greek and Classical Literature, University of Durham, says: "The word *baptizo* means 'to dip, or sink' into water—not sprinkle, which is *raino*. I know of no lexicon which gives 'sprinkle' for *baptizo*."

Prof. G. C. Warr, M.A., Professor of Greek in Kings College, says: "Certainly the classical meaning of *baptizo* is to dip, not to sprinkle or to pour!"

Prof. John Strachan, M.A., Owens College, says: "You will find illustrations of the use of *baptizo* in Liddell & Scott's Greek Lexicon or in Stephanus' Thesaurus. It is not much used in Classical Greek. The primary meaning is 'to dip' (under water) and its metaphorical was clearly come from that. I never to my knowledge met with the word in the literal sense of 'sprinkle,' and I doubt if it has any such meaning."

Prof. A. S. Wilkins, Litt. D., LL.D., Professor of Greek New Testament Criticism, Owens College, says: "I think there can be no doubt that the normal meaning of *baptizo* denotes 'put in,' 'to immerse.' You may fully trust the account of the use which you find in Thayer's edition of Grimm's Lexicon. I do not think that any lexicon of authority gives the literal meaning of 'to pour.'"

Prof. G. E. Marmdin, Esq., M.A., Examiner of Greek in the London Uni-

versity, says: "I think you will find a perfectly correct account of the classical use of *baptizo* in Liddell & Scott's Lexicon. The word in classical writers means 'to dip,' and may imply to dip into water (or any thing else) or to dip completely under, so as to sink. In fact it has the same sense as the commoner word *bapto*, except it does not like *bapto* bear the acquired meaning 'to dye.'"

"In regard to your second question, I do not know of any Greek-English lexicon which gives the meanings 'to sprinkle' or 'to pour'—if any does so, I should say it makes a mistake."

Prof. R. Y. Tyrrell, D.Litt., LL.D., M.A., Examiner of Greek in London University, says: "(1) *Baptizo* occurs in classical Greek only in the sense of 'drowned,' metaphorically, as 'drowned with an avalanche of questions,' 'soaked in wine.' (2) The word could not mean 'to sprinkle' or 'pour,' only to 'dip' or 'put under water.'"

It will be seen that the lexicons quoted by these professors are Liddell & Scott which defines the word "to dip in, or under water;" Stephanus, "mergo, immergo," "to merge, to immerse;" Thayer who defines the word: "I. (1) prop. to dip repeatedly, to immerse, submerge; (2) to cleanse by dipping or submerging, to wash, to make clean with water; (3) metaph. to overwhelm. II. in the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents of their religion, viz., an immersion in water," &c.

But, as a closing testimony on this point, I present a letter from Prof. R. C. Jebb, Litt. D., Professor of Greek in the University of Cambridge and Trinity College. Dr. Jebb says:

Springfield, Cambridge, Sep. 23, '88. Rev. John T. Christian, 31 Bernard St., Russell Square, London, W. C.

DEAR SIR:—I. The ordinary meaning of *baptizo* in classical Greek is, as you may see in Liddell & Scott's Lexicon, "to dip," "to put under water." The root of the verb *bapto* is probably akin to *batho*, the root of *bathos*, "deep," *bathos*, "depth." The idea of submersion is thus inherent in it.

2. I do not know whether there is any "authoritative Greek-English lexicon" which makes the word mean "sprinkle" or "pour." I can only say that such a meaning never belongs to the word in classical Greek.

Yours faithfully,
R. C. JEBB.

If men shall be called in judgment to give account for every idle word, how much more will they be called into account for every idle or misspent minute. God gives time to be used as the initiation to eternity. That will never end, but here the night cometh when no man can work. By and by we may perhaps be called to do differently. But now we are to labor intelligently for the fulfilling of our destiny in the hand of God with all our might. The work must not be pushed so as to distract—that is not the right use of time. It must be used so intelligently, so thoughtfully, so earnestly, for the glory of God and for the good of men, that it will be of lasting benefit. It is not always pushing one's self to ceaseless toil that counts—rest may be required for the great end in view. In that case rest is the right use of time. Only keep the good thing, yes, the best thing, in view. Don't give up to the mere whim of the hour. Let the mind be master, and direct as God shall give light.—Ex.

The demonstrations and hilarities of our conventional gatherings are a modern innovation on our Southern gatherings. They are becoming offensive as perilous to the dignity and effectiveness of deliberations. Would Jesus do that? Would he clap his hands, make hilarious when making appeal for funds to rescue the lost? Or when any great idea had received eloquent emphasis? Let those who thus clap and demonstrate answer. Surely our church gatherings are becoming little less uproarious than the political or concert.—Wood and Way.

PROTECTION FROM ENEMIES.

BY REV. J. MALCOLM SMITH.

A good man has no harmful enemies. There may be many that would like to do him ill, but there are none that can. All are in the mastery of a Friend who makes every thing that comes to him a boon. Pleading his God is all he need have concern for, though an host be encamped against him. God's smile is defense that transforms assailing weapons to angels' wands of blessing. The more foes, the more favors. The most gracious life is the one that most shows us God all our good and all our strength; most inwraps and enraptures us with God. It is the onsets God's champions have that work them girding for triumphs within and without. Babylon's angered idolatry made Daniel Babylon's highest prince. Persecution in Jerusalem gave the Christians all lands for a joyous offering to their Master. The source of Paul's matchless might was his daily dying. Phillips' slavery-destroying eloquence was inspired by Boston's wrath. Douglas opened the way for Lincoln to the Presidency. Luther's opposers helped the triumph of the Reformation. It is when they are assaulted that the saints find they are ever fortified in God. Beecher says he had never so seen the presence with him of the loving and mighty Son of God as when the fury of that Liverpool audience was breaking upon him. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

This ought to make it impossible for bad men to give us fearfulness in any right course. But a still better and more needed fruit may be got from it. If our enemies are helping, instead of harming us, it ought to be easy, not hard, for us to love them. Our joy in the priceless good they have occasioned our gaining may well spare them compassion and good will, and these will break through any barrier to all right feeling toward them. How unseemly to turn from it to hate them! Turn with it to hate them we cannot. Nor can we turn back to it from hate. The one pervading element that a godly frame ever demands is all blessing love. Gladsome contemplation of divine deliverance, and resentful thought of human wronging, cannot dwell together. Who so need pity as they that would injure others? And who so called to pity them as they whom God holds above their touch? May we not believe that the part they had blindly taken in bringing the Redeemer to the exchanging of the cross for the crown was one thought that moved him to pray for the pardon of his crucifiers? How awful to incur damnation in giving others' salvation! Cursing for cursing that God turns to blessing is a poor return for us to make, however that cursing may have been meant. Prayer for those who spitefully use us, when we behold how their spiteful using brings God's timely love using, should well up from our soul like thanksgiving to God. How that will sweeten to God the thanksgiving! Spite for harm intended us is but one working of the wickedness that intended us harm. The worst evil an enemy can do us is to make us hate him; and that is the evil it is hardest for God to save us from. Nay, here we must say deliver, for how long many of us are held of it! God's care of us must be so our theme that it will sanctify all thoughts of its coming.—Presbyterian.

If any one is much of a man—if there be in him much fire and force, much energy of conviction—it will be impossible for him to pass through so great an experience as the reception of Christianity without making it known; and if he be much of a Christian—if there be in him much of the Spirit of Christ, which is the spirit of self-sacrifice and benevolence—it will be impossible for him to refrain from approaching men in their sin and misery and endeavoring to communicate to them the secret of blessedness.—Rev. James Stalker, D.D.

HISTORY OF HICKMAN BAPTIST CHURCH.

BY MRS. ALICE McDANIEL.

On May 18th, 1846, there met in a warehouse known as the Col. Baise warehouse, standing where now flows the Mississippi River, seven members of different Baptist churches, who proceeded to constitute themselves into a new church to be known as the Hickman Baptist Church.

Of this number, Elder Mary E. Rose is the only one living now. The names of the seven were, L. D. Stephens, J. B. Rose, W. C. Drury, Mrs. Mary E. Rose, Mrs. Lavina Baise, Mrs. Martha Stephens and Mrs. Isabella Easley.

Rev. Samuel J. Crider and Rev. George White constituted the presbytery present at the organization.

Thereafter, until the erection of their church edifice in the 60's, they met and held services in a small school building, where later the loved and lamented Capt. C. L. Randle made for his family a home, and where they still reside.

Among the early preachers to this Hickman church appear the names of Crider, White, Bundy, Carter and Hall.

The nucleus of a church thus formed grew in numbers and strengthened until in November, 1855, when Rev. Willis White, generally known as Father White, was pastor and moderator of the meeting at which a committee to see after the building of a house was appointed. This committee consisted of Dr. F. B. Jones, J. B. Rose, E. B. Fuqua and Thos. B. Greenwood. Willis White, generally known as Father White, was pastor and moderator of the meeting at which a committee to see after the building of a house was appointed.

The new church was complete and well furnished even to the bell. For the purchase of bell \$500 was raised, and in ordering it, specifications as to the composition of the alloy of which it was to be cast were given. The tone was of very unusual sweetness and could be heard for miles.

The church grew rapidly in numbers after the completion of its building. In 1857, during a meeting held by Elder S. J. Crider, about thirty-four members were received. In 1858, in a meeting held by the same pastor, known as the Flaher revival, a series of meetings conducted by Elders T. J. Fisher and S. J. Crider, seventy-five united with the church at that time, and there was hardly a meeting of the church from 1853 to 1882 but one or more members were received.

About the time of the completion of the church, "Father White" resigned as pastor, and through his efforts the church obtained as pastor A. B. Miller, a young brother who gave to the church his full time. He served from Sept., 1857, to Sept., 1859, and was the first pastor employed for full time. Judging by the record left in the minutes, it was a time of growth and prosperity. From this resignation of Bro. Miller until Sept., 1859, Bro. N. Beauchamp and Crider were employed by the church each for one Sunday per month. From the latter date for the space of three years there were no meetings of the church. To say those years were from 1859 to 1865 is sufficient to tell the reason why.

The membership in 1862 was one hundred and twenty-eight. When they were completed in July, 1865, they numbered thirty-eight. Bro. G. R. Burgess was pastor. He served only a few months, and was followed by Bro. Beauchamp for the space of three years. Rev. Willis White once again broke "the bread of life" to this congregation.

R. A. Coleman was with them two years and R. W. Norton one. In the Spring of 1877 another effort was made for the church for full time, and on R. S. Fleming receiving a majority of votes cast, he accepted and served the church as pastor until the desertion of the town in the yellow fever epidemic of 1878. The loss by death from this epidemic among the members of the Baptist church was appalling. Only three male members were left, E. Case, G. W. Staffield and John Luttrell.

Before the church had rallied from this injury another disaster had almost wiped out its existence. On the night of January 20th, 1879, fire destroyed the roof and contents of our building, and silenced forever the bell which for years had been heard and loved by so many. A talented young man of Hickman, in an attempt to save the bell, spoke of how it was loved by all, and how many aching hearts it had cheered in the midst of solitude and adversity.

March 19th, 1879, a few members met at the residence of Bro. E. Case to devise means to rebuild the church. At this meeting was read the following chapter of how it was loved, and how many aching hearts it had cheered in the midst of solitude and adversity.

Irregular meetings in various places were held until May 18th, 1880, we find them again in their church building. Since that time the growth of the church has been fluctuating, but there has been a decided growth. In 1881 the church had thirty-one members. J. E. Clark and J. H. Harper had been successfully pastors.

In 1884 R. S. Fleming came the second time as pastor and served one year. In 1885 the

membership was sixty-two, and W. W. Gardner, pastor. He was with them three years. The names, T. R. Wagoner, R. S. Fleming (his third term as pastor), Gooden, Nowlin, Mahan and Horner complete the pastoral list up to the present time.

Of those who served as shepherds of this flock prior to 1880 only two are happy in the life of A. Miller, pastor of that church in New Orleans, where last year Dr. Purser, nobly doing his duty, fell a victim to the fever. The other is the venerable R. A. Beauchamp, of Union City.

From this hasty and necessarily incomplete history you can see how the Hickman Baptist church has risen at least twice from what seemed a death blow. And now in this year of our Lord, 1920, the church is more able to do battle than ever before for almost forty years.

Awake, awake! put on thy strength, O Zion.

INTOLERANCE.

We recently received a letter from some one, not a subscriber, and consequently not well informed in the matter, of complaining that our paper is "intolerant." Now, if this is a serious fact, and we are guilty of it, we are sorry; but before we please guilty we will examine into the matter a little.

We confess that there are some things that we cannot tolerate. As we ordinarily say, there are some things that we cannot bear. The church of Ephesus was commended because it could not bear those who were evil, and because it tried those who called themselves apostles and were not, and proved them to be flars. Of wickedness, hypocrisy and falsehood this church was intolerant, as it should have been, and for so being was divinely commended.

Now, we take it to be the fact that one of the duties of a religious paper is to inform its readers in reference to the work of the church, together with the dangers that threaten it and the enemies that oppose it, in order that Christian people may be assisted in doing God's work, and that the progress of the kingdom may be facilitated. Consequently we make it our rule to point out the sins and evils and dangers of our age, in order that they may be shunned and opposed.

Believing, however, that the surest way to destroy evil is to build up and strengthen what is good, our main effort is to urge the claims of the truth and to be ready to stand up against it. We love the truth and cause of Christ. We love his church and all that conduces to its advancement. We are the firm friends and advocates of our missionary boards and agencies and societies. We try to hold up the work of our pastors and teachers and secretaries. We do what we can to help the work of the Sabbath school and prayer meetings, and are devoting large portions of our space to news from churches. If there is any good cause that we are not assisting, or any classes of Christian workers with whom we are not co-operating, we do not know of it. But we have no good words for intemperance, gambling, drinking, and all that is unchristian, hypocrisy or falsehood. We are down on the saloon in any form and on gambling in any of its phases. We have no soft words for indelicacy, no matter how it tries to deceive the people and creep into the church under high-sounding names. We are on guard, and right to be, against all that is unchristian, and ready to stand up with all our force, such unchristian evils as Mormonism, modern spiritualism, "Christian Science" and theosophy. We do not believe in prize-fighting, violation of ordination vows, municipal corruption or other breaches of the ten commandments.

We try to be just as helpful as we know how to be to the Christian home, the evangelical pulpit and the cause of our beloved country. We would like to see happy homes, growing churches and a united country. We must fight against cruelty to children and to animals; we must define and attack that which opposes the culture of Christ and the spreading of the Gospel; we must denounce dishonesty and traitorhood. We do not know of anything that is for God's glory that we are not trying to advance, weak by work, so far as lies within the scope of our powers, and we do not know of any institution or principle that is evil that we are afraid to attack or that we hesitate to strike. Intolerance, then we are, and intend to be, intolerant.—Herald and Presbyter.

The all-sufficiency of the sacrifice for sin which Christ has made needs to be set before the church with new power in this time of rationalistic speculation. There are also all the natural tendencies of doubting human nature, to legalism—secret purposes and open attempts to add to the complete work of Christ the rage of ceremonialists and other man-invented works. How often believers fall to rest with quietness on the sufficiency of Christ's sacrifice for sin, until the Holy Spirit shows to the soul the absolute fullness of the divine work. Faith needs to be distinctly taught by the One who sends that "Christ hath redeemed us from the curse of the law." The work is done, finished, complete, so that all human works cannot add the shade of a shadow to what he hath done. Here is the entire basis of human hope. It is what he has done that gives the guilty conscience peace. He has made peace for us. There is no more peace. Righteous is our end; nothing more than he has done. "He is the end of the law for righteousness to every one that believeth."—Wichard.

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.

MAGAZINES.

COL. ROOSEVELT'S STORY OF THE ROUGH RIDERS.—On the morning after his election to the governorship of New York, Col. Theodore Roosevelt stated in an interview that his plans for the immediate future included the writing of some magazine articles. This statement referred to his "Story of the Rough Riders," which he is now engaged in writing, and which is to run serially for six months in Scribner's Magazine, beginning in the January number. Col. Roosevelt is a man of extraordinary physical and mental vigor. Those who have seen the advance sheets of Col. Roosevelt's story say that it has not only the snap and character of the author's personality, but possesses notable literary qualities. And during all the pressure of political obligations he still found time to devote to the selection of one hundred illustrations for his story out of the great mass of photographs taken at Tampa, in Cuba and at Montaut Point, by special photographers.

How To Grow Flowers is a monthly devoted to floriculture, published by the Floral Publishing Co., Springfield, Ohio, at the low price of 50c per year. As it offers six rose bushes as a bonus for each year's subscription, it may be said to be free, for the roses are cheap at 50c. The magazine gives much information and instruction upon the subject of flowers.

GENTLENESS AS A TRAINING POWER.

The confession of David, "In the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul," was remarkable for this expression: "Thy gentleness hath made me great." This acknowledgment reveals at once his humility and his piety. He could say without egotism or vanity that he was greater in military genius and success as elements of greatness (and the world has always admired these and called him great who had little else to commend them), David was a great man. He had subdued powerful and dangerous tribes on his borders, and he sent his country to the limit of greatness in the East. He had suppressed and quelled the numerous rebellions and insurrections that had arisen in his own realm. If his greatness is to be measured by his influence and popularity among the wisest and best people, then he is almost without a human rival. Among his own people he was regarded as the typical patriot, king, poet and seer. His devotion to his country and his people was never tainted with the slightest trace of selfishness or personal ambition. As a king he reigned over his people with impartiality and justice. As for his psalms, they have made his name immortal as the utterances of a true and noble soul.

But why name the "gentleness" of the Lord? Why not speak of his power, or his wisdom or skill, those adorable attributes by which the heavens and the earth and all his wonderful works were wrought? It was not by might, nor by power, but by the good and gentle spirit of the Holy Spirit, that the great Israelitish king was brought to the sublimity and nobility of character and dominion. David was a man of strong passions, pronounced will and swift temper. By occasional triumphs of these over his better nature he fell into gross and shameful sins. Upon these, some of his partial and hostile critics have dwelt in entire forgetfulness either of the age in which he lived, the state of morals in other Oriental courts, and the supposed license of kings, especially, in regard to marriage and concubinage, the punishment which these sins brought, the submission of the king to them, and above all, his frank and open confessions and his heart-broken cries and prayers for forgiveness, and his struggles after reformation and amendment of life.

It would seem that the reading of the fifty-first Psalm ought to mitigate the harshness of men's judgments of this great sinner and great penitent. His cries for mercy and the fact that he was a king, that he had been at once the help and hope of broken-hearted and wretched sinners in all ages since. Paul argued that mercy was shown to him that others might hope. The same was true of David. If God could be gracious to the fallen king and grant him pardon, why may not all others hope? Instead of assuming that we are much better than he, our hearts should have been under great strain, why not rejoice in the divine gentleness and condescension which lifted him up out of his "horrible pit and misery clay and placed his feet upon a rock, and established his goings, and put a new song into his mouth, even praises to the living God?" The gentleness and meekness of a great character, does not so much display singular power as great patience. The swift, harsh hand breaks the bruised reed and quenches the smoking flax. The gentle hand can bind the one and kindly the other. It is not true that

God's method of building all His great works, so far as we can rightly read them, is by means that are marked by gentleness and patience? What gentle rains and dews water the germs and nourish the tender blades which grow into ripened grains and graceful vines, or great sturdy oaks? How softly his light falls, how gently his wind blows, and how tempered his heat where growth and beauty wait and answer their coming?

In the realm of the spiritual we may mark a preponderance of the same gentle methods. It is true that there are in nature, as well as in the thunder and the rush of the hurricane, the rumbling of the earthquake and the labor of the volcano, so in the spiritual realm there is the cry of pain and the voice of the rod, there are sore trials and fierce temptations, the furnace heat and the ringing anvil, where hearts are broken and characters are bent and fashioned, but these are exceptional and occasional. And even these serve unto and make way for gentler methods. After the tempest, the fire and the earthquake comes the "still small voice." Here God is in loving counsel, gentle reproofs, faithful warnings and gracious promises. Perhaps the most striking evidence of the Almighty appeal so strongly to our fears, and so powerfully impress our sensibilities, we are apt to give them too large a place in our experience, and too great a preponderance in His methods of discipline and training. We remember the rod and forget "the apple."

Our patience grows thin and upon it we remember that, but think little of their nameless gentleness and condescensions to our weaknesses and our wants. O, how God daily forgives our sins and loads us with his benefits! How patient he is with our shortcomings, how he waits for our slow knowledge and orderly development, how he waits for our wisdom! What patience hath he also with our families, our churches, our nation and all the nations. Had he his power without his gentleness we would repeat the flood of Noah with every generation, or absolutely annihilate the planet with all its inhabitants.

Let us consider this teaching that God would make us all great. He is training us all to be "kings and priests unto our God," for palaces and thrones and crowns. He would have us greater than David, and only less than David's Lord.—N. Y. Observer.

FORGIVENESS OF OTHERS.

Injustice is hard to be borne. This explains why forgiveness often, not to say usually, is so difficult. Whatever injury may have been done to us, we feel that we have been treated unjustly. Often we are mistaken. But so it seems. And injustice seems to concern not only ourselves, but the whole universe. Not to resent it seems like disregarding the public good, like being untrue to the great principles of righteousness. It is not only the wrong of the race is based. Thus we exaggerate our own importance and that of the injury which we have suffered. Indignation distorts the whole situation.

We are bound to forgive. God has commanded us to do so. The duty may be hard, but not the less is it duty, and he who means to do his duty at all hazards will accept the fact. But he who takes a higher view sees in forgiveness a privilege. The element of consideration, and even affection comes into the matter. He loves others too much to cherish hardness towards them. He tries to look at matters from the point of view of the usually finds enlightenment. He thinks also of his own frequent need of forgiveness and seeks to do as he would be done by. The gentler, more gracious spirit finds forgiveness easier.

Forgiveness brings its own rewards. It wins the love of others, substituting it in the place of their hostility. It adds to the inward satisfaction which is due to the loyal discharge of duty and the hearty yielding to noble, holy motives, the sweetest of all recompenses. It enables us to understand better the divine character, the forgiving, long-suffering tenderness of our Lord. It expands, exalts, purifies and dignifies the soul being. It is not a sign of weakness, but of strength. It takes a higher degree and a higher quality of character to forgive than to persist in an impleasable mood. It costs a struggle, usually vigorous, often severe, and only a strong soul, if any, conquers readily. But when we have learned the habit of forgiveness, we have attained unto much of both the greatness and grace of Christ himself.—Congregationalist.

"ACQUAINT now thyself with him and be at peace" (Job 22:21). Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter—through the minister or the sacraments or the hymn-book, but knowing nothing of real and intimate personal conversation with him—this is not acquaintance with God. It is a sort of social etiquette, in which we seek to be polite to our neighbors, even though we care nothing about them. Beware of formalism. It is the decorum of religion. And what will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father and with his Son, Jesus Christ?" What earnest prayer will do unless you meditate upon the Word! What chattering of the inward and outward cross there must be in order that we may truly know God!...Oh, Christians, be intimate with God.—Gordon.

SUNDAY-SCHOOL LESSON.

SUNDAY, DECEMBER 4.

THE BOOK OF THE LAW FOUND.

3 Kings 22:8-20.

MOTTO TEXT—"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Ps. 119:2.

Josiah was a good king, the son of a bad one who reigned but a short time. Manasseh, his grandfather, had been the worst of all the kings before he was converted and strove to undo the evil he had done. In his pious old age he had his young grandson for six years, and the goodness of Josiah may have been, under God, due to the teaching of his pious grandfather.

Josiah began to reign when he was eight years old. When he was sixteen he was converted and sought to rescue his people from idolatry. Then he turned his attention to the repairing and cleaning of the temple.

"And Hilkiah the high priest said unto Shaphan the scribe."—Shaphan was one of the leading men of the time, combining the offices of Secretary of State and Secretary of the Treasury in Josiah's court. "I have found the book of the law in the house of the Lord."—It is probable this was the very copy which Moses had placed in the ark eight hundred years before. Books were written on parchment, rolled up and sealed securely, and it was not strange that time had not injured it. Whether it had been hidden away by some faithful priest at the time that Ahab burned all the copies of the law which could be found, or whether it was found underneath a pile of rubbish where it had been contemptuously thrown, as tradition says, cannot be known. But the law of Moses, either the original or a copy which had been used in the temple service was found by the high priest while engaged in repairing and cleaning the temple. Shaphan was in charge of this work, and to him Hilkiah gave the book.

Verse 9—Shaphan went to the king and first made his report of the work which he had in charge. He had taken the money which had been put in the chest which Josiah had placed for contributions, and had it used for the repairs as the king had directed.

"Hilkiah the priest hath delivered me a book. And Shaphan read it before the king."—What parts are not known, but, from the king's course, he is thought to have read Deuteronomy with its threatenings. That would be the part of the book which would be unrolled first. "He rent his clothes."—To express grief and horror at the disobedience of Israel, and the doom which hung over them from the just wrath of God. He immediately appointed a deputation of the leading men of his kingdom to see some prophet and inquire of the Lord. Hilkiah, the high priest, Shaphan, the chief man in his kingdom, and his son, Ahikam, who was afterwards the friend of Jeremiah, Achbor, whose son, Elnathan, was one of Zedekiah's chief ministers, and Anaiiah, an officer of his household.

"Go ye and inquire of the Lord for me, and for the people."—He would learn from God himself if

there was any room for forgiveness, and what they must do to secure it. "For great is the wrath of God that is kindled against us."—True conviction of sin always feels the wrath of God to be deservedly hanging over the guilty. Personally Josiah had tried to obey his God; but he had not known his duty because his fathers had destroyed the copies of the law, and he had not known all God's requirements. Besides the ten commandments had told him that God visits the sins of the fathers upon the children unto the third and fourth generation.

Verse 14.—There were two prominent prophets in the reign of Josiah—Zedekiah, who belonged to the tribe of Simeon, and Jeremiah, whose home was in Anathoth of Benjamin. But Huldah was a prophetess. She was of a prominent family as is shown by the naming of two of her ancestors, and her husband occupied a responsible position. He was keeper either of the royal robes or of those of the priests. "Now she dwelt in Jerusalem in the college."—Which ought to be translated "in the lower city," the newer part of which had been inclosed by the wall of Manasseh.

God answered them promptly. "Behold I will bring evil upon this place and upon the inhabitants thereof, even all of the words which the king of Judah had read."—Not one jot or tittle of God's Word fails of accomplishment; both his promises and his threatenings shall be fulfilled. Be not deceived: God is not mocked. Whatsoever a man soweth that shall he also reap.

"Because they have forsaken me and burned incense unto other gods."—Forsaking him was the great sin. Who of us has not been guilty of it? Who of us has not burned incense to the idols of self or the world? "Therefore my wrath shall be kindled against this place, and shall not be quenched."—The day of grace for Judah was ended. It is a terrible fact that the day of grace can end for sinners ere life is over, and God says "He is joined to his idols, let him alone."

Wrath should come upon the nation, but God had pity upon Josiah. God had seen his deep sorrow for the sins of his people, his tears that God had been dishonored and his law disobeyed. Therefore he should be spared the awful scenes which would wring his tender heart and bow down his patriotic head. Josiah had wars, he was in fact slain in battle. But he did not see the overthrow of his country and was gathered to his fathers in peace as related to the destruction of Jerusalem and the carrying away of the people into captivity. And these were the punishments for the sins denounced in the law.

Josiah's was a noble character. He strove to reform his people. It was too late to accomplish that purpose. But he won the favor of all good men and of his God by his heroic efforts.

Dr. Lewis Kloersch is managing editor of Dr. Talmage's paper, the *Christian Herald*. He ranks high as a newspaper man. The growth of the *Christian Herald* has been phenomenal under his leadership. He is one of the busiest men in New York, knowing this, we appreciate more the time he consumed showing us through his immense establishment, where he employs over 300, all connected with the paper. W. F. HARVY.

GOOD MEETING.

I want to beg some of your valuable space to tell what great things the Lord has done for us in my churches here at Belleview and at Sand Run. I succeeded the late R. E. Kirtley, of blessed memory, in the pastorate at the latter place.

During the latter part of September I was assisted in a meeting there by Bro. O. M. Huey, of Carrollton, Ky. Bro. Huey, is a Boone county boy, having been licensed to preach by Big Bone church, at the same time that Dr. S. M. Adams and the writer were granted license to preach the gospel. It was a pleasure to have him with me once more in the work and the Lord greatly blessed his labors. He was obliged to leave before the meeting closed, but he left many new-born souls rejoicing in the Lord. I continued the meetings till Tuesday of the third week when we closed in the midst of a deep interest. There were seventeen additions to the fellowship of the church, most of whom were received by experience and baptism. Of this number there were fifteen heads of families, representing the best citizenship of the neighborhood. There were some of the most remarkable conversions that ever came under my observation. It was said by many persons of other denominations that it was the best meeting ever held in that portion of the county. There seems to be bright prospects ahead for this old church.

On the fourth Sunday in October we began a meeting here at Belleview. We had the assistance of my nearest brother pastor, M. J. Hoover, of Burlington. Bro. H. had the heartiest co-operation of the pastor and people and the Lord greatly blessed his labors. The revival interest was deep and wide, permeating the entire community and almost every heart. The meetings continued for three weeks with unabated interest. The congregations were limited only by the capacity of the house. The best attention and order were maintained throughout the entire meeting.

The visible results were fifty-seven additions to the fellowship of the church, fifty-four by experience and baptism. There were thirty-two males and twenty-five females. All were grown persons except five and two of these were in their teens.

Bro. Hoover is a true yoke fellow and his testimony is that he never labored with a church that worked as faithfully and efficiently as did Belleview. While I could speak in the loudest praise of Bro. Hoover and my people here, we are all united in giving God all the glory. It was apparent on every hand that He was doing the work by using the humble instruments of his own appointment. Surely this was the greatest blessing ever poured out upon this church. Now just a few words about Belleview church. I closed my 32nd year as pastor of this people with the meeting just mentioned. Most of these years were prosperous, but it seemed that this year was not so. From a financial standpoint this was the most prosperous of all, but from a spiritual standpoint we seemed to be retrograding. I was led to believe that a change of pastors would be better for the church, so on the Fourth Saturday in September I tendered my resignation to take effect the last of December. After a month's consideration the church unanimously refused to accept

my resignation, promising their heartiest co-operation in the work of the Lord. This proved a resolution in the right direction. All felt the need of God's help and many prayed for it. So when our meetings began I can truly but humbly say that I never saw a church in a better condition for a revival than ours. I have again accepted an indefinite call and count myself happy to be pastor of such a people.

Bro. Hoover and the writer will go next week to hold a meeting at East Bend.

Fraternally, T. L. Utz, Grant, Ky., Nov. 15, 1888.

STAYING THE MIND ON GOD.

Some men do not like to retain God in their thoughts. The thought of God who is perfect in holiness, who is everywhere present, who knows all things, even the secrets of our heart, is exceedingly disagreeable to them. They turn away from him in their hearts, dismiss him from their thoughts, and drive him out of their minds.

This was not the way of the psalmist. He says: "I have set the Lord always before me." He fixed his mind steadily on God. He has learned the holy art of recognizing the presence, the providence, the wisdom and the goodness of God in all things and at all times. He did not allow himself to lose sight of the Almighty, no matter how dark the night or how wild the storm. His mind was fixed on God, not only occasionally, but steadily, habitually, constantly. It is not possible for anyone to think of God every moment of every day and night. The powers of man are limited. We have many cares and duties claiming our attention. To ignore all worldly cares under pretense of ceaseless meditation on heavenly things would be to lose the most imperative obligations, to lose the most important discipline for which this life was given, and to fail utterly in our earthly mission. Still one may acquire a habit of considering the claims of God in connection with everything in life, and be able to say truly, "I have set the Lord always before me."

Some men set the Lord before them in some things, and ignore him in other things. They remember him on Sunday, and forget him on Monday. They think of him while in his house, and dismiss him from their minds when they cross the threshold of a place of amusement. They turn to him with grateful remembrance while the sun of prosperity shines on them, but when storms of adversity begin to lower they doubt his goodness, his care, and even his existence. Some men reverse this order. They look to God and cry to him when in the grasp of affliction, but when health returns they set him aside and put an idol in his place. This will never do. If we do not set the Lord before us in all things, we do not properly set him before us in anything.

In worship the mind should be stayed on the Lord. It would seem to be needless to insist on this duty. Surely worship in which his presence is not recognized and deeply felt as a reality is not worship, but mockery. But do we always set the Lord before us when we sing and pray and preach? Have we not heard sermons which suggested that the preacher had forgotten God, both in the preparation and delivery of the discourse? Are not prayers offered sometimes by men who think more of the good impression they may make on the minds of the hearers than of the

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shalkoff of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

good they seek from the Heavenly Father? Are not the songs of Zion often sung without thought of God? And if these things be so, is it any wonder that our prayers are not answered and our worship is in vain? If our minds are occupied wholly or chiefly with our music, our grammar, our rhetoric, our elocution, and our execution, if we seek the praise of men more than the praise of God, our worship is not sweet incense coming up before the Lord with a sweet savor, but an insult and a stench in the nostrils of the Almighty.

In our work the mind should be stayed on God. A large share of the discipline of life and the preparation of the soul for heaven is found in our daily tasks, if it is ever found at all. It is not so easy to fix the mind on God in the midst of daily tasks as it is in the house of the Lord. But it is quite as important that we should feel him dear when we transact worldly business as when we offer prayer. A business transaction is as solemn and sacred a thing as a song of praise. This applies to small transactions as well as to great. That national affairs should be transacted as in the presence of the Almighty is a plain proposition requiring no argument. When the representatives of the American colonies, assembled in Philadelphia on July 4, 1776, adopted the Declaration of Independence, it was very meet, right, and their bounden duty to set the Lord before them. That was a gigantic transaction, involving the happiness of millions of human beings. In such an affair Jehovah might well be expected to lend his counsel and aid.

But the Creator of the universe is just as much interested in the cares and perplexities of the mother in her home, and in the weariness and toil of the laborer in the field or factory, as he is in the acts of statesmen in Congress and rulers in their palaces. God is a worker. "We are laborers together with God." This declaration of the apostle is applicable to the laborer in the field, in the factory and in the mine. The Almighty takes his station beside every toiler, and works together with him so long as His presence is recognized and appreciated. That worker whose mind is stayed on God will be successful. He may not gain wealth, but he will surely gain the highest results of toil. "Whatsoever he doeth shall prosper."—New York Advocate.

MARRIED.

Richard Radcliffe, Shelbyville, and Miss Rosa Wiegleb, Middletown, by the Rev. John T. Christian, at his residence, 441 East Gray St., Louisville, Nov. 17th, 1888, at 2:15 p. m.

THE BAPTIST GENERAL ASSOCIATION OF VIRGINIA.

The seventy-fifth session of the General Association of Virginia met with the First church of Lynchburg on the evening of November 11th and continued to the 14th.

Lynchburg is the "Hill City" of Virginia, and is one of the best tobacco markets in our country; and the First church, presided over by the eloquent and witty F. C. McConnell, is one of the strongest churches in Virginia—strong numerically, financially and in culture.

The association had a large representation, there being 410 delegates present besides many visitors and ladies. We were entertained with that hospitality that characterizes Virginia.

The association re-elected Dr. A. E. Owen as their President. Dr. Owen is a good presiding officer.

The annual sermon was preached by Dr. M. E. Broadbudd, of Bristol, from Rom. 8:31: "If God be for us who can be against us?" The sermon was Scriptural and good.

In the address of welcome Dr. McConnell spoke of the growth of the Baptist cause in Lynchburg, and of the fact that this has been a hard year, spiritually, on account of the war. This was responded to by Rev. H. A. Bagby, of Richmond. One encouraging thing that he mentioned is that the Baptists in Virginia are now making rapid progress in the large cities. Until recent years they were comparatively weak in the large cities, Richmond excepted.

SATURDAY MORNING.

The Treasurer's report showed that the collections for all the boards for the fiscal year aggregated \$71,946.54 against \$66,818.89 last year.

The following visiting brethren were recognized: Drs. A. C. Thomas, W. H. Whitsitt, H. W. Provence and O. G. Flippo.

Then came the report of the Woman's Central Committee, showing better organization, increase of work, and in contributions an increase of more than \$2,000 over last year. The ladies contribute to all the boards. The committee asked the General Association to decide whether the women should hold their meeting in connection with the General Association, or hold it at a different time and place. The association decided that they should have the privilege of holding their meeting at a different time and place. This will insure them a larger representation. The woman's work will be known as the "Woman's Missionary Union Auxiliary of the Baptist General Association of Virginia." But the union is to be under the control of the General Association.

EDUCATION BOARD.

The report was read and the subjects discussed by Hon. T. J. Ellyson. This board has under its care 52 students—43 at Richmond College and 9 at the Southern Baptist Theological Seminary—this being 17 less than last year and 7 less than year before last. Owing to the falling off in contributions of the churches the board has been forced to cut down the amount given to each student. The board is now \$1,900 in debt, and this at the beginning of the session. Mr. Ellyson says it may be necessary to employ a traveling agent to visit the churches and urge them to increase their contributions. Mr. Ellyson insisted that this work is not for the personal benefit of the beneficiary, but for the good

of the cause. Ninety per cent. of the students helped, he said, could make their own way, but we can't afford to wait for them to do so. It would take them twice as long to get their education.

The adoption of this report was followed by an address by Dr. Whitsitt on the Seminary.

A TOUCHING INCIDENT.

Dr. W. E. Hatcher then asked the association to indulge him and pardon any appearance of egotism while he publicly acknowledged his feeling of gratitude to Mr. Murro Hatcher who, 19 years ago, led him to Christ. This was followed by the singing of "Happy Day," and many shook hands with Bro. Murro Hatcher.

SUNDAY SCHOOL BOARD.

This report was made by Dr. W. R. L. Smith and discussed by Drs. Smith and Frost. The latter grew very earnest as he told of the great work his board is doing.

DR. BRALE'S HISTORICAL SERMON.

The association listened with delight to a sermon on "The organized work of Virginia Baptists during the nineteenth century" by Dr. Geo. W. Beale, the author of Beale-Semple's History of Virginia Baptists. He gave the history and work of the different boards, and said that the Baptists have increased from 25,000, when the General Association was organized in 1828, to 119,000 at the present time.

SATURDAY AFTERNOON SESSION.

The Committee on the Order of the Day recommended, among other things, that fifteen minutes be given to Dr. Flippo to discuss the American Baptist Publication Society. Dr. J. Wm. Jones bounced to his feet and moved that that part of the report be stricken out. He said that he had no objection to hearing Dr. Flippo discuss his society, but that it is no part of the work of the General Association of Virginia, and we should not discuss it as such. We fail to see why he did not make the same objection to the discussion of the Sunday school Board of the Southern Baptist Convention unless it be that he has never been reconstructed. Unfortunately the amendment was voted on without much objection being raised to it and it was carried. But afterwards we heard some express themselves as being ashamed of the way they voted.

SUNDAY-SCHOOL AND BIBLE BOARD.

The report made by Dr. J. M. Filcher showed an increase of contributions and efficient work. It was discussed by Drs. John Pollard, Geo. Cooper and Rev. B. C. James.

VISITS TO THE WOMAN'S COLLEGE.

At 5 o'clock, and on an invitation of the President of the institution, the General Association went in a body to visit the Randolph-Macon Woman's College. Five charming young ladies who escorted us through the college made the visit a delightful one. The only trouble was that the time at the institution was too short.

SATURDAY EVENING.

The first thing that claimed the attention of the association Saturday evening after the devotional exercises (the mention of which is regularly omitted in this report for the sake of brevity) was

STATE MISSIONS.

Report made by Mr. Wm. Ellyson showed that the Board has in its employ 79 missionaries, and has a small cash balance on hand.

Addresses were made by Revs. W. W. Hamilton, F. H. Martin, Hugh Smith and Dr. H. W. Battle. Bro. Hamilton and Smith confined their remarks to the work in Southwest Virginia. Bro. Hamilton said that one great trouble in that section is that the people are educated beyond their ministers; another trouble is that the people have been brought up under the influence of Hardsell Baptists, and know nothing about the duty of Christian giving, but that under a wide-awake ministry this will be corrected.

Bro. Smith said that this section is a great Baptist mission field; one half of the converted people are Baptists, and one-half of them are Missionary Baptists.

Bro. Martin said: "I used to think that Mr. Ellyson overrated the importance of State Mission work, but now I feel that the half has never been told."

Bro. Battle said: "There is no work better than State Mission work. I wish I had been a State missionary."

SUNDAY AFTERNOON—BAPTIST ORPHANAGE.

Dr. W. E. Hatcher reported that there are 112 children in the orphanage and 69 more knocking for admission, but there is no room for them. Plans are on foot for erecting new buildings.

Several enthusiastic speeches were made by different brethren, and then an honored layman arose and said: "There has been a good deal of talk here this afternoon, but nothing has been done."

Dr. Hatcher said: "I hope you are the man to do something."

The brother continued, "I'll be one of forty to give \$500 to the orphanage." Another layman said, "I'll give \$500." A canvass will be made for the orphanage in a quiet way.

SUNDAY EVENING.

The report on Foreign Missions showed that there had been a great falling off in contributions, but the Virginia Baptists confidently believe that they will rise to the high-water mark before the Southern Baptist Convention meets. The report was discussed by Rev. E. E. Dudley, Drs. J. S. Dill, E. P. Hale and R. J. Willingham. The speeches were all good, but I must pass them by.

MONDAY MORNING.

The first thing that claimed the attention of the association Monday morning was the report of the

FRATERNAL BENEFIT ASSOCIATION.

by Rev. J. W. Mitchel. This organization is for the benefit of the Virginia Baptist preachers. Mr. Mitchel said that this is the best form of life insurance in the world, that as there are no salaries officers, no office rents and no taxes, it is as cheap as insurance can be; that it does not cost more than \$10 on \$1,000. One pays a dollar to join the association and \$2 when a member dies. Honorary members pay \$1 at the death of a member. After one has been a member of the organization for 25 years he may surrender his certificate and get a two-thirds assessment. There are now 158 members of the association, and it is rapidly growing.

MINISTERS' RELIEF FUND.

Bro. T. H. Ellett reported that the receipts from the churches amounts to \$2,500, or \$675 less than last year, while the expenses have been \$507.91 in excess of last year. Bro. Ellett and Dr. Thornhill plead earnestly with the delegates present to give more attention to this work. Bro. Ellett is an honored layman who

has the work of caring for aged ministers and their families who need help, and he loves his work.

Dr. Flippo delivered an address on the American Baptist Publication Society.

REPORT OF COMMITTEE ON THANK OFFERING.

This committee was appointed a year ago to raise \$25,000 as a thank offering to erect a science building for Richmond College. They now have in cash and pledges about \$13,000, and will raise it to \$25,000.

REPORT ON GENERAL EDUCATION.

The larger part of the report and discussion was given to Richmond College, which has never been so prosperous.

MONDAY AFTERNOON.

After the report on obituaries and some committees, Mr. Camell, of the Virginia Bible Society, was introduced to the body. He said that there is one county in this State that has only one resident minister, and he is unordained, and one other minister comes into the county to an appointment, and there are other counties whose destitution is appalling.

MONDAY EVENING.

was given to the Home Mission Board. Contributions to this board aggregate \$10,955.99, a slight falling off from last year. Drs. Geo. B. Taylor, W. R. L. Smith and Revs. Ashby Jones and M. B. Early discussed the report. The last named speaker told of the work of the Home Board in Texas and Arkansas.

The association adjourned to meet at Bristol next year.

The Recorder has a host of friends and admirers in Virginia. One prominent brother said: "I read the Recorder and stand by it." Another: "I have been taking the Recorder ever since I left the Seminary. I believe in T. T." Another: "I stand by the Recorder. Give my best regards to Dr. Eaton." Another: "The Recorder is the best paper in the world." We heard but few adverse criticisms on the Recorder, and they, with but one exception, were from "small potatoes."

DR. BAGBY'S BOOK.

I have read the book entitled "Jesus The Nazarene Is Certainly the Messiah of Jewish Prophecy" and am well pleased with it, don't see how a man could be an infidel after reading it. I had no idea there were so many proofs to show that Jesus was the Messiah. I hope the book will have a large circulation.

Yours truly, W. H. CHEKK.

We are in receipt of invitation to attend the marriage of Miss Sue Annie Coleman to Rev. George Green at the Baptist church, Burgin, Ky., on Wednesday afternoon, December 7th. Miss Coleman is the daughter of Rev. and Mrs. T. H. Coleman. Brother Green is one of our most promising young preachers. We extend our congratulations.

\$100 REWARD \$100.

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 takes internally, acting directly upon the blood and mucous surfaces of the system, thus destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for full testimonials.

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We want an Agent in every town to secure subscribers to THE LADIES' HOME JOURNAL, to look after renewals and distribute advertising matter. We offer profitable employment for the winter, also special rewards for good work. \$5.00 will be given to the Agent sending the largest list up to April 15 next, \$75.00 to the next best worker, and 50¢ on—distributing \$11,500 among 500 best Agents the coming season. Good pay is assured every Agent whether he or she secures one of the extra awards or not.

The Curtis Publishing Company Philadelphia, Pa.

DEDICATION.

The fifth Sunday in October was a day long to be remembered by the Baptists of Wallaceston, Ky. They had been struggling for two years to build them a house, but being poor we had a hard time of it. We have now a good plain house, 20x45, but we had to mortgage our house for \$100, it was due in October and it seemed that we were at the end of our means, but there is where God takes hold.

We concluded we would try to dedicate and raise the money on that day, but it was with many misgivings that we published the day. We wrote to Bro. J. B. Crouch, of Stanford, to preach for us. He came and seemed to be at his best which means lots. His text was Psalms 84:10, and he held the individual attention of the large audience from start to finish. We have heard nothing but praises of it. Bro. Hows, the Methodist pastor, was present and spoke very highly of it as a master effort. At the close he told them he wanted \$100 so Bro. Hendrickson could offer the dedication prayer. It was a little slow at first but when he got through they had \$100.50.

Oh! how glad we were that our house was free and the long fight ended in victory. And we freely return our thanks to the friends who stood by us so nobly, and pray God's blessing upon them, and hope we will always be able to hold up the banner at this place.

And Bro. Crouch, we again thank you and ask God to bless you wherever your lot may be cast. Come and see us again.

We have preaching once each month, prayer meeting each week, also a good Sunday-school with an average of about fifty in attendance. It is a Baptist Sunday-school, we use the convention literature.

I find so many of our churches that have no schools; it seems we are behind in Sunday-schools. If we have the truth let us wake up and train the rising generation in the way in which they should go.

May God bless the old Recorder in the work that it is doing in the master's cause and the good old way in which our fathers trod. Fraternally,

J. S. CADE,
P. S.—I forgot to say that Bro. G. D. Hendrickson is our faithful pastor and stood by us in our struggle and I ask that God may reward him for his faithful work here and elsewhere.
Wallaceston, Ky., Nov. 16.

A MORNING THOUGHT.

BY EDWARD ROWLAND HILL.

What if some morning, when the stars were falling, And the dawn whitened, and the east was clear, Strange peace and rest fell on me from the presence Of a benignant spirit standing near;

And should I tell him, as he stood beside me, "This is our earth—most friendly earth, and fair; Daily its sea and shore through sun and shadow Faithful it turns, robed in its azure air."

"There is best living here, loving and serving, And quest of truth, and serene friendships dear. But stay not, spirit; earth has one destroyer— His name is Death; flee, lest he find thee here!"

And what if then, while the still morning brightened, And freshened in the elm the summer's breath, Should gravely smile on me the gentle angel, And take my hand and say, "My name is Death!"

Zionists to rehabilitate the kingdom of Israel, and the contempt which has suddenly overtaken sacerdotal superstition, into a providential pledge that primitive Christianity is to revive again, and to prevail for the saving illumination and social enlargement of mankind.

Though hearts brood o'er the Past, With smiling Futures glisten; For, lo! Our day bursts up the skies! Lean out your souls and listen! The world is rolling Freedom's way, And ripening with her sorrow; Take heart! who bears the Cross to-day, Shall wear the Crown to-morrow.

But if the closer fellowship of these vast Saxon empires is so pregnant with promise of the brighter day, should not the Baptists in both domains begin to realize that if they are to contribute anything of substantial worth toward the dawning they must draw nearer to each other than ever in the past, and be willing to learn from one another. Beyond all question, they have already been mutually helpful. The Baptists of the United States owe much to the Baptists of Great Britain; and though the debt can never be cancelled, it is eminently fitting that it should at least be recognized. Your martyrs, like Edward Wightman, have inspired us with self-sacrificing devotion; your theologians, like Andrew Fuller and the Haldanes, have intensified our love for the sacred Scriptures; your preachers, like Robert Hall and Charles Haddon Spurgeon, have moulded our conceptions of pulpit power; your hymn writers, like Samuel Stennett, George Keith and John Fawcett, have thrilled us with the ecstasies of hope and praise; your princely merchants, like Thomas Hollis and Hugh Rose, have stimulated our integrity and generosity; your reformers, like Leonard Basher and Roger Williams, have inflamed our passion for religious liberty; your patriot poets, like Milton, and your patriot soldiers, like Havelock, have awakened in us loyal consecration to our country's welfare; and your blind-dreamers, like Bunyan—no, not like him; for there never has been but one Bunyan, and probably there will never be another—have taught us how to pursue our pilgrim's progress until our weary eyes are gladdened with the fair sight of Beulah's land; while your missionaries, like Carey and Marshman, have quickened our zeal for the glory of Christ in the salvation of heathen nations. Believe me, we are not indifferent to your heroic endurance and patient suffering for the truth's sake; and we trust that we have been rendered worthier our common name because of your exalted example. Joyously, as the representative of your American brethren, I make this acknowledgment. But have you no reason to be thankful to God for what these American brethren have been to you and to the world? Have you yourselves received no benefits from them, if in no other way, at least in the direction of enlightened enthusiasm and aggressive activity? Think of the magnificent universities they have founded, the finely equipped theological schools they have established, the magnificent churches they have reared, the orphanages, asylums and hospitals they have built, and the missions at home and abroad they have inaugurated and sustained; and then answer whether you have not been helped, blessed and encouraged by these splendid achievements? And yet, in a sense, even these are also yours; for we are your offspring. What

ever we have wrought has been accomplished through the spirit that dwelt in your sires and ours. You, therefore, have your rights in American Baptist History as we have ours in English Baptist History. And I am here to say, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." "Nevertheless, I have somewhat against you." Unfortunately, you suffer from excessive humility. I do not refer to your preachers, for I have no reason to suspect them of such an unministerial weakness, but to your churches. There seems to be a modest shrinking from publicity, a feeling that the chapels of our denomination should be built round a corner, and up some narrow, sunless street. Laudable efforts are being made here and there to correct this mistaken policy, and the sooner it is changed entirely the better it will be for our cause.

Why should we hide our light under a bushel? I sometimes suspect that the reason is to be discovered in an unconfessed suspicion that we have not a very brilliant light to display. Here, to some extent, and even across the water, there exists a vague impression that we are "disturbers in Israel," and that we ought to be continually apologizing for our presumption and temerity in maintaining our denominational life. The question is sometimes asked among our own members, Why should we perpetuate what seems to be an unnecessary schism? It is assumed in some quarters that we are merely dissidents; that we are a sect, splintering the unity of the body of Christ, in a sense not equally true of Romanism, Episcopacy or Presbyteranism. I have no desire to encourage you to "think more highly of yourselves than you ought to think," but I protest against such estimates of the Baptist position as must tend to discredit the sagacity, the spirituality and the scholarship of its numerous membership. Personally, did I believe that our denomination had no other justification for its continuance than the maintenance of a rite, which could be defended and observed by individuals in private, I would hesitate to perpetuate an organization to the dividing and defaming of Christ's church. But such is not my understanding of its import, or of its historic significance. I hold, and it is this conviction that keeps me within the Baptist fold, and a conviction likewise which wherever cherished must create a new sense of responsibility—that to our people, at the beginning, there was providentially and graciously committed for its preservation, primitive Christianity; and that, consequently, the special vocation in this age is none other than the complete restoration of primitive Christianity to mankind.

This, I admit, is a very great claim. But it is put forth in no empty spirit of boasting. There are grave reasons, which will appear as I proceed, that impel me in this place, and at this time, to insist on what, to many, will appear to be a most extravagant and untenable assumption. First of all, there are ecclesiastical evolutionists to be reckoned with, who contend that Christianity, as exemplified by the early disciples, was merely the raw material, the religious star-stuff, out of which elaborate theories and complex hierarchies were ultimately to be constituted, and



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OUR PULPIT.

THE PRESERVATION OF PRIMITIVE CHRISTIANITY.

BY REV. G. C. LOBIKER, D.D.

Address to the Baptist Union of Great Britain.

Mr. Chairman, brethren, this day—

Sunrise smiles on sunset, east and west are Face to face in heaven before the sovereign sun.

I thank you, one and all, for this welcome, extended, not so much to me personally, as to the great denomination beyond the seas, whose accredited messenger I have the honor to be. Its genuine heartiness and enthusiasm leave nothing to be desired, and demonstrate beyond the possibility of cavil, that though the Atlantic keeps apart the old world from the new, the people of Britain are not indifferent to their kith and kin in North America; and likewise furnish fresh proof that the Baptists of both lands, though differing to some extent in administration, are not divided in spirit. Like the east and west, though separated by certain idiosyncrasies of latitude and longitude, they blend and melt into perfect oneness of soul and aim when they meet face to face before the "Sovereign Sun" of Righteousness, whose "healing wings" shall yet cover and enfold the churches of every name, converting the scattered brood into an unbroken spiritual fraternity. When it was understood that, through your most partial courtesy, I was to meet with you in this historic city, our National Anniversary, held in Rochester, straightway commissioned me to convey their salutations with the assurances of their profound appreciation of the sympathy you expressed, during your last session, with our nation in its holy war against the infamous misgovernment of Spain. The United States can never forget the good will of Great Britain; and, while they hope the need may never rise for reciprocal expression, such expression, I am sure, would not be withheld in the time of peril. Let us then thank God for the coming together of these two mighty nations; and let us construe this happy reconciliation, combined with the plea of the Russian Tear on behalf of peace, and the movement of the

who decisively assert that the primitive faith has long since vanished from the world. I confess that, in several quarters, it has entirely disappeared, and, in many others, has been inexcusably obscured. But the stars are not dead when the garish day eclipses their beauty; nor has the ocean current perished when it sinks to a lower depth. Neither has life succumbed when winter frosts blight the foliage and entomb the flowers; and it requires sublime assurance to dogmatically affirm that New Testament Christianity has ceased to exist because temporarily it has been lost to the common view. Certainly our Lord did not anticipate its speedy dissolution, and neither did he provide for so humiliating an anti-climax. His speech was full of promises. The gates of Hades were never to prevail against his church. Not one jot or tittle of his law was to fail. He was personally to be with his people unto the end. Expressly he taught that the house he reared was not built on sand, but on rock. And if so, why should not his own words be applied to his own work? "And the rain descended, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." Of course, it is not denied that the same humidity which causes the rain may develop into mists, and that the mists may for a time effectually obscure what the sheeted rainfall can never destroy. In Edinburgh there is exhibited a strong box, in which the regalia of Scotland was for a long while concealed. Many patriots had imagined it forever lost, when, by a happy incident, it was found. So the crown jewels of our Lord may have been committed to an earthen vessel, and a lot of paste and worthless imitations may have been provided as a substitute; but the hour is not far off when these spurious brilliants will be appraised at their true worth, and when the real treasure will be appropriate use more. It

is related of a soldier that seeing the colors in peril, he tore them from the staff and concealed them under his military cloak. He was determined that they should not fall into the hands of the foe. But after that danger was passed, and at a supreme moment in the battle, he drew the flag out from its hiding place, and freeing its folds, inspired his comrades onward to victory. In similar way the New Testament banner has been kept out of sight, and thus has been preserved; but now the crisis has arrived, and it must no longer be prized as the possession of the few, it must be given to the world. More than the predicted twelve hundred and sixty years have elapsed when the church should come forth, "leaning on the arm of her Beloved."

St. Jude, writing of our "common salvation," declares that "the faith was once delivered to the saints;" in other words, not to the clergy, but to the people; not to the conclave or council, but to the congregation. As the continuity of the English nation is something quite apart from its various dynasties, and as the integrity and perpetuity of the United States are not affairs of presidential administrations, so the continuity of the faith has never depended on an unbroken chain of ecclesiastics, but simply on the uninterrupted succession of genuine believers. We all have descended from the apostles, just as we have from Adam; and to demonstrate the reality of this descent in the domain of religion

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does not need a special line of distinguished functionaries, any more than it does in the domain of the natural. We are, perhaps all of us, more or less to blame for the disposition of multitudes to attach more importance to the so-called "historic episcopate." The annals of Christianity, the story of the church—these are usually accounts of popes, cardinals, bishops, of men like Gregory, Hildebrand, Leo X., Dominic, and Ignatius Loyola—church history is largely a matter of great scandals, and of arrogant personages. And even we Baptists, when we think of ecclesiastical history, drift with the crowd and identify it with the doings of these pretentious figures. Is it surprising, then, that in the popular mind the suspicion should be created that, after all, there may be some foundation for their lofty talk about apostolical orders and sacerdotal grace? Nor will this suspicion be removed until the plan of writing church history corresponds to the method of Green, and a history of the Christian people is substituted for the prevailing histories of popes and archbishops, who often had very little Christianity to commend them to posterity. It is sometimes said that Americans as well as Britishers dearly love a lord. And, if this is the case, it explains in part why we are overawed by ecclesiastics with high-sounding titles. We admire individuals of great descent, when, in fact, only their descent is the thing most remarkable about them. When this childishness has been overcome, and we are influenced by the real and not by the meretricious, then this figment that the perpetuity of a certain sacred order is indispensable to the validity of ministerial words and acts will be consigned to the limbo of other extinct hallucinations. And then it will be perceived that Christ made no elaborate arrangements for the protection and transmission of the faith he had proclaimed; and particularly that he devised no complicated machinery through which it should be constantly reproduced for each generation, bearing always the trade-mark, without which it should be rejected as shoddy and spurious. No; to him his religion was pre-eminently life; and, as life by a law quite its own reproduces itself, and surviving winters and the desolations of nature's cataclysms, flows serenely onward in verdure and flowers, always and necessarily clothing itself after its kind, so the spiritual was left to fulfil itself, to perpetuate itself, and to invest itself with those forms which accord with its genius. Traces of this spiritual life will come to be recognized in every type of Christian profession from the Day of Pentecost to the present, even in the types most degenerate; and it will be seen to manifest itself most distinctly in those persecuted bodies which antedated the Reformation, the Albigenses, the Waldenses, the Hussites, whose successors are the Nonconformists of our day, and with whom we Baptists take our stand as the most ancient representatives of the primitive faith.

That our ancestors believed themselves to be the repositories of a solemn and momentous trust is proven by almost every phase of their history. No people suffered more than they for their convictions. The traces of their presence in Gorz and Tyrol, in the Palatinate, and at the Hague, in Germany, and in England have been made by their blood. Buckle declares that thirty thousand of them were put to death

in Holland and Friesland alone. The extent of their massacre taxes credulity. These butcheries we shall not afflict you by describing. But why were they accepted, rather than abandon certain beliefs and practices? Henry IV said that "Paris was worth a Mass." But were not peace, prosperity and official favor worth more than a religious opinion? The stern old Baptists thought otherwise. They could have purchased all desirable things by what seems, to some of their critics, a very trifling concession. But that they did not thus yield is evidence that our ancestors regarded themselves as the custodians of a great trust. The instinct of loyalty which differentiates a soldier from an heirling distinguished them. "The old guard dies; it never surrenders," is the governing sentiment of every chivalrous soul that believes itself appointed to defend a noble cause. Our spiritual sires considered themselves thus honored. They could die; but they could not surrender; for surrender would have branded them with the stain of an infamous treachery. In the same direction points their painful solicitude to follow closely apostolic precept and example. They were above all things anxious to preserve and perpetuate whatever was of divine sanction. This scrupulous desire at times betrayed them into singular courses. So conscientious were they that they were often divided among themselves. Thus in 1692 the London Baptists were not agreed on the subject of singing. The Poor Men of Lyons had challenged its Scripturalness, and had spoken of it contemptuously as a profane noise—which, I fear, it occasionally is in some localities now—and consequently most unmusical discussions followed wherever the denomination existed. But while we smile at these brethren, let us never forget that they were trying to ascertain the mind of the Spirit. They were equally in earnest when, in 1633, members of the "Particulars" sent Richard Blunt to Holland that he might receive baptism from the Mennonites, who had themselves received it from the Waldenses—and they from the apostles. The ordinance before this date was known and observed in these isles; but there were reasons which led the friends of the new movement to determine to remove all possible doubts of its validity by seeking it from those who could show a clearer line of descent. To-day we may regard such concern as childish, and may insist that the validity of baptism does not depend on the administrator. Probably this conclusion is sound, though I have no desire to discuss it; but the action of our fathers reveals a pathetic and feverish solicitude to be right, to be sure, to see that they handed down the ordinances as they were delivered to them. It is from this point of view they are to be judged. They are not to be criticized as narrow ecclesiastics, but as serious Christians, who would take no chances in discharging their trust. As much is to be said of and for the brethren in Virginia who sent to England in 1714 for a representative to come over duly qualified to baptize. Thomas Nordin was sent. And at an earlier day, 1638, Dr. Clark came on a similar errand to New England; and was interested in

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- 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, 3 1/2 yards long, good width, lovely floral designs.
- \$1.50** For extra quality Nottingham Lace Curtains, 3 1/2 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 plaited 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, fancy 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 Cheviot 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.

founding the first Baptist church in America—at Newport—it being more than doubtful whether Roger Williams is entitled to that honor, and whether Providence is the Jerusalem of Baptist history in the United States. The records of our denomination are full of curious surprises, all of them, however, indicating a settled purpose to follow what was supposed to be New Testament teachings. At several times our people have been agitated by the question of "laying on of hands," of "feet-washing," and of the "elders"—though more frequently the elders have agitated the people, especially the preachers. Among the Separatists of Virginia, in 1748, the view obtained currency that the apostolic office was still in force, and straightway one association ordained Samuel Harris to the work, and another chose John Waller and Elijah Craig. These friends were not deterred by any question of holy orders, and they were not quite absurd enough to call on the Pope to recognize the validity of theirs. Well, the experiment was not a success. The new apostles who had "care of all the churches" very nearly ruined them, and in a year they were

quietly retired. A similar movement took place in England in 1671, when the Somerset Baptists determined to copy the Presbyterians and set up a General Assembly of their own. But, alas! for the futility of such schemes, one Matthew Caffyn, a pastor, took rapidly to new theology and involved the entire body in confused debate; and if the brethren had not gotten rid of the Assembly, in a little while very few churches would have survived to tell the tale. In these ways, and in others, our forefathers bore witness to their conviction that God had given them a charge to keep. They never grew weary in seeking to ascertain its exact terms, and they even modified their practices when they suspected that they were not altogether in harmony with the "law and the testimony." They never trifled. They were serious, in a serious cause. Never did they evince any craving to be counted liberal. This fetish of nineteenth century religion had, no charms for them. They desired above all things to be counted faithful. But faithful to what? Whatever answer may be given, their attitude demonstrates that they at

least were convinced that God had committed to them no ordinary trust, for which they were responsible to him.
[Concluded next week.]
Tux Apostle Paul, though he could say, "I know whom I have believed, and am persuaded that he will keep that which I have committed to him," nevertheless, to the end of his life, with his utmost energies, gave heed lest he come short of God's rest. And if he was thus anxious, who should be lulled into a feeling of confidence and security? How dreadful to hope and not to attain; to do in sight of the land of promise; to come to the very threshold and not enter it. While God worketh in you both to will and to do of His good pleasure, work out, then, your own salvation with fear and trembling. Build the bridge with greater rapidity and earnestness as you are advancing in life; for even one arch left out in the long and goodly structure will make a great gulf fixed between you and the heavenly one.—MacMillan.

EDITORIAL.

IMPORTANT NOTICE.

The Baptist Book Concern moves from 307 West Jefferson Street, to our elegant and permanent quarters 642 Fourth Avenue, opposite Government Building and Post Office. The offices of the WESTERN RECORDER, Book Order and Publishing Departments will be conveniently located on the first floor. Our friends will bear this in mind in calling and in writing to us.

THE sad need of a civic revival in our land is becoming daily more and more manifest. And as all over our country the people this week will be having Thanksgiving meetings, we think it important that their thoughts be turned to our great need of a civic revival—that is to say, to a revival of our civic conscience, a revival of our sense of duty as citizens. Our very safety depends on our being good citizens far beyond what we are accustomed to think. Where there are no good citizens there are no liberties, and just in proportion as the public conscience becomes corrupt does liberty decay.

We spoke recently of the terrible condition of things in Illinois, where citizens of Alabama were denied their constitutional rights, not by a mob—that were bad enough—but by the Governor and the state troops. And now come the riots and bloodshed in the race-troubles in North Carolina. In this case, however, it was an outbreak of mob violence, and not the action of the state authorities. An article in the Negro paper in Wilmington reflecting on the white women of that region was bitterly resented by the white men, and the office of the paper was demolished by a mob of white men and a number of lives lost. The election being on hand, Negroes were prevented from going to the polls in order that the whites might elect their candidates. Persons far off can form little conception of the situation in Wilmington, but surely every one must deeply regret all such troubles. We notice that the white preachers justify the course of the mob. That is a notable fact. But however one may be inclined to excuse lawlessness under peculiar provocation, it is thoroughly demoralizing to justify the violation of law. If the law is wrong, let it be changed; but let it not be violated. Justification of violation of law breaks down respect for law, and so destroys the very foundation of government.

Then in our cities vice has practically reached a financial basis. Laws against vice are not enforced, because those who make money out of vice share their blood money with the officers of the law, who in turn give them "protection." If indignant citizens secure the arrest of any of the purveyors of vice, they will be unable to secure conviction because the machinery of justice is in the hands of the allies and partners of such purveyors. This is true not only in New York, but in Louisville and in all our large cities. It has come to pass that in our large cities a man can do what he likes, if he will only pay well for

doing it. The judge of the criminal division of our Louisville circuit court lately said that the average cost of killing a man in this city was only \$20. That certainly shows a very low estimate of human life as well as a great contempt for law.

It is high time the good people of the land aroused themselves. If they sleep on for another generation the country will be past saving, because corruption will have ruined everything. This, of course, comes largely from the emasculating of so many of the pulpits of the land by the new theology and the higher criticism. Instead of preaching the guilt of sin, the terrors of God's law and the greatness of God's free grace, preachers have largely gone to preaching the universal fatherhood of God, which will allow men to do as they please and go to heaven all the same.

Has not this gone far enough? Shall we not remember that only righteousness exalteth a nation? Shall we not on this Thanksgiving week wake up as Christian citizens?

In one of the news letters printed elsewhere in this issue it is stated that one of our smaller churches has called a council "to put the question of the ordination of a woman to the test." Of course the ordination referred to means the appointment of a woman to the office of overseer and teacher in the church. The only "test" to be applied in such a case is that of the teaching of the New Testament, our sole rule of faith and practice. That teaching expressly is that a woman shall not exercise the office of teacher, or preacher, in the public worship of the church, nor "have dominion" such as belongs to the overseership, over man. Unless the council in question is prepared to disregard the authority of Paul as an inspired apostle, it will find no difficulty in determining how to act in such a case as this. No splitting of hairs nor verbal gymnastics can put any other construction upon the apostle's words than that indicated above.—The Examiner.

Amen! And we are glad to see this in the *Examiner*. It has the old-time ring, which marked the paper when Dr. Edward Bright was editor. Those who sought to set aside Bible teaching ever found Dr. Bright arrayed against them, and he was an antagonist none of them liked to face. We regard Dr. Bright as the greatest editor God ever gave to the Baptists, and yet he was roundly and bitterly denounced by many of our preachers. When the history of Baptist journalism is written it will make very interesting and instructive reading.

Dr. THOMAS J. MORGAN recently said that some Catholics had become Baptists, and a priest denied it with emphasis. "It is impossible," he declared. Whereupon Dr. Morgan got reports from 20 Baptist pastors of 318 members in their churches who came from the Roman Catholics. The members in the churches varied from 1 to 40. The Home Mission Society, of which Dr. Morgan is Secretary, has under its fostering care whole congregations that are converted Catholics. It is stated that at least one-fourth of all the German Baptists came from the Catholics.

Dr. Morgan wrote to forty-seven pastors, of different denominations, in New York, asking if they had in their churches members who were once Catholics. Every one of them answered affirmatively, giving numbers varying from one to seventy. A great many more come from the Catholics to the Baptists than go from the Baptists to the Catholics.

It gives us great pleasure to commend the appeal, published in another part of the paper, for a memorial chapel for Dr. Basil Manly. The suggestion does not come from any of Dr. Manly's relatives, but it arose naturally out of the fitness of things. Dr. Manly took great interest in this mission, and actually selected the lot which has just been secured for the chapel. It is not intended to constitute a church there now or ever, but to provide a suitable place for the mission, which has already done so much good, in order that its permanency may be secured and its efficiency increased.

There has been no man among us in whose memory such a chapel could more appropriately be erected, and there is no monument to his memory more appropriate than a well-arranged mission chapel. If the needed sum can be realized the chapel will go up with a view to its being dedicated during the meeting of the Southern Baptist Convention in this city next May. There could be no fitter occasion for its dedication. We hope all who knew and loved Dr. Manly in all parts of the land, will heartily take hold of this matter and send what they can give or raise to Messrs. W. H. Newman & Co., 732 W. Main St., Louisville, Ky.

THE *Gospel Advocate* (Nashville) copies the recent extract we made from Edmund Jessop's "Discovery of the Errors of the English Anabaptists," A. D. 1628, and comments favorably. It says of what Jessop said of baptism: "It was a baptism that saves, in which Christ is put on, in which the sins of the flesh are done away, and that is one and the same with the circumcision of the flesh. Now that sounds very like a New Testament baptism, but how does that compare with the office of baptism as taught by our Baptist friends?"

The *Advocate* does not mince matters. It does not try to evade the legitimate conclusions from its premises. With the *Advocate* baptism saves, it unites to Christ, it takes away sin, and without it there is no salvation. Many Disciples will not squarely come out and say men must "be dipped or be damned," but the *Advocate* has the courage of its convictions, and its courage commands our admiration. Religious differences would be greatly simplified and much rubbish would be cleared out of the way if people would come out squarely in favor of their beliefs, and not seek to dodge and hedge and hide. We differ from the *Advocate* very widely, but we admire its outspoken and square defense of its principles. We believe that faith is the one condition of salvation. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). We are baptized, not in order to be saved, but because we are saved. Obedience does not procure faith, it is proof of the faith which existed before and of which the obedience is the expression. "If a man love me, he will keep my words" (John 14:23).

SPAKING of a prominent Baptist divine, an honored brother recently said: "I have heard and read much from him, but I have never heard or read a word from him that tended to make me glad I was a Baptist."

It is an unfortunate fact that some of our prominent ministers

lack the denominational esprit du corps. Not only so, but they resent any manifestation of joy in being Baptists on the part of their brethren. When a Baptist begins to talk of the achievements of his brethren, and to tell what Baptists have done for the world, these brethren sneer at him as "indulging in Baptist brag," &c.

Such men are the wet blankets of the denomination, and they serve the purpose of chilling and checking all denominational enthusiasm. Such men are sure to be popular with Pedobaptists, who regard them as "broad," "liberal," "free from narrowness," &c. The more enthusiastic Baptists are, the more aggressive they will be in pressing their views on the attention of the world, and the more progress those views will make: also the more readily will Pedobaptists, who are at heart convinced the Baptists are right, connect themselves with "the sect everywhere spoken against." To repress Baptist enthusiasm, therefore, is one of the most effective ways of checking the progress of Baptist views.

So far as we are aware, other denominations do not have in their ranks any class corresponding to this class of Baptists. When a Presbyterian, for example, exults in the achievements of his brethren, none of the Presbyterians sneer at him for indulging in "Presbyterian brag." The same is true of the Episcopalians, Congregationalists, Methodists, Lutherans and Disciples. It seems that only a certain class of Baptists resent the enthusiasm of their brethren. Yet they claim to be "as good Baptists as anybody," and are indignant if any one says they are not thorough Baptists.

PROF. CARL BUDDER, of Strasburg, Germany, has been lecturing at the University of Chicago on the "Religion of Israel." According to the newspaper accounts, he denied most that Christian people have believed about the Old Testament. We would respectfully suggest, for the sake of variety, that some orthodox man be invited to deliver some lectures at the University of Chicago.

The *Standard* found no fault with Prof. Budder's lectures—we have never known of its objecting to anything that was said or done in the University of Chicago. But the *Standard* and other papers spoke of the sweet spirit of the German professor. With some people it is all right to contradict "Moses and the prophets," provided only it is done in a sweet spirit.

Zion's *Advocate* tells of a New England city Baptist pastor who has announced a series of Sunday night sermons on the following subjects: "Rocks and their strata," "Rocks and their fossils," "Rocks and their wanderings," "Rocks and their uses," "Rocks and their wreckage," "Rocks and their mosses," and "Rocks and their symbolism." Well, if what some of the critics say of the Bible be believed, the preachers might as well preach about rocks as about anything else. We take it this preacher belongs to the "advanced" school. It is not stated who he is.

A number of years ago we heard of a pastor (not a Baptist) in Philadelphia who announced that he had said all there was to be said about the Gospel, and he would begin a series of sermons on architecture and the subject next Sunday would be the Doric order.

Editorial Varieties

Bob Ingersoll says: "I do not thank God for the victory at Manila." Who has charged Bob with thanking God for anything?

The Society for Promoting Christian Knowledge (London) has an income of \$300,000 a year. This society has done a great deal of good.

Dr. Fehobur with Messrs. King and Council of Atlanta, a committee of the Home Board, are now in Havana looking after our interests there. We are willing to trust their wisdom.

Editor Godkin thinks "Pennsylvania touches the lowest depth of political degradation ever reached by a state in the Union. How about Illinois?"

Mr. John Morley is to write the authoritative biography of Mr. Gladstone. This guarantees that the work will be well done. That will be the life of Gladstone to buy. Better wait for it.

All along we have had in the Cabinet at Washington a "secretary of the first floor." Now that we are taking possession of Porto Rico, Hawaii, the Philippines, etc., we need to have a Secretary of the Exterior.

An Irish nurse at a hospital, being asked by a visiting preacher how the patients had fared since his last visit, replied, "I am sorry to say, sir, that three of them have gone to heaven, but am glad the rest of them are out of my hands."

The *Christian Herald* says that the Baptist Congress "represents no school of thought." We suppose this is true, certainly it does not represent any Baptist school of thought. Why the thing should be called Baptist is the strange thing to us.

"Anybody who wants to buy a church at a bargain should apply to Chicago, which city has seven churches for sale or for exchange for good saloon property."—*Courier-Journal*. We refer to this statement with indignation. Will not the *Standard* tell us what it means?

Mr. Andrew Carnegie has just finished a public library building for \$200,000 at Homestead, Pa. It is for the special benefit of his employees and their families, though others are admitted. He proposes to erect a similar building costing \$250,000 at Duquesne next year.

The Turks have been obliged to leave Crete, and Prince George of Greece is to be made governor to represent the Powers. It is thus that the Powers are maintaining the integrity of the Turkish empire. We wish they would guarantee it that same way in Armenia, Syria and all over the empire.

We have received a copy of the first number of *The Baptist* of Jackson, Miss. It takes the places of our long-loved *Baptist Record* and of our more recently loved *Baptist Layman*. *The Baptist* is a neat and well-filled sixteen-page weekly. Dr. Searcy is the editor and his criticism could not have been made. He has made a fine beginning. We extend our congratulations to him for having such a constituency and to them on having him for editor.

President Timothy Dwight of Yale University has resigned, because he has reached the age of seventy and he thinks College Presidents should resign at that age. President Dwight is as strong and vigorous in intellect as ever, and his resignation was entirely unexpected, except among those who knew his opinion upon the subject of his resignation. It will be difficult to find his equal in the position he occupied.

The Rev. Otis Hughton has been pastor of the Fifth-street church in Lexington just five years and it has also been five years since he married a lady in his church. He has proven an exception to two general rules, i. e., that when a pastor has charge of building a house of worship he has to leave the place, and, two, when a pastor marries one of his flock he cannot remain in charge of the church long. We wish Bro. Hughton "many happy returns." He is an exceptional man.

The writer had a pleasant visit and a good hearing at Greensburg. Greensburg is the capital of Green county, is on Green River and has the Rev. J. M. Green as the Baptist pastor. Our brethren there are building a handsome house of worship. It was pleasant to greet the Rev. J. W. Loving, pastor at Campbellsville, and the Rev. R. W. Barnett, pastor at Coatesville. These with the Rev. J. M. Green, form a trio of true yoke fellows, who are doing a noble work in that fine section of the state.

Dr. W. H. P. Farnce, of New York, announced a series of Sunday night sermons, one of which is on, "How much of the Bible is left?" We do not know how far he accepts the alleged "results" of recent destructive criticism, but that subject implies the belief on his part that some of the Bible has really been taken away from us. It will be a relief to many of us if the "advanced" brethren, instead of dealing in hazy generalities, will say clearly just how much of the Bible they so believe in, and just how much they believe in that. As for us, we believe in the plenary inspiration of the whole Bible, and we believe in it as strongly as we believe in our own continued existence. All that the critics have said has not in the slightest degree shaken our faith in a single statement of Scripture.

FAMILY CIRCLE. STORIES FOR YOUNG AND OLD.

MY BABY BOY. BY MARTHA GION SPERBERG.

They say I'm foolish thus to weep. But tears will force their way; I must transform my baby boy into a lad to-day.

LITTLE REBECCA IN THE SECRET SERVICE.

It was only a square piece of linen cloth, on which, in orderly array, were worked, first, the alphabet, in both small and capital letters, then the numbers up to fifty, the days of the week, the months of the year, and, finally, in an elaborate style, a picture of a genuine old-fashioned sampler it was with the owner's name worked in faded blue and red.

"But, father, I don't think they would hurt me!" "But the letter, child—if they found that?" "Ah, but they won't. I have thought of a way to hide it."

"Then his face grew grave, and he resumed his walk up and down the room. He could not endure the thought of exposing his child to the least danger. But it was a time when every patriot was obliged to venture much, so with a silent prayer to God to protect her, he turned to Rebecca.

"Early the next morning a young girl might have been seen tripping briskly down the road. The rosy face beneath the white sun bonnet belonged to Rebecca Marvin. Her curly hair lay along quiet, her hands, one side of which was bordered by dense woods and the other by broad, fertile meadows.

"Rebecca Marvin, aged fifteen" "She was my grandmother," said Grandmother Garry, as she spread out the faded sampler on her knee and called our attention to how well it was done.

"Over a hundred years ago, Rebecca lived in this very house—her father built it. She must have been a pretty girl, for she was a pretty young lady—her picture testifies to that. She had dark blue eyes and red cheeks, and her hair was curly and abundant.

"Yes, they were all very fine and dashing, but for all that there was a demure-faced rebel lass who set up in the high backed pew, with her hands folded in a pious way in front

of her and her young heart all in a joyful flutter with the thought that she, Rebecca Marvin, whom none noticed in all that brilliant congregation, had only the day before quite outwitted those pompous officers!

THE IMP OF THE WHEEL.

"And you really will not go?" The words were courteous enough, but Jack's tone held a touch of contemptuous impatience that made Helena answer stiffly and very decidedly:

"No, I will not go!" She looked unusually pretty with her cheeks so flushed and with her head at that defiant poise. It suddenly occurred to the young medical student that his pretty girl cousin was not exactly the proper person to quarrel with, especially as they were so near home, and, in a measure, dependent upon each other's society!

"My dear child, you don't need to be so loftily heroic," he remarked with a laugh, which Helena mentally characterized as more exasperating than his previous show of temper.

"Because I believe you are refusing against your will and against your common sense, too. Just look at it, Helena. You own a wheel, you ride well, and are fond of the exercise. You always enjoy our little excursions, and wish we could have more."

"But, Jack—it's Sunday!" "Exactly, or we wouldn't have time to go. You needn't be so fierce about it."

"The imp of the wheel!" Jack repeated, wondering. "Yes, it's that imp of the wheel!"

"There are very few accidents if one can't ride!" But he knew that it was his imp that made him afraid of the thing.

"There are very few accidents if one can't ride!" But he knew that it was his imp that made him afraid of the thing.

What men need most is a new heart, and Christ in their hearts; then will come "all things new."

then, of course, it wasn't any worse to ride two miles than one. Then what was the harm of several riding off somewhere together? And so, before anybody knew how the change came over, they had dropped out of any regular place in the school and were spending the day a-pleasuring here and there.

"I promised him that the imp should be exorcised from my wheel, Jack, and I mean to keep my promise. I can't go to-morrow."

Helena went back to her room with tears in her eyes. How she had bungled everything just when she meant to do right! If Jack were vexed and left her to herself, she would miss him sorely, for he had been like a brother to her while she was here among strangers.

"It was a lonely and homesick girl who was dressing for church the next morning when a maid brought her a message:

"Yer cousin's in the parlor, ma'am, awaiting to go to church with ye."

"She had to be content with that for the time; but a few weeks later she heard him quietly decline a similar invitation for himself.

HOW PRINCE WAS SAVED.

It improves the story to let the little five-year-old tell it herself:

"I was tamin' home from school an' finkin' all the time how me an' Prince would have a big long play, 'cause it wouldn't be school no more till Monday. I was so happy that I runned an' was laughin' to myself so awfully."

"Then I screamed orful an' I frowed myself on that net just when Prince got in it, an' we rolled 'round an' got all swarled an' the man swore ter'ble an' we kept rollin' an' I never got so dirty in my life, an' when that man pulled the net to him I was in it an' Prince was goin' to the back of th' house hard as he could lick it."

CONSUMPTION CURED. An old physician, retired from practice, has placed in his hands by an American missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Chronic Catarrhs of the Throat, Lungs, and Kidneys.



"The Quarter!" "There is no sense in trifling with disease. Death is a foe never to be met with power poor humanity at the least opportunity without..."

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Silver Contd. & "Blood" stamped on each PILL. G. FOUGERA & CO., New York. All druggists.

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BEST ROUTE FOR YOU.

Table with train schedules for Louisville and Nashville Railroad, including routes South, North, and East/Southeast with departure and arrival times.

To stiff-necked,



stubborn women: — "Only two kinds of people never change their minds—fools and deaf men." And you can't be either one. Change your mind, then about the best way of washing; look into the matter carefully; lay aside prejudice; hold yourself open to conviction. The best way of washing is with Pearline. Ease, economy, safety, health, quickness—these are the arguments for Pearline washing. Every woman who wants these things can satisfy herself that this is so.

Millions use Pearline

AIR LINE.

Louisville, Evansville & St. Louis Consolidated Railroad.

68 Miles Shortest Route,

AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE and ST. LOUIS.

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

SHORTEST LINE and FASTEST TIME TO

EVANSVILLE.

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

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

CHESAPEAKE & OHIO RAILWAY, Union Depot, foot of Seventh Street, one block from Louisville Station, additional stop at Elevated Station, back of Galt House, City Ticket Office, 20 Fourth Ave., Schedule in effect May 1, 1928.

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

Table with 2 columns: Destination and Time. Includes Louisville, Washington, Baltimore, Philadelphia, New York, Providence, New Haven, Hartford, Boston, and New Orleans.

Only electric lighted train leaving Louisville in any direction. Through vestibuled sleeping car, Louisville to Washington.

Table with 2 columns: Destination and Time. Includes Louisville, Washington, Baltimore, Philadelphia, New York, Providence, New Haven, Hartford, Boston, and New Orleans.

The C. & O. is the shortest line to New York, N. Y. & P. in the shortest time. Connections in Washington, D. C., with Atlantic Coast Line, and at Baltimore, New York and Boston.

LEXINGTON SHORT LINE. Solid vestibuled train daily.

Table with 2 columns: Destination and Time. Includes Lexington, Richmond, and Washington.

Winter Excursion Rates to Southern. Special via Southern Ky.

Beginning October 15th Winter Excursion tickets to Southern Railway, including Asheville, Hot Springs, N. C., and other points, are on sale. Rates include round-trip travel, and are subject to change without notice and are not valid for use on other lines.

HOME THOUGHTS.

The nil admirari tone of the young men and women of our day jars painfully on those of their elders who, reared in a simpler school, have never forgotten to be young in heart. The difficulty of rousing enthusiasm in the average city-bred youth of either sex, unless it may be for an athletic contest or a favorite actor, is really incomprehensible to their grandparents. Many a dear wrinkled face will light up with the quick apprehension and sincere eagerness of admiration which arises from hearts younger in every element of feeling than those which mark the ebb and flow of the life-blood of men and women fifty years their juniors.

"Charles P. Smith, he Says Christmas is an exploded idea," was the comical method with which a man drolly expressed his final opinion of the feast of good-will which a weary man's worried brain the same thought-to-day makes the same assertion, after more serious formula. The spirit is dead, and it means to him now a time when his wife is fatigued and irritable, his children covetous of all manner of extravagant gifts, and his purse taxed to a degree so disproportionate to his income that he is conscious of dishonor connected with the costly gifts heaped about his house ready for bestowal.

A sordid view of life and its necessities has possessed this generation. The value, the moneyed value, of things is the touch-stone of regard for what we get, and the eagerness to have what our neighbors possess is born in our children. "Tom Jones is a pony; I am not," is my motto, and it is as sure to be our boy's cry as that he sees the grander step towards manhood and possession that his neighbor has taken. Love for his faithful and much beaten and sorely tried little companion will rarely be visible in the eyes of to-day, but in its place a quick readiness to get rid of him, and a proud display of that which has displaced him.

There can be no doubt that this is the reflection of the eagerness with which the old is pushed out of sight by the head of the house to make room for the newer and more expensive, whatever form the acquisition may take, from the curtain at the window to the home as a whole. To move into a better neighborhood, to own a handsomer home, to have the latest fad in fashionable color and form, to live near the modern and more expensive, whatever form the acquisition may take, from the curtain at the window to the home as a whole.

It is necessarily true that enthusiasm, the indwelling of the spiritual in us, which gives insight into the essence hidden in the form, must die where material value is the common standard of comparison. Far happier is the poor child on the door-step of a tenement, who, looking at the battered face of the tattered doll, sees something to love and cherish, than she who knows that her pet is from Paris, and takes pride in knowing that it is five times as costly as a little Helen Dayton's next door.

In the heart of home and at our fireplaces must our children learn and by our preaching, but by our practice and example, to love those noble things which lift the people of our country beyond the level of "a nation of shopkeepers." They must learn to value nature, art, home, friends, books, not for what they cost to see or own, or acquire, or for what other men think of them, but for what they convey to themselves of uplifting, ennobling experience.

It lies easily in the power of the young mothers and fathers of to-day to restore to their children what their parents once owned, but which they failed to hand down to them; to give them insight into the hidden spiritual value and beauty of human ties and earthly possessions; to teach them to form strong, faithful affections for home and friends, and to adhere tenderly to them; to guide them to make a book for what it conveys to the heart and mind, and not for the misused talent which has made it an absorbing delight to study crime and read of earth's darkest deeds made fascinating by the beauty of fiction and the richness of imagery to help them to be happy in their hearts and minds, and not for the misused talent which has made it an absorbing delight to study crime and read of earth's darkest deeds made fascinating by the beauty of fiction and the richness of imagery to help them to be happy in their hearts and minds, and not for the misused talent which has made it an absorbing delight to study crime and read of earth's darkest deeds made fascinating by the beauty of fiction and the richness of imagery to help them to be happy in their hearts and minds.

Better that they should lead narrow lives in the new definition of "narrow" — an expression of experience, and that they should commit the duty to be the finest and best in the world, than that they should look forth upon other lives and homes only to grow covetous and discontented, and to find everything which does not produce a new sensation — fast, cheap and unobtainable. Let them dream

dreams, if they are pure and bright with youth's imagination, rather than that they should become weighers of values and counters of dollars, and disbelievers in truth and goodness and in the priceless value of friendship and love.

Let them hear daily from your lips that you hold these things dear, and see you made glad by a rose laid tenderly at your plate, or by the wording of a fond letter from a distant friend, and you will get the work within your hand, while you watch a soft cloud drift across a summer sky or listen to the carol of a bird. Let them understand that you will not laugh at the mistakes made because of overreal and too confident belief, and that you will not countenance ridicule of that which indicates aspiration, even if it makes the too ambitious eccentric, and exposes him to the ridicule of the Gradgrinds of the world.

Give them the inclination to believe their fellowmen innocent until they are proved guilty, discountenance doubts of their playmates' sincerity or good faith, and let them be as adoring as they will of the qualities which bind them to their favorite companions.

"He has such beautiful golden hair and lovely blue eyes," said an embryo poet of a sturdy-headed old boatman, whose beady, ahrowed eyes were far from pleasant to look at. The man who when a boy made a Viking of a Shrewsbury fisherman still sees what others cannot see, and hears harmonies which the roar of the city's traffic drowns to most of his generation, and he will lift more than his own soul upward some day if the signs of his progress fall not. — N. Y. Evening Post.

APPROXIMATE CORRECTNESS.—A boy of six years, who attends a private school where prizes are given on every sort of provocation, but as yet had never earned one of them, came home one afternoon and exhibited proudly one of these rewards of merit. "Good!" said his mother; "but how did you gain it?" "I was first in natural history." "Natural history at your age! How did that happen?" "Oh, they asked me how many legs a horse had." "And what did you say?" "I said five." "But a horse hasn't five legs." "I know it; but all the other boys said six." — Ex.

The future is not without its perils. There are clouds as well as areas of clear sky. But let us believe, as we may believe, that the faith which has been so far transmitted and so variously tested, the faith which is ever attaining, yet not receiving the promise, because God has still some better thing to give, that this faith, which was with the worthies of the dimly lighted ages, and which shines forth anew when we come to Christ, that this faith which He re-established shall not perish, but that in increasing measure He will find it on the earth at His coming. — W. E. Barton.

FOR YOU

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

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

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

FOR gas in stomach and bowels, causing distress belching and head-aches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

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

FOR impure blood use Stuart's Dyspepsia Tablets; pure blood can only result from wholesome food thoroughly digested.

FOR every form of weak digestion and stomach trouble (except cancer of the stomach) Stuart's Dyspepsia Tablets is the safest, most natural, most successful cure. No patent medicine, but composed of digestive acids, pepsin, bismuth, Golden Seal and similar valuable stomach remedies.

For sale by druggists at 50c per full size package. If you need Small Size, Marshall, Fla. Ready Mail your druggist.

Pond's Extract advertisement. Includes illustration of a man and text: "All relieve the pain of sunburn, chafing, mosquito bites, stings of insects, bruises, lameness, and sore feet in quick time. It is an indispensable friend for those who indulge in golfing, cycling, skating, boating, tennis and other summer sports. Avoid substitutes. The genuine is manufactured and bottled solely by the Pond's Extract Company, 76 Fifth Ave., New York City."

MAIL ORDER HOUSE. Forty Years Experience. Our Catalogue for 1928 and 1929 is now ready and will be sent on application. Part I, Illustrates Watches, Chains and Charms. Part II, Illustrates Silverware and Silver Novelties. Part III, Illustrates Jewelry, Diamonds, Rings, Optical Goods, etc. Our new Illustrated Catalogue of 62 pages comprise the three parts in one. Address C. P. Barnes & Co., Jewelers and Opticians, 564-566 W. Market, Louisville. Kindly mention this paper.

Just a word or two. We wish to call the attention of our many friends and patrons to the removal of the BAPTIST BOOK CONCERN and WESTERN RECORDER to No. 642 Fourth Avenue, opposite the new Post-Office, where we will be pleased to have you call and see us. Heretofore we have been greatly handicapped in many ways—the greatest of which was in not being able to display our goods properly. But these difficulties have been overcome, and, to use the remark of a lady customer, we are now located in

"LOVELY QUARTERS." Marriage Certificates, from 5c to \$1.00. Wedding Bells (a bridal gift) neat, illus. bound in white 1.00. The Wedding Album, bound in white silk 2.00. Talks on Getting Married 75. "In His Steps," or, What Would Jesus Do?—Sheldon 25. New Church Directory—Hiscox 1.50. Stepping Heavenward, cloth 50. Sunday-school Class Books, good ones, last a year, dozen 50. Sunday-school Collection Envelopes, linen, per dozen 35. Sunday school Secretaries Books, 35c, 50c, 60c, 75c and 1.00. Church Collection Envelopes, printed, blank, blank for name of church, postpaid, something new, per 1,000 1.00. Missionary Envelopes, printed, postpaid, per 1,000 1.00. Church Roll and Record, best and cheapest one on the market; every church needs one, only 1.75. Sunday-school Tickets, from 10 cents per 100 to 25c per 100. Sunday-school Cards from 5c package to 50 cents per package. Song books for churches, prayer-meetings and Sunday-schools. Can furnish any you want at lowest prices. We carry a first-class line in stock.

Let us furnish any new book you want at less than publishers' prices. Engraved Visiting Cards to order. Engraved Wedding Invitations, first-class work, and at lowest prices. Baptismal Pants to order—send us for them. Church Letters, blank, per dozen, 20 cents. Church Treasurers' Book—Theodore Spelden. Best on market. 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50. Money Barrels for Offerings, per 100, \$2.50. Sunday-school Libraries for any and all ages. Pulpit and Family Bibles from \$1.50 to \$25.00. Send for catalogue. Teachers' Bibles from \$1.50 to \$20.00. Map of Palestine, 34x46 inches, \$2.00. In our new store, 642 Fourth Avenue, we are prepared to show you a nice and complete line of books at lowest prices. Call on us when in the city or send us your orders when you can't come.

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

FREE



The Best Cure Treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Hayfever and all diseases of the Head, Throat and Lungs.

Three Months Home Treatment Free! To illustrate the fact that there is every remedy and every cure that cures when all others have failed, I will for a limited time send medicine for a 3 months treatment free.

WHO WILL HELP US? A Short Plan for the Furnishing of a Theological Hall.

As soon as the new chapel of the Southwestern Baptist University is finished, which will be very soon, the theological department here has the promise of a large and commodious room, to be used for class-work and other purposes.

DAVID HEAGLE, Jackson, Tenn., Nov. 17, 1898.

UNIONTOWN.

Just back from Uniontown. Had good congregations and a somewhat more hopeful outlook. The membership is encouraged to feel that the fact that next session of Ohio Valley Association is to be held there, and that Eld. J. N. Hall is expected after a while to deliver a series of doctrinal sermons that the church may take on renewed life.

I am now with my Lamasco people in a hopeful meeting, Eld. J. U. Spurlin doing the preaching. Fully a dozen or more were up last night for prayer. Order excellent. The greatest drawback to the success of church work here is the unusually large number of Baptists within the bounds of this church and yet holding membership with other churches.

I am trying to work up a larger Episcopalian patronage among this people. My experience and ob-

servation prove to me that this is almost indispensable to success. I hope soon to send up a good list. T. E. RICHKY.

GOD AN ACTUAL BEARER OF OUR BURDENS.

BY ADDISON BALLARD.

People who evade or avoid responsibility care not who assumes it, or whether it be taken up at all. But real burden-bearers can not throw down responsibility and legitimate cares as one would throw a pack over a fence out of sight, unconcerned whether the burden be ever assumed by any one else or not.

It makes all the difference in the world who it is that tells us to throw off care. How often a thoughtless, heedless but kind hearted boy will say to his mother, toiling beyond her strength: "How foolish you are to work so hard. Let it go. It does not need to be done."

A truly conscientious person does not and can not cast off care by giving it into the hand of an incompetent, heedless, unreliable person. Herein, God's offer to bear our load of anxiety is seen to be incomparable, for who so able, so willing, so all-seeing to perceive the whole of the responsibility, even to its remotest relations and consequences, as God?

Any one could lightly say to us: "Throw off responsibility, do not take the duty so hard." But there is no relief to us in such a message, if the responsibility still exists. "For he careth for you"—in that is contained the immense comfort and relief which the words bring, for it contains all that is an anxiety, a care, a duty, a responsibility for us. Why not let God be our caretaker, our burden-bearer and our peace-maker, since he is fitted to bear both us and our care? "Each burden we have to bear has once been laid on the shoulder of Immanuel."—Ex.

One of the greatest blessings that could come to our churches would be the introduction of the rule of giving one-tenth to the cause of God. The tithe would add vastly to the income of all churches and of all denominational societies.—R. S. MacArthur.

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 19.

Cattle—On Monday the market opened firm and 10c higher on all choice grades of butcher steers, heifers and cows, while the common and medium grades sold at steady prices.

Calves—Receipts light. The market ruled steady, choice veals selling at \$5 25/30. Common kinds very slow sale.

Hogs—The market on Monday opened with heavies selling at \$3 50, mediums at \$3 25, light shippers at \$3 25, pigs at \$2 75 and roughs at \$2 75/80. Tuesday the market ruled 5/10c lower.

Sheep and Lambs—Receipts very light and quality fair. The market ruled very dull on all grades at quotations: choice lambs at \$4 25/30; best fat sheep at \$3 00/25.

CATTLE.

Table with columns for item and price. Includes: Extra good export steers, 1,200 lbs. \$4 50/4 75; Light shipping, 1,200 to 1,500 lbs. \$3 25/30; Best butchers \$3 25/30; Fair to good butchers \$3 00/35; Common to medium butchers \$2 50/30.

HOGS.

Table with columns for item and price. Includes: Choice packing and butchers, 200 to 300 lbs. \$3 40; Fair to good packing, 150 to 200 lb \$3 20; Good to extra light, 150 to 180 lbs. \$3 00/25; Fat shoats, 150 to 180 lbs. \$2 75; Fat shoats, 100 to 120 lbs. \$2 50; Pigs, 60 to 90 lbs. \$2 25; Roughs, 100 to 200 lbs. \$2 00/25.

SHEEP AND LAMBS.

Table with columns for item and price. Includes: Good to extra shipping sheep \$3 00/35; Fair to good \$2 75/30; Common to medium \$2 50/30; Bucks \$2 25/30; Sheep and wethers, per head \$2 00/25; Extra Spring lambs \$4 25/30; Best butcher lambs \$4 00/45; Fair to good butcher lambs \$3 50/40; Tail-ends \$2 00/25.

LEAF TOBACCO.

Report for week ending Nov. 19.

SALES WITH COMPARISONS.

Table comparing sales for 1905, 1904, and 1903. Columns: Year, Week, Year. Rows: Year 1905 (1,171, 15,251), Year 1904 (2,427, 156,244), Year 1903 (2,207, 140,258), Year 1902 (1,207, 104,228).

SALES.

Table with columns for item and price. Includes: Total sales of new crop to date \$7,514,120.71; Sales new crop to date, original inspection \$6,620,120.67.

REJECTIONS.

Table with columns for item and price. Includes: Rejections this week 179, 422, 502; Percentage of rejections to auction sales 25, 24, 24; Rejections Jan 1 to date 19,054, 20,046, 20,204.

RECEIPTS.

Table with columns for item and price. Includes: Receipts this week 700, 1,577, 800; Receipts Jan. 1 to date 62,973, 111,825, 108,573.

BURLEY—NEW CROP.

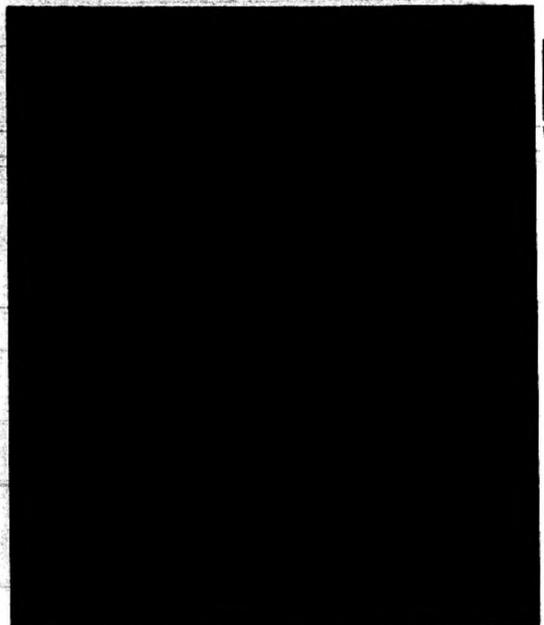
Table with columns for item and price. Includes: Fresh, green or mixed \$4 50/5 00; Fresh, sound \$4 50/5 00; Common lugs \$4 50/5 00; Medium lugs \$4 50/5 00; Good lugs \$4 50/5 00; Common leaf, short \$4 50/5 00; Common leaf \$4 50/5 00; Medium leaf \$4 50/5 00; Good leaf \$4 50/5 00; Fine and selections \$4 50/5 00.

BURLEY—OLD CROP.

Table with columns for item and price. Includes: Fresh, green mixed \$1 75/2 25; Fresh, sound \$1 75/2 25; Common lugs \$1 75/2 25; Medium lugs \$1 75/2 25; Good lugs \$1 75/2 25; Common leaf, short \$1 75/2 25; Common leaf \$1 75/2 25; Medium leaf \$1 75/2 25; Good leaf \$1 75/2 25; Fine and selections \$1 75/2 25.

WHILE in New York recently, we enjoyed a visit at the editorial rooms of The Examiner. The cordial greeting of the editor, Dr. Conant, is impressive and pleasant to remember.

McCLURE'S MAGAZINE.



Portrait copyrighted by Rockwood, 1897.

The Great Warner Library

Compare this matchless Library which has cost years of time and labor of the foremost scholars of the entire world to produce, with the so-called libraries which have been cheaply thrown together in a few weeks' time to be sold in Dry Goods stores. The Warner Library is absolute AUTHORITY.

Send for Our Special Offer to Those Who Make Early Application.

Charles Dudley Warner, whose knowledge of books and acquaintance with authors is world-wide, was unquestionably of all men best qualified to produce the magnificent Library which bears his name.

It seems to us that it has fallen to Mr. Warner's lot to perform a most valuable and enduring service to mankind in general and to the reading public of America in particular.

For the first time in the world's history, Mr. Warner and his associates have brought together in one uniform series of volumes a superb Library representing the masterpieces of the great writers, speakers and thinkers of the past 5000 years.

We say frankly that we regard the Warner Library as a library of such importance that it will sooner or later find its way into every home of culture and refinement.

The fact that such a marvellously compact Library, brought together and explained by the foremost living men of letters, can be obtained for a sum less than the cost of the simplest collection of single volumes, makes this an opportunity which, from the standpoint of economy alone, no lover of books can afford to neglect.

We advise our readers to send a postal card without delay for full particulars of the special co-operative offer to those who make prompt application. Address "The Warner Library," care McClure's Magazine, 141 East 56th St., New York.

Advertisement for Oriental Rugs and Carpets. Includes text: "In addition to our already Large and Splendid Stock of Oriental Rugs and Carpets we have just opened five original bales Rugs, Antique and Modern, which we will sell for the Next Two Weeks at great reduction from their real value. We invite all to examine them and see what fine Rugs they can buy for little money. Also, to close out quick, we will offer the best makes of Carpets, dropped patterns, at less than mill prices." W. H. MCKNIGHT, SONS & CO., WHOLESALE & RETAIL, 233 Fourth Avenue, 235-236 W. Main Street, LOUISVILLE, KY.

Removal. We wish to call the attention of our many friends and patrons to the removal of the BAPTIST BOOK CONCERN and BUREAU of the Book Concern and BUREAU of the Book Concern from 233 Fourth Avenue, opposite the Post-Office Building.

A MEMORIAL TO DR. BASIL MANLY, JR.

Dr. Manly was born in Edgefield county, S. C., December 19th, 1825. He was well educated and at the age of twenty-five became pastor of the First Baptist church at Richmond, Va., where he did a noble work for four years. In 1864, he gave up his work as pastor to become the founder and first President of the Richmond Female Institute. In 1869, he resigned as president of this institution to accept a position in the Southern Baptist Theological Seminary as one of the original professors. In 1871, he was offered the presidency of Georgetown College, Kentucky, which he accepted and held until 1879, at which time he returned to his work as professor in the Seminary, where he remained until his death, January 31st, 1892. Mr. Spurgeon died on the same evening. Dr. Manly was beloved by all who knew him, he was kind, gentle and full of works. On the night of March 27th, 1890, a terrific cyclone swept across Louisville, which wrought death and destruction in its path, about one hundred lives were lost, many of which were children. On April 1st, 1890, five days later, the regular monthly meeting of the Seminary Missionary Society was held. After a song, Dr. Manly spoke of the merciful deliverance from the storm, followed by a prayer of thanksgiving by Dr. Eaton. The reports of the various mission schools were then read, one of which stated that the mission at the corner of Eleventh and Market was totally wrecked, and some of the children killed, but that the workers instead of being discouraged had taken hold with renewed energy, not only to repair the loss, but, if possible to raise an amount sufficient to erect a building for mission work, which as the report stated, is very much needed in this section of the city. Dr. Manly brought the measure before the Society and two hundred and fifty dollars were subscribed by the students for the work. Speeches were made by Drs. Eaton, Kerfoot and Whitsitt, all felt confident that the necessary amount would be secured. Resolutions were passed to the effect that Dr. Manly be the Chairman of a Committee of five to push the work. A number of small contributions were soon added, and in a few months the feeble and overworked man was called home, and not permitted to build the house, which would have been a monument to his memory. Now he sleeps in beautiful Cave Hill, near his beloved colleagues, Dra. Boyce and Broadus. But he is not forgotten, he lives in the books he published; in the songs he wrote; in the hearts of Southern Baptists, who will delight to honor his memory. During the last few weeks enough money has been raised and added, by friends in Louisville, to add the very lot Dr. Manly desired, and this is now paid for, a beautiful corner lot on Eleventh and Jefferson Streets. Now we want to build upon this lot a house worthy of our Lord and Master, and of his beloved servant. "A Memorial Chapel to Dr. Basil Manly, Jr.," not a church but a mission chapel where we can do Sunday-school and other mission work in one of the most populous and needy sections of our city. And we believe that every Baptist in the South, who knew Dr. Manly and many who are not Baptists will be glad of an opportunity to contribute to this work, and in view of the fact that our Convention meets in Louisville next May,

we feel that the dedication of this house to the memory of Dr. Manly would be one of the most appropriate and pleasant features of the occasion, and if all pastors and Sunday-school superintendents in the bounds of the Southern Baptist Convention, who loved Dr. Manly, will present this matter to their people at once and forward the amounts collected in the next thirty or sixty days, the building will go up to the glory of God and the memory of our beloved brother. Now brethren, do not wait, forward your private contributions and the collections to W. H. Newman & Co., 782 Main Street, Louisville, Ky. The receipt of your contributions will be acknowledged through your home paper.

- A. R. LOVY, Sup't 11th and Market Mission. T. T. EATON, CARTER HELM JONES, JOHN H. EAGER, JNO. T. CHRISTIAN, JOHN H. BOYET, J. M. WEAVER, WM. RITZMANN, B. A. DAWES, JOHN BASS SHELTON, C. M. THOMPSON, J. M. MCFARLAND, A. N. WHITTINGHILL, JOHN W. LOWE, FRANK MASTERS, M. P. HUNT, E. C. DARGAN, F. H. KERFOOT, WM. H. WHITSITT, A. T. ROBERTSON, J. M. FROST, J. N. PRESTRIDGE, J. W. WARDER, W. P. HARVEY, A. F. BAKER, D. Y. BAGBY.

DEAR RECORDER: It has been some weeks since we reported to the RECORDER about college affairs. Our friends will be glad to know that the College is prospering as never before. We have now enrolled three hundred and twenty-eight, which is the largest number ever enrolled to this date. The number increases every few days. After Christmas, our correspondence indicates a large increase. The students are contented and happy as their letters to parents indicate. I have been traveling through the country in private conveyance and have been much gratified to find no complaints are made by the students in their correspondence.

Dr. Yager, Chairman of the Faculty, is doing well in his position. We are planning for some profitable lectures this winter and next spring.

We have thirty-five young preachers. Twenty of these we assist in paying their board. We need help in taking care of them. Oh, if the pastors would just go back and think of themselves in their days of trouble, I do believe they would speak to their people and get some help for our boys here. But some have promised aid and I believe others will hear our cry. Our pastor, aided by Bro. Eberhardt, of Paris, Ky., begins a meeting to-night. Let praying hearts remember us. W. B. CRUMPTON.

Pastor J.W. Vallandigham writes: "The church at Hartford has been much revived and greatly strengthened by a 2-weeks meeting in which we were assisted by Bro. Francis W. Taylor. Bro. Taylor's preaching was of a high order, sound, convincing and edifying. There were 18 conversions to the church, and we have had 1 since the meeting closed. This makes 30 additions to the church since I became their pastor last January. The church has also provided for its debt, which was about \$600, and paid a greater part of it. The church is much encouraged, and with brighter hopes and prospects, than for years, will strive, by the help of the Lord, to continue the good work."

THE MUSIC OF THE HEART.

BY REV. THEODORE L. CUYLER, D.D.

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the source of all genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same Divine touch.

An important part of all public worship is the service of praise. A psalm sung in the house of God may be only from the throat outward without the slightest particle of devotion; then it is mere noise. The great Apostle, in writing to the early Christians, tells them that they must not merely sing, but they must "make melody in their hearts to the Lord." This signifies the music of the soul; if it be religious music, it must come from a religious heart; it must be the breathing of sincere love and grateful adoration. The audible sound must be toned by the secret feelings of the inward spirit. The original word which Paul employed means to play on a stringed instrument. The most marvellous of all instruments is the harp of the human heart. What a multitude of chords it contains! What matchless melodies can be evoked from it! The one sure thing that we know about heaven is that it is the scene of unending praise; and perhaps a large part of that celestial music which John describes in the Apocalypse may be in the harmony of innumerable souls all rejoicing before the throne of God and of the Lamb.

A sinner's heart is full of wretched discords. He is out of tune with God—the prey of various passions and conflicting desires that make perpetual jargon. Conversion by the Holy Spirit signifies a new hand touching the heart strings. Rebels against God, self will, self seeking, murmurings, unbelief, are hushed. The regenerated heart attuned by the Divine Spirit vibrates to a new and beautiful music. "He hath put a new song in my mouth" really signifies a change of heart. Enmity to God has been taken away, and the soul has come into unison with God. I do not know of any better definition of holiness than to agree with God in all things. There was a new style of music issuing from the bigoted, bloodthirsty soul of Saul of Tarsus when he began to preach Christ in the synagogues of Damascus, and every one that heard him was astonished. The hand of his new Master was on the heart strings, and they were pitched to the melodies of Redemption. When the First Napoleon saw that his wearied troops were ready to give out during their tough and toilsome climb over the Alps, he sent word to the bandmasters to "change the tune," and a lively strain from the bugles immediately put fresh life into their weary feet. The grace of Jesus Christ changes the tune of the heart, turns enmity into love, selfishness into benevolence, makes daily life a walk with Jesus, and the hardest up hill clamber becomes a step heavenward.

Does a converted heart always keep in tune when left to itself? No, I fear not, from my own experience and from my observations of others. There would not

A Mayor's Act.

AN EFFORT IN THE CAUSE OF SUFFERING HUMANITY.

The Successful Method of Mayor Welter in Accomplishing a Praiseworthy Undertaking—Many People will be Benefited.

From the Optic-Kron, Wellsville, Mo.

The Hon. C. H. Welter, mayor of Wellsville, Mo., has lately accomplished something of which he might justly be proud. It is an effort in the cause of suffering humanity and one which, for nearly ten years, he has been quietly trying to carry out.

Everyone in and around Wellsville knows Mayor Welter, and of his progress to business ability, which has made him a leader in various enterprises. It is in this fact which inspires confidence and the hearty support of citizens in his undertakings.

About ten years ago he appealed to the best local physicians, as well as to a number of specialists, for relief from the dread disease—catarrh, but his appeals were in vain; the doctors' efforts were fruitless. The disease, all the while, was hastening its clutching grasp upon him and he was about to despair of ever obtaining relief when Dr. Williams' Pink Pills for Pale People were recommended and as a last resort he began their use, the happy sequel of which is that he now feels like a new man.

"I became aware about ten years ago," he says, "of the fact that some disease was preying upon me. The physician whom I consulted diagnosed my case as 'pharyngeal catarrh' and prescribed for it.

"Instead of getting relief the disease had a deeper hold upon my system. "I sought other physicians, but their treatment was unavailing. I tried a number of catarrh remedies, but without obtaining any relief to speak of, and had come to the conclusion that my case was incurable. Dr. Williams' Pink Pills for Pale People were recommended to me, and I concluded to give them a trial.

be so much groaning and grumbling over hard lots, or so much backbiting among brethren, or such outbreaks of temper and tongue, if our hearts were always maintaining the right pitch. Like pianos, they often require retuning in order to keep us submissive to God's will, and responsive to every call of duty. When a melodeon is in the right condition its keys discourse music that gives delight, and that people can march to. I never ask the permission of my piano when I send for a man to tune it; our blessed Master never ask our consent when he lays his chastising hand on our wayward, backsliding or disobedient hearts. Let him do what seemeth him good.

A heart that is in good spiritual health has a very large repertoire of music. It plays a wonderful variety of airs. Sometimes it breaks forth into a jubilant note—"Bless the Lord, O my soul, and forget not all his benefits!" At another time it is pitched to a minor key, and breathes out the lowly, tender strain of penitence; (God loves to hear the sweet music of a contrite spirit. Seasons of sharp trial have been known to call forth some strains to which bright hours of prosperity were strangers. In the Black Forest of Germany an old-time baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play; and as the wind rose into a boisterous gale, the old baron sat in his castle, and heard his mighty hurricane-harp ringing out grandly above the battlements! So while the skies are clear, and our conditions prosperous, many emotions of a Christian heart are never called out. As soon as the winds of adversity smite the chords, the heart begins to utter strains of submissive faith, and even of sublime exultation, which had never been heard in the calm seasons of sunny prosperity.—Christian Intelligencer.

"When I had taken half a box of them I began to feel that they were bringing me the relief for which I had been seeking. "It has been about two years since I commenced taking them. I have used night lamps, and am so much benefited that I can cheerfully recommend these pills as a wonderful medicine.

"I would earnestly insist that all who are similarly afflicted give these pills a trial, fully believing that they will obtain results such as can be obtained from no other source. During the eight years I was troubled with the disease prior to taking Dr. Williams' Pink Pills for Pale People, I spent three hundred dollars for medical aid which was the same as thrown away, as no benefit was derived.

"Now, the secret of these pills is that they purify the blood, and, of course, that will help the right side. They are the best blood purifier I ever used."

The best authority states that catarrh is a blood disease acting upon the mucous surfaces of the system. It does not always commence in the nose, but frequently starts in the stomach or bowels with symptoms like dyspepsia, which many mistake for that disease. A diet of coarse and ornamental things every day tends to irritate the stomach. It is a waste of time and money besides harmful to use "snuffs." Dr. Williams' Pink Pills for Pale People are composed of vegetable ingredients, forming an internal remedy which acts directly on the blood and mucous surfaces of the system, cleansing it from impurities and causing the secret matter to pass through the proper channels. The medical profession recommends these pills and every druggist sells them.

Remarkable but Reliable Offers to Women

Are to be found in the completely illustrated advertisement of a well-known Cincinnati firm, by which any one desiring the WESTERN RECORDER may secure as a present anything she wants: Tea or Dinner Set, Music Box, Gold Watch, Sewing Machine, Fashionable Fur, Wrap, Cape, Parlor or Bedroom Furniture, and many other useful and ornamental things every woman wants. Read their announcement carefully and start without delay to get up a club and secure something you especially want. Not one cent is required from you, because this firm puts complete confidence in the subscribers of the WESTERN RECORDER, and send you "freight prepaid" all you order. They give you "premiums," giving you fifty cents of this for every dollar you are received. "Don't accept unless just as represented. Their liberality is without parallel in mercantile transactions. See the detailed advertisement of THE PURE FOOD CO. on another page; you will certainly be interested in their offers to get handsome presents far exceeding your most sanguine wishes. The offers made are genuine and can be relied on, as this firm ranks among the most substantial business houses in Cincinnati.

The wedding season and the approaching holidays suggest presents galore.

Sensible people always combine the beautiful and useful.

If you can not decide what you want send a Designer to the Pringer Co., Louisville, Ky., for their Illustrated Catalogue of Diamonds, Watches, Jewelry, Optical Goods and Novelties, which will be sent free.

From this you will receive helpful suggestions, and we are sure whatever you purchase from this firm will give perfect satisfaction.

Hotel Albert.

Eleventh St and University Place, New York City, is where the Stewart Dry Goods Co., the Dolfingers and many of the leading merchants of Louisville and the South stop. From personal knowledge I can add that there is no neater or nicer hotel in New York City, and, considering charges, it is the most reasonable. W. P. H.

To St. Louis.

The Air Line, the shortest and quickest route between Louisville and St. Louis, will sell round trip tickets for one fare, good going Nov. 24th and returning 25th. Office Southwest Corner Third and Main, Louisville, Ky., J. B. Campbell, General Agent.

"DID YOU EVER"

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

PRAYER is a letter written to God, and faith is the stamp that ensures its delivery.

"A PERFECT FOOD—as Wholesome as It is Delicious."



**WALTER BAKER & CO.'S
BREAKFAST COCOA**

"Has stood the test of more than ten years' use among all classes, and for purity and honest worth is unequalled."

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

**WALTER BAKER & CO. LTD.,
DORCHESTER, MASS.**
Established 1780.

Can't help making good pies of **ATMORE'S Mince Meat**

Quality and flavor always the same—always the best. The best grocers sell Atmore's Mince Meat and also ATMORE'S Superior English PLUM PUDDING.

THE ROYAL INSURANCE COMPANY
LIVERPOOL.

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

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.

CAPITAL \$200,000
SURPLUS \$200,000

General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

BOOK AGENTS WANTED FOR the only Official and complete HISTORY OF **OUR WAR WITH SPAIN**

Published by the U. S. GOVERNMENT PRINTING OFFICE, Washington, D. C.

PARKER'S HAIR BALM

Keeps the hair soft and healthy, prevents itching, dandruff, and all other scalp troubles. It is the best hair dressing ever used.

LYNNER CHURCH

Worship on Sunday, 11:00 A. M. and 7:30 P. M.

THE GREAT GARDEN LIGHT

For lighting the garden, lawn, or walk. It is the most beautiful and economical light ever used.

BELLS

BRADY'S BELL FOUNDRY
1000 Broadway, New York City

THE FARM
KENTUCKY TRADE ITEMS.

Butter is selling in Flemingsburg at 8c a pound.

There is a complaint of rotten corn all over the State.

The Paris News reports sales of 163 export cattle at 44 and 82 at 44.

Several sales of corn were made in Fayette county last week at \$1.35 to \$1.40.

The first of the new crop of tobacco sold at Hopkinsville at \$7.60.

R. N. Ratcliffe, of Sharpsburg, bought 25 extra sugar mule colts at from \$45 to \$70.

Jos. L. and H. R. Brown bought about two thousand barrels of corn in Clark county at \$1.40 delivered.

John Embry bought in Woodford county a number of lambs of the 1899 crop at 5 cents.

Will Curtis, of Eminence, recently sold a carload of young Hereford bulls to a Texas party at \$125.

John Hamilton, of Bourbon county, sold to Jonas Weil sixteen head of 1,400-pound cattle at \$4.50.

J. T. Voris, of Burgin, bought 25,000 pounds of hemp at \$4 per 112.

Dr. C. W. Mathers, of Nicholas county, sold three carloads of export cattle at \$4.50.

Hubble & Cain bought several carloads of cattle in Pulaski at \$4c and a load of hogs at 8c.—Somerset Reporter.

D. N. Prewitt bought of Gentry Bros. and others 90 shoats, weighing 50 to 100 pounds at 24 to 3c.—Advocate.

Everett, of Maysville, purchased 10,000 bushels of wheat in Fleming, to be delivered on cars at Johnson, at 60c.

New corn is selling at \$1 per barrel in Paris and Cynthiana. Felix Ashbrook, of Cynthiana, bought 2,000 barrels last week at that price.

Mrs. J. R. York sold to Hahn & Baxter 28 turkeys that averaged over 16 pounds and brought \$1 apiece.—Anderson News.

In Mercer county 7c is paid for turkeys on foot. In Madison buyers are paying 7 1/2c, and in Clark 7 to 8c is paid.

The Winchester Democrat reports sales of 214 feeding cattle at 4c, 98 exporters at 4 1/2c, and 39 weaning calves at \$24.50; another sale of 54 cattle at 4 1/2 is given.

Farmers are holding good weaning cattle at about \$25 a head. Tom Martin sold four yearling mules at \$42.25. Hogs sold at 8 to 8.10.—Democrat.

STORING ROOTS FOR WINTER.

Roots intended for stock feed, whether beets, turnips, potatoes, or artichokes, should be stored close to the feeding place. A barn cellar is undoubtedly the best for this, and if it is a basement barn so much the better, as the feed will then be on a level with the animals, thus requiring a minimum amount of work in feeding. If stored so that the ventilation is good and frost cannot reach the bins, the roots will keep from the late autumn until grass comes in spring, furnishing throughout the winter months the succulent feed necessary to secure best results with dairy cows, sheep and hogs.

The chief point to observe is to provide as nearly perfect ventilation as possible. There is much more danger from heat than from cold. After deciding as to the location of the root bins, build them so that the bottoms will be at least six inches from the floor and the sides the same distance from the walls of the cellar. If the bin is a large one, provide partitions every six or eight feet. Make these serve as ventilators also. This can be accomplished by constructing them as follows: Stand 2x6 on end for studding. On each side nail narrow boards, two or three inches apart. The floor should also be simply slatted, the size of the crack depending upon the size of the roots to be stored. Keep the windows and doors of the basement open until there is danger from freezing. If a warm day, or several of them, should occur, close the windows and doors during the daytime and open them at night. The roots are thus kept cool and in good condition.

If a cellar is not available, pitting in the field is quite satisfactory. The roots will keep perfectly, but of course they are necessarily some distance from the stock, and much more labor is required in feeding. Select a high, dry spot, make a slight excavation, pile up the beets carefully, and cover directly with earth. Make the covering slight at first, but as the cold increases deepen the layer of soil. Some prefer a layer of straw, leaves or hay next the roots, but this is not necessary, particularly with beets and rutabagas. In either case always provide ventilation for the pit. A large wisp of hay reaching from the roots to the outside of the covering will answer very well. Possibly a better plan is to make a ventilator or by nailing together four pieces of fencing boards in the form of a chimney. Insert this in the top of the pile of roots about a foot, and bank up with soil when putting on the covering. If there is any danger of freezing through this opening during a spell of extremely cold weather, pack the ventilator full of straw or hay. This will not prevent ventilation, but will keep out the frost.—American Agriculturist.

RULES IN RAISING CORN.

1. Select a rich well-drained soil, choosing old sod, or else well-seeded clover. Sod is counted equal to fifty or a hundred loads of barn manure to the acre.
2. Manure it in autumn or during winter by spreading finely or evenly with barn manure. Spread on sod in autumn manure is worth twice as much as spread in lumps in spring.
3. Plow at a moderate depth; five or six inches at most will bring more corn than eight inches.
4. Mellow the inverted sod

thoroughly with spring-tooth, disc, Acme, or smoothing harrow.

5. Select the best seed. Repeated selection for many years will improve the variety if continued in the same locality.
6. Harrow well just before planting; make the rows two inches deep, and plant in drills by running along the markings, which will place the plants slightly below the surface. Adopt the same course with check rows.
7. Run smoothing harrow or weeder five days over the whole surface, both before or after the corn is up, to destroy all weeds before they appear, and continue till the corn is a foot high. Keep the surface of the ground flat.
8. Continue the work with a cultivator till the corn is breast high, keeping near the surface to avoid the roots. Avoid cultivating in wet weather, and thus crusting the ground and making hard clods.
9. In selecting the ground for corn each year, bear in mind that good rotation is a matter of great convenience. A common good course is corn on sod the first year; oats or barley the second; wheat the third with clover; clover hay the fourth or more. This course may be variously modified in different localities.
10. In performing these different operations, it is well to remember that young corn roots are more than twice as long as the height of the plants; that no soil is too rich for corn; to plant when the ground is warm enough to start the seed; to destroy all sprouting weeds before coming up, at one-tenth of the subsequent labor; to carefully select the best ground; and to pulverize the soil very thoroughly before planting.

Adopting the very best modes for raising corn is of no small importance in a crop of hundreds of millions in value, in quantity large enough to fill heavily and compactly a continued line of railway cars extending from Albany to Chicago—and one on which so many largely feed.—Selected.

DEEP BREATHING.

The art of inflating the lungs to their utmost capacity—in other words, the art of deep breathing—is an exercise that is more and more attracting the attention of those who realize the benefit and necessity of physical culture. Naturally, as the air makes food for the lungs, which make good blood, upon which depends the strength of the system, it is important to have good and abundant air for the lungs to utilize. It is a fact, however, attested by physicians, that the majority of people do not ordinarily fill the lungs in breathing. To overcome this tendency, the habit of taking deep inspirations daily should be formed. Blaikie goes so far as to say that as many as 1,000 or 2,000 deep inspirations should be taken every day; but if those who are not accustomed to this exercise would begin with twenty-five, or even ten, a day, it would be taking a step in the right direction. This number could be gradually increased. A tendency to consumption—that scourge of the human race may be overcome, indigestion, fever, sea-sickness and many other ills are declared to be helped, if not cured, by this treatment, and the benefit to all who persevere in the habit of taking deep and full inhalations of good air can scarcely be estimated.

EVERY LADY SHOULD READ THIS.

It will save you a great deal of trouble and expense. A simple private treatment of the most delicate and delicate of all diseases. Ask for "THE GREAT VITAL PRINCIPLE" in all other remedies. Confidential correspondence invited from all, especially FETTERMAN'S, 128 BROADWAY, N. Y. CITY.

ILLINOIS CENTRAL.

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

Memphis & New Orleans Limited. No. 29 leaves 9:25 p. m. No. 28 arrives 7:00 am Through Vestibuled, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

The fastest and best train leaves Louisville for the South. Less than 11 hours to Memphis. 23 1/2 hours to New Orleans.

Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

FAST MAIL.

No. 21. Leaves 7:30 am. Arrives 10:45 pm
Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville Elizabethtown, Owensboro and Hopkinsville Central City Accommodation.

No. 22 leaves 4:35 am. Arrives 1:35 pm. For Central City and all intermediate points. FAST MAIL AND EXPRESS.

No. 22 arrives 5:15 pm. FROM Fulton and all intermediate points.

No. 23. ACCOMMODATION. No. 23. Leaves 4:00 pm. Arrives 9:25 am. For Elizabethtown, Hodgenville, Leitchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

ALL TRAINS RUN DAILY, except that there is no Sunday service to Elizabethtown and Hodgenville.

The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.

City Ticket Office, 226 Fourth Avenue. A. B. HANSON, G. F. A., Chicago. W. A. KELSO, A. G. F. A., Louisville

MONON ROUTE

CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESSES . . .

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

mated. The method is a simple one. Draw in the breath slowly through the nostrils—never through the lips—until every air cell in the lungs is full. Hold the breath for a little time without straining, and then slowly expel it. Repeat this many times a day.—Ex.

HOOPING-COUGH GROUP.

Roche's Herbal Emulsion.

The celebrated and efficient English Cure without internal medicine. Proprietors, W. Edward & Co., Great Victoria St. London, England. Wholesale of R. Rogers & Co., 31 E. William St., N. Y.

MORPHINE!

MANY PAINLESS, PERMANENT HOME CURES. We will send any one addicted to MORPHINE, OPIUM, LUDANUM, or other DRUG HABIT, a trial treatment. FREE OF CHARGE, of the most remarkable remedy for this purpose ever discovered. Containing the GREAT VITAL PRINCIPLE lacking in all other remedies. Confidential correspondence invited from all, especially FETTERMAN'S, 128 BROADWAY, N. Y. CITY.

OPIUM

And Whiskey Habits Cured. Write E. H. Wootley, M. D., Atlanta, Ga.

ILLINOIS CENTRAL.

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

Memphis & New Orleans Limited. No. 29 leaves 9:25 p. m. No. 28 arrives 7:00 am Through Vestibuled, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

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E. H. BROWN, District Passenger Agent.

Macbeth lamp-chimneys save nine-tenths of the cost and all the trouble. Go by the Index.

Wicks Macbeth Plumbago Pat. ... may have had a good lamp, good chimney and good oil—but it did not have the "Marshall Process" WICK

S18 LATEST IMPROVED. PREMIUM PREPAID. For this style new high arm ... WHEATMAN MANUFACTURING CO.

SONG BOOKS! Manly's Choice (words) 10c ... BAPTIST BOOK CONCERN, INCORPORATED, LOUISVILLE, KY.

BAPTIST BOOK CONCERN, INCORPORATED, LOUISVILLE, KY. J. Henry Burnett, Mgr. Book Department.

4 IMPORTANT GATEWAYS - THE - Texas & Pacific Ry. 2 Fast Trains Daily FOR ST. LOUIS, CHICAGO and the EAST.

"Pacific Coast Limited." THE NEW PALACE TRAINS TO Los Angeles and San Francisco LEAVES St. Louis 10:30 P. M. Tuesdays and Saturdays.

Write for rates, descriptive literature etc., to H. C. Townsend, G. P. & T. A., St. Louis, Mo. R. T. G. Matthews, T. P. A., 204 W. Main St., Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

John F. Pratt of the Coast Survey reports the discovery of a new channel for vessels bound to the Yukon River which will shorten the trip more than 60 miles.

The fall of France is terrible. The Panaman scandal showed the corruption of her civil officers, the wrecking of the steamer la Bourgeoise showed the cowardice and inefficiency of her sailors, and the Dreyfus case is showing the rottenness of the army.

Mr. Jones, the Indian Commissioner for the U. S., went to the scene of the late outbreak of hostilities in Minnesota to investigate the matter. He reports that beyond doubt the Indians were led to revolt by the injustice done them by Government officials and white settlers.

Paulull Hall is being made fire-proof. The stairways and floors have been taken down and replaced with a carefully made steel and will be restored to its old position.

The Boston Merchants' Association passed unanimously the following resolution: "The acquisition of any part of the Phillipine Islands except that which is needed for a naval station, would be detrimental to the interests of the United States."

France has abandoned Fascism, as was inevitable, but the feverish activity in the English navy has not abated in the least. What is all about is the question which is puzzling the world.

It is not surprising that men of the world feel like sneering at religion when preachers and religious papers justify England's breaking her pledged word and showing she has a lack of honour by staying in Egypt, because, forsooth, she is doing good there.

Nikola Tesla, in the Electrical Review, claims to be able to transmit electrical power without any wires, simply using the earth and the air across thousands of miles.

Charles F. Mackay, President of the Actors' Society of America, has issued a circular condemning Sunday performances in theatres and asking city councils and state legislatures to aid in suppressing them.

An amendment to the constitution of Texas allowing pensions to be granted to Confederate soldiers who settled in Texas before 1866 was voted for and carried by a large margin in the state legislature.

Charles F. Mackay, President of the Actors' Society of America, has issued a circular condemning Sunday performances in theatres and asking city councils and state legislatures to aid in suppressing them.

Die-d at her home near West Point Baptist church in Ohio county, Ky. Aug. 2, 1892. Miss Sus Tichenor, aged 88. Sister Tichenor professed faith in Christ when but a girl and lived a consistent Christian life.

DEATHS.

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

ROBERTSON. The subject of this sketch was born in Meigs county, Ky., on May 28, 1862, and educated in the country schools of that day. He chose agriculture for his occupation, and on Dec. 24, 1886, married Mary K. Jackson. She bore him two children, one of whom, George Robertson, is now living.

Four of his five daughters survive him. Two, Maggie and Nussie, married business men of Sacramento, Ky., one single daughter, Jennie, lives at the old home with her mother, and Zella May, the youngest, is the wife of Rev. John W. T. Given, pastor of Westport Baptist church in this city.

In the winter of 1908 he professed faith in Christ and united with the Mt. Liberty Baptist church. At the time of his death he had been a faithful member and deacon of that church for nearly fifty years.

He was a member of the L. C. Tichenor. Owenboro, Ky., Nov. 11, 1938.

ARNOLD. Died Oct. 28, 1938, Mrs. Margaret Arnold, born Sept. 4, 1821. She was, one exception, the oldest living member of Mt. Pleasant church and one worthy to judge says her eulogy: "She did more good than any other member our church ever had."

Kider A. B. Dorris conducted the funeral services and beside her life's companion she sleeps while we feel the members are nearly gone that stood as the remaining link connecting us with the noble band who constituted our body in 1822, with which Sister Arnold united in 1863.

SHRUM. Died Nov. 3, 1938, Mrs. Peggy Shrum; born July 6, 1866. Just twelve days after the death of her son for whom named, Sister Shrum was called from a large family circle to unite with the family of God around the great white throne.

BROWN. Bertram Lee, son of J. L. and Della Brown, was born Sept. 15, 1880; died Nov. 4, 1938; age, 57 years, 1 month and 21 days. Bertram was an exceptionally large healthy child; his death was caused by a ten days' illness of catarrhal pneumonia, during which his patient endurance was remarkable.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Berghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St., Works: 12th to 14th on Maple St., Louisville, Ky.

Stewart Dry Goods Company INCORPORATED NEW YORK STORE LOUISVILLE.

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

Silk Department Below are a few of many articles for LOW PRICES.

- 49c Full line Taffeta to line Evening Grenadines and Organdies. 69c Large line Taffeta remnants, plain colors. 79c For broad stripes, plaids and figures. 85c Beautiful line plaid, striped and figured silk. 89c Black Novelty Silks. 98c Plaids and Stripes, all new goods. \$1.00 Poplins, in all the new and popular shades. \$1.25 Fancy Taffeta Silk, pretty designs. \$1.25 Beautiful line Emb. Polka Spot Silks. \$1.35 Bayaderes, beautiful in color and effect. \$1.50 Fancy Taffeta, in new Begonia and Royal shades. \$1.50 French Failles, in new colors. \$2.25 Exquisite Novelties just opened.

Dress Goods Department We have too many Wooden Dress Goods. We are not waiting until our stock is depleted to ask you to buy, but invite you to a full assortment of desirable goods.

- 98c Lot 1—All shades, newest weaves, including a line of silk and wool importations. 69c We offer Lot 2, consisting of Chevots, 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, Henriettas, 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 Camels' Hair Etamine. 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.

Black Dress Goods 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.

- 39c For an Extra Quality Wool Crepon. 35c For a good 38-inch All-wool Henrietta. 40c For 44-inch Imperial Serge. 75c For Extra Fine Quality 44-inch Wool Henrietta. 85c For 44-inch All-wool Steamed and Spunged Chevot. \$1.00 To \$2.50 for Shrunken and Spunged Etamine, the proper article for tailor-made suits. \$1.75 For All-silk Grenadine Vails, 48-inches long, the best we have ever shown at this price. 60c For Lupin's Chevots, 42-inch wide. 75c For 44-inch wide Lupin's Chevots, extra good quality. \$3.50 For 54-inch long fine Grenadine Vail, deep border.

Ladies' Silk Waists. Buys Ladies' Black Silk Taffeta Waist, plain full front.

- \$3.98 For Black Batin Waist, tucks and cord across the front, lined throughout. \$6.75 Extra Taffeta, all new shades, corded, bias front, good lining. \$7.50 For fine Black Taffeta, made corded front and shoulders, very stylish. \$9.00 Very handsome Black and Corded Silk, trimmed with Boutache braid across front and over shoulder.

GENUINE AUTOMATIC SEWING MACHINE ONLY \$45.00.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome

Items of Interest.
NEWS THE WORLD OVER.

Disquieting reports come from Manila in regard to the health of the troops there. The report is that 100 are dying a week, the chief disease being malignant small-pox, but it is to be hoped that this report is greatly exaggerated. There is also a leper scare, 20 lepers having taken advantage of the state of affairs to escape and go where they please in the city.

The largest battleship in the world has just been launched at Portsmouth, England, with elaborate ceremonies. This is the "Formidable," of 15,000 tons displacement. She is 600 feet long and draws 25 feet, 9 inches of water, and is intended to carry 170 men. She cost \$1,000,000.

There has been another fight in Illinois between the strikers and the negroes who were brought in to take their places. This time it was at Pana, and it was begun by a negro's firing at Wesley Pope, a strike leader.

There were quite a number of deaths of distinguished men last week. H. H. Meier, the founder of the North German Lloyd Line, and an authority in Germany on naval and commercial matters, died in Bremen, aged 88. Prof. J. B. Hays, the oldest living graduate of Dartmouth College, a distinguished linguist and a close student of astronomy, died in Hackensack, N. J., aged 88. Prof. George L. Osborne, President of the State Normal School at Warrensburg, Mo., died, aged 80.

Dr. Stephen H. Tyng, who, like his father, was a distinguished Episcopalian preacher in New York City, died in Paris, aged 90. He was low church and was once tried for the offense of preaching in a Methodist church. He had resigned his charges and had lived in Paris since that time. Rev. Dr. Samuel C. Bartlett, ex-president of Dartmouth College, died in Hanover, N. H., aged 81. He has been a distinguished leader among the Congregationalists. Miss Anna F. Hayward, second daughter of Thomas F. Hayward, died in Algiers whither she had gone for her health. John W. Keely, inventor of the "Keely motor," died in Philadelphia, aged 61. The motor has never been a success except in advertising the inventor.

Gen. Don Carlos Buell died on last Saturday at his home, Airdrie, in this state, aged 91. He was the last of the Federal generals who commanded large armies during the war. He was considered by many the ablest of them all, but of that we are no judge. He was kind and just to the conquered non-combatants over whom he was in power, and for that he is held in kindly remembrance.

Alas for the good old days when women did not insist on doing everything men do, good, bad and indifferent. In those days two women would not have quarreled in a saloon, and one thrown a lighted lamp at

the other, with the result of burning down forty buildings in Dawson City, among them some of the most important ones in the town. There being no lumber at Dawson, tents will have to be used this winter.

The Court of Cassation in Paris has informed Capt. Dreyfus, now a prisoner on Devil's Island off the coast of French Guiana, that he is allowed a new trial, and has ordered him to prepare his defense. Dreyfus is said to be in good health.

The Filipinos have sent a long appeal to the "spirit of fairness and justice of the American people," in which they say they have been very badly treated by the U. S. soldiers now on the island. They give a lengthy list of grievances, and if they tell the truth, they have been badly treated. But that is a large "if."

We mentioned the murder of some missionaries from the U. S. in Africa last May. Advices by way of London state that thirteen of the murderers have been hung at Kweilu. We hope the time is not far distant when the U. S. shall become as civilized as Africa, and murderers in Kentucky be hung as promptly.

The revolution in the politics of the Northwest has been phenomenal. Even in Nevada there is a majority of five gold men in the legislature, and Senator Stewart, a silver leader for years, will be retired to private life.

The sugar beet growers and tobacco growers in California have sent a formal protest to Washington against the admission of the products of Porto Rico, Cuba, Hawaii and the Philippines to the U. S. free of duty. Yet they are understood to favor annexing all these, and they do not explain how a tariff can constitutionally operate between sections of the U. S.

Gen. Miles made his report which is thus summarized by a leading daily: "The President and Secretary of War steadily overruled and annulled the General Command, and then when their blundering had got the army at Santiago into a horrid mess, had to appeal to Miles to get them out of it. The recommendations which Gen. Miles made and which were ignored looked to better equipment and supplies and training, and to the use of troops in Cuba only after the rainy season."

Sir Martin Conway in September made repeated efforts to reach the top of Mount Socoata in Bolivia, one of the highest peaks in the Alps. After several efforts he succeeded in getting 24,000 feet high, to a point just below the summit. But here he was stopped by an impassible crevasse. Undaunted he tried another side of the mountain, only to find ascent by that way equally impossible.

President Tillman has the courage of his convictions. He thinks manhood suffrage and representative government failures. He thinks the U. S. should give up "pure democracy," but he leaves us in painful doubt as to whether he proposes to substitute aristocracy, monarchy, dictatorship or what. It may be well to hold on to a republic in which all men are before the law equal until he explains fully his new government.

GREENVILLE, KY.
We are nearing the close of the second week of a series of meetings with my people here, and from present indications it looks like we shall have to continue it yet many days. The whole town is awakened, both saints and sinners, the crowds in attendance at every interview being much larger than usual on such occasions. I am being assisted by Bro. W. A. Whittle, than whom I have never had a better or more faithful or efficient co-laborer for many years. He is none of your namby-pamby, half-twisted, irresponsible, so-called evangelists, that jumps down like a wild colt upon your people, seizes the bits in his teeth, kicks the pastor out of the back door and runs according to his own sweet will, regardless of the wishes of both pastor and people. Moreover, he does not sugarcoat either the law or the Gospel, but gives to both saint and sinner their portion in due season.
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It is not alone a good reason—IT'S THE TRUTH—it's straight business. See the Suits and Overcoats in our show window. Come in and feel of them. Compare the garments with any—anywhere you wish. We want your trade, and we'll give you more and bigger value than any house will—see if we don't.

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HAVE just returned from Pittsburg, Laurel county, where I held a meeting for twelve days, resulting in seven additions to the church. Several others were converted. The church seemed to be much strengthened and built up. Bro. J. O. Carmical is their much-loved pastor. Nearly all the leading members are Welsh and English people. The town is in a deplorable state spiritually. Some eighteen months ago two or three sanctificationists held a meeting in which there were 240 that professed conversion and sanctification. It is now said that a half dozen cannot be found that have held out to the present. The effects have been most pernicious. A great many avow there is nothing in religion; they have tried it, and it has done them no good. It is always a hard field to labor in after these sanctified rows have died down. Yet the Lord can work and none can hinder. The faithful preaching of the Gospel and firm reliance on God's promises will bring a success that will be recognized up yonder at the final reckoning. I love the Reasoners for its unfinishing and manly defense of the truth. Fraternally,
J. G. FANONK,
Barco, Ky.

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