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WESTERN RECORDER

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Our Gulpit.

A New Patent of Nobility.

These were more noble than those in the saloon, in that they received the word in all readiness of mind, and searched the Scriptures daily whether those things were so.

A man testifying before an English court recently, spoke of a certain person as being respectable. The lawyer conducting the case asked him to tell the court what he meant by a "respectable man." "A man who rides in a gig," was the immediate reply. Now our first impression upon reading this, that the man was a very stupid fellow, but upon closer thought we shall find that he gave the popular idea of respectability after all. Look at very many of the men who pass with the world for respectable men, and what is there that entitles them to such a distinction? Respectability means wealth, noble qualities, refinement,

and a sharp eye to the Bible and taken the teachings of Christ from the people; he church that had lost the spirit of Christ; such a church might persecute. But Christianity, I repeat it, Christianity can not persecute. Christianity, what is it but a system built upon the teachings of Christ? And what is the sum of those teachings? Love to God and love to man. All things therefore that ye would that man should do to you, do ye even so to them." Does that error of the rock, the pinners and the figs? No, away with the idea that Christianity leads men to the stake. Let us hear no more of the intolerance of Christianity, and the bigotry of Bible students. The pretended church; Christianity that was such only in name; Christians who had only studied a little of the spirit of Judaism, were never Bible students. The real Bible students, like the noble Bereans, are willing to hear, and ready to "prove all things," why, has it never occurred to you that Bible reading countries are the only countries where there is tolerance? There is no free thought in China. Free thought is not tolerated in Japan. Where is there the freest thought? Where is it that men are allowed to think and teach treason? Why, in America, where there is hardly a family without a Bible. The study of the Bible dispels ignorance, and ignorance is the root cause of intolerance. The Psalmist says, "The entrance of thy word giveth light," and light is as painful to intolerance and bigotry as it is to hooting owls. They are birds of the night. One of the most learned, talented, and useful men of the East today is Narayan Bhabadri. But only a few years ago he was a bigoted Brahmin. So high was his caste, and so holy was he thought to be, that in going to a village he walked

to the careful and loving student. Thoreau, the Concord naturalist, built a hut in the forest and became a companion of the animals that lived there, in order that he might observe their habits and ways. And after a little the squirrels would come down from the trees and eat from his hand, fishes would swim into his hands when he put them into the water, and all seemed to realize that he was a friend and protector. And Edwards, the Scotch naturalist, who a boy would handle lizards and scorpions, putting them into his pocket and taking them to school. And the sympathy between him and them disarmed these reptiles of their poisonous fangs, and made them in his hands perfectly harmless. Later in life he would perform long and tedious journeys, often going for days without food, in order that he might discover a new species of bug or beetle. And the result of all this was, that he gave the world one of the most interesting works on natural history ever published. The fact is, the man who is in harmony with nature, and becomes a careful and patient student in her school becomes omnipotent, not only with her animals, but with forces as well. Edison shut himself up with the wonderful, the invisible electric fluid, he surrounded himself with jars and coils, he studied the habits of this strange force, he commenced with it by night and by day, and the result is that he promises to make it light the world! So is it with the Bible. There is light in it, there is inspiration in it, there is power in it, and these become the willing servants of those who carefully study it. Talk of nobility; what nobility is to be compared with the nobility of soul that comes from communion with God, from fellowship with his Son, and from the inspiration of the Holy Spirit.

Dead-Heads.

The church is cursed with dead-heads in every department of Christian work. Dead-head preachers lie around our churches like so many hungry dogs around a stray bone, ready to pounce upon any live man who may chance to come along. They will not work themselves, and hinder those who would work. These men sometimes get into the pasture as a sort of make-shift. They refuse to show themselves approved of God, workmen that need not be ashamed, rightly dividing the Word, giving each his portion in his season, nor do they become "examples to the flock" of earnest workers.

Dead-heads are, if possible, a greater curse.

 By their inactivity and worthlessness they paralyze the efforts of the best pastor. The pastor would gladly give himself to the work; and the people, if the claims of the pastor were rightly presented, would gladly aid him. But the dead-heads, whose duty it is to look after the wants of the pastor, wholly neglect his duty, and perhaps do not set one half the members to subscribe to the pastor's salary, and never troubles himself to collect what is subscribed. Thus, often a good man is driven from a good field of labor where his labors are desired, and where he has been blest.

There are also dead-head members.

 Regular spongers, enjoying the blessings of regular service, without themselves aiding in its support—stealing a free ride in the old Ship of Zion—a dead weight to the church.

Oh when will the church come to be owned with these dead heads, who obstruct her work, and enjoy the privileges of worship at the expense of other people? When will the working bees—using these lazy drones from the hive?—W. E. PAXTON, in *Evangelist*.

Future Punishment.

The question has often arisen in my mind why fire is so frequently employed in the Scriptures as a symbol of that punishment. There must be some peculiar fitness in that object, to set forth the truth intended. The following points, I think, may:

1. Fire causes intense pain. This is a matter of common experience. No person ever grows up without learning the lesson. And if it were the purpose of the Divine Spirit to teach men of all ages and conditions, that the consequences and punishment of sin are painful in the extreme, what other symbol could have so forcibly set forth the fact?
2. Fire deranges and destroys. No other human agency equals it in this respect. And all men are familiar with its ravages. It sweeps over the fields and through the most opulent cities, destroying the works of nature and of art, and leaving only disorder and ruin in its course. And what would more forcibly set forth the effects of sin upon a soul, upon a nation, upon a world? We see it particularly in the present state; the fall results are reserved for the future. Sodom is Paradise in ruins. Hell is some splendid city devastated by an awful conflagration. At least, such is the picture presented by the symbol under consideration.
3. Fire resolves bodies into their elements, and drives the latter asunder. Here is a quantity of pure water. The particles repose in quiet harmony, or move with ease among each other, like the spirits of just men made perfect. But apply the terrible agency of fire, and what a change! They now rush from each other, with a force that moves the most ponderous machinery. Each seeks the greatest possible distance from his neighbor. What was once like love and peace has become as hatred and war. And is not this just the state of things which sin, when it is finished, shall produce?

Many may think that fire is a harsh term with which to symbolize the future punishment of the wicked, but we must think it was chosen with that wisdom and love which always characterized the teachings of Christ. O ye sinners may take warning, and flee from the wrath to come.—H. V. D., in *Watchman*.

According to the arguments of the advanced advocates of free beer and no Sunday, they are the sacred custodians of this country's personal liberty.

 That is, by the support of the class whose business is saloons, gambling, and other evil practices; that applies eighty one per cent. of the cases that pass through the police court, and that makes a large police force in all our cities necessary—these are the custodians of our liberties; and if drink sellers are taxed and saloons closed on Sunday, the liberties for which the fathers fought, and which have been handed down to us as a priceless heritage, will perish. This is what we call stealing Heaven's livery to serve the devil.—*Indiana Baptist*.

That notion which some of our brethren have of calling things by wrong names is very reprehensible.

 That is, by the wrong terms in misleading, and is liable to do harm when the speaker is not understood. Especially is it disagreeable to hear our brethren speak of the "Hard-shells" as the "Regular Baptists." These people are not the Regular Baptists at all. A far better name for them would be "Irregular Baptists."—*Baptist Banner & Gleaner*.

The prohibitory law is not enforced with equal rigor in all parts of Maine, but in Portland just now it is a far from being a dead letter.

 The *Advertiser* published a table of results which showed that since March 13th there has been paid into the county treasury \$19,569 13 in liquor fines, while many more were appointed, and some cases were suspended on condition of the defendants quitting the business and leaving the State.

Unrepentant Sinners and Nephew.

Not long since a dying wife asked her husband to send for a minister that might have religious counsel and prayer. Her husband, demoralized thus: "It is too costly! It will take a little flour, and a little meat, and a little coffee, and a little fruit, to feed the preacher. These things can be sold for something. As to the praying (with an oath) can do this myself, which will be just as well, and it will be far less expensive. Then I can best one half of the preacher."

Although a vile sinner he bowed at the bedside of his dying wife and essayed prayer—even went through a form of words which he called a prayer! His wife protested, but to no purpose, and died without the consolations of the gospel!

In a little while A was dead—died as he had lived—utterly oblivious to all benevolent or even humanitarian impulses. He was joined to his idol—money! But not more so than those who refuse to recognize that their families or neighbors may have the gospel. The refusal is the application of the principle acted by the unfortunate miser.—R. G. MANARD, in *American Baptist Reflector*.

Reading Christian.

This is the class of people who are informed concerning the condition of the world. They want to know how the gospel is progressing. Their hearts, desire is that all people shall know the Lord from the least to the greatest. They know that the Master's commission to the church involves the proclamation of His blessed truth to every creature. How is this commission being obeyed? What are the methods adopted? What has the obligation imposed upon me as an individual follower of Him who gave the commission? These and many other questions arising out of the Christian's relation to Jesus come up for answer. No age has been better supplied with facilities for disseminating intelligence for the Christian than ours. The earnest Christian must know what that intelligence is. He can not know it without reading books, papers and the various products of the Christian press.

When a pastor asks for help for a struggling mission or any benevolent work in the church, it is a humiliation when he finds a parishioner totally ignorant concerning the work at hand. Those who read do the most for Christ. They are always found living near the heart of Christ and the heart of mankind.—*Lutheran Evangelist*.

It is the duty of every Christian to give to the support of the gospel and to give systematically. Not only should we give to the pastor's salary and incidental expenses of the church, but it is a duty and a privilege to contribute annually to Foreign Missions, Education, State Missions and other objects of the Convention. We will not say that he who is able to give and does not, is not a Christian. He may be ignorant of the Father's teaching, or deluded by the false doctrines of those who have no good ideas of the religion of our Lord and Savior. However, there is no better way to determine whether a tree be good or bad than by the fruit it produces. This is the test and an unfailing one. There is only one excuse that can be pleaded for a tree that bears no fruit, and that is its incapacity on account of not having reached the proper age. When it fails to produce for any other cause, there is no strength in it—it is good for nothing but to be cut down and cast into the fire.—*Biblical Recorder*.

It is said, on good authority, that the missions in Japan, which have been exceedingly prosperous, were first set on foot by contributions sent by Christian converts in the Hawaiian Islands.

The number of Congregational colleges in the country is 26, Baptist 24, Methodist Episcopal 17, Presbyterian 12. The Presbyterian has the largest number in the number of their theological seminaries, and the richest of their endowment, which amounts, in the aggregate, to \$2,941,000.

the author of the evil. On such a charge he was arrested, handcuffed and imprisoned. After a few days his innocence was proved, it being ascertained that similar placards had been posted the same night all over Southern Italy, and he was promptly released. Nothing daunted, he has continued his regular visits up to the present time. The night that we spent with him last year about fifty persons were present, filling the small local; and more attentive, eager listeners to the gospel I never saw. This was due in part to the presence of two foreigners, the only Americans, probably, they had ever seen. I verily believe some of the people of this country are surprised to find that Americans are white, their idea of Americans having been formed from the pictures they have seen representing the five races, which of course would cause us under the head of Indians, and "wild" ones at that. I am diverting. In another letter I hope to give you other facts on the subject of persecution in Italy. Your brother in Christ,

John H. Eason.

[Let us hear from you soon, Bro. E. Our readers are delighted with your letters.—Ed.]

Indiana Baptist State Convention.

The Indiana Baptist State Convention met in its fifth anniversary at the Lafayette, October 31, at 7:30 P. M. The convention was called to order by the Vice-President, Hon. J. A. Closser, of Indianapolis. The annual sermon was preached by Rev. B. F. Carvis, of Peru, from II Cor. 5:20. Theme—"The Christian Embassador."

Immediately after the sermon Rev. A. Blackburn, pastor of the Lafayette church, came forward and in a few well chosen words, welcomed the members of the convention to the city, church, homes and hearts of Baptists of Lafayette. The President then appointed the committee on Arrangements and Enrollment, after which the convention adjourned.

Wednesday Morning.—The convention was called to order at 9 o'clock. The devotional exercises were conducted by Prof. A. B. Chaffin, of Franklin college.

The convention then proceeded to the election of officers for the coming year, which resulted as follows: President, Hon. J. A. Closser, of Indianapolis; Vice-Presidents, Hon. W. S. Holman, Jr., of Aurora, and Rev. A. Blackburn, of Lafayette; Recording Secretary, Rev. G. H. Elgin; Corresponding Secretary, Rev. W. N. Wryth, D.D.; Treasurer, J. McCurry, of Indianapolis.

The report of the Board was then submitted by Dr. W. N. Wryth, Secretary. Thirteen ministers have been supported in whole, or in part, during the year. \$4,433 83 have been received during the year for mission purposes. Of this amount \$3,407.14 have been expended, leaving a cash balance in the treasury of \$26.69.

Dr. C. E. W. Dobbs, of Madison, presented the report of the committee on State Missions. The report recommended especially the occupation of the new fields in the State. Immediately following this, Rev. Wm. Elgin, the now Financial Secretary, made an address on "Our Field." It was an address full of fire and calculated to enthrall all who heard it with a spirit of enterprise in our State mission work. Five counties and twenty-two county seats in the State have no Baptist churches. At the close of the address a half-hour was spent in prayer for the special blessing of God on the work of the convention. Adjourned at 12 o'clock.

Afternoon.—After a half-hour spent in prayer, the convention was called to order by the President, at 2 o'clock. On motion, a committee was appointed to consider the request for the appointment of a "Bible Conference Committee."

Rev. Dr. W. N. Wryth then made an address on the "Convention History" of the last fifty years. Impromptu addresses were made by Revs. G. H. Blanchard, Wm. McCoy, S. G. Miner, and others.

Rev. John Rice gave some reminiscences of his personal acquaintance with the brethren who have fallen in the past.

strong plea for the support of the aged saints. 1. From sympathy. 2. From the fact that we see it to them. 3. From an enlightened self-interest. The report recommends that two per cent. of the collections for this purpose be set apart for the purpose.

Rev. G. E. Leonard, of Ohio, made a very encouraging and pleasant address on the subject of the convention adjourned.

Night.—This session was given to the interests of Home Missions. Rev. C. R. Henderson presented a paper on the "History of Home Missions in the State." During the last fifty years the Home Mission Society has expended in missions \$79,000.

Rev. W. M. Pratt, D.D., of Lexington, Ky., was then introduced, who spoke of his experience in Indiana. He described the bitterness of the anti-mission Baptists, as well as the amusing experiences during his labors in the State. He held the undivided attention of the large audience for more than an hour, as he told incident after incident to illustrate the hardships and trials to which pioneer ministers in Indiana were subject.

Rev. L. Moss, D.D., was then introduced, and spoke of the "Present and Future of Home Missions in Indiana," after which the convention adjourned.

Thursday Morning.—This session was given to the consideration of the work of the Publication Society.

Rev. A. Russell gave an address on "The Work of the Society for the last fifty years which look forward." This was followed by addresses by G. P. Jacobs and Rev. J. Barstow, both of Indianapolis. Rev. H. L. Stetson at this point offered a resolution, as follows: "That in the judgment of this convention, the agent of the Society in this State should give himself entirely to missionary work."

On motion, the resolution was made a special order for Friday at 9 o'clock.

Rev. A. Blackburn at this point made a statement as to the Baptist Missionary Life Insurance Association. He showed very convincingly that every Baptist minister in the country would be benefited by a membership in the society. (Write to Rev. A. Blackburn for circulars.)

The committee on Bible Work reported, recommending that a committee of five be appointed to attend the Saratoga Convention next May.

Afternoon.—The committee on Education reported through Rev. C. S. Scott; \$739 86 had been collected by the committee to aid in supporting indigent students for the ministry; \$18,800 had been contributed to the endowment of Morgan Park Theological Seminary; \$2,582 has been added to the endowment of Franklin college during the year. Twenty-two young men are studying for the ministry, three of them at Louisville. Pending the adoption of the report, short addresses were made by Rev. N. Carr and Mrs. B. H. Stuart. Rev. J. Baker, D. D., of Upper Allen, Ill., made a very interesting and instructive address on "Higher Education."

He took very strong ground against the right of the State to tax the people to sustain State institutions of higher learning. At the close of the address Rev. G. H. Elgin made a report for the committee on "Alumni Endowment Association."

Rev. J. N. Mardock, D.D., of the Missionary Union, Boston, Mass., was introduced and made a short address on the special work in which he is engaged. He made special reference to the progress in missions. The visit of Dr. Mardock to the West will no doubt result in increased interest in the work of the Society.

Night.—This was the time for the educational meeting. A historical paper was presented by Dr. W. T. Stock, of Franklin. This paper gave a very excellent history of the establishment and growth of Franklin college. This was followed by a very excellent address upon the "Value of an Education," by Rev. T. B. Pritchard, D.D., of Louisville. He argued its value because it is a great help in acquiring wealth. This was proved by examples drawn from the different States and the different countries of Europe.

Friday Morning.—The convention was called to order at 9 o'clock by the Vice-President Holman. The special order was presented by Dr. W. T. Stock, of Franklin. This paper gave a very excellent history of the establishment and growth of Franklin college. This was followed by a very excellent address upon the "Value of an Education," by Rev. T. B. Pritchard, D.D., of Louisville. He argued its value because it is a great help in acquiring wealth. This was proved by examples drawn from the different States and the different countries of Europe.

Dr. S. M. Stinson presented a historical paper on Foreign Missions. This was followed by an address by Rev. A. Ogle upon the same theme.

Rev. T. E. Pritchard, D.D., of Louisville, was called upon and made a very interesting address upon the general subject of "Foreign Missions." One sentence will give the key note to the address. It was as follows: "The question is not, will the heathen be saved without the gospel? but will we be saved if we fail to give the gospel to them?"

Committee on Resolutions reported as usual. We copy only the one on temperance: "Resolved, That as lovers of our Lord Jesus and his cause, we rejoice in the wide-spread awakening of our people in the temperance movement, and we urge our entire brotherhood to heartily second the pending effort to secure the legal prohibition of the sale of intoxicating liquors as a beverage, believing that thereby only can we effectually protect our churches, our families, and our free institutions from the blighting results of that vile and soul-destroying evil."

Afternoon.—This session was set apart for "Woman's Work in Missions." A paper was read by Mrs. U. M. Chaffin, of Indianapolis, and addresses were made by Mrs. C. F. Tolman and Mrs. Arthur, of Chicago, both returned missionaries.

Friday night was set apart for the "Tote in the West." This is an organization of Baptist young men for more effective work for Christ. The session was very interesting and showed that the organization could be made very helpful in any church by securing more active work upon the part of young men. (If any pastor reading these lines desires more knowledge of the mode of work and plan of organization, let him address Frank Levering, Esq., Indianapolis, Ind., who will cheerfully give all the information desired.) This closed the most successful and interesting conventions of Indiana Baptists. The addresses and papers were all excellent, not a poor one among them. The entertainment was abundant and satisfactory. I am sure that all who attended will feel more energy in the work of the Master and be prompted to more entire consecration to His will.

H. B. E.

From Kentucky.

I had the pleasure of attending the Cumberland Association (Missionary Baptist), which convened here last week. In their business meetings harmony prevailed. In dispatch they hardly equal an Annual Conference. As to the preaching power of the body I can speak favorably, judging from what I heard.

On Saturday night Dr. Gardner, of Russellville, preached on Missions. It was a plain, practical, earnest, and encouraging of Christian duty in this direction. Sunday morning Dr. Baker gave a rich, intellectual, and religious feast on "The hidden things" which belong to God, and to our children.

On Monday morning Rev. Mr. Waters, of Nashville, Secretary of their Board of Missions, presented a map of Tennessee, disclosing the fact that in many counties the Baptists have no house of worship. In this the Methodists were ahead, for they had churches in every county. I greatly desired to hear his address on Missions, from my interest in the topic, and, because I recognized in the speaker an old friend whom I had not seen for more than a quarter of a century.

Rev. Dr. Tesdale, whom hundreds of soldiers of the Confederate Army will remember for his ministrations in those dark and trying times, grew old gracefully, and his presence is like a benediction among the brethren. It was delightful to hear him revert to the great revival in and around Dalton, Ga., just before the beginning of those last days. The warrior's banner has taken its flight, but the fruits of the revival remain in many places.

Among the visiting brethren was a Burmese, Dr. Ab Brah, educated by the Baptist Board of Missions. I wish all the members of our Woman's Missionary Society could have heard his lecture Sunday afternoon. His native dress, the several idols of Burmese worship, specimens of script, the Burmese alphabet, cups, sandals, sandals, one shade, and the sacred gold, added much to the interest of the occasion. The sacred gold no woman

is allowed to touch, because the Burmese think a woman has no soul! The story of his conversion was touchingly told. That it may encourage the members of our Juvenile Missionary Societies to do something for Jesus, I will tell them. Said he: "I lost my mother when I was five years old. I had two months older than myself. I had heard of the Christian missionary, and I went to hear him preach. He determined to put away idol-worship, and I thought I would go with him. I told my father, and asked him if I might go to the mission-school. He replied, 'My son, if you wish you can be a Christian; but I must disown you.' Still, I thought as my mother was dead I would best go with my sisters. I went to Dr. Thomas, the missionary, and asked him if I could go to the mission-school if he would take me. 'Yes, my son,' he replied, 'we will take you, and we have a good report of one of our children.' I went to the school, and was there five years, the happiest of my life. One day Dr. Thomas said he had a present for the heathen children, that it came from America, his own country. He told us that in that land there was a little girl who had been reading about the Burmese children, and her heart grew very sad, and she came to her mother with tears, and said: 'When I am grown I wish to go as a missionary to that land, and tell them about Jesus so that they need not give their children to great crocodiles.' The little girl was taken sick, and one day she said to her mother, 'Mamma, I shall never be a missionary; I am going to die; but when I am gone, you look in my bureau-drawer, and take all my money, and send it to Mr. Thomas to buy Testaments for the heathen children.' And this was the present Mr. Thomas had. I was called to the table with the other heathen children to get one of those books. I had been trying for a long time to put away idol-worship, and when I reached out my hand to receive that book, coming from a strange land, from a Christian child, my heart just seemed full of love and peace! From that day I became a Christian, and have been trying to serve Christ, my Savior. The missionaries brought me to this country, and educated me, and now I long to go home and tell my people 'About the true God and Jesus!'

In all, it was the best lecture on Missions I ever heard. It captivated the children, as it gave them a clear conception of an idol—something which must be seen to be worshipped. He sang in Burmese, "I love to tell the story," the congregation joining the chorus in English. The effect helped to realize the sweet notes of the song at that day when all kindreds, and nations, and tongues, shall sing, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

His love to tell me more of this delightful Christian Association, of the meeting with friends of other years, but, tempting as it is the theme I forbear.—Mrs. S. F. MOONEY, in Nashville Christian Advocate.

FROM THE CHURCHES.

KNEEVILLE, TENN.—Had had greatly blessed our church here. We had but revival and 40 additions to membership.

FRANKFORT, KY.—We have just closed an interesting meeting here, with 4 for baptism, 2 by letter and 4 restored. Bro. H. Garrison, of Columbia, was with us, and every body was interested and profited by his preaching. He is a first-class workman.

OCTOBER 31, 1882.

SHARPSBURG, KY.—We have just closed an interesting meeting here, with 4 for baptism, 2 by letter and 4 restored. Bro. H. Garrison, of Columbia, was with us, and every body was interested and profited by his preaching. He is a first-class workman.

OCTOBER 31, 1882.

NEW LIBERTY, METCALFE CO., KY.—Had just closed a meeting of one week with the church. The members much revived; 7 additions; 4 by experience and baptism, 3 by letter from the Campbellites.

ROBT. H. SWILLMAN.

PAGEVILLE, Oct. 30, 1882.

CAMPBELLTOWN, KY.—I have been meeting Bro. Roberts in a protracted meeting at Poplar Ridge church, Crittenden county, Ky. Held 18 meetings and preached 17 sermons. The church looked for, prayed for, and received a blessing. Membership revived and I added to the church, was: 1 by baptism, 1 by letter, 1 restored. In addition two converts for prayer, and a second concluded member was added to our church. I trust the next time I am called to conduct a meeting I may find the same earnest prayer on behalf of the church. J. P. CHASE.

NOVEMBER 4, 1882.

MIDDLEBURG, MEETING CO., KY.—I have closed a meeting with this, my home church. I had no ministerial help, but the church was the help of the Lord, and he graciously revived his work. He holds 18 additions to the church, 12 by baptism, 1 by letter. Considering the fact that the church is without a pastor, we had a good meeting. J. L. WOODMAN.

NOVEMBER 4, 1882.

POPULAR RIDGE.—The Baptists at this place have been much revived during the past two weeks. Eight were baptized yesterday and two or three have been received by letter. Pastor Roberts has had the help of Bro. Otto, the pastor at Carrollton. He visited his own Saturday, but will return and conduct the meeting. G. A. MILTON, Trimble co., Ky., Nov. 6, 1882.

SEVEN GUYS, UNION CO., KY.—We have just closed a very interesting meeting of ten days—11 additions, 8 of whom were on yesterday invited to baptism, 2 others yet to be and 2 others were received by letter. The church at Seven Guys has been much revived and encouraged. Bro. D. Williams is the pastor—a zealous, worthy brother, who may say that he has a good report from his flock and has a good report from his flock. N. S. ROBERT.

NOVEMBER 1, 1882.

BOHSA, KY.—I have just closed a meeting of eight days in the Crosswell Hill neighborhood, Ohio county, Ky. I had no ministerial help, but the church was the help of the Lord, and he graciously revived his work. Six members were added to the church, and I baptized five last Sunday. There were nine professions. I have just closed a meeting at the Mt. Zion church, Ohio county, the church I serve. I received my first experience to-day, and I think that the sermon by O. H. Ferguson is worth as much as the price of the paper.

NOVEMBER 1, 1882.

A VISIT TO PALMISTON.—By an urgent appeal from the church, I left home Oct. 28th to answer a call from the Palestine church, near Palmist, near and all of the members also to hold a few day's meeting, which we have just closed, resulting in 15 additions, 8 of whom we baptized in the Licking river, 1 from the Campbellites, 8 restored. Palestine belongs to the Union Association, and is held out of Palmist. We organized a prayer-meeting before we left, and now feel that the brethren are going to work in earnest. Rev. J. W. Hall assisted in the meeting.

NOVEMBER 6, 1882.

DEMIDVILLE, KY., Nov. 7, 1882. HILLDALE, STEPHEN CO., KY.—It is a meeting held with this church in October, there was 16 professions and 13 additions, 6 by letter, 1 by baptism. Others will join soon. We had the assistance of Bro. H. Garrison, of Columbia, and J. W. Hall, of Warren county, who did most of the preaching. I am much pleased with the earnest zeal of the young church. While I have had the pleasure, under God, of organizing our church in my short ministry, I believe the church will be a power in Simpson, Warren and Allen counties. I am fast regaining my health. S. H. FORBES.

I went to Hodgenville, Monday, October 16th, expecting to enjoy the preaching of Rev. S. F. Feltz, but also, Brother F. H. Garrison, of Warren county, and I was disappointed. I should still be in his meeting. This morning the meeting closed with the baptism of young life girls. Several others, Baptist, young men, and I was induced to identify themselves with the church. The brethren are much pleased to be at home again, and their new house is a proof that the church there is a live one. Their pastor will probably go to Texas to assist in a protracted meeting, and will return in December by Rev. J. S. Daugherty and a Campbellite.

OCTOBER 26, 1882.

LOCKPORT, KY.—We closed a meeting at this place, the last. Bro. Andrew Jackson was to have been with me at the beginning, but I had preached six days before he came, and continued six days longer. The congregations were very large; great numbers of converts were made. The church was graciously revived; the brethren say it is in a more prosperous condition than for many years. There were two additions, and a number of others who think will join soon. I take the opportunity of giving my regards to the young man of Lockport for the present of a fine saddle, and Bro. Jackson received a ten dollar gold piece from the same source. If you are the brethren, remember both with liberal contributions and other kind remembrances. The future outlook of Lockport is promising.

NOVEMBER 6, 1882.

BELLEVOUE, BOONE CO., KY.—I have just closed a meeting with the church at this place. Last Sunday evening I baptized in the Ohio river here twenty-five willing converts (twenty-one for Burlington and four for Bellevoe). Three had been baptized for Burlington before during this meeting, in the presence of over 1,000 people. It was a beautiful evening, the river was in the condition, and the scene was very impressive. I baptized twenty-three men and women, because the number several heads of families. I have never witnessed, in connection with my ministry, such a continuous and powerful manifestation of the Holy Spirit and God's grace as I have witnessed here. We are now in the midst of a protracted meeting with two churches. I began at Burlington the first night in October, and was enabled by His grace to preach in this place for the next six days, fifty-eight sermons, and fifty-five members were added to the two churches—twenty-seven to Burlington and thirty-two to Middle Creek. 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WESTERN RECORDER.

A. C. CAPERTON,

J. H. FREDERICK, J. C. BURKHOLDER, SAMUEL BOWEN.

A. B. CANTRELL, FIELD EDITOR AND CORRESPONDENT.

Address all letters for the Western Recorder to this paper, and all letters about books, orders, subscription, job printing, etc., to A. C. Caperton & Co.

LOUISVILLE:

THURSDAY, NOV. 18, 1892.

When writing to any one advertising in this paper, please state that you saw his advertisement in the Western Recorder.

Unless our delinquent subscribers are more prompt to send in their dues, we shall be compelled to leave our office and go to the field to collect. It takes cash, and every cent, and a large amount of cash, to make and send out the RECORDER. Please examine your label, and if your time is out or nearly out, send on your remittance. If you can't send all now, send a part, what you can, but be very to send something.

Conversion and Regeneration.

There is a theological notion abroad to the effect that regeneration is a gradual change, rather than a sudden transformation. True, "orthodox" theologians would hesitate to put it in just that way; but in their incidental, or accidental, utterances the substance of the idea is often times embodied. It appears in the utterances of preachers and of theological writers to the effect that if our children are diligently and carefully trained in the principles of religion; if they are taught reverence for the Bible, the Sabbath, the sanctuary and sacred things in general, they will naturally, and almost unconsciously to themselves, grow to be Christians. Now we believe in Christian development, even as we believe in the development of the intellectual and the physical; but development implies the previous existence of a life germ, something to develop. Development is not enlargement. You may enlarge a material mass by adding to it externally; but to develop the thing itself, it must have life, and you must begin there. You may add to the stock of knowledge which a person possesses, by external appliances; but to develop a man, whether mentally or physically, there must be a germ of life within.

This theory as to the gradual nature of regeneration, arises, perhaps, very largely from a confounding of the meaning of the terms regeneration and conversion. Popularly, conversion means regeneration. When God's Spirit is poured out in times of refreshing, and souls are saved, men are wont to speak of them as converts. Popularly it may not be misleading then to do. But by engraving the literal meaning into current theological teaching, and thus making it practice in our religious conversion is the turning of men from sin to holiness, from darkness to light, from chains to freedom; regeneration is the soterby disposition and ability that to turn are imparted. In a word, regeneration gives life; conversion reconstructs it into form and character. Let us teach men that regeneration and conversion—regenerated hearts and converted lives—go hand in hand, and we are safe.

Some one writes from Richmond, Ky., as follows: "Please discontinue my paper. I will forward the balance due you immediately." No name is given, and of course we can not attend to the request. But it seems to us to be a little odd for subscribers to request that the RECORDER be discontinued to them before their subscriptions have been paid.

Don't forget the Terry-Birney debate at Commerce at Ove City on the 21st next.

The Children and Church Service.

Much has recently been said in these columns, and also in the columns of contemporaries, as to the attendance of children upon the services of the sanctuary, and it is quite evident, from the general drift of things, that very much more needs to be said.

It has been seriously questioned by some of our best and most intelligent workers whether the Sunday school, with the possible evils resulting from it, according to the prevalent opinion and the influence accorded it by popular press, is not an evil; and if so, whether it should not be abandoned. This, of course, is a very radical view of the matter, and so sweeping an admission we are by no means prepared to make. The Sunday-school may be made grandly helpful to the interests of the kingdom of Jesus; in the work of general Christian culture and in leading souls to Christ. That there are some alarming wrong tendencies in this work; that wrong influences to some extent prevail, which are a propensity of evil rather than of good, is no doubt. But instead of striking out of existence that which, under proper conditions, may be made a powerful instrument for good, the better course will be to strive to remedy the defects and make of it all that is may become. But what are the evils?

The first, and the principal, is the old-fashioned one of the practical divorce of the Sunday school and the church. The Sunday-school, instead of being regarded as help to the church, is generally regarded as a hindrance to its religious work, is apparently regarded by many as a separate and distinct organization. It is a sort of "children's church," in which the children are expected to attend, and this exhausts the matter of their religious duty. Practically, this is the conception of many, if not most, of our Sunday-school workers. Hence, the children are encouraged to attend the Sunday-school, but not the church service; and they are taught by deed, if not by word, that this is all that is expected of them. The reason that is urged in support of this, most generally, perhaps, is that the children are not interested in the church service; that the pulpit is stilted and learned, and that the children fail to comprehend its utterances. We are not disposed to deny that pulpit utterances are, sometimes, beyond the comprehension of the child. Indeed, sometimes it requires pretty close watching, and pretty severe thought upon the part of the adult to see what the preacher is driving at." But is it quite the safe and the wise thing to do, to teach our children that listening to and comprehending the sermon is the central purpose in church going? The Psalmist, "with the voice of joy and praise," went to the sanctuary with "the multitude who kept holiday." They went not for the purpose of being entertained, but for the purpose of worshipping God. And thus, to-day, we are to teach our children to go to the house of the Lord, and we are to go there ourselves, not for the purpose of hearing sermons, but to engage in worship. And as for ourself, we would much rather see our children in the sanctuary service, than in a meeting with God's people in worship, although they may be able to comprehend but little of the sermon, than have them in the Sunday-school and absent from the preaching service. It is a fact to be regretted with startling exactness, that there are comparatively few to be found anywhere who have not some time been members of some Sunday-school; while the majority of men never have been habitual attendees upon the preaching service of the church, or proceeded at once to sell their old house and to build a chapel, as a part of their future house, and more into it is soon practicable.

Our brethren in Louisville are united and earnest, and their reasons may appear to bear some of a forward movement that is full of promise to the denomination at large. The Old Path Guide is strangely all about Prof. Whitist's lectures on Mormonism as an outgrowth of Campbellism. The editor of the Guide asked permission to review the lectures, and we were surprised to find that the request of Prof. Whitist's lectures, and the request of Prof. Whitist, with the understanding that the Guide would copy our rejoinder. We published Bro. Yancy's article with comments, but did not give it a hearing in the Guide. We must be will to let his readers see our reply to Prof. Whitist's lecture. If he will, we will let before our readers any review of that lecture that he may publish. What say you, Brother Y.

EDITORIAL VARIETIES.

Rev. J. B. Ober's preached at Bardonia on the 6th inst. Westminster Baptist church is entirely out of debt.

It is said that the number of Campbellite churches in Louisville has doubled within six months.

Rev. Green Clay Smith is expected to commence his pastoral labors in this city next month.

Don't fail to read the sermon in this issue. The subject discussed is important.

Rev. T. B. Webster, of Texas, preached last Lord's day at Simpsonville for Pastor Lowrey.

Rev. J. H. Butler, of Versailles, passed through the city the other day to visit his brother in Evansville, who is seriously ill.

Rev. L. B. Smith, spent the last night in the writing letters to his wife, that being the twenty-third anniversary of their marriage.

Rev. W. P. Hendrickson, of Lewis county, has accepted a call to the Antioch church, Scott county, Ohio. His address is Haverhill Ohio.

A meeting with the Clay Village church, Shelby county, in which Pastor Hufferd was assisted by Rev. Green Clay Smith, there were over 40 additions to the church by baptism.

Rev. A. F. Baker, of Midway, has been confined to his bed for two weeks by malaria fever, but is convalescing, and hopes to be able to meet all his engagements soon.

Bro. Thomas Henshaw and family have returned to their home at Lebanon, Va. Bro. H.'s health has greatly improved since his removal to Florida. He is much pleased with the climate and with the business outlook here.

At the last meeting of the Alliance Association, Fla. Rev. Paul Willis, one of our correspondents, was elected clerk. He was also elected to preach the next introductory sermon before the association.

Dr. S. L. Helm has our thanks for kindly endeavors to extend the circulation of the RECORDER. Whoever new members are brought into the church, Dr. H. sets to work to see that they are ready to receive the Word.

Rev. W. B. Arvin has returned from Shepsport, where he has been visiting Dr. Helm in a meeting. There were 84 additions to the church, 21 by baptism. Dr. Helm will give particulars.

The Western Recorder was the first paper to inaugurate the office of Field Editor. Since the experiment has been tried several of our exchanges have adopted the plan.

THE BAPTIST WORLD.

LEWISVILLE.—Pastor preached. Congratulations.—One addition by letter.

WALKERSVILLE.—Pastor preached. Sermon at night to the new students of Lockfield.

PORTLAND.—Pastor preached. Increased congregations and a growing interest.

GREENSBORO.—Pastor preached to the children in the morning. Good congregations.

WILMINGTON.—Pastor preached. The children of the church at Christ-Charlotte.

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Baptist Sunday-School Association.

This body, composed of the Baptist Sunday-school workers of the city, held its monthly meeting on Monday night in Chestnut-street church.

Dr. Edwards thought all the points suggested were important, and the teachers should consider them in their weekly teachers' meetings.

The attendance was good. The next meeting was appointed for Broadway church, and Judge Harris, Esq., to preside, and Judge Edwards to preside over the discussion of the subject.

What are valid excuses for church members not attending Sunday-school?

PROVIDENCE permitting, the editor of the Recorder will be with the brethren at the Obed church next Saturday, the 19th, at Elizabeth on Sunday, the 21st, at the Terry-Birney debate on the 21st and 22d.

A DISPATCH from Carrollton, of the 8th says: "A two-year-old child of Wallace Bowser, of Lexington, Ky., that was buried here over sixteen years ago, was today exhumed for removal to Lexington, and found to be a state of almost perfect preservation."

TO OUR DISTRICT ASSOCIATIONS. Your conventions are all now over, and we think they have been productive of much good this year.

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best thing to be done, we must frankly tell you...

FIT THE ORPHANS. One of the orators at the Free Thinkers Convention recently help up North, look for his children...

FACTS UPON FALLACIES. The census of 1880 shows the following statistics of population in the United States...

Another popular fallacy is, that the Catholics are becoming so numerous they will control our government...

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Of all the absurd tyrants that govern society, "fashions" is the most overbearing and relentless...

THE HOME MISSION BOARD. The Home Mission Board has collected its work in several of its fields of labor...

BOB INFERIORITY. What is it? Simply Nothing! It pulls down the best of us...

THANKS TO THE BAPTISTS. Joseph Cook, the great lecturer, says, "I thank the Baptists for having compelled their denominations to recognize the necessity of a converted membership..."

COMETS AND BARLEY SPLENDOR. Like the receding comets of the present time, all earthly splendor, however brilliant, finally fades away...

GATHER UP THE ORPHANS. In the past 100 years the population of the United States has increased eleven-fold...

WHAT A MEMPHIS LADY SAID. At the recent Women's Temperance Convention in Louisville...

THOUSANDS of families have had occasion to try the ever-failing quality of our help...

Reply to Bro. Tichenor. DEAR BRO. TICHENOR:—You misunderstand all my articles when you say that I hold that "the thief on the cross was saved without atonement..."

ADAMS BIRCH, LOGAN COUNTY. One leaving Dr. Gardner's message at Whippoorwill, a balanced coffin on our good Brother John Balzano's coffin...

News Mission Board. Maintains the work of the gospel in destitute regions in (1) Texas, (2) Arizona, (3) Florida, (4) City of New Orleans, (5) the Indian Territory...

PUBLISHERS' ANNOUNCEMENTS. As a purifier, Ayer's Sarsaparilla acts directly and promptly. A single bottle will prove its merit...

AVOID THE HARSH, IRRITATING, GRIPING compounds so often sold as purging medicine. The only safe and reliable purgative is the use of Ayer's Cathartic Pills...

AN ONLY DAUGHTER CURED OF Consumption. When death was hourly expected all remedies having failed, and Dr. H. was experimenting with the many different medicines...

AGENTS can now reap a fortune. Quilt worth \$10 sent free. For full particulars address K. G. Redout & Co., 10 Barclay street, N. Y.

Forty Years Experience of an Old Doctor. Dr. J. C. H. is the author of a new and improved prescription of one of the best family medicines...

"SOUTH AND WEST," Only 50 Cents a Year. It is a first class Agricultural paper, published semi-monthly...

PIANOS AND ORGANS! Our unprecedented large sale, amounting some five to more than twenty Pianos and Organs...

D. H. BALDWIN & CO., CARPETS. 236 So. 4th St., LOUISVILLE, KY.

C. L. TAYLOR, Formerly of Mathers, Taylor & Co., now with W. H. McKnight, 200 W. Main St., LOUISVILLE, KY.

AMERICAN Composers. The following are the names of the composers of the music for the new edition of the American Church and World Song Book...

CHRISTMAS MUSIC! For Sunday Schools. NEW, BRIGHT, CHARMING. Includes Christmas Carols, Christmas Cantata, and Christmas Songs.

CATCHING KRIS KINGLE. A Bright and Amusing Christmas Cantata. Includes Christmas Carols and Christmas Songs.

THE ORCHESTRON HARMONETTE. The most wonderful and useful instrument ever invented. It is a portable and complete orchestra...

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MOLLER'S OIL. A pure and refined oil for use in lamps and stoves. It is the best and most economical oil available.

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THE LOUISVILLE BUSINESS COLLEGE. A Practical Institution, under the management of prominent business men and book-keepers in the principal business houses in this city.

DRY GOODS. We have now in stock over One Hundred Thousand Dollars' worth of Cloaks, Dolmans, Ulsters, Edgings, Jackets, Russian Hussars and Circulars for Ladies, Misses and Children...

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Household and Farm.

SAVING MOTHER.

The farmer sat in his easy chair Between the fire and the lamp-light's glow; His face was radiant with the light of joy...

At the side of the effects of the late Judge Sherman in Fayette county, each brought \$7.50 per stalk; corn, \$1.75 per bin in the stalk; barley, 67c.

It may not be known to every housekeeper that a sure way to prevent eggs from crawling...

We saw a big yellow poultice brought to the city yesterday for sale in length and seven feet in circumference. Weight, nearly 100 pounds—Boeing Green Farms.

Shot-brooms seem to be gradually rising in price again. The Young Family family appear to be in great demand.

Alex. Tribble sold a fine day ago 56 head of hogs, average weight 220 lbs., to Messrs. He and Mason, at 71 cents.—Richmond Register.

C. O. Frost, of North Middleton, bought last week of different parties in Clark, 18 thoroughbred calves at prices ranging from \$40 to \$80.

James Crow, of Lincoln, gathered this year from 45 acres of land 231 bushels Orchard grass seed, and two months later cut 25 large stacks of hay from the same land.

The hemp crop grows to be the only crop crop grown in the State, the distillate average and the inferior product bringing it down to not more than 70 per cent. of full crop.

GENERAL ITEMS. There is war again in Southern Africa. Silk culture is receiving attention in the South.

Marriage and birthday associations are to be prohibited from using the mails, on the ground of intent to fraud.

The cost of the United States army for the year ending June 30th was \$124,464,442.

The iron mines of the South are just now attracting the attention of foreign capitalists to a greater extent than ever before.

There are electric trams, electric bells, electric corsets, electric suspenders, and now can be added electric socks.

The Flint Mill, one of the largest of the long cotton mills in All River, has been burned at a loss of \$700,000.

The emigrant arrivals from New York since January 1 were 405,961, an increase of 25,669 over the corresponding period of last year.

Matrimonial associations seem to flourish in Tennessee, there being some twenty in existence. Persons who wish to marry in haste and repent at leisure will doubtless appreciate the agency of these places.

There is no end to invention. Now comes a new kind of soap, called in Florida by the name of Florida soap, forming a sort of small cake, and each attached to a tracing pencil. What for? Why, when a lecturer is lecturing, all the reporter, who wants to make a verbatim report, has to do is to put his pencil in the soap and press the speaker's words, and down they go on paper. All of which is vouched for as fact by London papers, which rather take credulity.

A singular case has been tried in Oklahoma. A woman was burning, and a woman was going to be inside. Her husband cried: "Five thousand dollars to the man who saves her!" A fireman dashed in at the first of the burning woman, and she was rescued.

THE SCREAMING OF A PARROT in a San Francisco house aroused the family by its shrieking. The bird was on fire. When the flames arrived the bird was still shrieking for help in tones so like a woman's that several men rushed into the smoke to rescue a supposed dying woman, and nearly lost their lives. The bird was afterwards found dead in her cage.

PROFESSOR VOLKHOFF'S experiments with manure have shown beyond question the error of the old theory that manure should not be spread on the surface.

MR. HIRSH SIBLER, the well-known spokesman of Rochester, has awarded \$500 in prizes for essays on gardening in the South, which will be published in the Farmers' Almanac for 1893.

It is a good time to renew the recommendation to gather up the leaves that will soon begin to fall. They make an excellent addition to the compost heap, and besides are very easily blowing about the yard and roads.

Col. F. D. CURTIS thinks it an excellent plan to plough the vegetable garden in the fall, and replough it in the spring; and if it can be ploughed early enough in the fall to allow the soil to settle, it will start, so much the better, as they will be out of the way the coming season. If it will, also, to plough in manure in the fall, if possible.

HERBERT'S AUNT PRESUMES. A REMARKABLE DEED. Dr. A. Hall, Parkman, N. Y., says: "I form an excellent substitute for the usual soap, and will furnish a refreshing drink for the sick."

ABOUT AN AVERAGE WHEAT CROP has been made at this time, very well, and it is being damaged by the same crops removed. Our very good. We have light-colored eggs passing through our country frequently, and many, if not all of them, are being damaged by the same crops removed.

CLEANING BED-SPACES.—Cut a pound of bar soap into six slices, and add it an ounce of kerosene and a quarter of an ounce of soda. For a pillow of water, open it, and stir it up until well dissolved. Put some warm water into a tub, and add a quart of the soap solution. Put in the heavy bed-spread, but it will turn it over often, and squeeze out the dirt until the water is quite clear. Then change it, putting in another quart of the solution, and proceed as before. Rinse in two warm barrels warm to the hand. If possible, pass it through a wringer, then dry it on the clothes line.

TOP DRESSING.—A writer in the Country Gentleman says: "Bread, except on very rich land, is always improved by top dressing with manure after the last plowing. A few loads per acre often gives a fine result. It operates in two ways: It enriches the soil by the soluble parts soaking into the ground by the fall rains, doing in this way twice as much good as if spread as top dressing in Spring, and it protects the young wheat plants from the winter cold, and assures the germination of the good seed, and gives the grain a better start."

In the Canton of Geneva, Switzerland, every country school master is required to know something of agriculture and natural history, to the end that he may instruct his pupils therein. Every village has its night-school, in which lads and young men who have attended the common school, and are of the same term—until the completion of their thirteenth year—may obtain further instruction in matters related to their calling; and, during the winter, lectures are given in the village school-house, by the aid of the village churches; by professors from the university, on agricultural chemistry and kindred subjects.

CLEANING CARPETS AND RUGS.—Sometimes carpets and rugs become badly spotted and it does not seem advisable to take them up. The following method will clean them. Rub a piece of soap in the soap every spot of grease, then take a hard scrubbing brush and dip it into a large basin of hot water, in which two table-spoonfuls of water of ammonia has been stirred, or a piece of carbonate of ammonia, and now clean. Rub hard until all the stain has disappeared, then rinse off with clear water, and if the color seems dimmed, add enough alum to the last water, make it quite sour, and this will restore the brightness.

KICKING COWS.—I tied the cow up by the head (not legs), propped a good switch (not club) and proceeded to milk, and for every kick I returned one good smart blow with the switch on the offending leg. A few kicks and blows sufficed for that time. At the next milking only three or four blows were required, and at the third milking the cow was so tame that she was sufficient, and never after the cow was as gentle as she should be. Three important points are to be observed to the above treatment: 1. Uniform kindness and gentleness. 2. Never strike a cow for kicking, or for any other reason, or she will learn to run from you. 3. Only one blow for each kick.—Correspondent Rural New Yorker.

POTATO FIBERS.—Dr. Sturtevant made an examination of the depth to which the roots of the potato run. A plant was selected which grew on a ridge, the soil having been plowed six inches deep. A trench was dug at the side to expose the soil, and the roots were washed with a stream of water turned against it, laying the three feet. One root was found reaching thirty-four inches below the top of the ridge, or twenty-four inches below the tubers. The deeper roots appeared most fibrous. Very few roots were found above the tubers. The soil did not show the least trace of the roots. This experiment seems to indicate the importance of a deep soil for the potato, an indication which repeated experiments fully corroborate, and in very dry seasons food crop on shallowly trenched soil has been more than double the product on ground plowed to common depths, and both equally fertile.

WHEELER CARRIAGE COMPANY. The Fall season of 1892 will open on Monday, August 21st, with increased facilities for the production of carriage bodies for the season. For information apply to or address the proprietor, J. W. BARNES.

EDUCATIONAL. FEMALE COLLEGE, BOKKINGVILLE, KY. The Fall season of 1892 will open on Monday, August 21st, with increased facilities for the production of carriage bodies for the season. For information apply to or address the proprietor, J. W. BARNES.

HOLYOKE ACADEMY, CHATEAU with full college power by the Legislature of Kentucky, a model school for girls and young ladies. For information apply to or address the proprietor, J. W. BARNES.

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