

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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JOASH's successful plan for raising money for the temple service has much to commend it to modern men. Among other valuable features of his plan was his giving the greatest publicity to all the accounts. Missionary Societies find this to their great advantage.

Dr. BART is a Methodist Professor in England. He published a book in which he advocated the heresy of conditional immortality. He immediately became a very great scholar, the greatest scholar Methodism has among the Unitarians and "Liberals." But the Conference took him to task, and he has promised to issue no more editions of his book, and not to touch his views.

It is its tribute to Dr. John Hall, the Congregationalist gives the secret of his great power: "The Bible was to him the Word of God, and in his ordinary life he stood consciously in the divine presence." Spurgeon impressed those who knew him in the same way. What might not the churches accomplish if all Christians in their daily lives stood consciously in the divine presence?

THIS sounds like treason: Rev. W. T. Perrin, a Methodist preacher in Boston, in urging the annexation of everything in sight, whether the people wished to be annexed or not, said boldly that "the people of this country are realizing the absurdity of the clause in the Declaration of Independence which says that government derives its just powers from the consent of the governed."

In commenting upon the case of a Congregational minister who did not believe the articles of faith of the church, the *Plymouth Weekly* says "it is tired of this juggling with vital and eternal truths, and still more weary of the easy good nature with which men of doubtful beliefs or of shifting and uncertain views are introduced into the ministry."

One of the most remarkable of the pastors in the country is that of Dr. Edmund Downe, of the Congregational church at Sherborn, Mass. He has just celebrated his sixtieth anniversary, and though eighty-five is in active service as pastor. Dr. Downe was born in Sherborn, and has never lived anywhere else. He went away to attend college and seminary, and returned so soon as he had finished to become pastor of his parents and the neighbors who had known him all through his boyhood. And he has married two wives out of his congregation.

SKEPTICISM IN THE NORTH.

BY A NORTHERN PASTOR.

The writer has considerable acquaintance with the state of religion in the North, outside of the field in which he labors, and beyond the limits of the associational and convention bounds in which he has wrought for years. He has some acquaintance with Southern people and their ideas. He is in position as a resident, and Minister in the North, to admire what is Christlike in both sections, for it is certain that any minister who has been at pains to study the New Testament in a thoughtful way must be a judge of religion in some sense. In other words, he ought to be able to recognize its legitimate fruits, as well as feel the absence of them. In venturing to write upon this subject, so far from wishing to be a cynic, or to disparage his own people, the writer is compelled to confess his sorrow that there is any occasion for such an article, and at the same time to confess his hope that it may prove of value in this day of religious laxity.

Is the Northern mind more given to skepticism than the Southern? That is an interesting question; it is a question which should not be lightly answered, for it is a grievous sin to be blind to the virtues of our fellowman, whoever he is. Now we know it is not easy to speak with frankness of the failures of our own friends. Undoubtedly there is a great deal more skepticism in the North than in the South. But there are more people in the North than in the South; there is a greater diversity of peoples in the North than in the South. After all, the question still forces itself upon us, Is the Northern mind more given to skepticism than the Southern? It would be easy for a Southern man who had visited the North to say, "Yes; that question admits only one answer." On the other hand, it would be easy for a Northern man to say, "Given the same educational and social conditions in the South that prevail in the North, there would be no difference on the point under discussion."

As a student of mental processes, the writer is in position to say this much: There is a wide difference between the mental processes of a Southern man and those of a Northern. It is common for a Southern man who comes to our section to speak of the coldness of the people. He feels an unresponsiveness which is foreign to Southern people. He is, to some degree, correct in calling it a coldness; but there is one fact he learns to take into account on further acquaintance, and that is, the mental processes of a Northern man are different from those of a Southern. A Northern man rules out the logic of the heart in his obedience to the logic of the head. Not always, of course, but he very commonly does. The Southern man, in almost every phase of his life, gives great prominence to the logic of the heart. There is nothing in Southern life more beautiful than its affections, than its strong attachments.

A Northern man will labor over a question in cold mental effort for months, which a Southern man, with his warm affections, would settle in a few minutes. "But the Northern man will endure longer in his mature resolve than the Southern." Perhaps he will, but we are speaking of a difference in temperament. The Northern mind delights in investigation, and you can seldom tell when his investigation has come to an end and he rests in conviction. It may sound strange (but it is true) for me to say that many educated people in the North enjoy investigating truth more than possessing truth as a rule.

ing principle in their lives. This may be according to human nature.

There is a common tendency among Northern people to break away from orthodoxy. I do not pretend to explain this fact. It is one we must face continually in our church work. Some new "fad" or theory will strike a community, like "Christian Science," and carry off numbers of people who have been really useful in the church. We must work against such things, and all the time we discover a kind of leaning toward the new heresy. At one time the individual will simply claim to be a seeker after truth; at another, he will speak disparagingly of accepted truth as of a thing antiquated. When orthodoxy is brought prominently before the people, and heresy is cried down, there is a kind of non-committal attitude among many.

One of the most curious things about many Northern people is that they will sit still often and hear the very things they claim to love belittled and attacked. They will do this and appear to enjoy the procedure.

It may be that there is more skepticism in the South than we know, for the reason that Southern people do not seem to publish their skeptical views as Northern people do. No doubt there is a great deal of "orthodoxy" in the South which is mere blind credulity, a credulity far too indolent to inspect its own reasonableness. But you will find this to be true in the North; a great many connected with our churches live in a semi-heretical atmosphere. We are simply forced to the conclusion by the facts before us, that the Northern mind is more given to skepticism than the Southern. And if it were not for the orthodox Baptists of the North, who are the very backbone of evangelical religion, no one could guess what the state of things would be. Still I lament to say that even Baptists have been cursed with heresies, and now appear rather indifferent, in some quarters, to their existence and increase.

Skepticism in the North is widespread. It is appalling in the extreme. Northern men, in a majority of cases, seem to have no concern about religion. Converse with the skeptical on the subject of religion, and you find them not only in the power of doubt, but also greatly removed from the sense that the religion of Christ has any real claim upon them. At times they speak even sadly or pathetically about their unbelief, but decline to make any effort to be rid of it. Multitudes of our young men, the very stay of the land, are in this condition. Numbers of men in business and professional life are skeptics—undoubtedly the great majority. The task set before evangelical religion in the North is about as great as it can be. "New York State," for instance, said a gentleman before a body of Baptists, "is one of the most needy missionary fields in America." If this New York brother could say this about his State, then what shall we say of New England and Pennsylvania? Let him speak who knows.

So sensible are many ministers of this widespread skepticism in their own fields, that they feel completely defeated. Some of our brethren are continually asking, "Why this unrest among preachers?" as though there could be more than one explanation. I wish I could give at length a letter sent me a few days ago on behalf of two Baptist ministers of fine training who are out of work. There is unshaped humanity by the thousand, but these men, and many like them, feel powerless to do these any good.

It is a solemn fact, and I record it with shame, that many of our Northern women, women of whom one might expect

better things, are easily carried away by a Christless heresy. I cannot convey any adequate idea of the task set before evangelical Christians in the North; none know the situation so well as we who stand for a simple Gospel and a reasonable worship. The outlook for a careful handling, as well as for a careful reception of the blessed Gospel is not bright in the North at this time. This is not pessimism, for I stand with my brethren in a state of grateful readiness to acknowledge and to encourage every good tendency in our Christian work. If Southern people only knew it, this is the hour of their opportunity, for by and by they must meet the same ungodly influences that are working havoc in the North.

Tux Jehoiakims still live. In all ages this Scripture mutilator has had successors, men with pen-knives ready to cut the sacred roll; and sometimes it seems as though there never were so many of this class as in our own day. Not many are there who want no Bible at all, but a very large number want a mutilated Bible. And, of course, every man who wants a cut Bible proposes to do the cutting to suit himself. One cuts out everything that relates to hell, because that is undeniably an unpleasantly suggestive word, even when made into the sheol of the revision. Another cuts out eternal punishment, and pastes in probation after death. A third cuts out all reference to God's righteous anger and threatened punishments, such as the message of Jeremiah, and leaves only love as the divine attribute. He who thinks more of convenience than obedience cuts out this ordinance or that command of Christ, putting custom above conscience. So bold do men become in this process that one class cuts out the divinity of Christ, or the very centre and fastening of the Book, which falls in pieces in consequence. It is monstrous how men have mutilated this Book of books. Sad enough is it to see professed believers in this Bible, religious teachers and preachers, cutting away at it with their pen-knives of rationalism and scepticism and every other aim. Sad, but not so dangerous, were this all. You have a Bible—what kind of a Bible is yours? Is it a cut Bible? Are you treating this word as Josiah did, or as Jehoiakim did? Have you resisted every temptation to cut this Bible, and held to it in its entirety as the message of God to you, the Word of Life, the Word of Salvation through its revelation of the Lord Jesus Christ? Christians can consider no more important questions than these. The teaching of the Bible that we do not earnestly seek to follow, as God enables us, we practically cut out. Test your Bible by this, and what kind of a Bible is yours?—Grose.

HERE is a shield and buckler against the assaults of Satan. Luther records: "Once upon a time, the devil came to me, and said: 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'one thing at a time: I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next?' 'Therefore you will be damned.' That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

THE PREACHER'S CREDIT.

BY M. D. J.

This is a subject which will catch the eye of the laymen; they believe in the preachers paying their debts. And they are right about it, both for the benefit of the laymen, to whom the debts may be due, and for the good name of the preachers. Without question, there are two things which every preacher must faithfully preserve, if he is to be useful—his credit and his character. The majority of preachers have the highest appreciation of the value of their credit and guard it at all hazards; some others, even among those who know better, are not as careful as they should be, but allow their bills to go unpaid, and even leave bills behind them when they change fields; and there are some, it is said, who, in the liberality of their souls, make large subscriptions to the Lord's cause in public gatherings and never pay them. These cases of injured credit are not confined to the men of meager incomes, in fact are no more frequent among these, proportionately, than among the preachers whose salaries may be counted in the thousands. I am glad they are comparatively rare in either class.

But why should a preacher's credit be sacrificed in any case? Most of them are honest men.

A preacher may be careless of his credit; trades people know that most preachers pay and are willing and anxious to sell them; they do not present their bills if the preacher shows a disposition to pay without. He allows himself to buy because he has credit and waits for the bills to be presented; first thing his friends know his credit is below par. A preacher and his family may be extravagant; he gets a good salary, but his house must be well furnished, his table liberally supplied, trips and vacations must be enjoyed, until the salary, large or small, is expended and more, while pressing bills and subscriptions stand unpaid; the brother has injured himself and the cause of his Master.

There is one other way in which the preacher's credit is injured. The laymen, who so wisely deprecate debt for the preacher, may well note this. He goes in debt for his daily bread which he has already earned, and confidently depends on his salary with which to meet the obligation, and fails to get it. In mingling with business men awhile ago, I came upon a wholesale man who held a pastor's note which had been transferred to him by the retail grocer. The pastor had given it to pay the grocery bill because the half-year's salary, already due, was unpaid. The preacher's credit was suffering.

The preacher's credit should be gilt-edged; nothing else will do.

If possible, live on a cash basis. Otherwise, the preacher should guard his credit as he does his character; do not buy because credit is offered; pay every bill when due and let no subscription stand unpaid. Hold expenses within the income, though the wife gets no new carpet, frock nor bonnet and the pastor no vacation.

Even if the salary is not paid, the preacher should preserve his credit. I have known a preacher to feed the family on fat meat, and even to banish meat from the table when the salary was not paid and the bills were getting too large.

My apology for writing this is a few things I have seen and the

hope that it may impress itself on some young preacher and save him from that pitfall into which a preacher now and then falls—the pitfall of bad credit.

"AM I CLEAR OF THE BLOOD?"

BY G. H. SPURGEON.

Oh! there is one sinner who can look upon this in a solemn light! Who is it that has gone down to the pit? You man yonder—who is it that died but a few days ago? The woman that loved you as she loved her own soul; who idolized you; who thought you an angel. Shall I say it before God, and to your face?—you ruined, her. And what next, sir? You cast her off as though she were but dirt, and threw her into the kennel with a broken heart. And, being there, her god having cast her off—for you were her god—she fell into despair, and despair led to dreadful consequences and to dire ruin still. She has gone, and you are glad of it; glad of it, for you will hear no more of her now, you say. Sir, you shall hear of it; you shall hear of it; you shall hear of it! As long as you live her spirit shall haunt you; track you to the filthy joy which you have planned for a future day; and on your death-bed she shall be there to twist her fingers in your hair, to tear your soul out of your body and drag it down to the hell appointed to such fiends as you; for you spilt her blood, the blood of her that trusted you—a fair, frail thing, worthy to be an angel's sister, and you pulled her down and made her a devil's tool! God save you! for if he does not your damnation shall be seven-fold. Oh! thou son of Belial, what shall be thy doom when God dealth with thee as thou deservest! Are these hot words! Not half so hot as I would make them. I would send them hissing into your souls if I were able; not so much to condemn you as with the hope that though you cannot make good the mischief you have done, you may yet turn from the error of your ways to seek a Saviour's blood and find pardon for this great iniquity. Oh! dear friends, let us all take something of our text home. When we think of friends who are dead and gone, are there none over whose corpses we must say, "I did not what I could for this man; I did not what I could for this woman"? I know when I go down to the village where I used to preach, and as I look upon the houses I am apt to question myself, Was I as earnest with the people as I used to be? I can say I hope I never finched from telling them all the truth, though sometimes it had to be very rudely and roughly spoken; but yet God knoweth I do sometimes smite myself to think I did not weep over them more and did not entreat them more to be won to Christ. And you, too, that sit in these pews so often, many of you are joyful converts to Christ, but numbers of you are still unsaved. What if any of you should be able to say at the last, "We trusted our minister; we hung upon his lips; we were never absent; we loved the Sabbath day, but oh, he did not tell us of our sin; he did not plead with us to be saved; he left us to ourselves; he was cold when his heart should have been hot; he was a man without tears, and had a heart without sympathy for us!" Oh! sir, God grant that ye may never be able to say that of me. God says you, for my soul longeth for you. He is my witness how earnestly I long for you all in the bowels of

my Lord and Saviour Jesus Christ! Come unto him! Let not your blood cry out against me! Oh, believe in the Lord Jesus Christ and trust him; trust him now that you may be saved, and that at last I may be able to say, "Here am I and the children whom thou hast given me; thou hast kept them through thy power, and they are preserved even to the end; unto thee be glory forever and ever!"

THE DUTY OF FORGETTING.

Let any one swings round to the opposite truth and says it is ours to remember and not to forget, we will first acknowledge that, as a rule, it is better to remember than forget. The mission of memory is a wide and varied one, and we need to vitalize it by reading life's history and treasuring up the kindness of God in the past. Our memories of the leadings of God become abiding elements in our personal life and character and safeguard us against the treacheries of unbelief. "Thou shalt remember" is a frequent command of Scripture, while the duty of forgetting is rarely referred to. Yet we may lighten the burdens of life by a wise forgetting. There need be no psychological difficulty about it. We all have power to expel an event or experience from our memory, in the same sense as that in which God is said to forget, when he remembers our sins no more against us. Perhaps it is impossible to wipe things out of the mind as figures are wiped off a slate with a sponge. To do this would be to extirpate the faculty of remembering. But every one knows that there is no compulsion upon us to be thinking of the sad and bitter things of life all the time. We can forget the wrongs and sufferings of other days, and cease nursing on the lap of memory the rankling annoyances which are inevitable in this world. Many nurse their wrongs, or supposed wrongs—for most of our so-called wrongs are either imaginary or due to our own folly or misdeeds. The little grey cloud on which we keep our sensitive or resentful mind grows broader and blacker the longer we keep looking at it. The mole-hill of wrong grows into a mountain, the red pimple develops into a black-headed boil. Stop thinking of a trouble and it will heal and dry up. Nature is full of restoratives if we only refrain from irritating the sore with our prickly memory. It is as much our duty to keep the mind healthy as it is the body. A blithesome, buoyant and happy state of mind is not only a pleasure and privilege, but a duty as well. Think of the blighting power of unhappy and resentful memories. They chill religious feeling, they silence prayer, they warp the judgment, they discolor the vision, they dry up the springs of a true life, they steal out of the heart the heaven-sent inheritance of peace. Let us cultivate the art of forgetting. Let us forget! Let us forget!—Oom-moan-wealth.

"How shall needy sinners and Jesus be brought together? How shall the lost world come to know him who is the 'Way, the Truth and the Life'?" The plan of Jesus is to use those who know him to bring others. He has committed the work of leading men to salvation to his people, and made them partners with him in the redemption of the world. Our lesson shows how this work was done by the first disciples, and how we may do it now.

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FROM CHINA.

A remarkable condition of things has come to pass. Even out here in poor old China the air is full of the noise of actually occurring events and of rumors beyond number. One is being kept quite on the qui vive to know what is going to happen next.

Japan gave China a prod which woke her up. The other nations have been pecking her ever since. Germany has taken Kiaochow, Russia occupies Port Arthur, and the British hold Wei-hai-wei. The different powers are constantly wrangling over the extent of their "spheres of influence," and who shall furnish the means and build the railroads which the government is now projecting. It doesn't seem likely that China will have an opportunity to get any more sleep soon.

The young Emperor seems to have some spirit of enterprise about him. He evidently means to bring about a thorough reform, if he can. A postal service has been initiated which as yet operates only between the open ports, but which will be gradually extended into the interior of the country. Railroads between Tientsin and Shan-hai-kwan, Tientsin and Pekin, and Shanghai and Woo-sung are already in operation. Contracts for the construction of lines of road from Pekin to Canton via Hankow, and from Shanghai to Hankow have been given out, and work on these roads is begun. (It is pleasing to our patriotism to know that the United States have come in for their share of these contracts). The navigable waters in the interior of the country have, with some restrictions, been thrown open to foreign trade. And efforts are being made by the government to establish a ship-building plant at Foo-chow.

But the most important steps taken by the Emperor are in the direction of governmental and educational reform. Many useless offices have been done away with in the interest of expedition and economy. Orders are forth that even the lower officials shall in the future be permitted to memorialize his Majesty, which will enable a closer surveillance of his officers throughout the empire. It is only a few weeks since the Imperial edict was posted in all the cities and larger towns directing a complete change in the style of the governmental examinations, and introducing the sciences, history, geography, mathematics, etc. It was ordered that free schools be opened in all the cities, towns and villages sufficient to accommodate all the children. The temples are to be cleansed of the idolatry in order to furnish buildings to house these schools, and the temple lands are to be employed for their support. It is said that the ministers of China to foreign lands have been instructed to arrange for the education of such Chinese as may reside within their jurisdiction. A special commission is reported to have been sent to Japan to study the civil government and school system in vogue there. A mail or two since word came of the proposed visit by rail to Tientsin of the Emperor and Empress Dowager. This would be in direct violation of the established custom that the Emperor should never leave Pekin. It seems to have been meant by him as a first step toward shaking himself loose from the fetters of that augustness which is so sacred as to make it death for any ordinary mortal to look upon his person.

Such changes as these are very radical, and it is not to be wondered at that there should be strong protest. It was disappointing, but it did not occasion very much surprise when later word told of trouble in Pekin. At first it was that the Empress Dowager had been assassinated, but afterward report said that the Emperor had been poisoned by one of the Grand Secretaries at a feast to which he had been invited for the purpose. Though very sick, it was possible that the Emperor might recover. The Empress Dowager is managing affairs in the meantime. Many have been arrested and several heads have been taken off. We do not know just how it is. These are only rumors, and may be much modified by later news. Still it shows that the course of reform does not run smooth. These silk-gowned and long-fingered sons of Pride are so stuffed with Confucianism and the ways of the ancients that we are practically presented with the old problem of what will happen when an irresistible force strikes a fixed and impenetrable body. For reform must come; its spirit is abroad in the land, and the force of its movement is quite as irresistible as the conservatism of these so-called scholars is immobile.

These things naturally affect our work as missionaries. The people realize that great changes are taking place. Those who are capable are doing more or less thinking. They know that the Emperor is under the influence of foreign learning, and are thus disposed to be (some of them) more friendly to the foreigner and more ready to converse with him. We think we can perceive some improvement in these respects in our own vicinity. It is our hope that eventually, by the grace of God, the barriers of prejudice and persecution which have hindered many from considering the claims of the gospel will be largely removed. We may all well pray our God to preserve and direct the young Emperor of China.

WM. D. KING.
Tai-su-fu, China.

WAS METHUSELAH DROWNED IN THE FLOOD?

Studying the genealogy of the patriarchs, this question occurred to me. It may be an old question. I, however, never heard or saw it.

Methuselah was contemporary with Adam 248 years, being born in A. M. 682, and Adam dying A. M. 930. Methuselah lived 969 years which brings the date of his death to A. M. 1651, the date of the flood. Methuselah was 187 years old when Lamech was born. Lamech lived 777 years and died five years before his father died. All the patriarchs mentioned in the fifth chapter of Genesis, except Noah, lived in the days of Adam. It is rather curious to note that an account of Eden and the fall could have been given by Adam to Methuselah, by Methuselah to Shem, by Shem to Abraham. The account coming from Adam to Abraham through only two intervening men.

J. G. BOW.
WHEN thou art come to this, my soul, that thy crosses seem sweet for the love of Jesus, think then thyself sublimely happy, for surely thou hast found a heaven upon earth; at least the best heaven this earth can afford; and take it as a pledge of a better to come.

TERRITORIAL CONVENTION.

The Baptist Convention of Indian and Oklahoma Territories met in call session at Oklahoma City, O. T., on Thursday, December 1. Because the call gave but one week's notice not a large delegation was present, but all sections of the country were fairly represented by their ablest men.

The object of the call was to separate the convention on territorial lines. Many of the churches and four district associations had taken action on the matter within the past six weeks, and the sentiment in both territories was overwhelmingly in favor of the division.

Action was first taken by the Board of Directors unanimously recommending the dissolution of the body.

After hearing the report of the board the convention took up the resolution favoring dissolution, and for a time the debate, which lasted nearly a half day, waxed warm. After the close of the discussion the President, who favored the division, objected to using the word "dissolution," which was not in the call, and the verbiage was then changed and we almost unanimously adopted the resolution declaring that "we mutually agree to separate." There was a general hand-shaking and the Oklahoma brethren then retired to an adjoining room in the building where they proceeded to appoint a Committee on Constitution and to issue a call for a convention for their territory, to be organized at Oklahoma City at some future time, to be selected by a committee.

The Indian Territory brethren asked Bro. Murrow, the former President, to act as chairman, and we proceeded with a territorial organization by retaining all former officers who are in the Indian Territory, and by electing successors for all those who no longer belonged with us. The board was empowered to either dissolve the tentative organization, call a session of the convention or resume the regular work at any time between now and the regular time of meeting next June. The fact that Dr. Tichenor and Morehouse are soon to visit the field in the interest of securing co-operation between the work of the Home Mission Society and that of the Home Mission Board of the Southern Baptist Convention had much to do with this action. Our board holds itself ready to co-operate with them in securing the desired result.

The board adjourned to meet in Ardmore at the call of the President. If no agreement is reached between the two great missionary representatives the next Indian Territory Convention will meet at Muscogee in June.

The board is composed of Revs. C. Stubblefield, of Duncan; H. R. Best, of Chickasha; T. F. Coe, of Ryan; W. R. Oandler, of Lone Grove; J. S. Murrow, of Atoka; W. P. Blake, of Emakaha; W. A. Treadwell, of South McAlistier; H. B. McGee, of Shawnee, O. T.; Lucius Robertson, of Ardmore; W. H. Scott, of Saccone; M. O. Keller, of Muscogee, and Daniel Rogers, of Muscogee. LUCIUS ROBERTSON, Ardmore, T. T.

DR. ROBERTSON: Will you kindly mention as an item of news that Mr. J. J. Jones, of New York, has just promised \$25,000 to the \$100,000 endowment fund of the German Department of Rochester Theological Seminary. Mr. Jones was a personal friend

of the late Prof. H. M. Schaffer, and has designated his gift as a "Schaffer-Jones Fund" for the endowment of the chair of New Testament Exegesis formerly held by Prof. Schaffer. This noble gift has, with a single bound, brought the effort near to success. Only \$7,500 in subscriptions remain to be secured. In place of anxiety has come hope. We feel deeply thankful to God, for we accept this as a real answer to prayer.

Thanking you in advance for your favor, I am sincerely yours,
WALTER RAUSCHENBUSCH.
December 8, 1896.

FROM TEXAS.

EDITOR RECORDER:

Dear Brother:—At the State Convention at Waco I subscribed for your valuable paper, being a Kentuckian by birth and feeling that Texas Baptists and Kentucky Baptists should be one people with one common cause lying out before us, "the great commission of our Savior," and the woods being full of my relations in northern Kentucky, I thought it would not be out of place to say through your columns that the spiritual interest of our people is awakening and deeper convictions as to our Master's work seems to be laying hold of our brotherhood.

I especially notice it in our own association; this (Parker county association) will contribute more to state missions this year than it has in the past three years put together. Our beloved Zion has been greatly disturbed the past few years, but I think the God of Abraham, of Isaac and of Jacob will prevail triumphantly and the banner of King Jesus will be waved aloft over sin by his servants, and many purse strings will be loosened in a way they never have before. Then the great Baptist brotherhood of Texas will break forth in rapturous joy, joined by the heavenly choir in—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

May the good Lord let it come to pass soon.

My great grandfather came to Kentucky some time about 1790 or perhaps a few years earlier, living in Nelson county. He was a Baptist preacher.

My grandfather, Jacob Rogers, was born June 6, 1794, in Nelson county. He was converted and joined Cedar Creek Baptist church, Nelson county, and was baptized by Elder Daniel Walker May 24, 1810. In 1812 he was married to Miss Precious Lovelace, a sister to Colmore Lovelace who was my great-uncle and whom Bro. T. L. Lewis mentions in his article in the Recorder of Nov. 8, 1896, as being pastor of Severns Valley church in 1895. His ministry commenced with this church in 1821. His ministry was confined mostly to Hardin, Larue and Meade counties with occasional visits in the border counties of Indiana. He was pastor of Blue Ball church from its origin until his death; Mill Creek church for twenty-three years; Other Creek church twelve years; Rolling Fork church ten years; he also pastored the churches of West Point, Brandenburg, Elizabethtown, Hodgenville and Mt. Zion. He was chosen moderator of Salem Association in 1827 and continued its moderator with the exception of 1840 and '49 until his death, being 59 years.

On the 11th day of March, 1855, he was preaching the funeral of Mrs. Ditts at West Point when he became exhausted, from

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found to be beneficial and I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. F. H. MOORE.

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Hood's Pills

which he never rallied and died March 21, 1855. He was a man of deep convictions and stood firmly by them.

My father's name was Lawson T. Rogers; my mother's name was Eliza J. Polk. My father moved to western Missouri in 1805 where he died a few months later. My mother is living with me at present at the age of 69. Two of my uncles were Baptist preachers—Uncle Warren Rogers and Uncle Colmore Rogers. I am the only Baptist preacher that I know of in the family; if there are others, I would like to know it.

I have written this thinking it might be of interest to the old Baptists of that section and possibly gain some further information of my family. If the Lord pleases, I am coming to the Convention at Louisville in May next.

WILSON C. ROGERS.
Weatherford, Tex.

A MOB ATTACKS THE PARSON-AGE AT CLOVERPORT.

At about 7 o'clock on Monday night, Dec. 8th, a sudden drumming on the door of the parsonage betrayed the presence of a large crowd of men, women and children, well laden with divers kinds of good things for the comfort of the pastor and his family. For five successive years have we been thus substantially remembered, and each time we think, "Well, we will not be surprised the next time they come." But the last was one of the greatest surprises we have ever had. These tokens of love and friendship make us feel like singing with Mr. Fawcett—

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

We cannot express our gratitude in words, but we can remember with warm and tender affection those who love not in word only, but in deed and in truth. It makes us want to do more for the spiritual edification of those to whom we minister. May the Gift of every good and every perfect gift abundantly reward those obedient servants.

W. B. RUTLEDGE AND FAMILY.

ONE of the things in which our citizens justly take pride is the great New York Store—the Stewart Dry Goods Co. The large stock of fine goods in every department would do credit to any city. But the chief point in the reputation of this establishment all over the South is its absolute integrity. The goods are exactly what they are represented to be. All that means all wool; yard wide means thirty-six inches wide in any of its departments. Its enormous mail trade is due to the confidence of the people over the land in this absolute integrity.

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DR. JONES REPLIES.

EDITOR RECORDER—I find the following in your report of our recent General Association:

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

I object to being placed in a false position before your readers, and I ask leave to correct it.

1. The Committee on Order of Business did not recommend "that fifteen minutes be given to Dr. Flippo to discuss the claims of the American Baptist Publication Society." The name of Dr. Flippo was not mentioned at all in the report of the committee, but the report fixed a time for considering the claims of "the American Baptist Publication Society," thus putting that society on the same footing with boards of the General Association and those of the Southern Baptist Convention with which we are in organic union and co-operation, and whose policy and work we help to control. To this item in the report I did object, and on my motion it was stricken out by the association—there being a very decided majority in favor of doing so, and I hardly think that enough of them confessed to your reporter that they were "ashamed of the way they voted" to have changed the result, though I do know that a number of delegates not present when the vote was taken came to me to thank me for my motion and tell me that they would have voted for it had they been present.

2. Your reporter omitted to mention that after my motion, striking out this item in the report prevailed, I at once moved (whether I "bounced to my feet" or not I cannot say) that Dr. O. F. Flippo be invited to

address the association on the work of the American Baptist Publication Society. I explained that I was willing to extend to Dr. Flippo and to the society every courtesy, but that I was unwilling to take action which would, even by implication, put the society on the same footing with our own boards, and especially our Sunday-school Board at Nashville. In other words, Bro. Editor, I stood on precisely the same platform which you and I stood on when we fought and won the great battle for Southern Sunday-school literature and the establishment of our Sunday-school Board of the Southern Baptist Convention.

3. Your reporter fails to see why I "did not make the same objection to the discussion of the Sunday-school Board of the Southern Baptist Convention unless it be that he has never been reconstructed." Well! the Virginia General Association plainly saw, and I think that your readers generally will see, the difference between a board of the Southern Baptist Convention with which we are in organic union and co-operation, and an outside society (such as the American Baptist Missionary Union, or the American Baptist Publication Society), with which we have no organic connection whatever.

As for the fling at me for not being "reconstructed" (whatever he may mean by that), I can only say that as I have borne unmoved through all these years the epithet, "unreconstructed rebel," though I have held myself prepared to maintain against all comers that the charge was false, since I never was a "rebel," and have, since Appomattox, been one of the best "reconstructed" men in America, I presume that I can keep on the even tenor of my way, despite the disapprobation of this young man who seems to have substituted his own personal opinions for any just report of our great meeting at Lynchburg.

Fraternally,
J. Wm. Jones.
Richmond, Va., Dec. 1.

EDITOR RECORDER:—In reply to the above, I have this to say. Dr. Jones' objections to the part of my report referred to are of a two-fold nature. First, he claims that there is a historical inaccuracy, and, secondly, he objects to two words that I use in speaking of him. I am surprised at the first objection. Usually he has a contempt for mere matters of history. He doesn't think that they are worth noticing, but I shall answer him in detail.

In the first place, he may be right in saying that Dr. Flippo's name was not mentioned in the report of the committee. I did not quote from the report. But Dr. Flippo was present as the representative of the American Baptist Publication Society and every one knew that if fifteen minutes were given to a discussion of that Society he would be expected to consume the time, and he evidently so understood it, for he said that if the Baptist General Association of Virginia wished to repudiate the American Baptist Publication Society after all that that Society had done for Virginia, he would bear it like a Christian and a Virginian.

Dr. Jones thinks I did him an injustice in not mentioning the fact that he moved that Dr. Flippo be invited to speak on the work of his Society. In a brief report I could not mention everything.

Dr. Jones thinks it is quite clear why the American Baptist

Publication Society should not be put on the same footing with the Sunday-school Board at Nashville. In reply to this let me quote from resolutions adopted by the Southern Baptist Convention in session at Birmingham in '01. "It is therefore recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman. But we would earnestly urge all brethren to give this Board a fair consideration."

This was put in the resolution because many opposed creating a new board, holding that our American Baptist Publication Society was all we needed.

Dr. Jones charges me with substituting my "own personal opinions for any just report of our great meeting at Lynchburg." This is a gratuitous charge. There are no facts back of it. Read my report and see if there are, but this is a mere matter of history, and I suppose it makes no difference whether conclusions are based on facts or not.

Dr. Jones accuses me of being a young man, but what has that to do with it? If I am a young man why shouldn't I tell the truth even if it doesn't set well on Dr. Jones.

Dr. Jones objects to being called unreconstructed, but admits that he has borne that epithet "all these years." I had never heard it contradicted, except by Dr. Jones himself, and that in a heated manner at the General Association of Virginia, when that body met in Petersburg three years ago, and I thought it was still true. I am sorry I made the mistake, but wonder why the same mistake has been made "all these years" by others. It looks to a "young man" like there must be some ground for it.

Respectfully, W.

We meet with foes; every life is a real battle-field. Demands are made on our courage and endurance every day. If any one thinks there are no battles to be fought, he must be insensible to the sins within him and the wrongs and wickedness without him. There are battles of right and humanity to be fought. We need more moral intensity, and a roused conscience concerning irreligion and evil in the world. When we have these we shall become true soldiers, battling for the Lord and the redemption of our fellow-men.

A MAN'S heart deviseth his way; but the Lord directeth his steps.—Bible.



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A PLACE FOR ME.

BY REV. T. L. BAILY.

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."—John 14:2.

A place for me! Will thou prepare Amid the throng of angels fair, Around thy throne? Where songs of sweetest praise ascend, While harps of gold their music blend, The heav'nly choir that ne'er shall end.

Shall there be one— A place my own— Prepared for me before thy throne?

Yes, e'en for me—a mansion bright, In that fair land where falls no night; Whose cheering ray Bids every gloomy sorrow flee, Where sin nor death shall never be, Nor tears to dim the eyes that see The endless day, The bright alway!

O! yes for me, where I can stay. Forever stay and swell the song Of sweetest notes that roll along, Thro' heaven's dome.

O perfect bliss that rest to gain; No fears intrude, no hours of pain, No doubts disturb a troubled brain— O blessed home, Thrice happy home, From perfect peace no more to roam.

My Father's house, that home on high, Beyond the gaze of mortal eye, Whose streets of gold, With trees of richest verdure lined With flowers of gorgeous hues entwined And fruits of purest, choicest kind O joys untold, Will there unfold, For all who tread those streets of gold.

OUR PULPIT.

THE FIFTH LAW.

BY REV. EDWARD B. MASON, D.D.

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.

Every man enters at birth into a little state, sovereignty or commonwealth of not less than three persons—his father, his mother and himself. There may be also brothers and sisters, but the father, the mother, and the child are enough to constitute a true and real sovereignty or state. This state can never pass away, and no man can ever lose his place in it. No man can ever cease to be the child of his father. This fifth law of the ten great laws given to Moses on Mount Sinai is a law of the little state or commonwealth called the family, and tells fathers, mothers and children how they may live wisely, rightly, happily and prosperously together in the family.

This little state, composed of father, mother and child, or children, implies that the father and the mother shall receive honor from the sons and daughters, and that the sons and daughters shall render honor to the father and the mother. Those who wilfully fail in this natural and filial duty of giving honor to the father and mother draw down a weight of infamy upon themselves, weaken the power and blessing of parental authority, lower the sanctity of domestic life and aim a blow at social and civil order in the state and the nation.

This little state, set up in every household where there is father, mother and child, plays a vital part in human history and progress. It is the unit of increase. God said to the first man and woman, "Be fruitful and multiply, and replenish the earth." From one family other families grow. The race does not increase

by units, but by families. The family is like the single cell of organized matter in physical life. This cell produces other cells like itself, in connection with itself, and thus builds up fibre and tissue. One family produces other families, and family is added to family till tribes and clans are formed.

The family is also the unit of organization. This shows very plainly in the New England town meetings. These meetings are made up of the fathers of families, and those grown sons who may themselves be supposed to represent families. The town meeting is really a gathering of families, the fathers being delegates of those families. A number of families collected together form a town or village. A number of unmarried individuals living in one locality would not form a village. It would be a community like the Shaker communities, or a monastic brotherhood. Unless fed from without, it would soon become extinct. Only groups of families can be organized together in tribes and nations. The family is therefore the unit of organization.

One of our highest authorities on "Ancient Law" shows very clearly that society is not a collection of individuals, but a collection of families. The unit of society is the family. This unit never dies. It is handed down from father to son. This household unity explains why in ancient times the clans shared in the guilt of any member of the clan. A crime committed by one was imputed to all, and became a corporate crime. It explains also the Greek notion of an inherited curse. All these hints, and others which might be mentioned, show that the primary group is the family united under one father. A collection of families forms the gens, or house. A collection of houses forms the tribe. A collection of tribes forms the commonwealth. All ancient societies regarded themselves as proceeding from one common stock. The history of civil ideas begins with the family, and is founded on a common lineage. Roman law rests upon this assumption. The family is emphasized. It has stamped itself upon all the great departments of jurisprudence. We are therefore justified in claiming that the family is the unit of social and civil organization.

To tamper with the family, then, is to derange all unions of men with men in organic life. It is to endanger society. It is to threaten law and order. It is really to commit a breach of the peace, or the crime of high treason against social humanity, or the body politic. It is like the crime of one who alters fraudulently the unit of weight or measurement. All persons, having possessions or property to be weighed or measured, suffer in consequence of his act. Altering the unit of weight or measurement alters the value of their possessions. Or it is like the crime of the man who tampers with the unit of currency. He who alters the value of the single dollar alters the value of every sum of dollars, and makes other men richer or poorer. He who depreciates the dollar robs every man who possesses money.

In the same way he who meddles with the family, who seeks to alter its relations, to impair parental authority or to diminish filial reverence, to confuse the limits of sovereignty and subjection in the family, commits a crime against government, against magistrates and all in authority, and aims a blow at the higher

powers as ordained of God. This must be so, since the family is the seed, or germ, or unit out of which all authority, rule and government have grown.

Turning once more to this little independent state set up in every household, we see the difference between law and force. We control matter by force. We control mind by law. This little state in the household is the beginning and germ of rightful human authority. It is not merely a play upon words to say that the author of my existence has authority over me. The fact of fatherhood implies supremacy. If there are fathers, the children must give them reverence. The father may apply force to stubborn matter, and it yields, but that yielding is not obedience. Blasting rocks is not exercising authority, but using force. Violent and wilful creatures, like horses and cattle, can be subdued by the wit, cunning and force of man, but their subjection is not obedience.

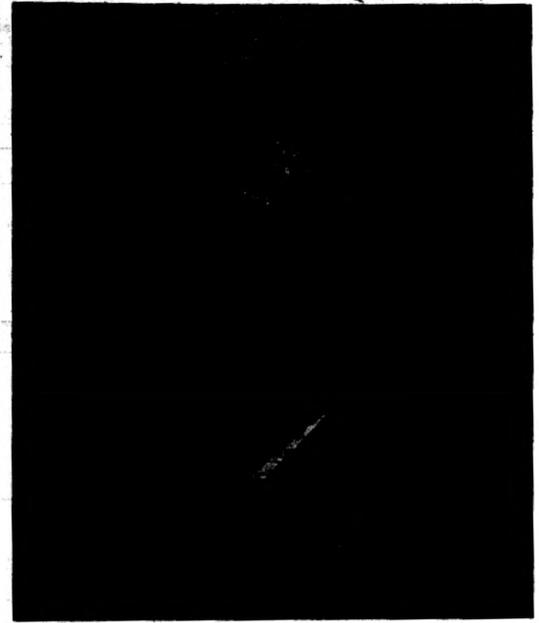
Only the willing surrender of personal choice and preference to rightful authority is obedience. Fathers have power over their sons; but they do not force those sons if they are true sons. He who is the only true Son came to do the will of his Father and said, "Lo, I am come to do thy will, O God." He submitted to authority and not to force. This is the eternal reason behind the law. The fifth law was not made on Sinai. It was only spoken there. It was made in man, and belongs to man. It is part of his life, because the son is related to the father, and comes from the father, therefore, the law says, "Honor thy father and thy mother." It is natural law. To be without it, and to refuse to honor the father and the mother, is monstrous and unnatural. Both are to receive one and the same honor.

Several practical questions arise here and seem to need an answer. First, how far must the child obey the father and mother in order to honor the father and mother? To obey is not the same as to honor. A father may require the child to murder, kill, steal, lie, or take God's name in vain, and then it seems to be the child's duty to honor the father by not doing as he says. An unwillingness in the child to commit these crimes reflects honor back on the parents. He honors his father by disobeying him; and it is the only way such a father can be honored.

It is true that in the New Testament the apostle says, "Children, obey your parents," but he adds, "in the Lord." Children are to obey their parents in the Lord, according to the will of the Lord; never outside the will of the Lord, or against the will of the Lord, in doing such things as are contrary to the truth. Jesus says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that doth not take his cross and follow after me, is not worthy of me." No man honors either his father or his mother by doing an un-Christian deed even at their command.

In early life the child is always to obey because his own sense of right and wrong is not yet roused. He does not know right from wrong; and because he does not know right from wrong he may obey any command without sin. When he does learn right from wrong, then he can no longer obey even his father's command to do a wicked thing. He has learned that God is greater than

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his father; that right is higher than his father.

We may then assert that the only limit to obedience is sin. It may be inconvenient to obey; it may be hard to obey; it may seem unreasonable and dangerous to obey; but until it seems actually wicked to obey, it is the duty of the child to heed a father's commands. He who obeys only in what appears to himself reasonable and right does not truly obey at all. God did not ordain the parental relation in order that fathers and mothers might give advice and make timid suggestions to their children, but he ordained that relation in order that fathers and mothers might regulate their households and preside in authority over them.

It is better, therefore, to bear injustice than to be disobedient. Even capricious and unreasonable fathers and mothers are to be obeyed so long as obedience is possible. We are not to obey our fathers because they are wise fathers, but because they are fathers. The child may possibly be wiser than his father; but the wiser he is the more certainly he will be obedient. Obedience is wisdom. To submit to unnecessary restraints is to give the finest

proof of filial virtue. This is that true submission to parents in the Lord which is right.

The citizen may be wiser than the state, but he will not disregard the laws of the state; and the child may be wiser than his parents, yet in subjection to his parents. Jesus was in subjection to his parents. The child, then, in order to honor the father must obey the father till he reaches the limit of sin. It is well also to remember that the child never ceases to be a child, and that full-grown men never appear more manly than when obeying their aged parents. While, therefore, we are to put a close construction on the law which says, "Honor thy father," but does not say,

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"Obey thy father;" while we are to take the law as we find it and to admit that the child can always honor, though he cannot always obey—we are also to remember that honoring the father and mother means obeying the father and mother till obedience becomes criminal.

A second question is this, How can children honor parents who do not deserve honor? Sometimes sons and daughters are tempted to think that their fathers and mothers are not very honorable, and that therefore they cannot honor them. In some instances this means only that the parents are old-fashioned, uncultivated, behind the times, awkward in speech, clumsy in manner, and with disagreeable habits; but it is always to be remembered that these same awkward and disagreeable people are really the fathers and mothers of their sons and daughters, and that in nine cases out of ten they are more sensible, interesting, and worthy than those sons and daughters. Never forget that you are linked to your fathers and mothers by mysterious and influential relations. You are in the line of descent. From your fathers and mothers came your existence, the color of your eyes, the shade of your hair, the height of your stature, and, more than all, the bent and tone of your moral and mental being.

Or, put it in the other way, and suppose that fathers and mothers loved their children only when they were lovable, and delighted in them only when they were delightful. Many children would have to go unloved. In the eyes of a mother all daughters are beautiful, all sons clever and heroic; but in the eyes of other people they are very likely commonplace and uninteresting. If sons and daughters are to love and honor only clever and beautiful fathers and mothers, then fathers and mothers are to cherish and protect only clever and beautiful sons and daughters. The rule works both ways. The fact probably is that we were not angelic children and did not have angelic parents. It is very fortunate for children that parents find in them a loveliness, wit and grace which no one else dreams of. Blood is thicker than water. Fathers cling to worthless sons with a love which is blind to faults, which cannot be quenched, and which often seems to become more intense as there is less and less to deserve it. Were it not for this sentiment, society would fall to pieces and men become wild beasts.

Admit that your father never saw a telephone or heard of a bicycle; that he rode in an old-fashioned carriage or none at all; that he lived in a house without modern improvements, and would have been dazzled with your electric lights—still, that father, without these things, lived a brave, true life, and was in his way a very grand sort of a man, perhaps doing more in the world and leaving behind a more lasting and salutary impression than any of his sons are likely to leave.

We overrate ourselves and underrate our ancestors. Disraeli is quoted by Dr. R. W. Dale, in his lecture on this law, as saying: "The invention of the electric telegraph, and the original contrivance of some of the commonest conveniences of civilized life, which are now known to every race not positively barbarous, was far more remarkable in its day than many of those discoveries which have filled our age with such unbounded self-admiration."

There was splendid genius in the world before physical science came.

Honor was not born when this generation came into being. Our fathers have something to say for themselves. There were wise and mighty men among them. We sometimes take scientific men seriously to task because they suggest that possibly we may be the descendants of monkeys, but I do not know how much better it is to believe that we are the children of fools. There is certainly great wisdom in the law which says: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

There is, however, the sad possibility that fathers and mothers may be not merely old-fashioned, awkward and disagreeable, but that they may be unworthy, hard, tyrannical—even vicious, drunken and immoral. There are fathers who sneer at their children even when they are already morbidly self-conscious; ill-bred fathers, brutal fathers, unmerciful fathers, who show no natural consideration for the faults and follies of which their children are already ashamed.

Because the family is the unit of increase, the unit of organization, and the beginning of all rightful authority in the world, it follows that the welfare and stability of the state depends upon the welfare and stability of the family. As in physical life a diseased cell means a diseased organization, so in social and civil life, a diseased and disordered family means a diseased and disordered state. Domestic purity and peace tend always to secure and maintain national purity and peace, but the case is stronger than that, for the family is, as we have seen, the beginning of all rightful authority. The very notion of authority comes from the family. Some one has said that "the cornerstone of the commonwealth is the hearthstone." Good sons make good citizens. One Spartan was worth ten other Greeks in battle because Spartan boys were trained to filial obedience.

It is therefore a law that long national life will be enjoyed by those nations in which the spirit of filial obedience prevails. When parental authority is disregarded and children do not honor their fathers and mothers, the whole structure of society is threatened. Such nations fall to pieces. It might be shown historically that the faithful discharge of filial duties is the primary condition of permanent national existence. "Honor thy father and thy mother;" that thy days may be long upon the land which the Lord thy God giveth thee."—The Pulpit.

Is the baby too thin?
Does he increase too slowly in weight?
Are you in constant fear he will be ill?
Then give him more flesh.
Give him more power to resist disease. He certainly needs a fat-forming food.

Scott's Emulsion is just that food. It will make the baby plump; increase the weight; bring color to the cheeks, and prosperity to the whole body. Thin children take to it as naturally as they do to their milk.

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

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

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

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Ladies' Silk Waists.



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

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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.

Black 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 Oneta fleeced Union Suits, in silver or ecru, silk-taped neck, crochet finish.

Babywear.

Infants' Zephyr Booties, in white edged, with pink, blue, red or plaid 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, 98c, \$1.20, \$1.50, \$2.00.

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in fact ordering from us by mail is as safe as buying direct from our counters.

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EDITORIAL.

SPECIAL OFFER.

We will send the WESTERN RECORDER to new subscribers for three months, beginning Jan. 1st, for half-price, or 25 cents. All intelligent Baptists are interested in Baptist history, and recently special interest has been aroused in regard to our history in England in the early part of the 17th century. Everybody wishes, or ought to wish, the real facts brought out. Dr. J. T. Christian spent three months in England during the past summer and fall, devoting his time to getting at the facts of Baptist history during that period. He made many interesting "finds," and gathered much valuable material. He has prepared a series of articles setting forth the results of his investigations, and we will begin the publication of these articles with the commencement of the new year. When the series is finished the results will be summed up and their value estimated by Drs. A. H. Newman and Jesse B. Thomas, two recognized masters in church history. Every Baptist ought to read this series of articles along with the estimates of them by Drs. Newman and Thomas, and ought to preserve them.

To give these articles the widest publicity, we offer the Recorder three months to new subscribers for 25 cents each. If you have some friends, dear reader, who are not now getting the paper, and who you would like to have read these articles, send us their addresses with 25 cents for each one, and they will get the paper until the 1st of April. Beyond that time the rate remains, of course, at \$2.00 a year.

At the meeting of the Conversation Club last week the subject of (secular) newspapers was under discussion. Dr. Whititt expressed the opinion that the newspapers of to-day have less influence with the people than had those of a generation or two ago. We think this opinion is correct, and that the secular press (for the religious press was not considered) has largely lost its power with the people. There are, to be sure, much larger papers than formerly. One Sunday edition of one of our leading dailies contains enough matter to fill the old daily for weeks. But the new monster paper has less weight than the old journal. The National Intelligencer, the Federalist, the N. Y. Tribune, the Louisville Journal, the Richmond Whig really led the thinking of their readers, and had a strong hold upon them, which is not true of the present dailies.

We think the reason for this loss of influence is the change that has taken place in the character of the papers. Formerly the papers stood for definite principles, which they advocated and enforced. Now they are mainly reporters of "news." The idea is that each paper shall serve up the news better than its rivals, and the idea of maintaining any particular principle is lost sight of. They gather,

too, such things as the people will pay for rather than say such things as will convince the people on any point. Of course, therefore, these papers have lost influence. A man adheres to his principles, and there must be advocacy of principles he approves in order that a paper may influence him. He is no more influenced by a paper that simply serves up for him the news, than by a waiter that serves him food at a restaurant. Just as he prefers the waiter who will serve the best prepared food most promptly so he prefers the paper who will serve the best prepared news most promptly, but he never thinks of being influenced by either of them.

There are those who think our religious papers should cease to be advocates and become simply reporters of church and mission happenings. Whenever religious papers do this, they will cease to have influence with the people. It is fair to recognize that there are still some secular papers, and they are the most influential, that do advocate their principles, and are not mere reporters of news. The people love their principles, and the papers that most ably maintain those principles will ever have the greatest influence.

This change in the character of the secular dailies, speaking generally, is why there are so few great secular editors, and, as a rule, now-a-days they write comparatively little for the papers of which they are nominally editors. With many of the papers "enterprise" is the watch-word, rather than principle.

The Recorder is an advocate rather than a mere reporter of news. While we do strive to keep our readers well posted in regard to current events, our chief aim is to establish and maintain the truth in the world. Believing that Baptists have all the truth any others have, and some besides, we stand for the Baptist faith, which we believe is "the faith once for all delivered to the saints." "With malice toward none and charity toward all," the WESTERN RECORDER exists for the sake of making as many people as possible Baptists, and for making them as strong Baptists as possible. This is not bigotry or narrowness, it is the broadest and highest charity. To make all proper efforts to give people the whole truth is to render them the highest service. No one can believe the Baptists are right and not desire everybody to be Baptists without being lacking in charity; for he desires that some people shall not have the truth as he sees it. It is certain that either everybody ought to be a Baptist, or else nobody ought to be one. We believe everybody should be a Baptist, and a strong one at that, and we believe when the Millennium comes there will be an unbroken band of Baptists encircling the world.

LOUISVILLE has "spread herself" in welcoming home her soldier boys from Porto Rico. They did their duty as soldiers and now come to a brilliant welcome and to a month's furlough. Music, speaking, marching, feasting, handshaking and embracing were the orders of the day for Monday, Tuesday and Wednesday. A grand triumphal arch was erected in front of the Court House and the Willard Hotel which was brilliantly illuminated every night. The only drawback was the cold weather, which was especially severe on the boys just returned from the tropics. We bid the boys an enthusiastic welcome home.

A BROTHER in a state to the South writes asking whether church-members may not be disciplined for the way they voted in church-meeting. The claim is that the members voted wrong and against the plain interests of the church, and it is thought they should be disciplined for such voting.

The very fact that a motion is put to a vote is a recognition of the right of every member to vote according to his own judgment. Indeed, that is just what the vote means. It is getting the judgment of a majority of the members. Therefore no man can be subject to discipline for the way he votes in church-meeting. To attempt to discipline him for exercising his judgment in a matter on which he is formally called on to exercise his judgment, is to violate his personal freedom, and to deprive him of his right as a church-member. It is the privilege of the majority to vote him down, and to require his acquiescence in the result, but he has an inalienable right as a Baptist to vote his sentiments whenever he has a chance.

SPEAKING of freedom of discussion, the Watchman says: "In the religious world some excellent people regard discussion as full of peril. They regard absence of discussion as a token of blessed harmony; whereas it frequently indicates indifference to the great matters concerning which the minds of men should be aroused. The periods of exciting religious controversy, like those in which Athanasius, Augustine and Luther engaged, have been epochs of intense spiritual vitality."

This is true, and the dread of discussion indicates flabbiness of mind. Yet one great trouble is that some persons cannot differ with you without getting angry at you and attacking your motives. If you get decidedly the best of them in the argument there is danger that they will start damaging reports on you, out of whole cloth or out of rotten cloth, as the case may be.

It takes sense and grace to have a decent controversy, and this is why controversy so often degenerates into denunciation. Where sense and religion predominate controversy is instructive and helpful; but where egotism and intolerance are in the ascendant, controversy becomes a mere snarling match. We wish the Watchman would give us one of its strong editorials on the ethics of controversy.

It has taken longer to make peace after the cessation of hostilities than it took to whip Spain. So more than half the war had no fighting. The fighting period was only a few weeks. At the first preparation had to be made, and then one short campaign finished the business.

It is a curious fact about the most recent wars that all the victories are on one side. We defeated Spain every time during this war. In the Franco-Prussian war the Prussians gained every victory. The same was true in the war between China and Japan, in the Graeco-Turkish war, and in the recent war of England in the Sudan. It seems that the side that strikes the first successful blow is triumphant. There seems to be truth in the addition to the famous saying—

"Thrice armed is he who has his quarrel just," And four times he who gets his kick in first.

A BAPTIST Landmark was removed on Wednesday of last week by the death of Mr. John James Roach, of this city, at the ripe age of 81. When a boy his father moved from Charlotte county, Va., to Green county, Ky., where the young man grew up and established himself in business. Married to Miss Martha P. White, she proved a true helpmeet for him for 57 years. He lived a quiet, successful, happy, Christian life. After the civil war he came to Louisville, and became a leading business man. His death was caused by a fall he had a few days previous. He was one of the constituent members of the McFerran Memorial church, going out from Walnut-street, when that body was organized, and he died in its fellowship. Dr. Eaton conducted the funeral, assisted by Dr. Eager. Mr. Roach leaves his widow and their two children, Col. Jno. G. Roach and Mrs. Dr. J. B. Wathen. Fifty-seven years of happy married life—what a beautiful story of love and faithfulness and devotion that simple fact tells! He was a fine type of an old-school Christian gentleman.

AMERICAN Baptists have 206,627 members on their foreign mission fields. This is far ahead of any other denomination. Moreover, it does not include fields where Americans planted stations that have since become self-sustaining. Here is ground for great encouragement. That God has so greatly blessed us should stimulate us to greater efforts in His cause. William Carey's great sermon has acquired new force in the years: "Expect great things from God, attempt great things for God." First faith and then effort.

The Index tells of the death of Mrs. Dr. Sylvanus Landrum. She was a woman of remarkable gifts and graces. Wherever she lived she won all hearts and held them after winning. In Memphis New Orleans, Macon and Savannah, she was a wonderful support to her gifted husband in his great work. Her son, Dr. W. W. Landrum, of Atlanta, is strikingly like his mother. Seldom does one see a stronger resemblance between mother and son. Mrs. Landrum was one of the great women of the South.

It is not thirty years since the first missionary went to Japan. Recently the late president of the lower house of parliament said to some friends: "The fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office, is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom before beginning the business of the day to offer up a silent prayer to God for help, and to ask His blessing upon myself and upon the assembly."

It is wrong to make the second commandment first. A humanitarian gospel in which man is made the chief thing may be good for men's physical needs, it will never save a soul. The great first thing is to have our sins forgiven for Christ's sake.

The Independent comes out in a specially large and attractive number in honor of its 60th anniversary. Wait and see what the Western Recorder will do on its 75th anniversary.

Editorial Varieties

Dr. D. H. Ray is to start his paper again. It is to be Ray's Baptist Flag. We did not think he would be silent long.

The Central Baptist has found what it regards as the most "irreligious religious paper in the country," and it is not a Baptist paper either.

The First Baptist church of Philadelphia, whose pastor, Dr. K. B. Tupper, recently paid a flying visit to Louisville, has just celebrated its 200th anniversary.

Dr. Alexander has well characterized the method of the "higher critics" in their "scientific" (?) treatment of the Old Testament. He says their broad principle is, "What is possible is probable and may be assumed as certain." That is it exactly.

It is estimated that if the ocean were dry and the rivers could be kept emptying their waters into the great basin as rapidly as they do now, it would require 60,000 years to bring the ocean back to its present level. This is about twice as long as the sea, compared with our rivers.

We are pained to hear of the death of Mrs. Dr. Howard Good of Rochester, N. Y. Dr. Good has no superior in our ranks as a Hebrew scholar, and he is a strong pillar to the cause of truth and righteousness. We tender our condolence. May the Lord long spare Dr. Good to bless the world.

J. W. Malice, Esq., in renewing his subscription, says: "I have been a subscriber to the Recorder ever since it was the Baptist Banner. If I live to see the first day of January I will be 87 years old, and a Baptist for 57 years." Such men are worthy of special honor.

Mr. and Mrs. V. J. Harkey have settled at Oka, Ariz. Mrs. Harkey is a daughter of Prof. C. F. Shields, who did such good work at Bethel College. They were married quite recently in Russellville. We wish they had located in Kentucky, but our congratulations and best wishes follow them to Arkansas.

The Pennsylvania College Monthly, in giving a list of large gifts to institutions of learning, mentions that Mr. J. B. Colgate gave \$50,000 to Madison University. The fact is, says the Monthly, that Mr. J. B. Colgate at one time gave an even million dollars to Madison University, and then its name was changed to Colgate University.

The old saying, "every man for himself and the devil take the hindmost," teaches a great falsehood. Where every man is for himself the devil will certainly get them all. Only those who are for God and for their fellow-men escape the devil's clutches. Hooker well says: "We die by doing to ourselves, and die by living to ourselves."

Rev. H. M. Hunt, in the Watchman, says: "In a Baptist church in New York City last winter some fifty children received the rite of baptism and out of this number five were immersed to become members of the Presbyterian Church. This thing has become so common these days that it causes us but little surprise." We have never heard of such an instance in the South.

The Rev. B. W. Hooker writes from the University of Chicago to the Baptist and Reflector that he will leave that institution and go to Crozer instead on the first of January. He says: "Some may wonder at this. My answer is simply that I cannot conscientiously accept some theories taught here and would rather not hear them at all. I consider Crozer to be better for my purpose than the theological department here." He does not state what the "theories" in question are, but some of us might guess them.

At the recent session of the South Carolina Baptist Convention, after full and free debate, the election of Superintendent of their orphanage was taken from the Trustees and restored to the Convention. The present incumbent, Rev. J. L. Vass, against whose objections had been made, was re-elected by a vote of 57 to 6, whereupon three of the Trustees resigned. The Baptist Courier says of the discussion that was "an exhibition of average intelligence, of intelligent discrimination and of real courtesy," and that it was "conducted on such a high plane." There was "even in the heat of debate a chastened regard for the convictions of the 'enemy.'" We congratulate our South Carolina brethren on being able to conduct a debate in that way.

Several of the papers are criticizing the Standard (Chicago) for speaking of those who have made objections to the University of Chicago as "uninformed small men influenced by jealousy." But is the only answer the Standard can make to objections brought by such men, Dr. H. M. Laeher and others like them. But it mistakes the intelligence of Baptists if it thinks they will accept an answer as a valid answer. But in that very article the Standard admitted in a general way that it disseminated untrue things that were done in the University. This is most curious and we wonder to see in its columns. The University of Chicago has a great opportunity, and it ought to be a mighty power for truth and righteousness. Let us hope that all objections brought will be answered, and that the University will hold its own for the people.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THAT'S THE WAY.

Just a little every day.
That's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flowers of May
Leap to blossom in a burst,
Slowly—slowly—at the first,
That's the way!
Just a little every day.
That's the way!
Children learn to read and write,
Bit by bit, and nibble by nibble,
Never any one, I say,
Leaps to knowledge and its power,
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.

TAKEN ON APPROVAL.

BY MARION P. VANDER VEER.

"How unjustly Fortune distributes her blessings in this life!" exclaimed Mrs. Packard, looking up from the letter she held, to her husband, who was reading one of his own, as he sat at the opposite side of the fireplace with his slippers on the fender; for a cold April rain made a blazing log very cheerful.

"For what fleshpot are you sighing? Tell me, and I will lay the Egyptians, that it may be laid at your feet."
"You darling! I have everything a mortal could wish for, including the biggest and best and most beautiful husband in America," and Mrs. Packard sealed her testimony with an emphatic pressure of her pretty lips upon the bald head of her lord who was, indeed, a giant in stature, and to his wife the tenderest of lovers. To the world he was a man of dignified authority in his noble profession, but rather unattractive in person.

"What then is the trouble? What has Fortune been doing which meets with your disapprobation?" he asked, taking her face between his hands as she seated herself upon an ottoman by his side.

"Why, it is Cousin Jack. There he is in that writing little Western town, as much absorbed in his people as though their souls were really worth saving; and trying to do his duty by his three motherless children, with no women to counsel him and no money to speak of to pay for their education or anything. It is a shame, and he such a saint too!"

"You might relieve him of the little girl, at least for awhile. Why don't you?"

"My old love! That is just what I wanted you to say. This is a letter from Jack, and the minute I read it I was eager to get hold of that child and keep her from a possible lover till she could know what a lover should be."

"Lover! Why, the girl must be still in babyhood, this is ten years since the ailing little mother, who had never had enough of any one thing except babies since she married Jack, put this one into his arms and closed her eyes forever to the responsibilities which were too great for her."

"It was sixteen years ago. Poor thing! It was foolish of her to marry Jack, who had absolutely nothing but his profession and a head in the clouds. But they both thought the Lord would provide, and he didn't."

"Ellen—He provided eighteen years of trustful, devoted affection, which no poverty of purse changed, and three healthy, happy children. Jack holds these blessings close in his heart, and does not reproach his God for the afflictions which have befallen him. Neither must you, dear."

Mrs. Packard was about to reply, when the door opened and a boy of eighteen entered. His pale cheeks and a pair of crutches proclaimed him a sufferer, while the light in his eyes—as he glanced at his father and mother, and in that glad-of-way place for his comfort, would have told to all the world that he was the son whom they idolized.

"Well, Willie boy, are the tasks over? Has the bearded professor departed?" inquired Dr. Packard as he wheeled an easy chair into a cosy angle.

"Yes, he has just gone; the library is still crackling with Greek idioms, was the response.

"I wish you wouldn't study so hard, Willie," said his mother, giving him a fond pat; and, turning to

his father with a distressed look, she added, "I am sure it will ruin his health, William."

"Not a bit of it, mother dear; you will see me at the top of the ladder yet, in spite of this old stick-in-the-mud, and Willie gave his helpless legs a successful slap."

"That's right, my son; one leg and a courageous spirit are worth a million times more than two with a complaining heart. Your mother is going to be prouder than ever of you one of these days, and she is so proud now that she can't think of anything else."

"Indeed I can. I am thinking this minute of bringing into this very house a rival to him, Willie, read this letter from your Cousin Jack and tell me whether I ever ought to wait to write a letter; wouldn't it be better to telegraph?" Mrs. Packard put into her son's hand the letter which she had been reading. "Read it aloud to papa."

"A rival? and you expect me to introduce him! To mix my own position as it were. Never! Read the fatal document yourself. Perchance your soothing voice may soften the blow." And with impress Willie return the letter to his mother.

Bestowing upon him a glance of admiration and with her hand upon his knee as she did so, Mrs. Packard read:

ZANESTOWN, April 20, 18—
MY CHARMING COUSIN ELLEN—
You perform so many good acts that perhaps you have forgotten the invalid bed which you sent Janey Allard when she had that terrible fall; but I want to tell you that by means of it (the bed, not the fall) she has now become a strong child, and is only to be envied by her mother and to her grandmother, with whom she lives. You do not need her thanks, nor mine; you will have richer reward.

I am getting on fairly with my work, and we are all in good health. The boys are at school and growing rapidly. Helen seems somewhat languid, and I do not urge her in anything. She has her mother's face, and, I regret to say, already has masculine satellites. This really troubles me. Advise me, my dear cousin; what shall I do about it?

Give my regards to your adored—the sweet Williams; two Bills always met satisfactorily by your caresses. Ever your loyal

JACK.

"Now, Willie, what shall be done about that?" asked his mother.

"Deliver her instantly out of the hands of the Philistines. It makes my blood run cold to think of the tortures she must be undergoing. Pretty! And not only so, but others who are in the situation are suffering. She should be expressed at once by pneumatic tube to this safer land where no such calamity can befall." Willie clasped his brow in mock agony.

"It will be something of a risk," interrupted Dr. Packard, "for she has purple on her color, if not pastie itself; but it would be a boon, Ellen, for any girl to be under your care, and perhaps you had better send for her."

"Would you like it, Willie?" inquired his mother, doubtfully.
"Yes, if you would let me, many. I don't mind anything, and I am not pining to play second fiddle to a vain little cousin; but I dare say she is nice, even if she is pretty, and you would do me on her if she should happen to know enough to appreciate your recitation of morals and the fluery you would shower on her. Give her a trial, and if she proves 'balky' ship her back."

"That's sound advice," seconded Dr. Packard. "Invite her for a few weeks, and if you like her extend the time indefinitely. If you don't find her worth while, politely keep your engagement dates."

"She must be nice," mused Mrs. Packard; "to be sure, I never knew her mother's family, the Craneleys. But Jack's is 'sans peur et sans reproche,' and his daughter ought to be a queen among girls. I will write."

"I would, mamma, right away, and nobody knows then how long you will have to wait for her; no doubt she will want loads of fixings."

"I shall tell her not to bring a single article of clothing, for with no mother and in that glad-of-way place she is probably a sight."

"Still, mother dear, I think it would be wiser to let her wear something. I don't believe the law would permit her to travel entirely without clothing," suggested Willie, soberly.

"Nonsense! I only hope Helen will possess half as much wit as I possess humor as my child does," said his mother, hugging a crutch to her bosom as though it were the one who used it.

PHILADELPHIA, April 21.

MY DEAR JACK—Your letter, to quote from Ann, Clement Jones (member her) when she beheld her son Tom marching off to the defense of his country, "infused my heaving breast with proud pride."

At last, you deign to ask advice; and taking, of course you will expect, I bestow upon you my ready aid. Send Helen to me immediately for a visit, the boundaries of which may be set later. As Medusa, I will see to it that no premature "affair" deprives her of inconsequential garb; and we will watch over her as carefully as though she were our own.

Willie is joyous in expectation of her coming, and she will be a merry companion for him; so you see we are unselfish in desiring her.

BB and I (BB is short for big blessing, and you know how perfectly that suits him, don't you, Jack?) make believe young very successfully when we are with Willie, but it's hard sometimes not to drown him in our tears as we realize how much pain and self-denial must come into your life. He is a patient and cheerful, but his weak limb causes him many trying days, when he is unable to study or drive.

I wish you would bring Helen. Can you not leave the children and your church for a little while? If you really cannot, then Allice McKay will, I am sure, be glad to take charge of her. Allice is in Proctor, and is to return very soon. I am writing to her by this mail, and she will drive over to see you, or you might go over for consultation with her.

Don't let Helen bring an ounce of luggage, for it will be a great delight to me to play she is my "own downy" daughter, and fit her out accordingly. Send me her measurements, and I will have a costume ready for her to step into. You might bestow her present wardrobe on Janey Allard. I am glad to hear she recovered from that frightful accident.

Should Helen demur at giving up her "bird in the hand," assure her that the one in the bush shall have even lovelier plumage. I have set my heart on decking her from shoe ribbon to hatpins, according to my own taste.

I shall expect her on (or before, if you can accompany her) Mrs. McKay's return.

We unite in love (and in gratitude for your anticipated consent).

Your fond

COUSIN ELLEN.

In response to this epistle, when the long Western train drove into the station at Philadelphia, ten days later, there stepped upon the platform a tall, middle-aged woman in mourning and a girl of sixteen wearing a plaid skirt and a rather crumpled muslin waist.

Dr. and Mrs. Packard were waiting to receive them, and as they went forward the latter whispered, "O, William, see her hat; a white feather and glass cherries! Poor, motherless child!"

There was no shade, however, in the welcome given the young traveler, and when greeting and thanks for her kindness had been bestowed upon Mrs. McKay, and she had been put into her own carriage by Dr. Packard, Helen was led to the handsome equipage, in which as Willie, eager for the first look at her.

"Here she is, Willie. Helen, this is the cousin who expects to metamorphose you into a sister. Jump in, dear. Home, Hiram," and Dr. Packard sharply closed the blazoned door of the landau.

During the short drive Mrs. Packard mentally inventoried her youthful guest:

"Good figure (suggests lacing, though). Clear complexion. Blue eyes. Brown hair (Rhinesstone side comb. O dear!). Fine teeth (will be when Dr. Lee has put them in order). Lovely hands (too lovely considering what they ought to have been doing for Jack and the boys). Sweet smile (and a dimple which might well account for the attraction of veal to poor Jack's parlor). Yes, she will be charming when I get her into proper attire. She seems as shy as a church mouse."

As his father gave a hand to Mrs. Packard and Helen, in alighting, Willie stood beside the carriage door. "I'd lead you up the steps in children's style of welcome, Cousin Helen, but you see I am forced to look after these," he said gayly, pointing to his crutches.

Helen made no response, and Mrs. Packard gave her a quick look, which said, "She lost an opportunity there to show herself a girl of sympathy and wit!" but she put the feeling aside, and, as she opened the door to the room which had been prepared for her.

The walls were gray, with a deep fringe of purple. A Japanese matting and rich rugs covered the floor.

The furniture was white and gold, and the bed was decked in fine Irish lace and linen. All the appointments were perfect, and nothing was lacking. Ivory toilet articles lay in profusion on the bureau and dressing table, and a Delft clock ticked softly over the mantel.

There were but two pictures on the walls, but these were Carracci's exquisite "Sleep of Jesus," and "Good Friday in Brittany," by Tompkins. The latter painting Mrs. Packard had brought from her own room in order that Helen might enjoy it and feel its holy influence.

A complete costume, dainty from neck ribbon to bronze shoes, was spread out on the bed. A navy blue crepon skirt with shirt waist of pale blue and white silk, and undergarments of fine muslin.

"This is your room, Helen dear, and this bath opening from it. Take a warm plunge—it will refresh you after your tiresome journey—and put on these things that I have made ready for you. I expect you thought I ought not to let you bring any of your own pretty things, but I have always longed for a daughter to dress and careen, and now I have one," said Mrs. Packard, putting her arms about Helen affectionately.

"Thank you, Cousin Ellen, you are very kind," said Helen, but without emotion.

"I will leave you now," continued Mrs. Packard; "if you desire anything which you do not find, this bell will summon Harriet, my own woman."

As she dressed for dinner Mrs. Packard had doubts as to the success of her philanthropic scheme; and whereas descended to the sitting room, which was quaintly furnished with miscellaneous clawfoot and Chippendale pieces that for generations had been in the family or in her husband's, she sank upon a cushioned settle beside the fireplace, and exclaimed: "William, if she should prove numb and dumb, what will become of us?"

Dr. Packard rose from rolling the King Charles, Willie's special pet, and therefore allowed every word, and said encouragingly: "O, she won't; give her time; she seems like rough ore, but you may discover her to be a diamond of the first water."

His wife sighed despondently, but she could not help laughing outright. "How utterly foolish you are to expect her to be instantly gay and confiding! She may be on her guard against us, for of course she couldn't know to what kind of a place she was coming or what sort of beings she would find us."

When dinner was announced the new-comer had not appeared, so Mrs. Packard went up stairs to discover the cause of delay. She found Helen on the verge of tears and with toilette still unmade.

(Concluded next week.)

A WONDERFUL DAY.

BY EMMA L. DICKIE.

There was a commotion at the kitchen door, and Mrs. Miller turned from the jelly she was stirring and gazed in surprise at the very proud but rather incongruous figure of her little nephew, Johnnie Craig, the youngest of four handsome boys, whom she loved dearly. If she had any favorite it was little Johnnie, who, with his fluffy golden curls, rosy, girlish face and blue eyes, reminded her of her own little girl, who was "up in heaven," as Johnnie often said.

It was his auntie's delight to see her darling, who lived only a few steps away, coming in the afternoon, resplendent in a clean dress and his yellow curls forming a golden halo about his pink and white face.

She often protested against his donning pants, and never a word of complaint was heard from him, although he had been very insistent on calling him "pretty little girl!" which awful charge he stoutly denied.

But what did his loving auntie see? Two very short, plump legs, incased in tiny-trowsers! Tiny, indeed; for she observed that when they were just six inches in length. Above these deformities swelled and puffed a much-starved white waist, with an immense, ruffled sailor collar, fastened with a flaming, blue polka-dot tie. A peevish straw hat that was once a crown on his head, and over his shoulders waved and carried his pretty hair. In his hand he carried what was intended for a cane, and which contributed much to the dignity of his small personage.

"Well, well, well!" ejaculated Auntie, as she gazed at her nephew. "Mont," said Johnnie complacently, glancing down at the admired garments. "Ma says I may wear 'em all the time, and we're going down to Mr. Peters'." Here Johnnie's



A Mother.
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THE OHIO ASSOCIATION OF GERMAN BAPTISTS.

This body met with the church at Cincinnati from Nov. 27-30. If each assembly of this kind has its own characteristic, this might be properly called a convention of prayer. Seldom have I heard on like occasions such pleading supplications for a quickening of our German churches and the salvation of sinners as there. "Not by might nor by power, but by my spirit, saith the Lord," and for the Holy Spirit we plead. The sermons testified of the Spirit's presence. One soul rejoiced in a new found hope in Christ.

Papers were read and thoroughly discussed as follows: "Scriptural Sanctification," by Rev. F. A. Licht, of Cincinnati; "The Prophecies of Christ according to Matthew 24 and 25 Concerning the End of this Aeon," by Rev. L. H. Donner, of Newport, Ky. This being an exceedingly interesting topic, it created a lively discussion, and our hearts were fired with new hope in the ultimate victory of our Lord Jesus. Rev. G. Klippel, of Dayton, O., read a clear-cut paper on Heb. 6:4-9; of course, not all agreed with the essayist—and opinions greatly differ among Bible students on this passage—that the writer to the Hebrews spoke of enlightened and quickened, but not regenerated persons. Rev. A. Freitag, of Indianapolis, spoke on covetousness and dissipation and the proper use of money. The undersigned gave an exegesis on Psalm 119.

The church in Newport, Ky., rejoices in the baptism of a lady convert. Rev. L. H. Donner, now residing near Newport, performed the ordinance. He is one of our oldest and most honored brethren in the denomination, and was obliged, on account of an eye trouble, to give up his beloved church at Pittsburg, Pa. By uniting with the church at Newport he will become a most timely help and stay for that interest.

The church at Evansville is now, without a pastor, Rev. A. Plator having removed to Pekin, Ill., to take charge of the church there.

The German Baptists of this country rejoice in a recent subscription of \$20,000 toward the \$100,000 endowment fund of their Seminary at Rochester, N. Y., a

pointment. On Saturday they in session sent me back to Tennessee, accepting Eld. T. E. Richey as supply. On Sunday at 2:35 o'clock I left my house for Gracy. The train being late, I left Gracy in a surrey for a thirty-mile drive at 4:15 P. M., and at 8:25 I was in Big Rock, Tenn., still the interest growing. Up to this time there had been 18 or 20 professions. I continued to preach day and night thirty-one times and there were thirty-three professions. We had a knowledge, in my absence, that the members conducted the services. There were but two professions that I know of where the parties were under 18 years of age. With these exceptions their ages range from 16 to 60 years, and a large number were heads of families. We preached a Thanksgiving sermon on the 24th to a crowded house and immediately baptized thirteen happy and willing converts, two Methodists and one Campbellite, who came to the mourners' bench declaring that she was a lost sinner, sought and found pardon. Her sister also professed faith and both joined us. The sister said she knew baptizing would not save her, for she had tried it thoroughly, but she rejoiced now, "believing in God." She is, as many others are, a member of one of the best families in the county.

Wm. RITZMANN, Louisville, Ky.

ITEMS FROM OHIO RIVER ASSOCIATION.

When the world prospers, the people seem to forget God. They are so intoxicated with their bounties and so engrossed with extra cares that they have no time to stop awhile to engage in the service of God. This year is a striking demonstration of these facts. Rejoicing over the victories of the Spanish-American war, with barns and storehouses groaning under the accumulated burdens of prolific crops and with evergreen pastures from which the markets are crowded with cattle, sheep and hogs in the finest condition, it occurs to me that there never was a time when the people had greater reasons to stop awhile from the busy cares of life and thank God for these bountiful supplies. But the protracted efforts this year show in many instances that the people are so much engaged with temporal interests that they cannot take time to go to church; hence many meetings have closed out in one week with but little or no visible results. Oh, my brethren, "it is high time to awake out of sleep." "Awake, awake; put on thy strength, O Zion."

Some meetings have been a success, and the Lord has greatly blessed his people.

Pastor A. J. Sills, of Newbern, assisted by Bro. Milton Hall, of Princeton, held the following meetings in Livingston county: Corinth church, 6 professions, 2 united with the church; Friendship church, 6 professions, 11 additions, 6 baptized; Pastor Sills, without ministerial help, at Pinkneyville, had five professions and six additions.

The writer assisted Pastor R. A. LaRue at Cave Spring in a meeting of fourteen days which resulted in 15 professions of faith in Christ, 6 baptized and others to be baptized soon. The Lord be praised. Fraternally, J. S. MILLER.

A GREAT MEETING.

I write to let you know of our meeting at Big Rock, Tenn., which closed on Thanksgiving. I began the meeting on Saturday before the first Sunday in November. We were to have help, but were disappointed, so I began preaching in the third meeting here in succession. The interest steadily increased from the first. On the second Saturday there was no service. In the morning I filled my appointment at Little River, and they graciously sent me back to my meeting on Saturday, holding their own services on Sunday without their pastor. On Wednesday after the second Sunday it rained so unseasonably that we had no services morning or night, but interest of the saved and unsaved did not abate. On Friday I came to my home church, Eddy Creek, near Princeton, to fill my ap-

pointment. On Saturday they in session sent me back to Tennessee, accepting Eld. T. E. Richey as supply. On Sunday at 2:35 o'clock I left my house for Gracy. The train being late, I left Gracy in a surrey for a thirty-mile drive at 4:15 P. M., and at 8:25 I was in Big Rock, Tenn., still the interest growing. Up to this time there had been 18 or 20 professions. I continued to preach day and night thirty-one times and there were thirty-three professions. We had a knowledge, in my absence, that the members conducted the services. There were but two professions that I know of where the parties were under 18 years of age. With these exceptions their ages range from 16 to 60 years, and a large number were heads of families. We preached a Thanksgiving sermon on the 24th to a crowded house and immediately baptized thirteen happy and willing converts, two Methodists and one Campbellite, who came to the mourners' bench declaring that she was a lost sinner, sought and found pardon. Her sister also professed faith and both joined us. The sister said she knew baptizing would not save her, for she had tried it thoroughly, but she rejoiced now, "believing in God." She is, as many others are, a member of one of the best families in the county.

Next March will be two years I have served this church, and they have never failed to pay every month and take a receipt from the pastor, paying him \$200 for one Sunday. It is easily the best church west of Clarksville, on either side of the Cumberland river, with more than 300 members. I do not believe that there are a half dozen male members but what pray in public. I will baptize again on Saturday, December 8, at which meeting we will receive nearly every one who found pardon, twenty having already joined.

The house wouldn't hold much over half of the people, although it seats 300. Eternity alone can tell the result. The meeting was quiet and deep, but I have never seen a greater meeting, every sinner in the house asking for prayer. The attention was simply profound. We give God all the glory, who hath wrought mightily in our midst.

Fraternally, C. E. PERRYMAN.

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ROYAL INSURANCE COMPANY advertisement: 'THE ROYAL INSURANCE COMPANY OF LIVERPOOL. Services & Conditions, Fire, Marine Dept., Columbus Building, Louisville, Ky.'

GERMAN BANK advertisement: '515 and Market St., LOUISVILLE, KY. CAPITAL \$500,000. GENERAL BANKING & SAVINGS BANK. P. VIOLINI, PRESIDENT.'

HOOPING-COUGH GROUP advertisement: 'Becher's Herbal Embrocation. The celebrated and effective English Cure without internal medicine.'

BELLS advertisement: 'BELL'S BELL COMPANY. THE ONLY BELL COMPANY IN THE WORLD. BELL'S BELL COMPANY, CHURCH BELLS.'

Advertisement for a product, possibly related to the 'Bells' ad, with a large graphic element.

THE FARM KENTUCKY TRADE ITEMS

In Barren county wheat is selling at 65c.

J. M. Hill bought in Garrard 11 butcher cattle at \$2.60.

The Georgetown Times reports sales of 114 export cattle at \$4.50 to \$4.80.

L. C. King, of the Hubble section, sold to E. L. King a suckling shorthorn bull calf for \$27.50.

Sales of 28 export cattle at \$4.60 and 25 yearling cattle at \$4 are reported in the Paris News.

W. D. Uterback sold to Stone & Schobert, of Versailles, a nice saddle and harness horse for \$80.

In Clark county Ben A. Ogden and son sold to S. D. Goff 1,100 barrels of corn at \$1.40 in the field.

Isaac Hubbard bought of his neighbors about 100 barrels of corn, half of which he will haul himself, at \$1.—Stanford Journal.

Wm. Cloyd, of Casey, bought in Lincoln and Casey 60 hogs at \$2.50 to \$2.60 and sold a lot of butcher cattle at 2 to 2 1/2c.

Some work mules sold in Richmond, Ky., last week for \$44 to \$81; mule colts for \$27; jacks for \$100 and jennets for \$8 to \$7.

Four dealers in Mt. Sterling have slaughtered and sent East 40,000 turkeys which averaged 80c each, making an aggregate of \$32,000.

S. English Anderson sold to J. D. Noel, buyer for Liggitt & Myers, 40,000 pounds of tobacco at 7c all around.—Sentinel-Democrat.

Dwight Rue sold 110,000 pounds of hemp Tuesday to Mr. Bush Nelson, of Lexington, at \$4.50 per 112 pounds.—Harrodsburg Democrat.

The shipment of hogs from Lawrenceburg has been very large in the last few weeks, and the prevailing price has ranged around 8c.

In Kentucky the tobacco crop, so far estimated, averages 825 pounds to the acre, as compared with the average crop of the last ten years of 728 pounds per acre.

Thirty-three Berkshire hogs belonging to Reuben Gentry, of Danville, were sold publicly at Springfield, Ill., for \$2,691, an average of \$60.74.

The Stanford Journal notes the sales of 87 shoats at 24c; 94 cattle, weight 1,200 pounds, at 8 1/2c; 5 cattle, weight 1,150 pounds, at \$4.72, and two loads of 1,400-pound cattle at \$4.85.

It is estimated that Clark county farmers have marketed, or will market, this season 7,500 fine, fat cattle at prices that will bring \$450,000 to \$500,000 into the county.

George Cogar has just completed purchases of old hemp, aggregating 1,000,500 pounds, amounting in round numbers to \$60,000.—Danville Advocate.

Ireland Bros., of near Paris, have sold to H. A. Fleischman, of Vienna, Austria, the thoroughbred stallion, Donnell, for \$1,500, and Sita and Spellbound for \$500 each.

A sale of army mules took place at Lexington Monday. Old battle-scarred mules sold at extra good prices, ranging from \$60 to \$75. The horses did not bring very much. About 80 mules were sold.

AN IMPORTANT QUESTION. Eds. COUNTRY GENTLEMAN—Instead of telling us farmers how to raise more produce, I wish you would tell us how to sell at a profit what we do raise.

A. M. R. Let us discuss the problem. We take it you mean that you wish ways and means provided by which you can sell at a profit whatever you may have to spare. That is, you want the market to fit your products rather than your products to fit the demand of the market. If this is a fair statement, you are asking much. If a manufacturer finds that he has been turning out goods which the public has little desire for, he cleans them out at whatever he can get, and tries to be come wiser by his mistakes and meet the demand more accurately next time.

If a storekeeper in your village has an overstock of some particular line of goods, he does not ask you and your neighbor to buy them at a fair profit to him, regardless of whether you need them or not. If he did, you would laugh at him. His only remedy is to put his wares on the bargain counter, and make the price such that the public will be induced to buy. If his investment has been so unfortunate as to make him a loss, you do not feel so sorry for him as to feel obliged to buy them at a price that the seller thinks he would like to have.

If the manufacturers and merchants suffer from misfits on the market, why should an exception be made in your case? The manufacturers and the merchants have many more points to their problem than has the farmer. Beside the cost of the article, there are the whims of fashion, the change of seasons and many other vagaries; while with the farmer, the main point of consideration is cost of production. The bulk of what he has to sell is to be eaten, and the human appetite has never yet gone out of fashion, and is with us at all times of the year. If a manufacturer or merchant can secure goods ten per cent. below his competitor, he has an advantage that will make him master of the trade. All farmers are competitors. Are you sure none of your competitors are producing farm products ten per cent. less than you are? In fact, do you know what your products are costing you? Do you know the cost of a pound of butter or a pound of pork, a bushel of potatoes, or a bushel of corn or wheat? A manufacturer would know. As competition in producing farm products continues, you also will have to know or go to the wall. How can you have the courage to ask that the world buy your goods at a paying price when you cannot tell what that price should be?

Competition in farm products has come to be nearly as strong as competition in manufactured goods—a competition so keen that only the strongest succeed and all the weaker fail. In these latter years, a lead pencil has become a very important farm implement. Not only that, but a farmer should know the principles of his business. Can you tell us in a general way how a plant grows? With the present competition, something more than hard work and pinching poverty is required for success in farming.—Country Gentleman.

FARM hands should have intelligence enough to carry out your orders; should not need watching when alone, nor be abusive to your stock.

Stewart Dry Goods Company advertisement: 'NEW YORK STORE LOUISVILLE. DRESS MAKING, MILLINERY, MENS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY. We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.'

Ypsilanti Underwear For Ladies advertisement: 'Our stock of this fine make of goods is too large, and to reduce it we have made a deep cut in prices. FORMER PRICE \$2.50—Ladies' Ypsilanti Union Suits, wool and cotton mixed, white or gray. Small sizes only. \$1.00 FORMER PRICE \$2.50—Ladies' Ypsilanti Union Suits, wool and cotton mixed, white or gray. \$2.50 FORMER PRICE \$3.00—Ladies' Ypsilanti Union Suits, wool and cotton mixed, high neck and long sleeves, in gray or white. \$1.50 FORMER PRICE \$1.50—Ladies' Ypsilanti Union Suits, wool and cotton mixed, high neck and long sleeves, small sizes.'

Dress Goods Department advertisement: 'We continue to make "sensational cuts" in prices, offering for one-half their actual value Dress Goods unequalled in the city. 49c A rare offer is made in our entire line of Pistols; former price 75c; now 49c. 60c We name as leaders this week our 54-inch Chevron, Diagonals, Chertite and Chevics; only 60c. 98c Red and Black Notlines, Coverts, in the new Gray-blue, and a number of stylish fabrics; only 98c. 98c Our 54-inch Venetian Cloth that sold for \$1.25. At this price we place on sale also a pretty "M-lrose" in desirable shades. 39c Forty pieces of Daydorus and Scotch Mixtures and several weaves of like types. GENUINE AUTOMATIC SEWING MACHINE ONLY \$45.00.'

DINNER SET FREE advertisement: '112 or 126 pieces, decorated or plain, or GOLD WATCH.) WITH ONLY 30 POUNDS OF SUN SUN CHOP TEA. To introduce our world renowned Sun Sun Chop Tea, we will for the present send a beautiful Decorated Dinner Set, 112 pieces, or White Granite Dinner Set, 126 pieces, with only 30 pounds of Sun Sun Chop Tea at 70c—\$21.00. This is the greatest value ever offered. All parties that have been doing business with us for the past 36 years know that S. S. Chop Tea is the finest imported, and warranted to suit all tastes. S. S. Chop is packed in One Pound Air-tight Decorated Trade-Mark Tin Canisters in order to preserve the Fine, Rich, Delicate, Aromatic Flavor and Great Strength. If you want to test this Tea, send this "ad" and 15 cents and we will mail you a 1/4 lb. of S. S. C. Tea. SPECIAL OFFER FOR THE HOLIDAYS. The Great American Tea Co., 21 & 23 Vesey St., New York City, N. Y. P. O. Box 228. They mean all they say. The Great American Tea Company's offer is reliable.—W. F. H.'

Waterman's Ideal Fountain Pens advertisement: 'A Valuable Suggestion for mas. You can give Waterman's Ideal Fountain Pens to your friends as useful and appropriate birthday gifts and receive their warmest thanks for your kind thought in selecting the genuine and best. They are made in a large variety of styles, sizes and prices to meet every requirement. For sale by all first-class dealers in Greater New York. L. E. WATERMAN CO., Largest Fountain Pen Manufacturers in the World, 125 & 127 Broadway, New York, N. Y.'

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MAKES THE FOOD MORE DELICIOUS AND WHOLESOME

Items of Interest.

NEWS THE WORLD OVER.

Gen. Calixto Garcia, the Cuban, was sent by the insurgents at the head of a Commission to Congress to oppose any efforts which might be made to annex Cuba. In changing from the warm air of Cuba to the winter of Washington, he took pneumonia and died on the 11th.

The deficit in the Treasury for the financial year ending June 30, 1905, will be \$118,000,000. As the army costs during peace \$1,000 per man raising the army, if Congress agree to the plan, to 100,000 men, would make the expenses of the army \$100,000,000. Is there any limit to the patience of taxpayers?

We have watched with much interest the strong fight that the good people of Macon, Georgia, have made for long-option, and regret exceedingly that they have lost the fight. But it is only for the present. Macon is a delightful city as it is, but how much better it would be if the serpent of the still was driven out.

An open and avowed polygamist has been sent to the House of Representatives from Utah. Upon which the Washington comment: "Those who objected to the admission of Utah were accused of 'pessimism' and 'lack of faith in our institutions.' We wish that some of the people who were so sure that Utah could be trusted, and who were so optimistic and had such faith in our institutions, would take hold of this matter."

Mr. Edward Atkinson replies to the address of Mr. William Crookes in regard to the wheat supply of the world. He proved that the United States could supply the entire race with wheat and yet not interfere with the raising of other crops.

In reading the Northern papers these days, one has to pinch oneself to be sure of being awake. Here is the *Congressionalist*, Boston, saying: "To our mind the giving of manhood suffrage to the negro was as un-just as the denial of it to the whites of the South. It has done little more than to bring law into contempt in a section of the country where respect for law originally was very strong. . . . Christianity does not ask men to give over the reins of authority to those as yet incompetent to rule."

The International Anti-Anarchist Conference is meeting in Rome. Admiral Can-

vero was chosen president. The points for discussion as accepted by the Powers who take part are to define a criminal anarchist, to decide that they are criminals against common law, and to establish a system of punishment and of extradition. To give them thirty-nine lashes and forbid all mention of them in the papers would be most effective punishment. They are crazy for notoriety, and, being atheists, have no fear of eternal punishment.

For a year the Turkish government has refused passports to missionaries returning to Armenia, and the protests of the English and other ambassadors had no effect. Mr. Strass succeeded Dr. Angell as United States Minister. He did not stop with protesting, he sent a special guard from the United States legation with the missionaries. It is needless to say they got to their destination safely.

The Hebrew flag has again been hoisted in the world. It was unfurled at the meeting of the Zionist Congress, and has since been hoisted in New York City, where it has attracted much attention. It has two blue stripes on a white field, and between them the six pointed star of David.

Some dishonest milkmen were recently "caught up" with in Islington, England. The milk inspectors had been investigating the milk on week days, and finding it all right. But one inspector took it into his head to investigate on Sunday and found much of the milk adulterated, the milkmen relying upon their taking their Sunday rest.

The Home Life Insurance Company of New York City had a building 200 feet high on Broadway. Although it was "fire proof," it took fire in the upper stories. The fire companies could not throw their water above the eighth story and the upper part of the building was burned. An adjoining building was burned, the loss aggregating \$500,000.

The Commission appointed to investigate Hawaii have reported a bill to Congress to erect those islands into a territory. All the villages are to be voters and such of the natives as accepted the rule of the oligarchy. As there were very few, the natives are disfranchised. This gives a good blow to the doctrine of manhood suffrage, or will if Congress assents to it.

The Bay State is a hospital ship bought by the United States government recently. She was being loaded to go South, when an explosion of ammonia occurred in the engine room used for electrical purposes. One man was instantly killed and six seriously wounded.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 10.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 80/4 70
Light shipping, 1,200 to 1,200 lbs.	4 50/4 35
Best butchers	4 25/4 20
Fair to good butchers	4 00/3 85
Common to medium butchers	3 75/3 50
Thin, rough steers, poor cows and cowboys	3 50/3 25
Good to extra oxen	3 25/3 20
Common to medium oxen	3 00/2 85
Feeders	2 75/2 60
Stockers	2 50/2 40
Bulls	2 25/2 15
Veal Calves	5 00/4 50
Milk cows—Choice	30 00/27 50
Fair to good	18 00/20 00

HOGS.

Choice packing and butchers, 225 to 250 lbs.	8 25
Fair to good packing, 180 to 200 lbs.	8 25
Good to extra light, 160 to 180 lbs.	8 00/8 15
Fat shoats, 120 to 150 lbs.	6 10
Fat shoats, 100 to 120 lbs.	6 00
Pigs, 60 to 90 lbs.	7 50/8 00
Mounds, 180 to 200 lbs.	2 10/2 00

SHEEP AND LAMBS.

Good to extra shipping sheep	3 50/4 00
Fair to good	3 25/3 50
Common to medium	3 00/3 25
Wethers	3 25/3 50
Wethers and scallaws, per head	6 00/6 50
Extra spring lambs	5 75/6 00
Best butcher lambs	4 75/5 00
Fair to good butcher lambs	4 50/4 75
Tail-ends	2 00/2 50

LEAF TOBACCO.

Report for week ending Dec. 10.

SALES WITH COMPARISONS.

Following were the sales for the week and year to December 10, with comparisons:			
	Week.	Year.	
Year 1905	2,757	96,723	
Year 1904	2,549	103,137	
Year 1903	2,820	136,479	
Year 1902	2,783	111,714	

SALES.

Total sales of new crop to date	77,267	141,803	149,274
Sales new crop to date, original inspection	39,614	112,914	114,974

REJECTIONS.

Rejections this week	213	512	800
Percentage of rejections to auction sales	17	35	50
Rejections Jan 1 to date	10,440	20,208	30,008

RECEIPTS.

Receipts this week	1,812	2,015	2,480
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Receipts Jan. 1 to date 1905 116,771 112,258

BULKY—1897 GROUP.

Trash, green or mixed	\$4 00/4 25	\$ 50/4 25
Trash, sound	3 50/3 75	3 50/3 75
Common lugs	3 00/3 25	3 00/3 25
Medium lugs	2 50/2 75	2 50/2 75
Good lugs	2 00/2 25	2 00/2 25
Common leaf, short	1 50/1 75	1 50/1 75
Common leaf	1 00/1 25	1 00/1 25
Medium leaf	10 00/11 00	11 00/12 00
Good leaf	18 00/19 00	18 00/19 00
Fine and selections	16 00/17 00	16 00/17 00

DARK—1897 GROUP.

Trash, green mixed	\$1 75/2 00
Trash, sound	1 50/1 75
Common lugs	1 25/1 50
Medium lugs	1 00/1 25
Common leaf	1 00/1 25
Common leaf, short	1 00/1 25
Common leaf	1 00/1 25
Medium leaf	1 00/1 25
Good leaf	1 00/1 25
Fine and selections	1 00/1 25

WATERMANS

Address G. W. S. SMITH, President of the COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.

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Our Catalogue for 1905 and 1906 is now ready and will be sent on application. Part I. Illustrates Watches, Chains and Charms. Part II. Illustrates Silverware and Silver Novelties. Part III. Illustrates Jewelry, Diamonds, Rings, Optical Goods, etc. Our new Illustrated Catalogue of 88 pages comprises the three parts in one.

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Sterling Silver Tea Spoons \$3.50

We will send you a set of six Solid Sterling Silver Tea Spoons like illustration, regular size by mail postpaid on receipt of \$3.50.

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Out to a fraction of worth to make quick work of the stock and pay our creditors what we owe them.

Just a moment, good friends. The stock of the NEW MAMMOTH IS TO BE CLOSED OUT to satisfy the claims of the creditors. Never in the annals of merchandising in Louisville have the people turned out to a sale as they have to ours. ASK YOUR FRIENDS AND NEIGHBORS WHAT SORT OF BARGAINS THIS SALE OFFERS—TAKE THEIR WORD FOR IT AND COME YOURSELF. Don't spend one dollar till you do come, for your chance to save money is here—here alone.

No Goods will be Charged or Sent on Approval During this Sale.

New MAMMOTH
Clothing and Shoe Company,
424 to 426 W. Market St., Louisville, Ky.
L. Comingo, Assignee.

Christmas Goods. WITHOUT NUMBER.

Smoking Jackets and House Coats for Men, House Coats and Bath Robes for Ladies, Elegant Footwear, Gloves, Ribbons, Ties, Fancy Leather Novelties, Sterling Silver and Gun Metal Articles.

A thousand and one Christmas Gifts here for less than half what other houses ask.