

Questions Answered.

BY SENEX.

As a rule I do not know the names of those who ask me questions and do not wish to know. Of course the RECORDER knows, and anonymous questions are never sent me. But I prefer not to know, that there may be nothing in the least personal in my replies.

However when I receive not exactly a question, but a complaint, that something I had written did not agree with the views of the writer, and there was coupled with it the assertion that the RECORDER ought not to have allowed me to express my opinion, I inquired the name of the writer. For I had a suspicion I should find one who had been loudly advocating freedom of speech and denouncing the papers which for any reason refused to publish his articles as denying freedom of speech, as being mere personal organs, as refusing to publish any views which did not agree with the editor's, &c., &c.

I have found it true in many amusing instances that the man who insists most vehemently on "freedom of speech" is the very one who is quickest to express surprise that a paper publishes anything contrary to what he thinks ought to be published. All newspapers have repeatedly disavowed responsibility for the words of their correspondents. The RECORDER has more than once disclaimed responsibility for my views. My contract with the RECORDER is that I may say what I please provided I do not say anything which is not in accord with the Philadelphia Confession of Faith and Joyce's Theology. If ever I do, then I have forfeited it. It may be that case I assure the brethren it would not be in fact.

When the name of the brother was sent me, I saw that he was no exception to the rule. No one has insisted more strenuously on freedom of speech for himself; no one has been a greater martyr for liberty of opinion. His confession of his views was refused. How much truth there was in the old fable of the farmer and the lawyer.

"A minister baptized a number of candidates while he was under charge of housebreaking, is his baptism legal?" I take it for granted that the candidates were received for baptism by some church, and that the same church authorized the minister to baptize them. In that case their baptism ought not to be questioned. It is very strange, however, that any church should authorize a man to baptize who was on trial, either before the church or before the law courts for burglary. It may be that the preacher was merely accused of it, and the church put no faith in the accusation.

Good taste and a high sense of honor would have dictated to the preacher not to administer the ordinances while he was under suspicion. But so long as he was not on trial, and the church had no reason to suspend him, he had a right to baptize.

A lady sends me a most miraculous story and wishes to know if that does not convince me of the power of faith to heal other diseases than nervous and imaginary ones. The story is that a lady missionary in the East lost her health and came back to this country to live. After living here awhile there came pimples which did not clear. She then consulted several leading physicians, specialists in leprosy, and they said she had the disease in its worst and most contagious form. She did not tell her friends, but only insisted on going back to the East. On her way she went to the greatest authority in the world on leprosy, and inquired of him the opinions of the others. She had the elephantiasis.

Going back to India she went to work, the other missionaries prayed for her and had faith that God would heal her. Now she is entirely well. Another great authority on leprosy in India says the seeds of the disease may be in her system, but at present she is well.

My first remark is, I do not believe the story, the proof is not sufficient. In the account which I have the names of these great medical authorities in the United States, Europe and India are not given. That throws discredit on the tale. At least the names and addresses of these men should be given, that those who doubt would be able to verify. And if the writer had desired any cool-headed persons to place confidence in her story, she would have secured statements from these most distinguished physicians. Till such statements appear, those who already believe in faith-cure will believe this miraculous story, and those who do not will pay no attention to it.

That there may be diseases whose symptoms greatly resemble those of leprosy is shown by the directions in regard to the disease given in Leviticus. The priest is ordered, when in doubt, to wait a week and then examine the patient, and in some cases it took a longer time for decision. I take it for granted the lady in question believed that she had the leprosy, and shall continue to give her credit for sincerity if she stays in India and goes on quietly with her work. But if she returns to this country and goes around lecturing on leprosy and its miraculous cure, I shall have as many doubts of her veracity and sincerity as are consistent with the case of a woman.

It is always a pleasure to learn that a presbyter has been faithful to his duty to God and his churches, and has kept from becoming partaker of other men's sins by declining to lay hands upon any man about whose ordination

they have reasonable doubt. It is better to err on the side of being too particular. For it is much easier for a good man whom they may have declined to ordain to find ordination afterwards than it is to get an unworthy man out of the ministry; and far less harm is done. A brother writes that he called to serve on a deaconate until his calling the ministry and call to the ministry: "We decided his call was insufficient, inasmuch as it only amounted to a preference to the ministry over any other avocation of life, and decided that the brother should continue to exercise his gifts as a deaconate until his calling the ministry was more decided. Did we do right?" Certainly. A man who looks upon the ministry as a profession is one of the hirelings who will not care for the sheep. A man who does not feel woe in me if I preach not the Gospel, would do well to remain in the pew.

PIETY IN THE HOME.

BY THE REV. DAVID JAMES BURKELL, D.D.

In one of Paul's letters to Timothy he says concerning the duties of parents: "Let them learn to show piety at home." Without this dwelling, however attractive, other piety can be home. All gaily decorations are of no avail if Jesus has not stood at the threshold, lifting his hands and saying, "Peace be within this house!" And if he be there, no storm beating upon the roof, no bitter sorrow, not even the shadow of death, can take away its peaceful warmth. His presence is felt in every household to comfort and strengthen us by day, to hide us under overshadowing wings at night. Death, poverty and disappointment are weird shapes that lurk in every doorway. There are cares and worries, seasons of anxiety and feverish dread and despondency; innumerable possibilities of domestic "Black Fridays," ever waiting to enter. Sin, with cruel, envious eyes, awaits his opportunity to intrude upon the charmed circle. What safeguard is there, aside from the religion of Jesus, to ward off these disturbing influences? What else can bolt the doors against the evil spirits of discord? In the time of trouble he shall hide thee in the secret of his pavilion. Piety is the shield and bulwark of our social happiness.

It has been observed that the early Christian churches all took their rise in the devotional service of the family group. The church in the house of Phileas grew into the church of Colosse; that in the house of Nymphae was afterwards known as the church of Laodicea; that in the house of Aquilla and Priscilla lost itself in the powerful churches of Ephesus and Rome. Thus signally has God honored the institution of family worship.

It was a very plain and blessed duty that was imposed upon the children of Israel when they stood trembling at the foot of the flaming mountain: "Hear, O Israel! The words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and upon the gates." Nevertheless, how many homes there are—some nominally Christian, where the lesson is under a roof of silence and the Bible a closed book, where holy things are rarely spoken of and prayer never offered above the breath. Yet certainly if religion is anywhere appropriate, it must be here. "The world might go on without religion, but our dwellings cannot be happy without it. Agriculture might plow and reap and reap its golden harvest, and he who holdeth the clouds in his hand, but who would our social life be without his blessing upon it?" Genius would still create her marvels of science and art, though piety were banished from the earth; but where would be friendship and sympathy and brotherhood? Commerce would still, perhaps, whiten the sea with her sails; but would virtue keep her watch at our hearthstones?

The home of a Christian should be a retreat from care and passion, a resting-place in the world's hurrying life—like the moving tent of Abraham, "a little spot enclosed by grace, out of the world's vast wilderness." It needs over the cloudy presence above it, an assurance of security and rest in God's providential care.

It is written, "God hath set the solitary in families; he will surround the mourning with his friends; he will comfort the mourner, and he will comfort the mourner, and he will comfort the mourner." "Open unto me and I will come in and sup with you." His love is like the sunshine that streams in through the windows, bright and warm, to beautify all things with golden splendor. What a home that must have been at Bethany where Jesus was wont to rest himself at evening; what seasons of refreshment were there, what lessons of martyr and traitor. Yet the abode of Mary and Martha was no more blessed than any other where Christ is made a welcome guest. It is to be lamented that so many Christian heads of families are wont to postpone and subordinate their household piety to the most public and less personal services of the sanctuary. They are better that all our churches were abandoned, and the grass growing in their aisles, than that worship there should be made an excuse for neglecting the family altar. It is a deplorable venture for a father or mother to send forth children into the world without the means of a wholesome and religious reading. Let us, therefore, attend scrupulously to the duties of domestic devotion. It may require upon the part of some a strong resolution; but what difficulty shall appall us

when the question is one concerning the welfare, perhaps the eternal destiny, of our loved ones? Build your altar, O servant of God! Thus make of your house a heaven upon earth; for there, in the house of many mansions, the fires of worship never go out. The joy of heaven is a never-ending song, a communion of all pure and blessed souls; and the most humble in the adoring multitude may look with boldness toward the throne and say, "Abba, Father!" It is a perfect home. Oh, that ours were nearer to the pattern of it. We may make them so. Where virtue and charity and contentment are met together at an altar dedicated to God's worship, there life is an earnest of the heavenly life, and home is lit with the sunlight of the Father's house.—Exchange.

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

BOOKS.

THE JOY OF SERVICE. By J. R. Miller, D. D. 16mo, 250 pp. New York: Thomas Y. Crowell & Co., 46 E. 14th St.

That joy is duty, and that joy is only to be found in service, is the idea emphasized in this book. One of the best of the chapters is "Christ's Deposit with us," in which the great importance of ministers preaching the message as God sent it is enforced. The chapter which follows, timely and needed, is that which tells the story of the young girl, becoming a Christian, set out to "serve" somebody. There are many wise reflections given in the course of the story. Here is one well worth a place in memory in these days of bustling: "The incident suggests that help may never be rendered merely for the sake of doing something. We may not go out some morning saying that we want to do two or three kindnesses before the sun sets, and choose certain persons to whom we will do these kindnesses."

NAOMI. By Clara B. Conant. 12mo, New York: American Tract Society, 10 East 23rd Street.

Naomi is a young Jewess living with a wealthy uncle. The family are the strictest of Hebrews, and have never allowed her to know that her father was a gentle and her mother had become a Christian. Both died of yellow fever in New Orleans.

She had been reared in such utter ignorance of the Christian religion that when she became interested in knowing something about it, through hearing a young girl on whom she was calling speak of her Lord, that she asked at the bookstore for a Life of Jesus of Nazareth, and when the clerk spoke of Geikie's said she wished one, if there was such, written by a contemporary.

The clerk gave her the New Testament, of course, by reading this she became convinced that Jesus of Nazareth was the promised Messiah, and the Holy Spirit blessed her reading to her salvation. The anger of her uncle's family and their treatment of her show what many a Jew has to suffer for becoming a Christian. The book is interesting and will do good.

DAWN ON THE HILLS OF T'ANG. By Harlan P. Beach. 12mo, 180 pp. New York: Student Volunteer Movement for Foreign Missions.

Mr. Beach was once a missionary in China, and is now Educational Secretary for the Student Volunteer Movement. He says in the preface that more than ten thousand copies of this book were sold last year. Hence we presume the information which is given in regard to China is correct.

There is much information briefly given of the geography and history, &c., of China, and of the natural resources of the life of us we cannot see what such information has to do with missionary effort; the one reason for that being that guilty fellowmen are going to hell in countless numbers. But for geography lessons at school this will be a valuable book.

A BOY OF TO-DAY. By Julia MacNair Wright. Illustrated, 12mo, 812 pp. New York: American Tract Society. Price \$1.00.

We like many things about Mrs. Wright's stories, and one of these things is that she always makes them tell for the cause of total abstinence. The stories are not temperance lectures, neither is temperance their subject. But naturally, in connection with the story, the temperance incident which cannot fail to do good service in the temperance cause. This story opens with the bringing to the house of a childless couple the little boy, a mere baby, of the wife's dead sister. What a blessing he was to the family, and what a manly boy and noble man he grew to be the story tells us. In absorbing reading as well as an entertaining story, one of the best chapters being the account of Heman's curing the poor drunkard of his thirst for strong drink.

IN THE LAND OF THE CONDOR. By Hezekiah Butterworth. Illustrated, 12mo, 192 pages. Philadelphia: American Baptist Publication Society.

Many a year has passed since it was necessary to comment to reading people anything which Hezekiah Butterworth writes. This book is a story of the life in South America of the Holley family, a Baptist family of Swansea, Wales. Swansea is the town from which the Baptist pastor, John Myles, with a large part of his church, went to New England in the long ago. One of his descendants is Gen. Miles, Commander-in-Chief U. S. A., himself a Baptist, as his family has been all these years. That Butterworth writes the story is a guarantee that it is true to nature in South America; that it is most interesting and that it is thoroughly evangelical.

MAGAZINES.

Lippincott's Magazine for 1899. Lippincott's is always distinctly popular in the character of its literature. It is not a newspaper, a school book, nor a pictorial. Having no illustrations, it gives all its space to useful and entertaining reading matter. Admitting no serials, each number and each article is complete in itself. It therefore appeals especially to the increasing number of persons who object to stories "to be continued in our next."

It will continue to pursue its well-known course, retaining the feature which made it especially attractive, a Complete Novel in each issue.

As heretofore, more regard will be paid to the substance and style of contributions than to their signatures, and the work of new writers, when marked by intrinsic merit and practical availability, will be presented as cheerfully as that of authors whose reputation was long ago made.

Captain Sigbee spoils a good story, but replaces it with another equally good, in denying as he will to the work of Gustave, that had not been orderly entered the cabin of the "Maine" immediately after the explosion, made a formal salute, and reported the destruction of the ship. Had he done so, he would not have been seen, for the explosion extinguished all lights, and left the cabin as black as a pocket. As a matter of fact, the orderly ran to his commanding officer in a dark passage leading forward through the superstructure, and reported that the ship had been blown up and was sinking. Capt. Sigbee's story of the destruction of the ship will lose nothing from the simplicity of his style, the incidents being too terrible to need reinforcements from rhetoric.

The Independent of New York will celebrate, with its issue of December 26th, its fiftieth anniversary. It was started as a denominational paper, under the editorship of Dr. Leonard Bacon, Joseph P. Thompson, Richard S. Storrs and Joshua Leavitt, but with a special purpose of being the organ of the settlement of foreign social reformers in the United States. Its title ceased, under the editorship of Mr. Beecher, to represent a single denomination, it has steadily maintained its position as an advocate of whatever is progressive in religious or public life.

CHRISTIAN CONSIDERATION FOR OTHERS.

Selfishness lies close to the heart of Christianity, and it means consideration for others. It is not merely a comparative disregard of self. It is a positive active regard for the welfare of others. Thoughtlessness is indeed less evil than conscious, deliberate willingness to do harm. But in its consequences it sometimes is not the less injurious. Often it borders closely upon actual cruelty. Considerateness, because it sees in every one, however ignorant, miserable or offend, a child of God, and sometimes with that child a share of heaven, were he here in the flesh once more, is alike more lovely and more full of blessing.

Christian consideration for others, however, does not mean uniform, indiscriminate sacrifice of one's own interests, as sometimes has been assumed. The weak and needy have a claim which must be conceded, but to admit it need not soverely would be to fail in self-respect and also to do them a grave injury. It is easy to pamper them and to stimulate selfishness in them while uprooting it in ourselves. Our rights and theirs should be balanced and weighed beside each other, so that neither may receive more than its share of respect. Sometimes to do this is more difficult than to yield everything. But it is not the less our duty.

Christian consideration also includes discrimination in respect to the needs of those to benefit whom we devote ourselves. Their own ideas of what they need often are mistaken. Sometimes what they most earnestly crave, what they ought not to receive, study of their highest interests is important. The aim should be not to win their immediate gratitude or even to secure their immediate comfort and happiness, but to do for them and stimulate them to do for themselves, that which, in the end will justify itself as having been really the best. To pursue this policy often proves a thankless task at first, if not throughout. But it is the only Christianlike method.—Ex.

NO ONE can cherish an ideal, and strive and struggle and make sacrifices for its attainment without undergoing a certain gracious transformation, of which the highest powers must be aware and men can hardly miss.—John White Chadwick.

SUNDAY-SCHOOL LESSON

SUNDAY, DECEMBER 11.

TRYING TO DESTROY GOD'S LAW.

Jeremiah 26:20-23.

MOTTO TEXT—"The word of our God shall stand forever."—Isa. 40:8.

The last lesson showed us the deep interest of the young Josiah in the word of God and his grief that their fathers had not kept the law.

Baruch had read in the temple the writing of Jeremiah's prophecies. The princes had heard of it and sent for him to come and read the roll to them.

"And they went in to the king into the court."—The palace was built in two quadrangles; and in the inner one were the king's private apartments.

"So the king sent Jehudi to fetch the roll."—He was as eager as the princes to see what was in it, but with entirely different feelings and a different motive.

"Now the king sat in the winter house in the ninth month."—The lower story of the house, in the inner quadrangle. The upper story, when there was one, was called the summer house.

"And it came to pass when Jehudi had read three or four leaves," or rather three or four of the columns of writing on the roll, "He," that is, the king Jehoiakim.

"Yet they were not afraid nor rent their garments, neither the king nor any of his servants that heard all these words."—Josiah rent his garments when the law of Moses was found and he realized how far they had gone away

from God's commandments. But Josiah's son reads the Scriptures instead in open and insolent defiance of the Almighty.

Three of the princes protested. Elnathan was the king's father-in-law; Gemariah was a noble who was a scribe of the temple. It was from the windows of his official room that Baruch had read the roll to the people, and it was his son who had carried the report to the princes.

Verse 26—Nothing more is known of these men whom the king sent on his evil errand. He was angry with God, but, unable to reach him, would take vengeance on his messengers.

The roll had been destroyed in the silly hope that this would prevent the threatened evils from coming. But the words of Jeremiah were not meant for Jehoiakim and his people alone, but for the instruction and warning of all the after generations.

To attempt to destroy God's word and to kill his messengers, so far from saving the king from the threatened evils did but bring a worse punishment upon him. Man cannot contend with his Maker.

In addition to the evils which were coming on the land, Jehoiakim is to receive personal punishment. To have no successor was a most bitter thing to Eastern kings, and to be left unburied the greatest of indignities.

God cannot be mocked. All sin against him shall be punished. But the Lord Jesus bears the sins of those who trust in his atonement for forgiveness.

Dr. McGlennen called at our office. He has recently held a good meeting with Pastor Terry at Glasgow. He goes from here to Marshall, Mo., to assist Rev. J. F. Kasper in a meeting.

CONCERNING SMALL COLLEGES.

The unprecedented activity in the matter of provision for secular education and the marvelous facility with which a few great institutions are gathering to themselves wealth to be lavished upon the few men who may be fortunate enough to get appointments in their corps of instruction is raising the question, "What is to be the future of the 'small colleges'?"

Fifty, a hundred years, ago those who solicited money for the founding and edification of colleges and theological schools were accustomed to sit down with the man or woman from whom help was hoped for and solicited and tell him or her what a great and sure thing could be done for the promotion and the perpetuation of the faith dear to the Christian heart.

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respective denominations, and while the teachers in some instances are expected to belong to the denomination named, the policy of those put in charge of the school is to call to it the men who are least in love with the former views and hold allegiance nominally, while they care very little for the tradition of the school.

It is not to be overlooked that the State University has had much to do with the magnifying of the schools which have now come to be regarded as great. The state school has had access to the pockets of the people, and legislators have been button-holed and manipulated by president and professors in State institutions until they have been willing to vote large sums of the people's money for the founding and rearing of great institutions controlled by political parties and made pets by faddists and enthusiasts.

HOW OUR WOMEN DO MISSIONARY WORK.

There is an idea among some of our lady missionaries engaged in public proclamation of the gospel to the heathen, but they do not. I thought it might be of interest to some to know how our ladies do get about their work.

Sister Crawford has a woman who is a professed Christian, and Mrs. Bostick one who is not. They select some part of the day when the Chinese women are not busy with their cooking, and one of our foreign ladies takes a Chinese woman and starts out, sometimes knowing where they will stop, but generally they expect to go till some woman invites them into her home.

A PREACHER'S REPORT

Interesting Statement by Elders J. H. Austin of Goshen, Ind. "I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same ailment and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

mark their reception, and if hearty they go again, and again, and so cultivate and develop any thoughts these women may have received. There are not a few homes in this section into which our ladies go regularly, and some of these women come to our Sunday services and to our homes on other days, and so slowly get hold of the truths of the gospel, and to one ever and anon the Spirit applies the truth in a saving way.

This will enable you to see how the work is necessarily slow, but there is much, everything considered, to encourage us to faithfully tell that most wonderful of all stories.

Yesterday we accepted for baptism an ignorant, simple-hearted man 73 years old who gave strong evidence of full trust in the merits of a crucified Christ for hope of salvation. We are all well. Pray for our work. God bless you. Fraternally, G. P. BOSTICK.

HELP THE YOUNG PREACHERS AT GEORGETOWN.

DEAR RECORDER:—That was a pathetic appeal in the Recorder last week from Bro. Orumpton, asking us to remember the young preachers at Georgetown College. It was put in a way to get very close to every preacher. He bids us to call to mind the days of our struggles in college. Can we ever forget those days of anxiety, when the desire to preach was pressing heavily upon our hearts and when the way seemed hedged up for us to get an education to fit us for it? Can we ever forget how the Lord seemed to open the way and how eagerly we pressed into the opening way? We can never forget the friends and churches who came to our help then. Let us show our appreciation for what others did for us in the days of our struggling by helping the struggling ones now.

Love Jesus dearly and joyfully all it can do for its objects, and rejoice that it cannot be used for evil ends, and that it is the most precious gift that God has ever given to man.

We Will Give One Thousand Dollars

To the agent sending us the largest list of subscribers up to April 15, 1899; \$500 to the next largest, and so on. 500 of our agents will share in the distribution of \$11,500, BESIDES receiving a good commission for all work done. Send for particulars.

The Curtis Publishing Company Philadelphia, Pa.

BIBLES IN SANTIAGO.

At a recent meeting of the Sunday-school Board of the Southern Baptist Convention, the following resolution was unanimously and heartily adopted:

"That the Corresponding Secretary be requested to address an official communication to the public of the Southern Baptist Convention, giving notice that this Board hold itself in readiness to supply the missionaries of the Home Mission Board of the Southern Baptist Convention, at work in Cuba and Porto Rico with Spanish Bibles and such other literature as they may need."

It is not within the province of the Sunday-school Board to appoint missionaries or carry on missionary work and yet it gladly joins hands with its sister board at Atlanta, and is ready to help in whatever way may be opened. We have already sent Bibles to Africa, to Cuban refugees in Florida, and in many different languages for distribution among the immigrants in Baltimore and many other places throughout the Union. These appropriations for the most part are made either through the State Boards or the Home Mission Board of the Southern Baptist Convention.

We recently sent to Brother O'Hallaran, missionary for the Home Board working in Santiago de Cuba, nearly a hundred dollars worth of Bibles, a large number of hymn books and nearly ten thousand pages of tracts, all of course in the Spanish tongue. These people have hitherto known nothing of the Bible, and now for the first time they will hear, every man in his own tongue of the wonderful works of God. Surely the Lord who guarantees that his word shall not return unto him void, will watch over this seed-sowing, and his Word as it has free course and is glorified in the hearts of the people will yield a harvest in the coming years rich in its gatherings and golden in its glory.

Brother O'Hallaran writes encouragingly about his work, speaks of the great crowds that wait upon his ministry; has already received many for baptism, and has before him a great prospect for usefulness. This work which he is doing in Santiago is hardly second to the work that has been done in Havana, and we rejoice greatly in the privilege of joining with the Home Board in carrying it forward. Contributions to the Bible Fund have greatly increased during this Convention year, having

already more than doubled what they were for the previous year; and with this enlargement of our work we shall be greatly pleased to have our churches and Sunday-schools contribute to our Bible Fund and so join in sending out the Word of God to destitute places.

Our work is going forward in every department, with advancement upon former years. How wonderfully the Lord has blessed us, setting before us one open door after another and so increasing the power of the Board for usefulness. Every order that comes for literature, every purchase that is made of the Board, and also every contribution that comes for the Bible Fund, makes us more and more able to serve in the great fields which God is opening to us. J. M. Frost, Nashville, Tenn.

WHY CAN'T WE GET THE MONEY?

This seemed to be a question of large interest at the recent meeting of the American Board at Grand Rapids. It was the great burden at the sessions of a whole day. There was no question as to the imperative need of the money, nor was there a suggestion that it was not wisely expended. But somehow it is lacking. There was no complaint of poverty on the part of the constituents of the Board. The evidence was ample, that there is money enough to secure anything for which there is a strong desire.

If the American Board were alone in this condition, the case would not be very desperate. But most of the missionary organizations are in the same condition, and at their annual meetings, the same sad complaint has been heard. The simple fact is that there is not nearly enough money given by the Christian people of the country to carry on the work to which they have set their hands. The condition has also become chronic, and those who read the missionary journals, and attend their annual gatherings, expect that the money question will be the most prominent of all. Two suggestions were made at Grand Rapids, the one by a business man, the other by a minister, which seem to offer both a reason and remedy for the difficulty.

The first is that the whole membership of the churches is not reached. The remedy is to devise some means by which the subject shall be personally presented, and each one shall be asked to give some sum, however small. This cannot be done by a general collection on the Sabbath. Some will surely be unreached, and some will decline to put anything into such a contribution, who would give a little at least, if personally asked. The pastor and his committees should have a list for subscription purposes as carefully made up as are those of a political canvassing committee before a Presidential election.

It is not a lack of information which tells why our boards are in debt. The church knows the need. The secular newspapers are full of information as to the condition of the so-called heathen nations. It is not because *The Missionary Herald* or *The Assembly Herald* is not read by all church members, or the monthly concert has been dropped, or many come from the regular appointments of the church. Partly the result of neglect in the churches, and partly the way in which we are doing the work of collecting, business can prosper by personal appeals; by sending circulars, and

an occasional printed letter. We must have close personal solicitation: Not a man, woman or child must be overlooked.

But this does not tell why the contributions do not meet the expenses. We must seek still deeper for a reason. It is found in the fact that the church does not preach, if indeed, it thoroughly believes, that this is a lost world, and Jesus is its only Saviour. It was out of this conviction that Mission boards were organized. This was the burden of missionary appeals for many years. But until that minister on the closing hour of Thursday's session at Grand Rapids, gave vigorous utterance to this thought, it was only by implication, that an onlooker would have supposed that this great company was gathered to save those who were absolutely lost, unless rescued through the preaching of the Gospel.

If the missionary work is merely to elevate, to clothe, to inform, to improve, if it does not concern an absolute necessity, then why be so urgent in pressing it? It is the feeling that somehow the conditions of things is not so bad as was formerly believed, which is the chief reason why money is not forthcoming. I want a new coat for a cold winter a great deal more than an equatorial African wants any coat. I need a new book for the work that I am to do, a good deal more than the African needs a child's first primer. He can wait for the satisfaction of his wants, as he has waited for a long time, yet without special harm to his health or happiness. But if he is in danger of what the Bible speaks of as eternal loss, if he is the lost man whom Jesus came to save, if he is the one sheep whom the Shepherd is to go out to find because he is in great danger, then the question becomes one of comparative wants but of absolute necessity.

If the Christian church really believes that this is a lost world, there will be money enough for all the Mission Boards.—H. E. BUTLER, in New York Observer.

The friends of Rev. H. Allen Tupper Jr., D.D., of Montclair, N. J., will be pleased to learn that his pastorate is most pleasant and successful. Since his oriental trip he has written several books, and he has made quite a reputation as an author. His last manuscript was bought by The Christian Herald Publishing Co., of New York. We saw in one pile fifteen thousand copies. The title of the book is "Around The World With Eyes Wide Open." I heard Dr. Sandison, one of the editors say, "I regard Dr. Tupper's book, the most popular of the season, it is up to this time running three to two ahead of the celebrated Sanger Book." By the way Brother Tupper has been elected one of the preachers at the University of Virginia for session 1898-9. H.

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When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rheumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up during the night, uric acid, sleeplessness, nervousness, irritability, sallow, unhealthy complexion, puffiness or dark circles under the eyes, loss of energy and ambition.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is a vegetable remedy, the great discovery of Dr. Kilmer (the eminent kidney and bladder specialist) and has truly wonderful restorative powers over the kidneys. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

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of this great remedy and a book telling all about it, both sent absolutely free by mail to any address.

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If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar bottles at the drug stores.

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and Express Book Concern are now located in handsome quarters at 62 Fourth Ave., ground floor, opposite New Post Office.

THE MORNING COMETH.

BY EMMA HALL.

Oh, thou who seest all the load
We earthly mortals have to bear,
Give us thy help along life's road;
Give us thy tender, pitying care.
Thou knowest where the thorn-crowns press,
Thou knowest what the cross for sooth,
With thy own loving kindness bless,
And by thy providences teach.
Thou knowest where the surgeon's knife
Must sharpest cut to heal and bless,
But what is pain compared to life,
And a blest crown of righteousness?
Poor weary wanderers tried and sad,
We grope in blindness evermore,
Some day the king shall make us glad,
When earthly trials all are o'er.
Oh, hearts that ache at what must be,
And eyes that weep such bitter tears
As we pass through Gethsemane
Alone and full of griefs and fears.
Gethsemane where each must bear
A grief that all our murmuring stills,
That wrings from our crushed hearts
The prayer,
"Let this cup pass, Lord, if thy will.
There'll come a morning bright when we
Shall cast all thoughts of grief away;
For face to face we then shall see,
And reign with him that glorious day.

OUR PULPIT.

THE PRESERVATION OF PRIMITIVE CHRISTIANITY.

BY REV. G. O. LORIMER, D.D.

(Continuation from last week.)

Address to the Baptist Union of Great Britain.

What was the character of this trust? If it has been handed down to their descendants, we are directly concerned in a just conception of its nature. I sum up its essential significance in the statement that it consists in the preservation of Christianity, Primitive Christianity: What is that? Since this address was planned an answer to the question has been presented by a writer in the Nineteenth Century. With much that he has penned I find myself in complete accord. What he says about the early polity of the churches cannot be refuted. Unquestionably the word "bishop" when it occurs in the Acts of the Apostles, or the Epistles, usually means "over-seer." "It is often a synonym for presbyter." Dollinger is well warranted when he says: "There are no fixed names of (ecclesiastical) offices in the New Testament." "Diocesan episcopacy had not yet come into definite form." To quote Dollinger again: "The office afterwards called episcopal was not yet marked off; the episcopate slept in the apostolate." What this author has recorded regarding the simple ecclesiastical organism of primitive churches, designating them "spiritual democracies," is in perfect harmony with the authorities.

What kind of church does culture and refinement demand? Are they not drawn to the simple, the real, the devout, the true? Are they especially enamored with the gaudy, the pretentious, the superstitious, and the false? Form, ceremony, show, pomp, processions, nature illuminated by fireworks rather than by the moon and stars, and religion bedecked with the spangles

and laces of strumpet Paganism, are the special delights of culture and refinement if we are to credit the Nineteenth Century essayist. But if he judges fairly, then these graces have been sadly over-estimated, and are not entitled to the encomiums heaped upon them. I had thought that true culture despised the trappings of the mountebank's show, and was always better satisfied with the genuine than the spurious, and with the truth in homespun garb, rather than the lie clothed in purple robes and crowned with a tawdry tiara. And I am sure I shall never cease to think so; and in my opinion it is the business of those who cherish primitive Christianity to do their utmost, that society, as a whole, may come to think so also. It is not an easy thing to transfer ourselves to the apostolic age, and restore the churches as they then existed. So many colors have been superimposed on the original painting, and they are so venerable, that we are rather indisposed to have them disturbed, and, at this late day, can scarcely believe that there is anything back of them worth reviving. Nevertheless, and notwithstanding this reluctance, we must venture to restore what has for so long been effaced, or has only survived among obscure religionists. And we begin with what must be apparent to every student of this period, that the earliest Christian communities lived in the atmosphere of supernaturalism. They did not pretend to profess a faith which had been evolved from the inner consciousness of philosophers, and had no other credential than that of human reason. Marvels, wonders, incarnations, resurrections, regenerations were the stupendous commonplaces of their creed. Heaven was open to them. They communed with God, they talked with angels, and they scorned with contemptuous scorn the glories of this little world, because they were able to discern the glories of the greater world to come. To them every brother was himself a miracle, as he had been begotten anew by the Holy Spirit. They knew nothing of a cult devoid of mystery, and emptied of everything divine. Religion was not to them a human invention, moving exclusively in the plain of naturalism, at best a mere ethical system grounded in sentimental expectations of immortality. No; they believed that God dwelt with man, had been manifested in his Son, was ever after to be manifested in his creatures, and that he answers prayer, and would continue his marvelous interpositions in human history to the end of the ages. So interwoven was this faith in the supernatural with everything taught and done by the disciples of the first century, that its rejection amounts in our day to a virtual repudiation of relationship with the primitive church. If we flout at miracles, if we sneer at the resurrection, if we steadily allegorize away the transcendent wonders of the gospels, we may be excellent; moralists, worthy philosophers, but we have surrendered our right to membership in that body which from the beginning rejoiced in a Christ who was born of a virgin, and who could not be holden of death. Moreover, it is to be observed that the religious spirit in primitive Christianity expressed itself more thoroughly in a life than in a ritual. In this way it is differentiated from both ancient and modern paganism. It is accepted as axiomatic that devoutness must reveal itself, and

should be endowed by some forms through which it can do so adequately and significantly. To the untutored savage, and to the cultured formalist—for extremes meet—it has always seemed that there should be specific ceremonies, posturings, genuflections, altars, offerings and such like, for the furtherance of this design. Hence there has developed various complicated and gorgeous rites which are supposed to offer to the soul the avenues it craves for the unfolding and fulfilling of its pious aspirations. But we find nothing of the kind provided for the saints in the New Testament. There we have no liturgy, and no prescribed forms of worship. Indeed, there less is said on the subject of worship, as that word is now popularly understood, than on many another theme. We are merely taught that it must be "in spirit and in truth," accompanied by songs, "making melody in the heart," and to be honored by remembrances of the poor. The emphasis is not laid on that, but rather on the every-day life of the child of God. St. James illuminates the distinction I would make. In his famous definition he says: "Pure worship and unpolluted in the estimation of God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." I have given you the most faithful translation from the original, where the word we render "religion" is the term "worship." Evidently the apostle has in mind the Jewish economy, for his phraseology is tinged with references to its observances. According to his teaching we are to worship; but we are to do so no longer through exceptional and stately Levitical rites, but through the commonplace and humble acts of continued continence and charity. The soul's truest liturgy is the Sermon on the Mount; and the Almighty is more fully honored in our endeavors to rise to the level of its exalted ethics than he is by the parade and pomp of pious theatricalities. It was not the going into a church that made a primitive saint, but the going out from the world; not the keeping of the Sabbath, but the keeping of honor, purity and truth; and not the spreading wide of phylacteries, but the expansion of love so as to embrace the poorest and weakest of God's fallen creatures. And why should it ever be otherwise? Is not this type of religion more elevated, and worthier its divine author than those systems which insist on copying a Judaism which he himself decisively rejected? But, while the religious spirit was to clothe itself with a heavenly morality, I have not declared that there are no traces of rites and forms in the Christianity of apostolic times. There were then observed two sacred ordinances, Baptism and the Lord's Supper. These were symbols of faith. They were the earliest creed-form; the divinely-appointed confession of belief; a vivid epitome of those things which were most certainly accepted by the disciples. On this subject Emanuel Kant has written with a clearness that entitles him to the respect of every Baptist. He says: "Baptism and the Lord's Supper may be looked upon as ethical observances for the public confession and quickening of the feelings of duty and brotherly love in a community; but to regard them as means of grace in the sense that by these ceremonies the divine favor might be fastened and won, would be heathenish superstition,

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and could only lead to contempt for virtue and the greater influence of the priesthood as the dispensers of grace." I hold substantially to this view. These ordinances are essentially ethical and spiritual in their nature; ethical, for they call for and express conscientious obedience; and spiritual, for they avow the reality of spiritual life already possessed. From all of which follows two corollaries; if they are object lessons, then their form must not be changed, for were the form altered it would convey a lesson different from the one contemplated; and if they are ethical then they cannot be observed before their subject can appreciate the force of moral obligation, and has been brought into sympathy with the righteousness they both adumbrate. These two ordinances bring into relief the supreme place of personality in New Testament Christianity. Vicarious piety is not countenanced there. "To his own Master must every man stand or fall." "Every man must render an account of himself to God." Such is the burden of apostolic teaching. While harmony, unity, confraternity are pleaded for, they are never urged at the expense of individuality. Man is greater than the temple, greater than the Sabbath, greater than anything and everything except his brother man, and no one must interfere with his right to himself, to his own thought and profession. There is only one higher than himself—Christ, who "is the head of every man." This sublime doctrine is summed up and expressed in baptism, and is confirmed in the Supper. In the first of these rites, the believer makes his own profession of faith, and by it says in effect: "I have chosen to be a follower of my Lord; I am not committed by my revered parent to a creed of which I have not even heard, and the sanctity of my religious nature has not been outraged by pledging me to what, in after years, my reason may reject. I am meeting my own responsibility. By this act I am declaring that no one has a right to coerce me into religion, and that no coercion can make me religious; and that Christ is my Lord, to whom, and to whom alone, my religious allegiance belongs." So, likewise, when bread is broken and the wine is poured, the note

of individuality sounds through the tears of penitence and the hymn of hope: "Let a man examine himself, and so let him eat." And when all this shall be understood and be appreciated more than it is to-day, then the restoration of primitive Christianity will not seem as remote as it does now, when these simple and yet sublime conceptions are obscured, if not obliterated, by infant baptism, transubstantiations, and the shoreless pretensions of sacerdotalism. It remains to be said that primitive Christianity embodied these elements in organizations, or, better still, in spiritual fellowships, known as churches. These were very simple fraternities, and were far from being the highly articulated institutions which are familiar to us in the present time. A group of men and women holding the mysteries of the faith with a clear conscience, professing to have passed from death unto life, and having subscribed to their personal acceptance of Christ in baptism, worshipping together helping one another in temporal as well as in eternal things, with the abiding presence of the Holy Spirit—the pledge and power of the supernatural—constituted a church at once apostolical in doctrine, holy in character, and Catholic in spirit. Of old it used to be declared: "Where the Emperor is there Rome is." And when the dispute raged in the chieftain's house as to which end of the table the dignity of head belonged, the chief answered: "Whosoever the M'Donald sits that is the head of the table." One of our own poets has sung in similar tone:

Where two or three in faith's communion meet,
There, with Christ's presence, is a church complete.
Yes; Jesus living in his mem-

Stands Any Test Kin-hee Coffee. Roasted Java and Mocha. Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. J. W. BROWN & CO., Cincinnati, O.

bers, ruling in them and over them by the Paraclete, and working his saving wonders by their hand, imparts ecclesiastical validity and dignity to the congregation.

However crudely it has been done, I am confident that I have given an accurate picture of primitive Christianity, and I am willing that its faithfulness should be judged by the most recent and the most scholarly of ecclesiastical historians. And as I have been painting, the colors have been reproducing the essential features of the Baptist denomination. Under the completed picture I could write with equal truth the titles: "The Primitive Faith" and "The Baptist Faith." The one is the counterpart of the other. But think not this is said in a vainglorious spirit or in a spirit of boasting. Far from it. To me privilege is only another term for responsibility, and to me exalted claims represent onerous obligations. It is clearly to our shame, having so much that we should have accomplished so little; and I have spoken as I have, not to cater to denominational vanity, but to awaken denominational earnestness. If we have this sacred trust from God, as I believe we have, and as our martyred fathers believed they had, then the time has come for us to be solemnized by the fact, and to take measures for discharging it in full. If it has been given to us to preserve primitive Christianity, the hour has arrived when we should no longer bury the talent in a napkin, but should restore it to the world. Everywhere is restlessness and dissatisfaction. Early in the century we had the Pre-Raphaelite movement in art sympathizing with the revival of sensuous medievalism in religion, and there has been developed a taste for color and for effect in almost every Christian community. With the desire to blend the beautiful with devotion I have no controversy; but it cannot be denied that the tendency of the Oxford movement has been toward sacerdotalism among Anglicans and towards sacramentalism among certain sections of Non-conformists. The practices expressive of this spirit have led to serious discontent.

The church is in an analytic mood. As some extremists are pulling the Bible to pieces, she has been busy pulling everything that pertains to herself to pieces. Not a few of her members imagine that when they have expressed their views on the sermon, and indicated how it ought to have been done, they have performed their full duty, and, with a clear conscience, can go to the theatre or sign some one's

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When the blood is poor;
When more flesh is needed;
When there is weakness
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petition for the licensing of another public house. Of course, they are free to discuss one another, and are specially free to depreciate the labors of missionary bodies, toward whose support they begrudgingly contribute sixpence while they lavish their pounds in personal indulgence. The fault-finding habit, the habit of discounting the value of everything, is not only unlovely, it is also disastrous. A critical age is never a creative age. The business of Christianity is creation, not criticism. She has been sent into the world for the renewal of humanity, and not for the purpose of carping at the instruments by which it is to be effected. Her attention should be centered on the end rather than on the means to the end. Then the thought, energy and zeal, now expended in pointing out seeming mistakes of judgment or taste, would be devoted to the healing of social wounds and the fulfilment of the Lord's commission; four-fifths of our city population would not be alienated from the sanctuary as they now seem to be. Humanity is not interested in our trivial and, at times, spiteful criticisms, and not being helped, turns aside from the ministry of the church.

A change is imperatively demanded. If society is to be regenerated and the soul sanctified we must go back to primitive Christianity. A general movement in that direction would abate irritation, would be received with satisfaction by the working masses, and would restore a dynamic which at the first was equal to the overthrow of paganism and the subjugation of barbarism. To you belongs the initiative. It is for you to inaugurate the restoration of primitive Christianity. Not enough is it for us to say that we have been its custodians; we must justify our assumption by evincing as never in the past its generous and gracious spirit. Our attitude also must change. We must cease being mildly and meekly faithful; we must become aggressive. Understand me, not aggressive in the sense of assailing other Christian denominations. No; by our charity, our sweet reasonableness, our magnanimity, we should win them over to our way of thinking, not by harsh unfraternal comments or attacks. Our war is with the world that lies under the power of wickedness. We should go out through all Great Britain proclaiming primitive Christianity, seeking for converts, building up the kingdom of our Lord. Believe me, this age has little confidence in claims and dignified assumptions that yield no practical results. The heroes of the times are the men who bring something to pass. Not by what they dream, but by what they realize and actualize are they judged; not by what they say, but by what they do; not by what they propose, but by what they achieve. It is now seen that the end of all the wonderful contrivances in the universe is fruitage. For this the sun blazes and revolves in the heavens; for this the dew is distilled, and for this the earth is fertilized, and for this the seasons come and go.

The affairs of our lives do not happen by accident. Bits of knowledge gained by observation or experience are called into use after years have passed, and education is largely the development of ability to so use what we have learned. If this be true, it but gives one more reason for earnest, thoughtful lives.

Healthy, Happy Girls

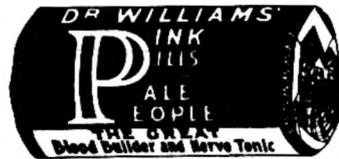
often, from no apparent cause, become languid and despondent in the early days of their womanhood. They drag along, always tired, never hungry, breathless and with a palpitating heart after slight exercise so that merely to walk up stairs is exhausting. Sometimes a short, dry cough leads to the fear that they are "going into consumption."

They are anæmic, doctors tell them, which means that they have too little blood. Are you like that?

Have you too little blood? More anæmic people have been made strong, hungry, energetic men and women by the use of Dr. Williams' Pink Pills for Pale People than by any other means. They are the best tonic in the world.

Miss Lulu Stevens, of Gasport, Niagara Co., N. Y., had been a very healthy girl until about a year ago, when she grew weak and pale. She lost her appetite, was as tired in the morning as on retiring, and lost flesh until she became so emaciated that her friends hardly knew her. The doctors declared the disease anæmia, and gave her up to die. A physician who was visiting in Gasport prevailed upon her to try Dr. Williams' Pink Pills for Pale People. She did so, and was benefited at once. She is now well and strong—the very picture of health. —Buffalo (N. Y.) Courier.

CAUTION: Most druggists are reliable. Some are not. If a dealer tells you he has something "just as good" as Dr. Williams' Pink Pills for Pale People, he is unreliable. Insist on having the genuine. Sold only in packages like this.



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The floods washed away home and mill—all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something in the bank which the waters had washed bare. "It looks like gold," he said. "It was gold. The flood which had beggared him made him rich. So it is oftentimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. We are sure, at least, that every sorrow that comes brings to us a gift from God, a blessing which may be ours, if we will accept it.—J. R. Miller.

TRIALS are a part of life's programme. They are to be found in every life experience. We are born amid them; we live through them. Over the kingdom of heaven is written, "Through much tribulation ye enter here." Appointed unto us by our heavenly Father, they are useful in our training as His sons and daughters. They are to be accepted as God's appointments. His appointments rather than his disappointments is the way to spell out trials in the school of Christ.—Sel.

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The Western Recorder

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.

We hail with delight Dr. W. H. Green's "General Introduction to the Old Testament, The Canon." Such a book was badly needed.

This book is a complete and a satisfactory vindication of the received views of the Old Testament canon, and a demonstration of the multitudinous fallacies of those "higher critics" who deny the commonly received dates and authorship of the books of the Old Testament.

The author gives us with great acumen and wealth of learning what the Old Testament has to say of itself, what the critics have to say of it, how and when the canon was completed and by whom, the canon as received by the Jews, as certified by Christ and the apostles, and as believed by the early Christians.

It is shown how the facts are manipulated by the critics to bolster up their foregone conclusions and their dogmatic assumptions. Dr. Green is perfectly fair in handling critics, allowing them to state their views in their own words before he sweeps away their conclusions with a masterly array of fact and argument.

As the historical and linguistic objections are insufficient to disprove Daniel's authorship, it remains to be seen whether the dogmatic objec-

tions are any more decisive. If the historic and pantheistic position is taken, that miracles and predictive prophecy are impossible, and that doctrinal developments can be no other than a purely natural growth, the question is settled; Daniel cannot have been the author of the book. But to those who are theists, and who believe that God has made a revelation to men, authenticated by immediate manifestations of His presence and power, the advanced teachings of this book, the miracles it recalls and the clear provisions of the future here displayed, cannot be accepted as proofs that it is not what it claims to be, what it has traditionally been believed to be, and what, according to our Lord's teaching, it is.

The special dogmatic objections are then taken up and answered. We know of no better vindication of the authenticity of the book of Daniel than we have here.

Dr. Green's spirit is admirable. He treats his opponents with marked courtesy. Once, however, he formally repudiates the narrowness and bigotry which these higher critics are so fond of attributing to orthodox scholars. Wildeboer, for example, speaks of the spirit of the conservatives as "so ignorant of the whole nature of scientific criticism, and, therefore, so afraid of it, that it will rather admit a gross inconsistency in its conception of the Saviour than let go its cherished tradition." On this Dr. Green says: "The imputation of such a view to those who cannot accept the groundless conclusions of the critics respecting the formation of the canon, is a gross and gratuitous misrepresentation." The rebuke is timely and thoroughly deserved. It is high time these critics were fitly rebuked for their topfical scorn of all those who will not swallow whole, without winking, their baseless conclusions.

This is the latest and decidedly the most scholarly work on the canon of the Old Testament; and every preacher should have a copy. (\$1.50. Scribners. For sale by the Baptist Book Concern). There is no danger of its becoming out of date for a generation to come. All who discuss the subject in future must reckon with this book.

In a recent paper by Eugene Young, a grandson of Brigham Young, he said: "Mormonism, eight years ago, crushed by the Government, its leaders in prison or hiding, its property confiscated and credit fatally impaired, its people half alienated and wholly threatened with disfranchisement, sued for mercy. Mormonism to-day, triumphant and arrogant, its property and prestige restored, its citizenship guaranteed by Statehood, its influence secured by power in one of the branches of government, challenges the orthodoxy of your older belief and calls it heterodox. It throws down the gauntlet to the nations of all the earth, and tells them that every government is the heritage of the followers of Joseph Smith."

This is a significant utterance. It is said that there are now eight hundred Mormon missionaries at work in different parts of the United States, making proselytes, especially in the mountain regions of Kentucky, Virginia, Tennessee and North Carolina. The Mormons are to hold a Conference in Brooklyn in February next "to put their work on a permanent basis." The Outlook well says, "Mormonism is neither dead nor moribund."

This way of the slothful man is a hedge of thorns, but the way of the righteous is made plain.—The Bible.

The Baptist (?) Congress at Buffalo was very slimly attended. "Only a handful," it is published, were there from a distance, and the Baptist of Buffalo did not turn out. The Examiner says of this meeting: "If attendance is any measure of value it must be declared almost a failure."

Some of the utterances of the speakers were sufficiently "advanced" to satisfy the managers of the Congress, e. g., "The fall is a divine parable." "I am proud to be an evolutionist." "We mistake in asserting that the race began in perfection," &c., and some of the statements were sufficiently muddy, e. g., "Evolution makes the higher forms of faith one with self-trueness." We believe all the speakers admitted that on the whole the Bible was of value to the world. It is fair to say, however, that some of the speakers were all right.

It is suggested, as a means of awakening interest in the Congress, that attention be given to practical subjects as missions, education, &c. It is thought that topics needing discussion, and which cannot, for lack of time, be adequately considered at our regular annual meetings could fitly be discussed at the Congress. There is good sense in this suggestion, but it means the abandonment of the fundamental idea of the Congress. So nearly as we can make it out the chief aim of the Congress is to furnish a platform where "advanced" brethren can air their theories. We do not wonder that so little interest is taken in the meetings.

A MAN left the Disciples and joined the Methodists. Elder S. T. Martin addresses him an "open letter" in the Christian Standard, in which we find: "It amazes me that one who is acquainted with our plea and position of Christian liberty, could forsake them for a narrow, human, creed-bound, bishop-ruled, sectarian fellowship."

Farther on Elder Martin says: "I am neither a prophet nor the son of a prophet, but I venture the prediction that ere long you will realize that you have forsaken the broad, unfenced pasture of the Good Shepherd, to butt your head against the barbed-wire fence that encloses a little sectarian field of very poor grazing."

Such is the opinion of the Methodists cherished by Elder S. T. Martin; and yet he delights to partake with them of the Lord's Supper, and to recognize their full religious standing. We have a much better opinion of the Methodists than has Elder Martin, yet we do not believe they have conformed to the New Testament prerequisites for the Lord's Supper. Elder Martin will denounce the Methodists vigorously, and then turn right round and endorse them at the Lord's Supper. "The legs of the lame are not equal."

We recently heard of a "hard-shell" preacher who was illustrating the perseverance of the saints, and he said: "If a man has hold of a limb, he can let it go and can fall. But if he is in the limb and the limb is in him, how can he fall?"

It is not our hold on God that preserves us, but His hold on us. We are "kept by the power of God through faith unto salvation," and not kept by our own strength. We trust not our power, but His; not our strength, but His might; not our resolution, but His promise. We persevere because we are Christ's

sheep, and "none is able to pluck" us out of the Father's hand. If our salvation depended on our ability to hold on, we would every one perish, but depending on the power and promise of God to keep us, we are safe. "He that believeth on the Son hath everlasting life," and what is everlasting must ever last, and it cannot fail.

The Bible says, "The poor ye have always with you, and whosoever ye will ye may do them good." In these days many leave off the last word, "good," and reading the passage, "The poor ye have always with you, and whosoever ye will ye may do them," proceed to do them.

Two theological students of the Northwestern University at Chicago are practiced in the marriage ceremony. Every week they are given a drill. A couple of students, one male and the other female (the institution is co-educational), act as the bridal pair, and the ceremony is elaborately acted out. Within the past year three couples have eloped and married from this institution, and some have supposed that these marriage exercises had something to do with it, but this is emphatically denied by the professor who conducts the weekly marriage drills.

There is a smile doctor in London who drills his patients into smiling, and who doctors the most unpromising face into a continuous smile. His patients are chiefly ladies who appear in public and who wish to smile scientifically. There is talk of opening a smile office in New York. We think pleasant, loving thoughts are the best smile producers.

CHINESE slave girls in San Francisco are used for the vilest purposes. The Rev. Dr. Garner is laboring to save them, and he has given the Government information that has led to interference with the vile purposes of the "Highbinders," as they are called, in some cases. At a recent meeting of these villains it was decided that if Dr. Garner did not cease giving the Government information for the protection of these girls, he should be killed. San Francisco villains are ready to kill the man who hinders their villainous practices.

The Baptist churches of Louisville united in a Thanksgiving meeting at Walnut-street church, last Thursday at 11 a. m. Theodore Harris, Esq., presided. The Rev. M. P. Hunt read selections of Scripture, and Dr. J. M. Weaver led in the prayer of thanksgiving. Mr. J. B. Weaver spoke on reasons for thanksgiving from the standpoint of a business man. I. T. Woodson, Esq., spoke on the reasons from the standpoint of a professional man; the Hon. O. W. Buck spoke from the standpoint of a patriot, and the Rev. Dr. J. H. Eager from that of a Christian. Students from the Seminary led the singing, and Prof. W. O. Carver took the collection for Orphan's Home. The Rev. Dr. E. O. Dargan pronounced the benediction. The house was filled and the occasion was of special interest.

It is said the Roman Catholics will change their policy in Cuba. Heretofore no native Cuban has been allowed to be a priest. All the priests there are Spaniards. It is supposed that allowing the natives to become priests will lead these natives to love Romanism. Now is the Baptist opportunity in Cuba.

Editorial Varieties

A man remarked to a friend, "You are walking more erect than usual." "Yes," was the reply, "I've been straightened by circumstances."

The Independent says: "A number of Southern States are as yet far from ideally free and civilized." Will not the Independent kindly name a Northern State which it regards as "ideally free and civilized"?

In the "pastoral" sent out by the recent Episcopalian convention, among other things, they condemn "ecclesiastical self-sufficiency," and they implore instead "the power of the Holy Ghost." There was some religion around in the neighborhood of the men who wrote that pastoral.

A new edition of Herzog's great encyclopedia is to be issued in Germany. Only two Americans are engaged (as we are informed) to do work on this encyclopedia, and one of them is Prof. A. H. Newman, D.D., LL.D., of Toronto, Canada. Dr. Newman was born and reared in our Southland.

We are sorry that Pastor Weeks, of Toronto, declined the call to the pastorate of Dr. Gordon's church in Boston. Boston needs just such a strong, evangelical, able preacher. All who have read any of his sermons which are published every week will covet him for the United States.

The Memphis Conference of Methodists in their recent meeting passed a resolution calling on Dr. Bates to resign and all others connected with sending the telegrams to Washington City. The Richmond, Va., Conference called on the bishops to return the money to the United States government.

Two of the weak Baptist churches in New York City have united. The Trinity church of which Rev. James H. Newman was pastor had only 181 members, and the church of the Epiphany, Rev. Howard L. Jones, pastor, had only 78. Mr. Putman resigns and Mr. Jones will be pastor of the consolidated church.

We have noticed for years that the loose and lax men in speaking of a minister who is heretical always speak of his "awful," "gentle," "evangelical" spirit. When they talk about a man who believes some thing and maintains it, these same folk speak of his "narrow," "harsh," "unlovely" spirit. Our observation is that man who are heretics outstrip anybody else.

The German admiral at Manila went to the British admiral and asked him what he would do in case the German warships took sides with the Spaniards and attacked the American fleet. The English admiral replied: "Of course I would and myself know what I should do under those circumstances." This settled the matter and the German ships behaved themselves.

Columbia University, Washington City, has added a school of Comparative Jurisprudence and Diplomacy. This is the only University which has such a school, but others will no doubt soon follow in its footsteps. Many of the men who have been sent as ministers and consuls to foreign lands would have made better records had they been trained in such a school.

Count Tolstoy's wife and three daughters have written a book and say they have published nothing so far. The Countess says that the private correspondence of the Count will not be published until fifty years after his death. It remains to be seen whether this will be carried out. The tendency is to publish whatever concerning famous men the public are willing to pay for.

We have received a copy of the new catalogue of Colgate University. It is a neat pamphlet, giving full information about this old and famous institution. The frontispiece is a picture of the memorial tablet in honor of the students who died in the civil war. Col. Andrew Cowan, who was the first of the students to volunteer in 1861, has surrounded the tablet with the national coat of arms, and with the national and the New York State flags, giving the whole a happy effect.

Much comment has been made upon the wonderful collection of \$11,000 taken by Dr. Simpson for foreign missions, and many sneers have been flung at the orthodox for not doing as much. But the New York Christian Advocate says the "collection" was of promises of the people to give the amounts they named, if they can, when they can. "One wonders why the collection stopped at that amount. We here and now subscribe \$50,000 to our Foreign Board to be paid, if we can, when we can. But the Board will not rely on that contribution nor trumpet the amount to the world."

The Word and Way charged the Baptist Standard with making "unkind thrusts," using "slang" and "unintelligent allusions." The Standard denied the charge and called for the proof. The Word and Way promptly responded with its proof. Without entering the controversy or expressing any opinion on the validity of the proof, we wish to commend the mainlines of the Word and Way in promptly responding to the Standard's call. We do not believe the Standard editor would have called on either to produce his proof or else to retract the charge. Also, that some brethren will make charges and then will, when called on, refuse either to offer proof or retraction.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One joined by letter. The Baptist churches of the city held united Thanksgiving meeting here November 24.

Broadway—Pastor Jones preached. One received by letter and one baptized. Collection of over \$1,000 for city missions. Eld. J. B. Hawthorne, of Nashville, lectures Friday night on "Great Orators of the World." On Thursday there was a sunrise Thanksgiving meeting, largely attended.

Chestnut-st.—Pastor Weaver preached. Bro. J. H. Eager preaches nightly. One received by relation.

East—Pastor Christian preached at both hours. Sunday-school rooms have been fitted.

McFerran Memorial—Pastor Eager preached. Since last report three were received by letter and one under watchcare.

Twenty-second and Walnut—Pastor Hunt preached. Two received by letter and one for baptism. Bro. E. C. Dargan lectured Thursday night on "Black Joe."

German—Pastor Wm. Ritzmann preached.

Highlands—Pastor Dawes preached.

Logan-st.—Pastor Lowe preached in the morning and Bro. Solomon Moehler at night. Bro. C. H. Jones preached Thursday night. One received by letter and two baptized.

Portland-avenue—Pastor Shelton preached as usual. The house of worship is to be renovated.

Southgate-st.—Pastor McFarland preached as usual.

Third-ave.—Pastor Boyet preached. Meeting closed Thursday night. One received by letter and one for baptism.

Twenty-sixth and Market—Bro. T. T. Martin preached three times Sunday and twice daily. Twenty-six received for baptism during the week. One by letter, one restored and twenty baptized.

East—Pastor Whittinghill preached at both hours.

Eleventh and Market sts.—Bro. Love reports increased attendance.

Thirty-sixth and Grand avenue—Pastor Phipps preached. Six baptized and two received for baptism.

Pastor Shelton presented an interesting paper to the Pastors' Conference. The subject was giving—Who? How much? and for what results?

The orphans from the Baptist Orphans' Home, about 60 in number, will be at Southgate-street Baptist Sunday-school Sunday morning, December 4, at 9:30 A. M. sharp. We anticipate the largest school in its history. Bro. J. M. McFarland, our pastor, will preach a special sermon at that occasion. All are cordially invited to attend.

ANNULAR NOTES.

Delicious was the turkey, ice cream and cake.

Many of the students attended the Thanksgiving service at Fourth and Walnut.

Dr. Dargan delivered his famous lecture, "Old Black Joe," at Twenty-second and Walnut-street church, Thursday night.

W. D. Bolton assisted in the Thanksgiving services at Franklin-street church.

Prof. McElrothlin has just returned from the Florida Convention.

This is a very busy time for the professors. Dr. Dargan is attending the South Carolina Convention.

Bro. East is assisting Bro. C. W. Chadwick in a meeting at Bedford, Ind.

Dr. Sampsy delivered a lecture on his travels in the Holy Land to a large and appreciative audience in the Y. M. C. A. gymnasium Thanksgiving night.

Preston-street Mission has been having some very interesting meetings during the last week, preaching by pastors of the city and professors and students of the Seminary.

Bro. W. D. Bolton prepared a very interesting paper for the weekly missionary meeting on "Africa, the Country, the People, and Their Needs," which was read by Bro. F. O. Ward.

Bro. F. C. Shaffer preached at Mill Creek Sunday, and took a collection for their mission work. Bro. Shaffer is doing good work in Indiana.

Bro. A. Valmer is holding a series of meetings with his church at New Haven, assisted by Bro. H. C. Risner.

Indiana seems to be a good field for the students to work. Bro. H. M. Garnett is holding a meeting at Westport, and Bro. G. W. Griffin at Underwood, while many others go over there each Sunday to preach.

Bro. R. N. Lynch has returned from Cleveland. His appearance indicates that all things went well with him.

Bro. Ailyeh, of Syria, lectured at Eight Mile church last Friday night. Those who heard him say the lecture was quite interesting and well delivered.

Bro. John Bass Shelton, pastor of Portland-ave. church, entertained the following brethren at tea Saturday evening: W. H. Pellous, C. C. Coleman, N. W. Ray, J. W. O'Hara, W. A. Tallafero, J. R. Curry and J. E. Barnard. From what the boys say they spent a very delightful evening.

We were honored at supper Friday night with the presence of Dr. Whitsett and Dr. K. Bruce Tupper, of Philadelphia. Dr. Tupper is a graduate of the Seminary. Dr. Whitsett in introducing him stated, in substance, that Philadelphia was the greatest Baptist city on the continent, and that he was pastor of the greatest church in the city, so he is Philadelphia. Dr. Tupper is a graduate of the Seminary. Dr. Whitsett in introducing him stated, in substance, that Philadelphia was the greatest Baptist city on the continent, and that he was pastor of the greatest church in the city, so he is Philadelphia. Dr. Tupper is a graduate of the Seminary. Dr. Whitsett in introducing him stated, in substance, that Philadelphia was the greatest Baptist city on the continent, and that he was pastor of the greatest church in the city, so he is Philadelphia.

The supplies for Sunday were as follows: G. F. Hambleton, Goshen, Breckinridge county; W. A. Tallafero, of the same place, at 10 o'clock morning; C. W. Wall, evening, at German church; G. W. Guy, Franklin-street; W. D. Bolton, Midway; A. C. Cree, Pleasant Grove; C. W. Wall, morning, City Hospital; C. W. Powell, Harrisville, Ind.; J. W. Daseles, in the city; J. M. Gurley, Campbellsville, Ind.

C. J. CARLEY.

THE STATE.

Pastor J. B. Ferrill writes: "The Stuart's Creek church has again given me a unanimous call as their pastor, and I am glad to accept the honor upon my fourth year's work with this noble little flock. They make annual calls (a plan I don't endorse), and there has never been a vote cast against me. This year we have adopted a plan of systematic giving. Those who have been called will be more efficient. The Hardin Creek church have also made their call, which is the third time they have called me, each time unanimously except this year, at which time there was one vote against me. This is also the third time they have called me, which is the third time they are surrounded with the (dim) shadow of the Vatican, it is of vital importance that they should not be neglected; and, notwithstanding the above facts of their environment, they are being called to cultivate. By the help of God we are determined to do more for missions and other benevolence than ever before."

Pastor C. B. Coleman writes: "I assisted Eld. C. M. Corley in a series of 15 days' meetings at Union church, Hill City, Ky., beginning Oct. 22. The Lord was graciously present in the conversion of 15 precious souls, and in reviving the church and community. Eight were approved for baptism."

Pastor T. J. Duvall writes: "On Nov. 24, I closed a meeting of 15 days at the Pleasant church with 4 additions—1 by baptism, 3 by letter, a restoration. Had the assistance of Bro. J. O. Willett, who is a co-laborer one delighs to work with."

Pastor Ames Stout writes: "We closed a meeting with our church at Berry, in which Bro. B. F. Swindler, of Covington, did the preaching. There were three received for baptism, one of them the twelve-year-old daughter of Bro. S. H. Burgess, who lives in that community, and one received by letter. Bro. Swindler's labors were greatly appreciated, and his preaching was so truly the presentation of the Word of God that it cannot fail to bring forth fruit to God's glory. As a result of the meeting every department of our church work seems to have taken on new life, and we hope for greatly increased activity. One who has been received for baptism said he had been called for baptism several times, and there is promise of others still. To God's name be the praise for this another evidence of his goodness."

Pastor J. T. Barrow writes: "On Saturday, 19th inst., we closed a most delightful meeting with the

Gilead church, eight miles south of Elizabethtown. During the first part of our meeting the weather was most unpropitious and the attendance was not so full as it otherwise would have been. With better weather came larger attendance. We had Bro. H. C. Roberts, pastor at Mayfield, with us, who did the preaching to the delight and profit of the hearers. It is needless to say to those who know Bro. Roberts that his preaching is earnest, sound, able, and tender. He is held in high esteem, and will be remembered kindly by the Gilead people. The visible results of the meeting were the revival and strengthening of Christians, bringing forth comfort and joy. Twelve professed conversion, united with the church and were baptized. Bro. Gwyn rendered efficient aid, and his prosperous school shared largely the blessings of the meeting. Sixty interest, two additions, 14 pleasant places, for no better community can be found."

Pastor Wm. D. Nowlin writes from Nicholasville: "Taking it all in all, last Sunday was the most gratifying service we have had since I began my work here. Large congregations, good interest, two additions, 14 added for 120 for foreign missions, and the collection amounted to \$26.25. Our congregations are gradually increasing from Sunday to Sunday."

Pastor E. K. Shultz writes: "I closed a meeting with my Wolf Creek church on Monday, Nov. 21. Had 7 additions, 10 baptisms, and 15 conversions, and will have several more additions. Church is greatly revived, and the 'ball room' suffered great loss. The church held a called session at the close of the meeting and pastor's salary was raised in a few minutes. Did the preaching unassisted. This church is the home of that 'Gibraltar,' John S. Willett."

Our church at Bardstown has been strengthened by the recent meeting in which Pastor Trotter was aided by Bro. J. H. Eager. There were 15 professions and 12 additions.

Eld. C. H. Jones lectured at Smith's Grove last Friday night.

Bro. J. W. Warde preached on Thanksgiving day at Mt. Pleasant church, near Beard's Station.

We congratulate our brethren in Middleborough and Pineville on securing the services of Bro. G. W. Perryman as their pastor. We are glad to have the preaching of a man who belongs. There is great outcome to the field Bro. Perryman occupies, and we are glad to have such a master workman labor there.

Bro. Francis W. Taylor writes: "I am assisting Bro. Rutledge at Cloverport in a meeting. We are now in the midst of a great revival. Many are turning to the Lord. Men, women and children are asking Christians to pray for them. Twenty have already united with the church and a number of others have confessed Christ. The meeting will continue several days yet."

Bro. E. L. Stephens writes from Williamsburg: "Bro. J. C. Steely, an A. M. graduate of Georgetown College, class of '91, died on November 31 of typhoid fever."

Pastor Lewis Burdette writes: "On the first Sunday in November, in company with Eld. H. W. Morton, I went to my charge at Hite's Run, Breckinridge county. We found a few of the saints gathered for worship. We continued two weeks, Eld. Morton doing most of the preaching. To say he did it well puts it in too mild a form. God blessed our labors in greatly reviving the church and by adding 21 to its membership, 20 by experience, and 1 restored. Sunday, the last day, I led 20 happy converts down into the Jordan and buried them with Christ in baptism. Sunday night Bro. Morton preached on communion. He lifted the top off of open communion and turned the dirt in which he walks to crumble to the bottom, being rotten, fell in, and so open communions were left to the scorching rays of God's truth, which, we trust, will do them good."

OTHER STATES.

Pastor Potts, of the Central church, Memphis, is being aided in a protracted meeting by Bro. C. H. Jones, of Louisville.

A meeting in the Second church, Jackson, Tenn., closed with 10 professions of religion, and a good number of additions to the church.

A ten days' meeting in the Rover church, Bedford Co., Tenn., closed with 12 additions, all by experience and baptism. Ten of these were grown persons.

The Marysville church, Tenn., has excluded from its fellowship and deposed from the ministry W. A. Perzel, and publishes him as a warning to sister churches.

The Blackville church, S. C., has as great a new house for the worship of God. Bro. J. H. Dew preached the sermon. He is now holding a meeting with the church.

Pastor M. E. Weaver, who has done such good work at Natchitoches, La., has accepted the call to the pastorate of the Lake Charles church, in the same state, and has entered upon his work.

The First church, Memphis, are looking eagerly forward to the coming of their new pastor, A. U. Boone, of Clarksville. His work at Clarksville, has been greatly blessed, and we hope for even richer results in his larger field.

Pastor H. A. Tupper, chosen chaplain of the University of Virginia for the next term—1899-1901.

The First church in Vicksburg, Miss., are fortunate in securing Bro. H. F. Sproles, of Jackson, as pastor. Pastor Sproles has had a long and a successful pastorate in Jackson, lasting some nineteen years, we believe. He has shown himself a moral hero.

Pastor C. T. Roberts writes: "I assisted Bro. J. D. Carter in a meeting at Elmwood, W. Va., which resulted in 9 additions. I shall long remember my pleasant stay among them, and may the Lord greatly bless both pastor and people. I also did about half the preaching at a meeting at Adder, W. Va., which closed Nov. 18, in which the Lord greatly blessed us. Six additions by baptism, three others received for baptism. Bro. J. D. Carter is the pastor."

A meeting in the Harris Chapel church, N. C., resulted in 14 additions to the fellowship of the church.

The Arkansas Baptist Convention had a fine session in Little Rock November 18-21. The attendance was large and enthusiastic. The Hon. and Rev. J. P. Eagle was chosen President and the Rev. Theo. Smith Secretary. The annual sermon was by the venerable pioneer minister Fairley, who was specially honored by the convention.

The report showed a gratifying advance along all lines. The State Mission Board enters the new year out of debt and with an enlarged work. Seven thousand dollars were subscribed at the convention for Ouchita College at Arkadelphia, which institution is in a flourishing condition, having 322 students this session. It is co-educational. Besides this a collection of \$718.00 was made for Central College at Conway, which has this session a larger attendance than ever before.

Dr. Kerfoot was present and made a strong speech for the Seminary, which made a good impression, but no collection for the same. The convention without opposition, passed a resolution, asking the Trustees to accept Dr. Whitsett's resignation, and pledging their financial and moral support to the institution as soon as his connection with it ceased.

A resolution was passed endorsing Dr. J. B. Moody for a professorship in the Southwestern Baptist University at Jackson, Tenn. Dr. W. D. Powell was present in behalf of the University, and his presence added much interest to the meeting. He was in demand to take collections. The Arkansas Baptist was strongly endorsed, and vigorous temperance resolutions were adopted.

The meeting next year is to be at Jonesboro, and the Rev. C. W. Daniel, of Pine Bluff, is to preach the sermon. The Baptists of Arkansas are a great people.

RECEIVED FOR THANKSGIVING.

While the faithful wife of this humble country pastor was thinking what she would prepare for a Thanksgiving dinner for her household, she was happily surprised by the delivery of a large box containing a large dressed turkey, two nice hens, two fresh chickens, several cans of fruit, preserves, sweet pickles, etc., several pounds of dried fruit, also salads of different kinds, two large cakes, and peanuts and popcorn for the children. This was sent, express prepaid, by the good sisters of the church at Whitaker's Grove to their pastor as a Thanksgiving offering. This is a noble band of Christian women that know how to make their pastor glad that he has been called to the work of the Master among them. May the good sisters of the church out of his unwavering fullness in the Thanksgiving prayer of their pastor and his family.

A. B. GARDNER.

Lewisburg, Ky.

Advertisement for Gail Borden Eagle Brand Condensed Milk. Text: "Gail Borden Eagle Brand Condensed Milk HAS NO EQUAL AS AN INFANT FOOD. 'INFANT HEALTH' SENT FREE ON APPLICATION. NEW YORK CONDENSED MILK CO. LTD."

ORDINATION.

"The Baptist church at Hardinville, Shelby county, Ky., met on November 25 for the purpose of setting apart Bro. I. L. Stucker by ordination to the full work of the ministry. Bro. B. J. Davis was elected moderator and M. P. Cinnamon clerk. The council was organized by call of delegates from the following churches: Pigeon Fork, represented by John Paxton and James McCampbell; Clayville, H. J. Davis and M. P. Cinnamon; South Benson, J. K. Parrent and John Sanders; Beechridge, William Pucket. The relation of the candidate's Christian experience and call to the ministry.

Bro. B. J. Davis examined Bro. Stucker as to his views of the Trinity and the inspiration of the Scriptures. After a very careful examination the council recommended his ordination. The hour growing late, the sermon was dispensed with and the church voted that the ordination be proceeded with.

Bro. J. Burdine lead in the ordination prayer, with the laying on of hands. Bro. Burdine presented the Bible with some appropriate words of admonition and advice. Benediction by Bro. Stucker. M. P. CINNAMOND, Clerk.

On Sunday of last week Pastor Forward, of Shelbyville, told his church of the pre-arranged order of a distinguished specialist that he should cease preaching on account of the condition of his throat. The surprise and grief of his church was great. We all hope that the surgeon will be able to relieve Pastor Forward so that his enforced silence may not be of many months' duration.

DR. SAMUEL C. BARLETT, ex-President of Danville College, died November 16, at his home in Hanover, N. H. He was one of the ablest and soundest men of this century.

DR. LYMAN ABBOTT, owing to advancing years, resigned the care of Plymouth church. No doubt he filled the place left vacant by the death of Henry Ward Beecher better than any other man could have done.

\$100 a Month and Expenses this Winter.

We want a good man or woman in every district who is honest, sober, and industrious, to engage with us for 1899, \$1000 month and expenses for right party, selling our famous Blood Purifier. A good position in unoccupied territory. No experience necessary. No trade to learn. We furnish everything. No cost to you.

This wonderful cabinet is needed for bathing purposes in every home. It opens the pores, sweats out the poison, cures rheumatism, and provides at home all the cleansing, purifying and invigorating effects of the famous Turkish, Russian, Scotch and Roman Baths. A regular Hot Springs at home. Cure a bad cold, a cough, a cold. A good position to those who mention this paper and write us at once, giving age and references. The World Mfg. Co., 1501 East 10th, Ohio.

A New Pamphlet on Blood Diseases and their Cure, by using Botanic Blood Balm.

Pamphlet and Sample Bottle of Medicine sent Free.

Blood Balm Co. of Atlanta, Ga. have just issued a new pamphlet on Blood Diseases and their Cure, by using their famous three B's. The pamphlet describes such diseases as Rheumatism, Gout, Sciatica, Neuralgia, Eczema, Boils, Catarrh, Rheumatism, etc. The pamphlet is meant for free distribution but we will send it to you if you will do so to any of our readers, who write Blood Balm Co., Atlanta, Ga. A sample bottle of our famous Botanic Blood Balm will also be sent if you will do so. All charges prepaid, if our readers will send Blood Balm Co. two stamps to pay postage.

FAMILY CIRCLE

STORIES FOR YOUNG AND OLD

THE INVOCAC OF THE DEAD.

BY THEODORE O'HARA.

The muffled drum's sad roll has beat
The soldier's last tattoo!
No more on life's parade shall meet
That brave and gallant crew.

Dear as the blood you gave,
Nervous footstep here shall tread
The heritage of graves;
For shall your glory be forgot
While Fame her record keeps.

A LADDER FOR YOUR LAD.

From the hour of its birth the soul
Of a child is sensitive to its surroundings.
Even as its eyes reflect the
Mother's smile of peace and joy,

The realization of desire is not always
granted to the most faithful;
yet no endeavor is lost, and those
to whom has been intrusted the rearing
of a child cannot pay too much heed
to their ways.

"Give me the first ten years of his
life, and I can tell you who has his
letter," said Ronah priest, as he
looked, with a sleekly satisfied smile,

"How much do they cost?"
"Five dollars," answered Willie,
happily, but putting his bowl for
a second helping of hominy.

His aunt hid a sudden smile behind
her napkin. Elaborate diabetes
in fact, anything for supper more ex-
pensive than cereals and such simple
foods, were not compatible with
her resources, but good cooking, clean
clothes and napkins were essential
to her self-respect.

"I know how you can earn that,"
she said.
"Mr. Bemis wants a paper for the
young people's sociable, and will pay
five dollars for a good one. You
might write about skates; I myself
should like to know all about them."

"How ridiculous! Aunt Fan, you
know I couldn't write a line."
"O yes, you could. I rather think
you are as witty as Fred Nichols,
and you said his composition was
splendid. I should laugh if Willie
Dempestre's wit weren't as bright as
Fred Nichols'."

"Mr. Bemis wouldn't lend me his
books," he don't know me from
Adam.
"I guess he's pretty busy, and
doesn't have much time to think of
boys; but he'll be glad to have you
read his books; I almost know he
will."

"How do you know he will pay five
dollars for a paper?"
"Of his good one he is going to. He
won't pay anything unless it is a real
good one; and I'm not a bit afraid
but that yours would be if you set
out. There's one grand thing about
yours when you make up your mind
to do a thing it's as good as done."

The boy's heart glowed with pleasure
at this praise, and the determina-
tion was that moment born that he
would deserve his aunt's evidently
high opinion of him.
His pastor, who was at heart sym-
pathetic and amiable, after a conversa-
tion with the earnest woman, lent
his aid and occasional inquiries; and
it was amazing how many books had
to be read before inventors, patents,
furnace, and leather and climates
were understood. One thing led to
another, and the study grew so ab-
sorbing, under the tacit lead of the
aunt and the pastor, that Willie lost
all interest in billiard-rooms and
street-corner stories. The lowlands
of Holland became the only low
things which could attract him.

The paper when finished was so
excellent, and the racy quotations
casually introduced were so unusual,
that Mr. Bemis was astonished at
Willie, and at himself for having
been so ready to pass him by as of
little worth.

"That boy must be encouraged,"
he said to Miss F—. "He has the
making in him of a great man."

"Help him to be a good one, Mr.
Bemis," she said. Here she gave
the five dollars; it was very kind of
you to let me pay for that paper through
you."

"Not a bit of it. The sociable is
not going to profit by that paper. A
friend of mine, an editor, is willing
to pay me five dollars for it, and want
another on windmills; Willie must
write it."

This is a true story, and there is a
lesson in it for all who desire to make
the most of that strange combination
of qualities, the impatience, energy,
strength, quick apprehension, re-
strained affection, clear-sightedness
and natural honor—a boy.—J. M. B.
in Christian Advocate.

GEN. WHEELER'S METHODS.

When the American line had fought
its way to the top of the hills at
Paso and San Juan and Canby, Gen.
Wheeler issued an order that every
command should dig trenches in
preparation for the conflict that he
knew would break out again in the
morning. But the soldiers had thrown
away all of their trenching tools
during the fierce rifle charge, and as
darkness fell upon the scene of bat-
tle they threw themselves upon the
ground and went to sleep from sheer
exhaustion. Adjutant Hood, of the
Fourth Idaho, noting this, sent a
company of miners, rode over to Gen. Wheel-
er's tent and informed the good old
veteran that the men were played
out. Wheeler at the time was lying
upon his cot more dead than alive,
but there was a smile upon his lips,
and he winked in his eyes, when Adjutant
Hood said:
"General, I am afraid our men can't
dig the trenches."
"Who says?" asked the General.
"The cavalry division," said the
Adjutant.

Gen. Wheeler sat up in bed and be-
gan pulling on his boots.
"Send me the man," he directed.
"Who man?" asked the Adjutant.
"The man who can't dig the trench-
es."
"But it is not one man; it is many
men. They are just played out."
"Who man?" asked the Adjutant.
"Who man?" asked the Adjutant.
"Who man?" asked the Adjutant.

The Adjutant had never faced such
a man as Wheeler before, and he did
not know just what to make of the
conversation. The little old General
was as smooth as butter and cour-
teous as could be, and Hood had not-
ing to do but ride back to the line.
In some way he managed to round
up a colored trooper belonging to the
Ninth Cavalry, and brought him
back to the division headquarters.

"Are you the man who says he
can't dig these trenches?" asked the
General.
"The negro's feet shuffled uneasily
in the ground.
"Is one of 'em, boss, but there's
—"

"You can go to sleep now, my man,
and I'll go up and dig your trench
for you. When the sun comes up to-
morrow you can go up and see me
going to open up us, and every man
who isn't protected is not only in
danger of being killed, but will be
unable to help us maintain our own
position. The trenches have to be
dug, and you are unable to dig
yours, I'll just go and do it for you.
Where's your pick?"

With the most business-like air in
the world, Wheeler set him in his coat
and turned toward the big cavalry-
man. The latter's eyes opened as he
saw the proceedings, and they began
to bulge out when the General men-
tioned to him to lead the way to his
camp. For half a minute his voice
stuck in his throat, and then he said:
"Boss, you ain't fit to dig no trench-
es. If they done got to be dug, I'll
dig 'em, but you ain't no work for
you."

Wheeler stopped and looked at the
man with a flicker of amusement in
his eyes.
"Your eye isn't work for me to do,"
he said, "but I am going to need sol-
diers in the morning, and I am going
to save your life, if possible. Do you
think now that you can dig the
trench?"

The negro started up the hill with-
out a word. The General turned
to Adjutant Hood with a voice as
pleasant as sunshine in May.
"Seems to have changed his
mind," he said. "Now you find me
another man who can't dig the trench-
es."

The Adjutant bowed and rode off.
He never came back. In the morning
the trenches were dug.—Atlanta
Constitution.

THE STORY OF A WISH-RING.

BY MARY FERGUSON.

"In 'the days of long ago' the writ-
er heard a simple little German leg-
end. It runs in this wise:
Once upon a time there was a young
farmer who, in spite of his earnest
efforts, had been unfortunate, and he
felt quite despondent and discour-
aged. One day he had been ploughing
until very weary, and had rested
himself upon his plough for a few
moments' rest, when he noticed an
old woman passing by. As she crept
slowly along she called out to the
disheartened man:

"Why is it that you will continue
to work there day after day, getting
no reward in return? Leave your
ploughing, walk straight ahead for
two days and you will have arrived
at the foot of a great fir tree which
stands in the midst of a forest. If in
so tall that it towers high above all
the other trees round about it, and
there is no other tree of its own kind
nearby. If you can reach the top of
it down your fortune will be made."

the mighty form began to tremble
and to sway. As it tottered he heard
the sound of something crashing
through the branches, and in a mo-
ment there lay at his feet an im-
mense nest. Two eggs rolled out of
the nest, breaking as they touched
the ground. A single flew out of
one, and from the other rolled a gold-
en ring. The eagle grew larger and
larger, until it was as large as a man.
Then it slowly flapped its wings and
soared aloft, circling three times
about the head of the wondering
man.

As it circled slowly above the farm-
er's head it spoke: "You have saved
me. You will find your reward in
the golden ring. It is a wish-ring.
Turn it twice upon your finger, wish-
ing as you turn, and whatever may
be your desire it will come to pass.
But it can bestow but one wish, there-
fore consider carefully and well be-
fore you wish, that you may have no
reason to regret your choice."

Then the eagle flew swiftly toward
the man and soon flew to alight.
But the memory of its words was im-
pressed upon the farmer's mind as he
stooped, picked up the ring and
slipped it on his finger. Then he
took up his axe, again shouldered it,
and this time started on his home-
ward way.

As night approached on the first
day of his returning walk, he found
himself near a jeweler's, and he
thought he would ask the value of
his ring. He entered the shop and
showed it to the jeweler, who assured
him that it was worth nothing;
whereupon the farmer told the man
how he obtained it and that it was a
wish-ring.

This information inspired the jew-
eler with an immediate desire to get
possession of the ring for himself, and he made great
professions of friendliness and hospital-
ity, urging insistently that the farm-
er remain with him over night. The
unsuspicious man readily consented,
and when the hour for retiring ar-
rived, went to bed with those feelings
of trust and security which induce
the deepest and calmest sleep. While
he was thus peacefully resting, the
crafty jeweler stole softly to his bed-
side and slipped from his finger the
wished-for ring, placing it with one
that looked the same but which had
no magic power.

When morning came the jeweler
was very desirous for the speedy de-
parture of his guest. As soon as he
had seen him safely out of the door,
he closed his shop as if for the
night, placed himself in the middle
of the room, turned the ring twice
upon his finger and wished without
any hesitation—for well he knew
what was his desire—for gold, gold,
gold—a million pieces of gold.

No sooner had he made the wish
than a golden shower began to fall.
The shining pieces fell all about him,
and they fell upon him, beating and
bruising him sorely. He could not
escape them. He cried for a cessant,
but for mercy but still they kept
coming, until at last the weight of
the metal broke the floor beneath,
and the jeweler, beneath his gold,
was precipitated into the cellar and
there crushed to death.

The farmer, meanwhile, was quiet-
ly and steadily walking toward his
home. When he arrived at the house
he told his wife all about his adven-
ture, showed her the ring and told
her of its being a wish-ring. She
would have liked to try its power at
once. The farmer was a piece of
old, and said, which lay between their
two fields which it would be wise to
obtain.

But the farmer said that it would
not be worth while to use the one
wish for that, for if they worked hard
and were saving, they could soon
earn and save enough to buy it for
themselves. "It has but one wish,"
he added, "and we must consider
well and carefully before we make
that one, lest we should have reason
to regret our choice."

So they made no wish, but worked
hard and were very saving, and all
they tried to do seemed to prosper;
never had their crops been so plenti-
ful, nor their sales so ready and so
satisfactory. In another year they
were able to buy a nice cow and,
after lay between their fields and to pay
for it themselves.



Many a woman throws away the flower
of her youth—her beauty, her amability
and her capacity for wifehood and moth-
erhood—without realizing it. There is no
sadder sight than that of a young woman
who has for years been busy bravely
and silently under physical tortures that
would drive a man to the mad-house.
Thousands of women suffer in this way
and ask neither aid nor sympathy. They
realize that they are the victims of weak-
ness and disease of the distinctly womanly
organ. They do not consult a physician
because of the well-founded fear that he
will insist upon disgusting "examinations"
and "local treatment." Dr. Pierce's
Favorite Prescription does away with all
necessity for these ordeals. It cures in the
privacy of the home. It restores health
and strength and vigor to the delicate or-
gans concerned in wifehood and moth-
erhood. It tones, invigorates and builds up
the nerves and transforms nervous, over-
worked, sickly invalids into healthy,
happy wives and mothers. Dr. Pierce is an
eminent and skillful specialist who has
been for thirty years chief consulting phy-
sician to the Invalids' Hotel and Surgical
Institute, at Buffalo, N. Y. He will answer,
without charge, all letters from ailing wom-
en. The "Favorite Prescription" is for
sale by all good druggists.

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Arrive Louisville.
7:30 a. m.; 1:30 p. m.; 3:30 p. m.; 7:30 p. m.
TRAINS NORTH.
Leave Louisville.
8 a. m.; 8 a. m.; 12:45 p. m.; 2:30 p. m.
Arrive Louisville.
1:45 p. m.; 11:57 p. m.; 7:10 p. m.; 8 p. m.
TRAINS, DELAWARE AND SOUTHWEST.
Leave Louisville.
9:30 a. m. and 9:30 p. m.
Arrive Louisville.
6:30 a. m. and 6:30 p. m.
TRAINS, LEXINGTON AND FRANKFORT.
Leave Louisville.
7:30 a. m.; 2:30 p. m. and 6:30 p. m.
Arrive Louisville.
6:30 a. m.; 11:57 a. m. and 6:30 p. m.
Louisville Ticket Office, Southeast
Corner Fourth and Main Streets.

tration of national interest on the movements of our flag afloat—the awakening from "a fool's paradise" of arrogantly imagined safety without the guard of preparation—our reborn pride in the national navy and anxiety to make it greater, and the broadening and widening understanding and interests that now must make us take the world in view, and the goodness and power of God into the heart of our national life give us reassurance of ourselves and the Almighty's will for future good. Now we have restored confidence to trust indeed; that our people will hold to the faith; that there is a larger meaning for manhood than money, for patriotism than bonds, for right than expediency and for civilization than a system of fences; that human destiny is larger than the range of speculative markets, that devotion in suffering is more beautiful than the ostentations of unworthy peace, and that the happiness of brothers seeking liberty is more to be desired than the offers to which party organizers make court.

In all this, and above all sordidness, passion, narrowness, vulgarity of ostentation and the soil of evil in politics; as patriots we have cause to give reverent and hopeful thanks to God, that in the hearts of this people liberty is married to law.

Oh law, thou strength of liberty,
God's light is on thy brow;
O liberty, thou life of law,
God's very self art thou.
O, daughter of the bleeding past,
O, hope, the prophets saw,
God gave us law in liberty,
And liberty in law.

"I CANNOT close this address without calling attention to the lamentable apathy of the churches toward the claims of foreign and domestic missions. The fields are white unto the harvest, and the laborers are clamorous to enter, but the Lord's treasury is empty and we are compelled to turn a deaf ear to their importunate entreaty to be sent forth that they may reap the ripened grain."

So speaks the advocate for missions who honestly thinks his case is made out when the blame for missionary indifference has been laid at the door of the churches. If such be the case, then money, not men is the potential factor in the world's evangelization, and our Lord misplaced the emphasis when He exhorted the disciples to pray the Lord of the harvest to send forth laborers.

But money is not, never has been, and never will be anything more than a subordinate in carrying the Gospel to all people. Men, God-sent men, are now as they have ever been, the one essential for claiming the promises that relate to the evangelizing of the world. Those who are sent of God will go, money or no money, and those who cannot thus go forth had better stay at home. Human enterprise does not wait to be sent anywhere, if it did, there would be no enterprises.

In a word—men not money, are responsible for all seeming indifference in the churches toward the claims of world-wide evangelization. Men on fire with love for God and man, are the magnets that draw forth entire souls, as in the long Campaign of the West. Men who are sent of God, are sent of God, and they will go, money or no money, and those who cannot thus go forth had better stay at home. Human enterprise does not wait to be sent anywhere, if it did, there would be no enterprises.

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 29.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 00	70
Light shipping, 1,200 to 1,800 lbs.	\$3 50	50
Best butchers	\$3 50	25
Fair to good butchers	\$3 00	50
Common to medium butchers	\$2 50	00
Thin, rough steers, poor cows and scallaws	\$1 50	25
Good to extra oxen	\$2 50	00
Common to medium oxen	\$2 00	00
Feeders	\$1 50	00
Stockers	\$1 75	00
Bulls	\$2 00	45
Veal calves	\$5 00	00
Milch cows—Choice	\$3 00	00
Fair to good	\$2 00	00

HOGS.

Choice packing and butchers, 25 to 30 lbs.	\$1 40
Fair to good packing, 150 to 200 lb	\$1 30
Good to extra light, 160 to 180 lbs.	\$1 20
Fat shoals, 120 to 150 lbs.	\$1 10
Fat shoals, 100 to 120 lbs.	\$1 00
Pigs, 60 to 80 lbs.	\$1 00
Roughs, 150 to 400 lbs.	\$1 00

SHEEP AND LAMBS.

Good to extra shipping sheep	\$3 00	00
Fair to good	\$2 50	00
Common to medium	\$2 00	00
Sticks	\$1 50	00
Skips and scallaws, per head	\$1 00	00
Extra Spring lambs	\$4 00	00
Best butcher lambs	\$3 50	00
Fair to good butcher lambs	\$3 00	00
Tail-ends	\$1 00	00

LEAF TOBACCO.

Report for week ending Nov. 29.

SALES WITH COMPARISONS.

Following were the sales for the week and year to November 28, with comparisons:			
	Week.	Year.	
Year 1898	1,200	94,154	
Year 1897	1,200	127,000	
Year 1896	1,004	161,568	
Year 1895	1,200	165,372	

SALES.

Total sales of new crop to date	78,679	127,373	145,742
Sales new crop to date, original inspection	68,973	110,241	111,983

REJECTIONS.

Rejections this week	177	549	410
Percentage of rejections to auction sales	30	54	30
Rejections Jan 1 to date	19,241	28,706	27,104

RECEIPTS.

Receipts this week	60	1,264	1,071
Receipts Jan. 1 to date	41,222	112,973	106,971

WEEKLY—1897 CROP.

	Head.	Color.
Trash, green or mixed	\$4 00	\$ 00
Trash, sound	\$ 00	\$ 00
Common lugs	\$ 00	\$ 00
Medium lugs	\$ 00	\$ 00
Good lugs	\$ 00	\$ 00
Common leaf, short	\$ 00	\$ 00
Common leaf	\$ 00	\$ 00
Medium leaf	\$ 00	\$ 00
Good leaf	\$ 00	\$ 00
Pipe and selections	\$ 00	\$ 00

DARK—1897 CROP.

Trash, green mixed	\$1 75	\$ 00
Trash, sound	\$ 25	\$ 75
Common lugs	\$ 1 75	\$ 00
Medium lugs	\$ 2 00	\$ 00
Common lugs	\$ 1 00	\$ 00
Common leaf, short	\$ 1 00	\$ 00
Common leaf	\$ 1 00	\$ 00
Medium leaf	\$ 1 00	\$ 00
Good leaf	\$ 1 00	\$ 00
Pipe and selections	\$ 1 00	\$ 00

CHRISTMAS OFFERINGS.

Consisting of
**FINE CHINA,
 CUT GLASS,
 ART POTTERY,
 NOVELTIES, &c.**
DOLFINGER'S,
 425 to 429 East Market Street,
 Louisville, Kentucky.

Ladies' Stylish Jackets



\$2.98 For Ladies' black Beaver Cloth Jackets, double-breasted front, with large rolling collar.

\$4.98 For Ladies' black, double-breasted, extra quality, Beaver Cloth Jackets, made very stylish.

\$5.98 For Ladies' extra quality, black cut-away Beaver Cloth Jackets, made very stylish and very becoming.

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

Colored Dress Goods.

25c For all-wool Cloth Suitings, 35 inches wide, in Scotch Mixed effects.

35c For all-wool, two-toned Suiting, 38 inches wide, in a number of choice patterns.

40c For beautiful plaid Dress Goods, 36 inches wide for ladies' waists and children's dresses.

25c For all-wool Check Suitings, 34 inches wide, all the new combinations.

Ladies' Silk Waists.



\$3.98 For Ladies' elegant quality Black Taffeta Silk Waists, made in the latest style.

\$4.98 For Ladies' lovely Satin Waists, made full front, yoke back, in red, heliotrope or Royal blue.

Art Needlework.

Filo, twist, Roman, Dresden, shaded silk flosses, all shades 80c per dozen skeins.



Stamped Doilies, 7-inch, in roses, violets, lilies of the valley, strawberries, etc., with scalloped edges, each **2c**

Stamped center pieces, 18 inches, with scalloped edge, in holly, violets, roses, forget-me-nots, etc. **9c**

Ladies' Fine Capes



\$2.48 For Ladies' nice quality, Plush Capes, trimmed in Thibet Fur around the neck and down the front.

\$4.00 For Ladies' fine Plush Capes, embroidered in jet and braid, edged with Thibet Fur and lined with Metallic satin.

\$5.00 For Ladies' Extra Quality Plush Capes, beautifully trimmed in jet-braid and fur and lined with metallic satin.

Dress Goods.

20c For wool figured Mohair, 36 in. wide, both large and small new designs.

25c For all-wool black Imperial Serge, 36 inches wide, for separate skirts especially.

35c For a nice, all wool, black silk-finish Henrietta, 38 inches wide, one of the most popular of all black goods.

45c For Novelty Dress Goods, 36 inches wide.

Ladies' Ribbed Underwe'r

25c For Ladies' Heavy Fleece, Jersey-Ribbed Vests or Pants, with taped neck, extra well stayed; all sizes.

50c For Ladies' extra quality Oneita fleeced Union Suits, in silver or ecru, silk-taped neck, crochet finish.



Babywear.

Infants' Zephyr Bootees, in white edged, with pink, blue, red or plain white, 10c pair.

Infants' Zephyr or Outing Cloth Sacques, pretty colors **24c**

Infants' lovely cream silk-embroidered caps at **20c**

Infant's long Cream cashmere cloaks, with embroidered cape, at 84c, 96c, \$1.20, \$1.50, \$2.00.



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SONG BOOKS!

Men's (choir) (words) 10c
Men's (choir) (music) 10c
Women's (choir) (words) 10c
Women's (choir) (music) 10c
Solo (words) 10c
Solo (music) 10c
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BELLS

WATER AND CHAIN FOR ONE DAY'S WORK.

BELLS

WATER AND CHAIN FOR ONE DAY'S WORK.

THE FARM
KENTUCKY TRADE ITEMS.

Corn is selling at \$1.25 in Glasgow, delivered.

Turkeys are selling at 8c on foot in Bourbon and Woodford.

McIntyre & McClintock sold to Wm. Bramlett, of Bourbon, 9 broke males at \$70.

Geo. Penn, of Davis, sold 100 head of sheep to Dr. Adams, of Cynthiana, at \$4.25 per head.

W. J. Loughbridge, of Lexington, bought of Patrick Dolan 220,000 pounds of hemp at \$4.65 per 112 pounds.

A. T. Fish raised a field of corn near Wildie which averaged 15 barrels per acre.—Mt. Vernon Signal.

Coyle, Christian & Co. bought about 12,000 turkeys up to last week, paying 6 to 8c for them; or 2c more than last year.—Register.

It is reported that J. B. Walker, of Kirksville, has bought in the last few weeks over 20,000 bushels of wheat at 45c per bu.

Mr. R. Stump sold to Talbott & Stewart a bunch of 34 cattle at \$4.85. They averaged 1,612.—Cynthiana Democrat.

Weihl bought 86 cattle, 1,800 lbs. average, at 4c, and 80 heifers at 3c in Scott county.—Woodford Sun.

Hudson Bros., of Louisville, bought of S. G. Williams, of Carrollton, a span of mules, five and seven years, 164 hands, for \$225.

W. H. Curtice, of Henry county, sold last week to Wm. Powell, of Channing, Texas, 87 head of pure bred Hereford bull calves, all under eight months old, for \$125 per head.

Thirty-nine Berkshire hogs from the premium herd of Reuben Gentry, of Danville, were sold last week at auction, and brought an average price of \$69.74. One boar brought \$1,200.

Mr. John Barbee will ship seven of his mammoth bronze turkeys to Portugal. The express will be about \$5 per head. The turkeys will cost the parties about \$12 or \$15 on their arrival.—Paris Reporter.

The Harrodsburg Democrat notes the sales of 200 fat hogs at \$8.11; 20 cattle, weight 1,000 pounds, at 8c; two car loads of hogs at 8c; several thousand turkeys at 7c; 51 cattle, weight 1,500 pounds, at \$4.65.

Neff & McSwine shipped one day last week to New York 9,000 dozen eggs and about 1,500 chickens and ducks. The entire consignment was worth in the neighborhood of \$8,000.—Richmond Register.

About 800 cattle at Stanford on court day. A few extra good feeders brought 4c, but 4c was the ruling price. Some went as low as 3c, however. Heifers were slow at 3 to 3c. Butcher stuff was not in much demand, but some sold as high as 3c. The mule and horse market was dull.

At Lexington on court day a few good 650-pound heifers were sold at \$8.15; one lot of extra good 610-pound heifers at \$8.55. The supply of feeding cattle was limited. One lot of 990-pound cattle sold for \$8.65. Jas. McConathy bought a lot of 800-pound cattle at \$8.50. Yearlings sold from \$4 to \$5.

HOW TO TELL A HORSE'S AGE.

To distinguish merely between the young horse and the old, it is only necessary to remember a few salient facts. The first is that the milk teeth are present in the horse's mouth until he is between four and five years old. The second fact is that the "mark," or dark central depression on the surface of the incisors, becomes gradually worn out, and in a horse over eight years old has nearly always disappeared from the teeth of the lower jaw. The third fact is that the shape of the tooth alters as the animal grows older. At first the surface of the tooth is much wider from side to side than it is from front to back. As the horse becomes older the surface becomes progressively narrower from side to side, and thus, it becomes triangular, and then in very old animals flattened from side to side. In young horses, then, we judge the age by observing which of the milk teeth are present and which have been replaced by permanent ones. To distinguish between the milk teeth and the permanent, remember that the milk teeth are smaller, whiter and have a distinct neck. Until a colt is over two years old his teeth are all milk teeth, and the age is estimated from the amount of wear shown on the crowns of the teeth. Between two and three the first of the permanent teeth make their appearance, and push out the middle two teeth in both upper and lower jaws. A horse is said to be three years old when these central permanent incisors are fully in wear. During the next summer the second pair of permanent teeth appear, and when they are fully grown and in wear the horse is four years old. Between four and five the last pair make their appearance, and now the horse has what is called a full mouth. So far both mares and horses are alike, but at or near five years old the canines or "tusches" appear in the male sex only. Up to the end of this period the determination of the age is a comparatively easy matter, and any one who is at all observant can readily give the age of horses by looking at their teeth. After a full month is attained it is a more difficult matter, and the difficulty of accurately telling the age of old horses is greater in proportion to their age. So much is this the case that it is popularly supposed that it is impossible to tell the age of horses after they are eight years old. This may be true to a great extent among the untrained and inexperienced, but to an expert it is not difficult to tell the age up to fifteen years with a fair degree of accuracy, and after that age to approximate it within a couple of years. To do this successfully requires much experience and a careful inspection of all the visible indications of age. To rely upon one only, such as the "mark," is to court defeat. All should be observed—the mark, the shape of the teeth, their length and the angle at which they meet those of the other jaw.—The Cable.

When sashes, hair ribbons or neckties are taken off, if they are folded around a piece of pasteboard the wrinkle will be smoothed out.

The doctors have attacked the steel hairpin, saying that shell or bone is much better and that many women have suffered much from nervous headache, never dreaming the cause lay in that useful little metal hairpin.

Wooden skewers are convenient to clean the hair and dust out of hair brushes; also to loosen the dirt that gets caked in little corners.

Vaseline is almost indispensable in the household; it relieves chapped hands and lips, is good to rub into the scalp to make the hair grow, it is an excellent dressing for boots. It will make shabby black leather bag or portemonnaie look much brighter, and it may be used on the edges of bureau drawers when they do not open or shut easily, and on obstinate rollers.

When the teeth begin to come out on the fine end of a long toilet comb, break out all the rest save the large ones at the end, and you have a coarse comb with a handle, which will be found very convenient.

Turn over the rug or mat in front of the bureau or dressing table, before combing the hair, for it will be found much easier to shake the hair from the wrong side than from the right.

Lemon juice should always be strained before being added to any invalid's drink.

To the bath add a tablespoonful of household ammonia in the water, to render it softening and invigorating.

Before icing your cakes rub over them a little dried flour, and you find that the icing will set more quickly.

Fruit stains on linen can be taken out if powdered starch is applied at once. This should remain for several hours.

To remove spots on light dresses apply Fuller's earth made into paste with water or eau-de-cologne, and brush off when dry.

The stones of cherries, plums, peaches and apricots, saved to throw on the open fire of autumn, will flame up brightly and also give forth a pleasant, fruity fragrance.

To give a good color to a pine floor, wash in a solution of a pound of copperas dissolved in a gallon of strong lye.

Always invert the washtubs and put a little water on the bottom of them so they will not dry out and leak before the following wash day.

A bottle of equal parts of kerosene oil and turpentine, always at hand for application, will keep woodwork in a clear and bright condition. If this were applied often there would be less cracking and warping of furniture.

Gilt frames that are tarnished or rubbed may be renovated by the following treatment: Clean well and dust first, then apply with a soft brush a mixture made by beating the whites of three eggs with one ounce of chloride of soda.—Evening Post.

THE MIXED-SPICE BOX.

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If chamolis is washed with soap and water and rinsed and dried, it will become stiff and hard and almost useless, but if it is washed with soap and water and the soap is not rinsed out it will dry as soft and serviceable as when new.—Good Housekeeping.

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Items of Interest.
 NEWS THE WORLD OVER.

Two privates of the Fourth Kentucky were shot by men of the Third Alabama (colored) at Anstedon, Ala. This led to a more general fight between the men of the two regiments in which several were killed and more wounded. The officers of the colored regiment had no discipline over the men, and could not control them.

The President has ordered the First New York regiment to return from Honolulu. This is one of the best regiments which has had no fighting to do, no trenches to lie in and has had abundant supplies. But sickness has been so general and the number of deaths so very large the regiment is returning to New York. When the transport *Albatross* reached Honolulu on its way with troops to Manila, 100 men were left too sick to go on, who had been taken sick after the steamer left San Francisco.

The New York Independent says editorially: "Gen. Breckinridge was mustered out a few weeks ago by Secretary Alger against his wish and without knowledge on his part of any purpose so to dispose of him, by the insertion of his name in an order previously signed by Gen. Miles for the mustering out of certain other officers." When such staunch Republican papers as the *Independent* are telling such facts it would seem that Secretary Alger must go.

The London *Standard* wishes to know what the United States will do with the polygamist practiced in the Philippine Islands. If it is interfered with there will be an insurrection which will be no child's play. If it is not interfered with, what of the American conscience?

The Russian government has decided that the day for heavy armored ships is past. They have built their last iron-clad. Henceforth their new ships will be of moderate size, great speed and armed with big shell powerful and long ranged guns. These can be built much more rapidly and with less expense than the heavy iron-clads.

The Director of the Mint, in his report for the last fiscal year, says the world's production of gold in the last five years reaches the enormous amount of \$77,000,000. The stock in the United States increased \$5,000,000. He attributes the failure of the Wolcott bimetallic Commission to a growing feeling that the rapidly increasing production of gold has completely changed the situation from what it was five years ago.

There has been a serious riot at Serampore, India. Ten thousand natives attacked the fort where some of their race were confined on account of their violation of the plague regulation. The fort is on an island which enabled the British to hold their ground. Very many of the natives were killed.

Mr. Andrew Carnegie, the steel and iron manufacturer, is affording the country some amusement. He went to see President McKinley and told him, "I do not believe in vessel states. I want the republic kept squarely on the foundations of the fathers in whose doctrine of liberty I have not lost faith." As the President listened unsmilingly and did not argue with him, Mr. Carnegie came to the conclusion that "Mr. McKinley has no convictions on any subject."

A leading physician in England has written a sensation by a letter to the Times. He had occasion recently to examine the boys in a great public school. Public school does not mean free school in England, and

the boys were sons of parents in good circumstances. Of the first hundred, 25 were the subject of detentions, 25 were below the average in chest measurement, 20 had defective sight, 9 defective hearing and 25 serious diseases.

The owners of the mines in Pennsylvania, near Bridgeville, have followed the example of the Illinois men and brought a number of negroes to take the place of the white miners. The United Miners' Union calls on Gov. Hastings to take Gov. Tanner's position. Trouble is expected, and, if he does not, miners from other mines will go to take a hand in the matter.

Col. Roosevelt has been before the Investigating Committee. He testified that all was utter and absolute confusion at Tampa when the troops embarked; the clothing and rations were unusable, at times the rations were insufficient for lack of transportation, the needed supplies entirely insufficient, and the condition of the wounded "appalling." And this was due to the political appointment of officers.

Gen. Howard tells the story of the recent Indian outbreak in Minnesota: "It is the old story of removal of the Indians upon false pretense of amnesty promised and accepted by the Indians and then cut in two by the white man; of commissioners paid outrageous salaries, all of which expense was charged up against Indian property when it should have been borne by the Government; of wrong doing in many ways." Would it do any good to frame and hang on the wall of the Capitol, "Be not deceived; God is not mocked. Whatever a man soweth that shall he also reap?"

The Commissioners in Paris have come to an agreement. Spain surrenders the Philippine Islands, the United States paying her \$200,000,000. Of course this is only binding if Congress and the Courts agree, neither McKinley nor Sagasta being care to say with absolute authority what the two nations shall do. The treaty must be ratified by a two-thirds vote of the Senate, and, as money is to be appropriated, the House will also have a say in the matter.

The storm of Saturday night was the worst in years along the New England coast. The shore is strewn with wrecks, especially the beaches near Boston. It is feared the steamer *Portland* has gone down with eighty on board. Seventy lives are known to have been lost, and a much larger number have no doubt perished.

GIVING HIS RELIGION A TEST.

"I was away up on the headwaters of the Big Sandy recently," said the shoe drummer to a *Washington Star* man, "and I discovered something new, even in that land of yesterdays and eventlessness. I was riding along a creek valley, where I was told lived a mountain preacher who had a practical idea of what religion should do for those who experienced it and had adopted odd ways of putting his ideas into practice. As I reached a rise in the road I saw at the bottom a young man driving a pig into a potato patch, and before I could reach him he had followed the pig through the narrow gate and was trying to drive it out again. It struck me as a

peculiar proceeding, and when I came opposite the gate I pulled up my horse and sat watching the young fellow and the pig. If you never tried to get a pig out of a potato patch you can form no idea of what a job it is, and as I watched this young mountaineer patiently chasing the pig hither and yon, getting it well headed toward the gate only to have it double on him and go back into the patch again, time after time, I began to wonder what manner of youth this was that had come into the mountains. Finally he brought it over very carefully and as he got it almost out it gave a sudden grunt and dodge, and into the patch again it went.

"Gosh-dang the hog," he said, puffing and blowing and mopping his face with his shirt sleeve.

"Why didn't you say that before?" I asked laughing.

"Excuse me, stranger," he said, noticing me for the first time, "I didn't see you was thar, and he blushed violently and seemed to be greatly confused.

"Oh, that's all right," I hastened to say, "I only wonder you didn't cuss the lard out of him."

"Well, I reckon I don't ker a darn," he said, "I done the best I knowed."

"How do you mean?" I inquired, catching an idea of the situation all at once.

"You don't know it, I reckon bein' a stranger in these parts," he said, "but Elder Martin sot me to doin' that to see of I wuz ripe for religion yit. I've had a notion fer about a year past that I ought to be j'inin' the church, and I told Elder Martin, and he said ez how he had his doubts yit of I wuz ripe, and he said of I'd drive one of Sam Yates' razor-backs outen pap's tater patch without cussin' a oath I wuz ripe and that's what I been a-doin'."

"Judging by what I heard you say a while ago I should say you were not ripe," I said laughing at his explanation and manner of it.

"Oh, he exclaimed, 'that ain't no sign, I'm jis' practicin.' The real thing don't come off tell next week Sunday at quarterly meetin'."—Ex.

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