

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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For twelve years Dr. Clifford taught a large number of dry goods clerks in his neighborhood, at six o'clock in the morning, Butler's Analogy. That speaks volumes for the training and ability of those clerks.

His story has been going the rounds that Capt. Philip, of the Texas, was converted last summer by a sermon preached in the Immanuel Baptist church. Capt. Philip has been known for years for his godly and consistent life, and has been for years an honored member of a Congregational church.

The Watchman says: "The pretty nearly uniform experience of missionary societies points to the conclusion that it is seldom wise to educate in the United States natives who are expected to labor among their own people. They acquire tastes and habits which put them out of sympathy with their own people—if they return."

Though men would think it a little matter, whether this fire or that fire, and will not this burn as well as that? But God stands upon it. When Uzzah did touch the ark when it was ready to fall, we would think it no great matter; but one touch of the ark cost him his life. There is not a Minim in the worship of God, but God stands mightily upon it.—Burroughs.

The Congregationalist says truly of the daily paper in its section that in religious matters it "almost always espouses what it calls the 'liberal' side. Those who believe least it exalts most. It dispenses mercy without limit to everybody except to those who discriminate between good and evil. If it admits the existence of hell, it allows hell to be opened only for ministers who have convictions and deacons who support them."

The Methodist papers are speaking of the Book Concern matter with a sturdy manliness. Zion's Outlook says: "The rank and file of the ministry and the membership of the Methodist church, and of all churches, denounce the Methodist war-claim fraud. A few D.D.'s, high-salaried machine pastors, and fewer prominent laymen, officially or otherwise connected with the fraud, defend it. The storm of indignation is not abating. District Conferences, General Conference delegations and Church Conferences are speaking out all over the connection."

## WOMEN'S SPEAKING IN PUBLIC.

Is It a Blessing to Them, or to the Men  
Who Listen?

BY A NORTHERN PASTOR.

It is known that women in the North, in large numbers, maintain as "a right" their liberty to speak before mixed assemblies. So far as these women are concerned, the question before us hardly admits of debate—indeed, does not. Men have looked upon the question in the midst of real mental conflict, some to answer it in the negative, some to answer in the affirmative, some to say, "We must submit to the inevitable."

If Baptists of the North have erred in encouraging women to speak in public, they not only continue to commit that error, but are undoubtedly confronted by a serious problem connected with woman's place and work in the Redeemer's kingdom. If it is a sin for woman to long for this kind of publicity, she stands not alone in her sin—the preachers of the North must share it with her. And when the time comes to take a stand either for or against woman's addressing mixed assemblies, in answer to the question as to her having the necessary qualifications for the pastorate, there will be "great searchings of heart." If things progress in the North for twenty-five years more in the present direction, this question will surely come. What then? But out of strict fairness to the question, let us present two sides. Let us look at this, first, from the view-point of the women who advocate this "right."

In the first place, the claim of woman's intellectual equality with man is asserted, and from it is drawn the inference that what woman can do let her do it. If God has endowed woman with natural gifts equal to man's who dare set a limit to her exercising these gifts? Now that the great colleges and universities afford women the same opportunity of self-culture that men enjoy, and now that it is demonstrated beyond all question that the average woman at college does better work than the average man, the conclusion seems inevitable that woman is not only man's intellectual equal (if not superior), but should also enjoy with him a common field of labor, being debarred from nothing open to men.

Then, too, taking woman's interest in humanity—has she not an equal share in the destiny of the race? Has not every human now living cost some woman a great price in birth and nurture? Shall man say to woman, "Now stand aside; let me use my gifts in this way; there is no place for you in public life?" Shall woman not be a reformer? And if a reformer, shall she not preach? And if she preaches, shall she not be pastor? Coming more directly to the church life, are not the majority of our church-members women? Two-thirds of the members of Baptist churches in the North are women! Is it in keeping with reason to suppose that women shall keep silence in the churches when the burden of church support falls on them? The conclusion is—no!

But when the teaching of Scripture is dealt with by women, as they confront the question of their "right" to speak before mixed assemblies, there is a diversity of method. Some women allow themselves to indulge in comments on Paul's teaching, which show that they have lax views of inspiration, or a spirit of irreverence. So they speak against Paul as unfit to take an impartial view of the subject. Others, more guarded, seek to show that Paul on this, as on some other points in his writings, must have dealt

with questions and customs peculiar to his own times; and, as times have so greatly changed, and woman's condition has changed with them, the inference is that what he says about women keeping silence in the churches is not to be regarded as of permanent force.

Here, then, is a fair statement of the case, so far as women, who favor their sex speaking in public, are concerned.

Let us now turn to the other side of the question.

Granting all that woman's mental equality may demand, the question might be asked: Is it simply a question of mental equality? The weightier elements that enter into the discussion are to be found elsewhere. And so far as woman's education at the same schools with men is concerned, that admits of debate in spite of the position of eminent teachers of to-day. We are not to be too hasty in asserting that there is no place for women's colleges, and that the training of women should be identical with the training of men. Such questions can only be settled by appeals to facts, and the facts do not all fall on one side.

Woman's place and work in the church present a question of no small magnitude. We have already stated that two-thirds of the members of our churches in the North are women; and no doubt the proportion of men is on the decrease. You will at once see that the immediate outlook is not bright for our churches in the North. It simply means that multitudes of men who have been brought up in homes nominally Christian, have no faith in religion. But to the argument: If women have such a numerical preponderance, and if they bear in such large measure the burdens of the churches, why should they not have a voice in the affairs—all the affairs of the church? If she can speak, why not let her do so? The writer at this point wishes to say what he has for some time felt to be the truth: Many men, there is reason to believe, are alienated from our churches by women speaking too much. It is not classing women as weak beings when men decline to be addressed by them in mixed assemblies. If the truth were known, the writer fully believes, many a church is dying in the borders of the North, because the women insist on doing so much of the talking in all kinds of meetings. This public exercise of women, and the numerical disparity between men and women in the membership, place men at a disadvantage in management of church affairs; and we have yet to know of a strong church which does not have a strong membership of men. Most of the pastors known to the writer are busy with the question of how to build strong churches out of a few men and a large number of women. It is a surprise that women do not see that by their insistence on the public exercise of their gifts they alienate or crowd out the men; for men do not feel disposed to go in opposition to the expressed wishes of women, and do not readily believe that women are ordained leaders. Men know they are not, and a good many women know the same.

Touching upon the Scripture already reverted to, the writer will not attempt an exegesis; that has been often performed. Of one thing we may rest assured, the Apostle Paul's language is very plain. You do not need to know Greek in order to understand him when he says, "Let your women keep silence in the churches." That may mean the church at Corinth and vicinity, though Paul speaks elsewhere on the subject in writing to Timothy. It may mean that he is speaking for his own times, and not for ours. It may mean, too, that he is speaking for our time, and that he is

guided by the Holy Spirit to utter a wise principle whose validity shall not be affected by time. The wisdom of his words may at this very hour be receiving a powerful demonstration in a great many ways. It is certainly true that no man can, in view of the facts, positively limit the meaning of the utterance of Paul to his time or to the conditions of society when he wrote.

It is not hard to see, from what has been said, the leanings of the present writer. For years he has been used to the public work of women in the way we are now discussing. But he feels that having said so much, he should not close without frankly facing the question at the head of this article. Is women's speaking in public a blessing to them, or is it a blessing to the men who listen? Can we answer that question? Perhaps not absolutely with "yes" or "no;" but we believe we can answer it in a way both general and definite—general as to the principle involved, and definite as to its application. One or two general facts deserve attention.

(1) Woman's natural constitution, as a rule, does not fit her for public address. Her nerves are made delicate by her Creator, and civilization has made them more delicate. The nervous strain of public address is certainly more wearing on her than on a man. She is more easily excited, more easily depressed, than man, and nature would suggest that she keep her life free from publicity, at least from the publicity of a mixed assemblage.

(2) Another fact which is worthy of notice: The woman who devotes herself to public speaking, as a rule, becomes unwomanly; she becomes, generally speaking, hardened and uninviting in bearing. Can any woman afford to do this, on slight grounds?

(3) As a rule, men are not drawn to women who seek a public career. This either means that men do not know what kind of woman to appreciate, or it means that such women lose one element (or more) of their attractiveness by becoming public speakers.

(4) Back of this whole matter lies a great field of facts, which would require another paper the length of this to so much as outline. The social condition in the North is favorable to woman's losing sight of her place. Now understand me, if you please. The outlook for marriage in the case of multitudes of noble women is exceedingly unpromising. Thousands of young women are crowding into the great cities to make a living. If they have no money, they have unequal chances of marriage. Marriage is becoming to be largely a business transaction. This is one side.

Among many educated women there is an ambition to be independent and pay no attention to the matter of marriage. This ambition may take one of many directions. And be it said with sorrow that many married women, highly trained in our schools, regard a family as an embarrassment, children as a burden, an obstacle in the way of their ambition.

In short, there is a close competition in many fields between the men and women of the North, especially between young men and young women. And this competition becomes more and more intense.

Are we not warranted in saying that false ideals of womanhood and womanliness are set before many Northern women, and that in pursuing these ideals the desire to be before the public at any cost has not been wholly lacking? Can women's public speaking prove a blessing to them or to the men who listen, if these things be true? Southern people can at least reflect on this question.

REV. FRANCIS TURNER AND THE FIRST BAPTIST CHURCH OF LIVERPOOL.

BY JOHN T. GRIFFITH.

The distinguished Thomas Loe, pastor of Hill Cliffe, and the one who represented Hill Cliffe at the Councils of the Baptist churches in London in 1689, was succeeded in the pastorate of Hill Cliffe by the Rev. Francis Turner. Mr. Turner was regarded as one of the most active and successful preachers that Wales ever produced. He was a native of Wales, born at Craigwen (Whiterock) in the parish of Trefeglwys, near Llanidloes, Montgomeryshire, and was a member, and also his father before him, of "the church of Vavasor Powell," as all the congregations of Montgomeryshire were called at that time. His birth occurred about the year 1654. He was the heir of Craigwen. None of his early history is found, except that which is seen in the history of the church of Llanbrynmair by Joshua Thomas, where it is said that he received his education by Rev. Reynold Wilson, the pastor of that church, and became the assistant pastor of his teacher and received a call while there to become pastor of Hill Cliffe as the successor of Rev. Thomas Loe, about the year 1697, and that he and his teacher were disciples of Henry Williams of Ysgafell. By going through the History of Hill Cliffe during the pastorate of Mr. Turner, we are under the guidance of the old Account Book of the church, hence we feel that we are on safe ground. There belonged to Hill Cliffe also a proper Book of Records or Church Book from which a writer in the *Baptist Reporter* of 1847 professes to quote several facts, which proves that the book was in existence at that time; but we were not fortunate enough to find it. The old Account Book begins at the close of 1704 and ends with 1722, and it is evident from the records which it contains that it was at the end of 1704 that Francis Turner became pastor at Hill Cliffe, and on the 20th of May, 1705, we find the church paying \$84 as "the expenses of the removal of Mr. Turner's family to Warrington." Now where did the family of Mr. Turner come from to Warrington? We see from the expenses that they could not have come very far. Ivimey admits that the beginning of the Baptists of Liverpool was unknown to him. He knew nothing of Francis Turner nor of Peter Davenport, nor John Sedgfield, nor John Turner, nor John Johnson, nor John Oulton (though he mentions the name of the latter) who laboured in Liverpool, and begins the history of the church at Liverpool with Samuel Medley, who received a call there in 1771. But Ellis Evans D Cefu Mawr, a much able researcher in these things than Ivimey, says that it was Francis Turner that gathered the mission in Liverpool about the year 1700, and that he came from Montgomeryshire to Kuntford Cheshire about the year 1683. Thus it seems that it was from Kuntford that the family had come to Warrington at the expense of \$84. On the first page of the old Account Book, Francis Turner is named as the pastor (in 1704); Then Brethren Cork and Peter Davenport of Warrington; Mr. Symphon of Chester; Mr. Cheetem and John Turner of Warrington; (he was the pastor's son); John Hays, from the Liverpool branch, and John Winchall (or Hinchall) as preachers or assistant pastors. Then the different branches of the church are named with their quarterly contributions toward the support of the ministry as follows: (1) Hill Cliffe and Warrington £3. 15s. (2) Liverpool £1. 15s. (3) Chester and Bickerton £2. (4) Nantwich £2. (5) Newton 5s. Hence the above formed one church in 1704, and it seems that Francis Turner was the means of gathering the most of these branches with others in Cheshire and Lancashire. P. G. Johnson says that the Church Book of Hill Cliffe proves that it was Francis

Turner who gathered the following branches: Bickerton, Brassey Green (now Tarporley), Chester, Kingsley, Kuntford, Lymm, Middlewich, Northwich and Warford in Cheshire, and also Liverpool, Newton and Warrington in Lancashire. It is seen that several of them acted as branches of Hill Cliffe in 1704, and were supplied with a ministry by Hill Cliffe, whilst others acted independently and provided their own ministry. Not one of these branches had a meeting-house, but they met wherever they could; but as soon as the Act of Toleration was passed, we find some zealous person registering his house at once in different places—such as Daniel Fobins registering his house at Low Hill, Everton, Liverpool; Thomas Eaton registering Mottram to be a place of worship for the church at Warford, and Francis Turner registering his house at Warrington. The labour of this servant of Christ was almost incredible. He began to preach at the most dangerous time. He was characterized by the same missionary spirit and courage as Vavasor Powell and Henry Williams. He filled Cheshire and the borders of Lancashire with the Gospel of Christ, and he extended his ministry into every direction, especially along the borders. The church at Hill Cliffe was now in a prosperous condition. She had an excellent pastor, and with him a strong company of assistant preachers who preached at different points. Quarterly meetings were held with all these missions. All these missions and more with them continued to act as missions and to contribute to the support of Mr. Francis Turner as long as he lived, except Liverpool which, in 1714, sought and was granted permission to form an independent church, and to call Peter Davenport as their pastor who was already one of the assistant preachers of the mother church. At the dismission of this mission, the following remarkable article is claimed to have been written by the pastor, Rev. Francis Turner.

"July 9<sup>th</sup> 1714.  
 "Whereas it was then requested at a general meeting of the chh at Hill Cliffe by our Christian Friends of Liverpool Quarter, that our Bro Peter Davenport might be enstated into the Pastoral Office among them there, and that they should sit down in chh fellowship by themselves (not but that occasionally and as Providence call'd and made way, any of them might sit down at the Lord's Table with us, or we with them) This their request being taken into consideration was granted them upon this condition, that they would perform these their then promises viz:—

"1 That Bro P Davenport upon the Brethren's or the majority of them requiring the same would concur with them in the officing of them with Elder or Elders, teaching or ruling or both, and with Deacon or Deacons as they shd see occasion

"2 That he (the sd Davenport) would encourage such in exercising their Talent, whom the Lord hath already endued with teaching or preaching gifts and ministerial abilities for the benefit of the society, and such also whom the Lord may for the future qualify with such gifts

"3 That they debar not their present Pastor Fran Turner of his quarterly contribution so far as at present they are engaged, except cordially consented to by him, and made up by other hands, and yt the sd F Turner exchange some sabbaths with the sd P. Davenport as shall be thought meet by him, and by the majority of the friends as God shall enable 'em

"We say this above ch Request of or Liverpoole friends was granted upon the Within stated conditions by the Chh as their Act and was ordered to be inserted in the Church Book upon the day and year above written"

Thus we see that the First Baptist church of Liverpool was organized, according to the above record, as an independent church July 9<sup>th</sup> 1714, by the Rev. Francis Turner and the Hill Cliffe church of which it had been a mission for years, hence Hill Cliffe is the mother of the Baptists of Liverpool. Space would not permit me to give you the history of this old church, but it continued for ages, though it is not in existence now.

Francis Turner died Sept. 16, 1797, aged 78 years, and his remains were buried at Hill Cliffe. One who knew him well said that he was "a man of great ability, of restless zeal, and of wide usefulness."

P. S. The above article is a condensed translation from the "History of the Welsh Baptists" by Rev. J. Spinther James, M.A.

STRIVING FOR THE STRAIT-GATE.

BY REV. THEODORE L. OUYLER.

Jesus Christ when he was on earth pointed out two gateways; and they remain to this day. One of them is the "gate which leadeth unto life"; the other is the "gate which leadeth to destruction." The first gate he described as "strait" or narrow; the second is a "wide" gate, and opening out into an exceedingly broad road that was and is thickly traveled. This latter gate is very easily found; it is the popular road of self-gratification and self-indulgence; it allows a wide berth for "free thinking" and free living, and those who travel there are not required to give much thought about God, or the Day of Judgment, or a coming eternity. There is no need to rear pulpits or to employ preachers to point out this wide entrance; one has only to obey his sinful inclinations and run with the crowd; "many there be who go in therat."

The great object of Christ's coming into this world was to open the "strait gate," to lay out the road, to guide all those who tread it, and to secure their full and final salvation. On one occasion, by a very bold metaphor, he declared, "I am the door; by Me if any man enter in he shall be saved." Why is this gateway to the Christian life called "narrow"? Christ mean to say that his power, or his love were limited? No indeed; for nothing under heaven could be more unlimited than his gracious, loving invitation, "whosoever will, let him come!" He simply meant that his gate was "strait" or narrow because it did not allow perfect latitude of opinion, or utter laxity of conduct. No one is permitted to say—henceforth I am my own master; I shall do as I like. Favorite sins and self-indulgences are contraband at that strait gateway. Pride cannot drive through its coach and four; sensuality cannot smuggle in its harlots, or its hampers of strong drink; the worldling cannot bring in his worship of Mammon, or the covetous man his greed of lucre; and no self-righteous sinner is permitted to stalk in and assert that he has no need of the righteousness of Jesus Christ. To every one who approaches this blessed gateway of salvation, the loving Savior gives the firm command: "If any man will come after Me let him deny himself!"

Such a life as this—the only life that is "eternal"—is not to be had for the mere wishing. It is not enough to sigh for it and to say: "How I wish I was a better man—how I wish I was a Christian!" Such sighings cost nothing and come to nothing. There may be millions in hell who once promised themselves that they would at some time become Christians. "Strive to enter in at the strait gate!" said Jesus Christ. It was to be no child's play. It is no holiday business to deny self, to put the knife to wicked appetites, to break from dangerous associations, to face possible ridicule, to cut loose from entangling sins. If there be one person reading this article who honestly desires this new and noble life, I would say to him or her—there are many things to hold you back. The Evil One does not go out of human hearts in these days any more willingly than he did in the olden Bible-times, and only at the bidding of Christ. Pray earnestly to Christ for deliverance. The world has got its grip on you. Perhaps your intimate associates are unfriendly to religion; they may stare at you, or sneer at your exchanging a frolic for a prayer-meeting. Moral cowardice has cheated millions out of heaven. Good resolutions made in your own strength are mere pipe-clay.

You have never striven to enter the open gateway to the new and the eternal life. You have had the divided mind that accomplishes nothing. It has been only half-and-half work, spending itself

on a few serious thoughts soon dissipated, or on a few formal prayers. "No man having put his hand to the plow and looking back is fit" (i. e. is well put) "for the kingdom of God." If you take hold of the plow spiritually you must, with the help of the Holy Spirit, push it through. Thrust it down deep, into the sub-soil of your affections and your hitherto stubborn will. If that plow tears up some beds that have only borne flowering weeds, all the better. You are not a Christian until you have given your heart to Jesus Christ. You must begin to keep his commandments, to resist sin because he hates it, and to do right because he loves it. Quench not the Spirit! Just begin to serve Christ by doing the first duty that comes to your hand. Refuse to do the first wrong thing to which you are tempted; and do this with fervent prayer for divine help. "Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able when once the master of the house is risen up and hath shut to the door!" That gateway of life may soon be shut!

During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do as you please; but I need all the help that a man of experience can give; I am resolved to go in. There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations, and ended his career as a sot. The one co-operated with the loving Spirit; the other quenched the Spirit, and shut the gateway of life against himself! My friend, your Bible is full of glorious encouragement to you. A pure life, a useful life, a happy life and an eternal life in the Father's house is now within your reach. The only time you are sure of is the present. There are two gates, and the two opposite roads into eternity. You must take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life. Choose life!"—Independent.

NO CONDEMNATION.

The measure of love to God is the extent of forgiveness of sin. Christ brought out this truth strikingly in his conversation with a Pharisee who was surprised at the conduct of a sinful woman. The burst of joy in the eighth chapter of Romans follows close upon the wail of anguish in the seventh.

What happiness is conveyed to one wrapped in self-righteousness by the announcement, "there is therefore now no condemnation to those which are in Christ Jesus." "Condemnation? Condemned for what? I have done the best I could, and am willing to trust God for my position with him."

To such a mind the joyful exclamation of Paul is but idle words. But what does it mean to one who could write the seventh chapter of Romans? When after an honest effort there is evident failure, with an impulse to do the very things judgment condemns, and a soul cries out, "O, wretched man that I am! who shall deliver me from the body of this death!" the message of the eighth chapter comes as a joyous proclamation of pardon. The measure of this joy will be the appreciation of sin. No one can rejoice in pardon who does not know from what that love saves him. Be candid with yourself. Examine your life in the sight of God. Can you by this pure standard justify yourself? If not, can you say that there is now therefore (because Christ made a way of escape) no condemnation for me?—E. X.

If idleness does not produce vice or malevolence, it commonly produces melancholy.—Sydney Smith.

P. G. Johnson. His evident purpose is to deny the antiquity of Hill Cliffe, and to try to prove that the church had its origin in the time of Francis Tillam, and that it belonged to the General Baptists. He says that Francis Turner had been a minister in the Established Church, and that he was converted on baptism and was baptised, which we know is not correct. All the statements of this writer should be received with caution.—Spinther.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, SEPTEMBER 18.

**CAPTIVITY OF THE TEN TRIBES.**

2 Kings 17:9-18.

**MOTTO** Tax—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—1 Chronicles 28:9.

The cup of iniquity of the Ten Tribes was full. God showed himself merciful and long-suffering. He had sent them great prophets. He had chastised them most sorely. He had given them great prosperity under Jeroboam II. But with the blinded folly of all impenitent sinners they went on in their evil way till God's long forbearance was exhausted, and he removed them out of the land of their fathers and they disappear from view. Some of their kings had been better than others, some, like Jehu, not worshipping Baal. But every one of them had clung to the calf-worship of Jeroboam, and had not gone to the temple at Jerusalem to worship.

The historian sums up their sins in the awful catalogue which is found in the lesson. In view of these sins, no punishment could be too severe, and all right-thinking men must say, "Just and righteous are thy judgments, Lord, God Almighty."

"And the children of Israel did secretly those things that were not right against the Lord their God."—Literally they covered over Jehovah, their God. They pretended to worship their God, using the rites of heathen worship, and thus hiding the true nature of the Lord, and the true worship which he had commanded. Those who add to the simplicity of the Gospel worship, who introduce rites borrowed from the papists and pagans are guilty as were these old Israelites.

"They built them high places in all their cities."—It was customary to put altars on high places, but God had forbidden this, and ordered them to go up to Jerusalem to worship. These high places were ostensibly for the worship of Jehovah, but God will only be worshipped in his own way.

In this false worship they were very devout. Their altars were innumerable. They were found everywhere, from the tower of the watchman to the fenced city. These towers were built in lonely places for the watchmen who were guarding the flocks and the vineyards.

"And they set them up images and groves in every high hill and under every green tree."—The "groves" were images of the goddess, Asherah. Not content with false worship of Jehovah, they added the idolatry of the heathen around them. "And there they burned incense in all the high places as did the heathen whom the Lord carried away before them." It was an aggravation to their guilt that they did the very things for which their God had driven out the heathen and given them the land instead. Besides being idolatry, this worship was very impure and wicked. "Evidently crime of all sorts was rampant in the decaying nation; but the root of it all was corrupt religion."

"For they served idols, where-

of the Lord had said unto them, ye shall not do this thing." Every unconverted sinner is an idolater who worships self or the world. Idolatry consists in loving some one or something more than God. Worshipping idols was forbidden in the ten commandments, and the prohibition repeated again and again.

"Yet the Lord testified against Israel and against Judah by all the prophets and by all the seers."

"Judah was fast following in the footsteps of Israel. God did not leave himself without a witness. Prophet and seer warned them for long years. Seer was the older name for prophet, and was the generic name. "Turn ye from your evil ways."—How many men had repeated that in their heedless ears through the long course of years? How often do the same words fall without effect upon the ears of the impenitent to-day? God is patient and long-suffering; but he is also a sovereign who cannot be mocked with impunity.

"Notwithstanding, they would not hear, but hardened their necks like to the neck of their fathers." Like oxen which will not be guided, holding their necks stiff and unbending. The words express great obstinacy and self-will. "That did not believe in the Lord."—One generation imitated the disbelief and self-will of the former ones. They had been severely punished, but they learned nothing from experience. They had no faith in the veracity of God when he threatened them with punishment. Men all around us to-day show the same insulting disbelief in God's warnings of the eternal death which lies before the impenitent.

"And they rejected his statutes."—Refused to obey his commands. "And his covenant which he made with their fathers."—The covenant by which God agreed to bless them if they would obey him. "And his testimonies which he testified against them."—Paying no heed to the exhortations of his servants, and utterly indifferent to the penalties which would come on them for their sins.

"And they followed vanity and became vain."—Referring to idols which are nothing, there being no such beings. They would not worship the Lord, whose goodness had been so often displayed to his chosen people, and whose power they knew, but worshipped the idols of the heathen nation. The proneness to idolatry was because man instinctively feels a need and a desire to worship, and the Lord required a purity of life from his worshippers which was obnoxious to the carnal heart.

Verse 11—They went from bad to worse. They worshipped the two golden calves of Jeroboam, they worshipped Asherah and Baal at Jezabel's dictation; they imitated the Eastern nations in their worship. All idols were eagerly welcomed—everything but God.

"And they caused their sons and daughters to pass through the fire."—Burned them to death. This was done in the worship of Moloch. No idolatry was too vile or too cruel and bloody to be welcomed. "And used divinations and enchantments."—Which was forbidden. "And sold themselves to do evil in the sight of the Lord to provoke him to anger."—Gave themselves utterly up to sin, like the vilest slaves. "Therefore God was very angry with Israel."—With a most righteous anger. No punishment could be too great for the long, black catalogue of their sins. Yet who among us can throw the first stone at guilty Israel?

**A TRUE TEACHER.**

"The Latin noun in this case, gentlemen, is, as you see (you) may leave the room, Mr.—" governed by the verb, and therefore—" Here is a half-sentence that has stuck like a burr in the Spectator's mind all these years since his boyhood. He never knew how it ended, for the classroom door closed on the rest. By which it may be rightfully inferred that the hiatus in the middle should be filled with the Spectator's name.

That little sentence marked a curious revolution in the classroom where it was spoken by a new teacher to an old class. On it, as on a pivot, that whole group of boys, unruly as so many young Bedouins of the desert, were turned straight about and sharply set in the direction of law and order. The old teacher whom this quoted new one had supplanted had been (the Spectator remembers the poor fellow well) very gentlemanly and most scholarly, but high-tempered and tensely strung. He had been, also, over young to hold the post he did—in fact, not very much older than the eldest of us, and we had seen, with boys' intuition, that we should have no difficulty in rendering his life a torture to him, which, with boys' brutality, we promptly proceeded to do. If the too busy principal of our school had known all we had made that unfortunate subordinate undergo, he might have acted differently; and yet perhaps he knew best. A round and, to do him justice, a most polished peg was in a square hole. A rude jerk may have been the kindest way to get him out.

One never-to-be-forgotten morning our principal had opened the classroom door suddenly on a scene that turned him to stone on the threshold. His Latin master, purple with rage, was chasing two small boys—one of them was the Spectator—about the room at the end of a brandishing rule. "Sir!" thundered the voice of the principal, "use your authority, not your legs!" Alas, poor man! he had none to use. We never saw our young Latin master after that morning, and to this day the Spectator has some prickings of conscience on his account. He was followed by the Spectator's conqueror, a short, heavy-set man, who, as it proved, had no temper and no nerves at all. At first we thought he had no authority either, so small was he, and so kind-looking behind his twinkling eye-glasses. In the first few days we discovered our mistake. The discovery dated from the Spectator's enforced exit. It was the extreme essence of humiliation to the Spectator, as he well remembers, to be sent from the class-room "between words," as the boys called it. His discipline a thing of no importance whatever! Every boy in that room felt the disgrace. You could have heard a pin drop as the Spectator wended his mortified way to the door. Long after, when that same young Latin master and the Spectator had become one age, as men do after twenty odd years, the master confessed that his hands were trembling under his desk when he gave the seemingly careless order. "My whole future as a teacher hung on the way I made you leave that room," he said. "I was always very grateful to you. You might have been sulky, or, indeed, suppose you had defied me!" "Defied you!" said the Spectator; "don't you suppose I would if I had dared? You

had nothing to be grateful to me for, I promise you!"

And just there lay the secret of the man's power. We were mortally afraid of him, good and kind as he was. Yet he never did anything to assert his power, at least not in the early years of his successful course with us. Before we all parted the Spectator did have the pleasure of seeing him order a big foot-ball fellow to sit down in a chair so that he might shake him, as he richly deserved. The boy's teeth rattled in his head. The young master could not have reached the lad's shoulders standing. How we did admire that one touch of fine temper! But he did not need to do this to prove to us that he could. We believed without proof. The Spectator has never since seen quite so developed a talent for controlling boys as had this man. His class-room was like those we find in colleges, not like a preparatory school. For one thing, he never spoke a boy's name except in praise or blame. To him we were as a solid class, unless one of us separated himself from the body by a distinguishing piece of scholarship or distinguishing piece of folly. Such a sense of solidarity was thus engendered that we sat in breathless waiting when a classmate's name broke the air, all feeling the disgrace if he were reprimanded, all honored if he gained approval. The Spectator owes much to many in one and the other direction, but his first real knowledge of true discipline he owes directly to that little master whose peculiar genius sent him smarting from the classroom "between words."

The Spectator lately found a young friend of his acquaintance arranging a bent pin, with horrid ingenuity, for the chair of one of his masters, whom he frankly named. "Why do you boys always try to torment Mr. B.?" asked the Spectator; "I never see you making bent pins for Mr. C. or Mr. E." The answer was unhesitating: "We're afraid of Mr. C. and Mr. E. always wipes a seat he sits on, or he kind of slides on it sideways. He's no fool. Play a trick on him, and he makes a fool of you. Mr. B., he always sits right down. He's sat on papers of bent pins, and he keeps on sitting. He ought to be stuck to teach him better." Now, the Spectator knew Mr. B., and knew that he was far from being a fool. He was, in fact, a ripe scholar, and a much kinder and finer soul than either Mr. C. or Mr. E.; but he could neither dominate his boys nor outwit them, and he would go on believing in their natural goodness. Therefore as a boys' teacher he was not a success.—The Outlook.

**THREE NEW MISSIONARIES SAIL.**

Rev. J. V. Daws, and wife, of Peculiar, Mo., and Miss Rosa Marshall, of Charleston, Mo., sailed August 21 from Tacoma, Wash., for China on the magnificent steamer Victoria.

These new missionaries will join the Gospel Mission, about two hundred miles inland from Ching Kiang, China. They are all sent out by local churches (the only kind there is).

Bro. Daws and wife have very nearly a full support promised them from the churches which have already adopted them, but Miss Marshall has been adopted by only one church (Charleston, Mo.), and this church is not able to give her a full support, owing to the fact that they already have a missionary.

BEN M. BOGARD.

**A PREACHER'S REPORT**

Interesting Statement by Elder Joe H. Austin of Gosheen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pelias and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOE H. AUSTIN, Gosheen, Indiana.

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

DEAR RECORDER—It will be a matter of interest to all who are praying for more laborers to enter the vineyard, to those interested in the Seminary boys, and especially to the churches in Kentucky that supply their pulpits or call to their pastorate, young men taking a course at the Seminary, to know that Bro. John D. Brock, of Abilene, Tex., who has been in the Seminary one and a half years, and who will enter again at the opening of this next term, was ordained to the full work of the ministry by his home church Sunday, July 21. Dr. R. T. Hanks, Bro. Brock's pastor, conducted the examination, which was one of the most beautiful in conciseness and depth both as to questions and answers that I ever heard.

The presbytery, without retiring, expressed themselves unanimously satisfied with the candidate's qualification for ordination and the church voted unanimously that the presbytery proceed with the ordination.

Dr. G. W. Smith, editor of the *West Texas Baptist*, preached the ordination sermon. Dr. Hanks led in the ordination prayer. Rev. J. M. Reynolds delivered the charge to the candidate, after which the whole church and all the Christians present, by the clasping of hands, bade the young preacher God speed in the high calling.

The writer seized the opportunity to invite the unsaved to Christ, and several came forward for prayer, and one young lady, for whom Bro. Brock had been praying for years, was converted on the spot. The services took place on the afternoon of a hot day, toward the close of a two-weeks' series of revival services, and yet a large audience was out to witness the examination and ordination. This, I am told, was almost entirely due to the esteem in which the young brother is held.

There are many good things I would like to say about Abilene church, her gifted pastor and his noble family, but space and time forbid. The meeting at Abilene closed with ten conversions so far as we could learn. A good harvest is expected as a future result of the meeting.

We have just paid off our \$850 church debt in El Paso, and are now praying the Lord to open a way for a pastor's home.

W. O. MILLIKAN.

El Paso, Texas.

The beauty of the flowers, of the trees, ripe fruits, the clouds, the sea and sky and mountains, is a beauty that all comes from the sun. So, also, does the beauty of a Christian character, a face, a life, an act of self-denial, a deed of charity, come from the Sun of Righteousness. The world is beautiful because love and faith and Christ are in it.

**THE OHIO RIVER ASSOCIATION.**

The sixteenth annual session of this body was held with Union church, Crittenden county, Ky., August 24-26.

The annual sermon was preached by the writer from John 15:14, "Ye are my friends if ye do whatsoever I command you."

The attendance was large and the churches all represented both by letters and messengers except one. There was one new church received, making a total of thirty-five churches in the association, with an aggregate membership of 3,232.

The former officers were re-elected—G. N. McGrew, of Bayou, moderator, and J. S. Miller, of Smithland, clerk.

The reports from the churches, notwithstanding the hard times, show that we have made some progress, the contributions for Missions, the Orphans' Home and the Ministers' Aid Society being about \$60 more than for the same objects last year. The contributions for the various objects were as follows: Pastor's salaries and church expenses, \$2,700; Home Sunday-school expenses, \$196.90; all Missions, \$364.57; the Orphans' Home, \$128.78; Ministers' Aid, \$90.42; for other objects, \$262.63. Total, \$3,713.30.

The letters show an increase by baptisms 202, by letters 46, by restoration 7, decrease by letter 114, exclusions 7, erasure 9, death 40.

There were twenty-seven Sunday-schools reported, an increase of five over last year, with 160 officers and teachers, 1,268 scholars enrolled and \$188.32 contributed.

The various reports were discussed with the usual interest, and harmony prevailed through the entire session. We were glad to have visiting brethren with us who heartily co-operated in the work, adding much interest to the occasion.

Among the visitors were Bren. W. H. Barnes, of St. Louis Baptist Hospital, with M. Barnes, the singing evangelist who sang for Maj. Penn in his evangelistic labors; I. M. Wise, of Princeton; W. H. Harrison, of Hopkinsville; R. W. Davis, of Russellville; J. W. Hammock, of Sturgis; D. E. Bently, W. H. Pickering and U. G. Hughs, of Golconda, Ill.

Sermons were preached during the association by Bren. W. H. Barnes, I. M. Wise, P. Melvin, A. J. Sills, W. R. Gibbs, E. B. Blackburn, John Lockhart, D. E. Bently and W. H. Pickering, of which I heard many kindly remarks. But as I was kept busy with the duties of secretary, I heard only one sermon, preached by Bro. W. H. Barnes at night from Hebrews 6:1. The speaker had a most kindly hearing, while he showed clearly and forcibly the duty of Christian progression.

The writer was elected messenger to the Southern Baptist Convention in 1899, and Bren. J. S. Henry, T. C. Carter, W. R. Gibbs, J. P. Pierce, E. M. Eaton, J. J. Franks and the writer were elected messengers to the General Association.

The association and all the visiting brethren, so far as expressed themselves, feel that Dr. Whitsett's connection with the Seminary is detrimental to the interest of the cause, hence the following resolutions, offered by Bro. J. S. Henry, were unanimously adopted:

WHEREAS, Dr. W. H. Whitsett has resigned his connection with the Seminary at Louisville, and

WHEREAS, His resignation has not yet been accepted; therefore be it

Resolved by the Ohio River As-

sociation, 1. That we ask the Board of Trustees to immediately accept the resignation.

2. That we heartily indorse the action of the General Association at Hopkinsville, and endeavor to carry out its recommendations.

3. That we hold ourselves ready to lend the Seminary our aid and sympathy whenever Dr. Whitsett is entirely disconnected with the institution.

4. That our moderator and secretary officially sign and forward to the Hon. Joshua Levering, chairman of the Board of Trustees of the Seminary, a copy of these resolutions, also to send a copy to the WESTERN RECORDER.

G. N. MCGREW, Mod.

J. S. MILLER, Clerk.

The next annual meeting of this body will be held with Good Hope church, Livingston county, August 23, 1899.

J. S. MILLER.

Smithland, Ky.

**ITEMS FROM THE OHIO RIVER ASSOCIATION.**

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Pastor W. R. Gibbs, of Sheridan, Ky., recently held a meeting with his Dunn Spring church, Crittenden county, which resulted in four baptized and one received by letter. Others are expected to join soon. The meeting continued two weeks, most of which time the writer was with the pastor.

We had a good meeting. The indications were that the church was strengthened and the better prepared to meet the errors, fanaticisms and heresies with which it is surrounded. It is situated in the midst of a hot-bed of modern holiness. This craze has been a source of annoyance to this church for quite a while. Several members have been confused, and some have left the church and attached themselves to the "Holiness Band People." "The Faith Healers" and "Mormons" have also been at work in the community, and all "fakes" have their devotees. The more considerate, however, have been holding on to the promises, and are all the more confirmed in the principles of the old-time religion.

Bro. Gibbs has a strong hold on his people both of the church and community. It occurs to me that he is the "right man in the right place."

I was also with Pastor D. E. Bently and his church, Piney Creek, the fifth Sunday in last month and preached on Missions by request. It was a missionary day, with a basket dinner. Bro. T. E. Richey, of Princeton, also was with us and preached on Missions. We trust that the church is awaking to missionary enthusiasm that will be heard from in the future. Pastor Bently is devoting his whole time to this one country church, preaching every Sunday. He loves his work, and the church seems to be very much devoted to their pastor.

Pastor T. C. Carter is holding a meeting with his Good Hope church, Livingston county. He is assisted by Eld. J. H. Spurlin, of Sturgis, an account of which will be reported later. May the Lord bless the work.

Fraternally,  
J. S. MILLER.  
Smithland, Ky.

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Is it do what I may in earnest. I need not mourn if I work no great work on this earth. To help the growth of a thought that struggles towards the light; to brush with gentle hand the earth-stain from the white of one snowdrop—such is my ambition.  
—George MacDonald.

**OUR TWO PUBLICATIONS  
BALANCE OF THE YEAR**



**FOR TWENTY-FIVE CENTS**

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is \$2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL with its 300,000 subscription list. The POST will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

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**GOD'S TEST.**

As Law-giver, and the only law-giver, in Zion, the Lord Jesus left on record many commandments in his sacred book, the Bible. None of these is more plainly and more forcibly expressed than the command to give the Gospel to the whole world. He declared his purpose that "repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). And his explicit injunction to his disciples strongly emphasized it: "Go ye therefore and teach all nations" (Matt. 28:19). But, as if to make it so plain that even the child should not misunderstand, he elsewhere uses this strong and very plain and forcible mandatory phraseology: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). How could it be possible to make anything plainer and more emphatic?

Every man's duty, then, cannot be doubted. The injunction is to all. Not one, high or low, rich or poor, male or female, is exempt. Every one, without a solitary exception, is to take part in the great work of giving the Gospel to the perishing millions. Will all do it? Can one lay claim to being Christ's child, who will

not do it? We think it extremely doubtful indeed. See what the Lord himself says about this: "Ye are my friends if ye do whatsoever I command you" (John 15:14). This is as much as to say we are not his friends if we do not what he commands us. Hence, he says again (John 14:15): "If ye love me keep my commandments." This is the way to prove your love. "Hereby we do know that we know him if we keep his commandments" (1 John 2:3). This is to say, that we do not know that we know him if we do not keep his commandments. In fact the Saviour says plainly: "If a man love me he will keep my words" (John 14:23). Can it be possible to make language plainer than this? To fail to do his commandments then, is positive proof that we are not God's children. To think we are is to deceive ourselves. Listen to the Lord's word on this point: "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). This is very emphatic indeed. In fact our Lord says, we are falsifiers when we claim to be his children and do not keep his commandments. Listen: "He that saith I know him and keepeth not his commandments is a liar and the

truth is not in him" (1 John 2:1). This settles the case beyond all dispute. Impossible for language to be any plainer. And yet there are scores upon scores of professed followers of the Lord Jesus who never do a solitary thing toward sending the Gospel to the lost. Many who do something are satisfied with a mere pittance, and yet are able to give liberally. Let all such of both classes remember the plain and earnest command, "Go ye (in person or by proxy) into all the world and preach the Gospel to every creature," and let them bear well in mind the ominous statements, "He that saith I know him and keepeth not his commandment is a liar and the truth is not in him." A strong test truly. But it is God's test, and, therefore, the true test. I shall not try to abolish or modify it. By it we shall all stand or fall in the judgment to which we are hastening. T. E. RICHY.  
Princeton, Ky.

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Moses copied from the pattern seen in the mount. We have to build not a tabernacle, but a life and a character. For our convenience pattern has become pervenience. Our model is the perfect Man, Jesus.—C. H. Parkhurst.

IF THE LORD SHOULD COME.

BY MARGARET E. HANOSTER.

If the Lord should come in the morning... As I went about my work, The little things and the quiet things...

OUR PULPIT.

THE PLANTER OF THE EAR MUST HEAR.

BY C. H. SPURGEON.

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?—Ps. 94:9.

The character of a man hinges upon his relation to God. You may know what manner of man he is, and what are his communications, if you find out how he stands toward God.

Among the ungodly there are many whose lives prove that they know nothing about God. Indeed, their ignorance of God is their support in their present behavior.

I. Our first observation will be the notion that God cannot hear or see is pernicious. In judging it we will follow the line of the psalm which now lies open before us.

We perceive that men who talked in this godless fashion were proud. Hence the prayer, "Lift up thyself, thou Judge of the earth; render a reward to the proud." The man who thinks that God is not in the world, or is not at all concerned in its affairs, thinks that he is, himself, about the greatest person in existence.

If there be no God to punish sin, then every man will do as seemeth right in his own eyes; and why should he not? By what consideration will he be hindered? If there be no reward for righteousness, and righteousness involves self-denial, why should he deny himself?

The very idea of hearing seems to me to necessitate that he who conceived the idea, was himself able to hear. He could not have borrowed the idea, for there was no other being but himself in the beginning; whence took he the thought, but from his own being?

to the wall in the gall of bitterness, and moan in anguish never to be assuaged. But if God sees and hears, the widow is not without a helper, and the dying man, all his agony, is not without a hope.

If God does not see and hear, we are shipwrecked upon the rock of blank atheism. I do not care a bit what men believe in, whether it be pantheism, or agnosticism, or theism; if they have no personal God that hears and sees, they have, in fact, no God at all.

II. But, secondly, the notion that God cannot see and hear is an absurd notion. According to our text, it is proved to be unreasonable. "He that planted the ear, shall he not hear?"

The very idea of hearing seems to me to necessitate that he who conceived the idea, was himself able to hear. He could not have borrowed the idea, for there was no other being but himself in the beginning; whence took he the thought, but from his own being?



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dom, impossible to a being who could not hear and see.

An aurist who explained to you the mechanism of the ear should make you feel that an undevout aurist is mad. The infinite wisdom of God is seen in this gate of sense; and it is there in far greater measure than we can perceive.

III. But now, thirdly and briefly, that God hears his own must be especially certain, from the very argument of the text. "Why?" say you. Why, because they have new and spiritual ears, and they have God-given spiritual eyes; and he that planted the spiritual ear, shall he not hear?

When he speaks by way of invitation and says, "Seek ye my face," we answer, "Thy face, Lord, will I seek." Do you imagine that if God has given us the grace to hear his voice, he will not hear us when we lift up our voices to him?

your answer to his rebukes? Does he convince you of sin without intending to grant you a Saviour? Does he bring you to hear the law and to confess sin, and ask for pardon; and can he not, will he not, hear you? Has he made you to hear of judgment to torment you before your time?

In addition to this, he makes us long after holiness; will he not work it in us? I might say of myself and many dear brothers and sisters here, that we habitually desire to be holy, and to be wholly free from sin.

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vanced, and are reaching toward that other verse, "Thanks be to God, which giveth us the victory."

Do you pray, brothers and sisters? I know you do; but do you really believe that God hears you? I cannot help thinking that a great mass of prayers are poured into a vacuum.

what an incentive it is to do right, and to be valiant for the truth! Soldiers will play the man in the presence of their prince.

The assurance that God sees and hears is a wonderful care-killer. Why should I be anxious? My Heavenly Father knoweth that I have need of these things.

one eye and sights with the other, because the two will not focus without confusion, if at all. I know that Nimrod sighted thus or he could not have been a mighty hunter before the Lord.

Through natural eyes our senses catch glimpses of spiritual truths, and we may reason about them in a confused manner, never having seen them clearly.

THE SINGLE EYE.

I read in the Journal and Messenger an explanation of Matthew 6:22, and then read it to my wife, who said at the close, "That is one of the texts that I let alone."

Brethren, we are at this time greatly concerned about the Master's kingdom. Some of us have no other trouble comparable to our anxiety about the cause of God and truth.

IV. I have done when I say just this one thing more: a belief that God hears and sees has a very beneficial tendency upon those who firmly hold it.

THE CHRISTIAN'S CONFIDENCE.

God is the Christian's confidence. In the Old Testament, Jehovah; in the New Testament, Jesus; in both Testaments, God is our trust.

Come what will, I will keep my faith with friend and foe.—Lincoln.

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Baptist Periodicals advertisement featuring a bird illustration and listing various publications like 'Flying to the Sunday Schools All Over the Land' and 'The Colporteur' with their respective prices and subscription information.

EDITORIAL

STARVING BAPTISTS.

Our Baptist people, Dr. Tichenor tells us, in Cuba are in very great destitution. They have suffered much during the war from the blockade and other things, but now it is open to us to relieve them. Not a day should be lost. Money and provisions are alike acceptable. Send money to Dr. J. W. Warder, Louisville, Ky., if you live in Kentucky, and if not, send to your State Mission Secretary, or to Dr. I. T. Tichenor, Atlanta, Ga. If you live within 100 miles of Louisville and wish to send provisions, box them and ship them to Dr. J. W. Warder, care of Peter-Bauer Co., Louisville, Ky.; those nearer Lexington, Ky., please send supplies to Rev. Otis Hughson; those nearer Covington to Rev. B. F. Swindler; nearer Bowling Green to Mr. J. Whitt Potter; nearer Hopkinsville to Rev. C. H. Nash; nearer Owensboro to Rev. F. D. Hale, and those nearer Paducah to W. K. Penrod.

The decision of the Court of Appeals of Kentucky annulled the local option law except as regards precincts. As the case now stands, no county can exclude saloons from its bounds. This is a triumph for the saloons. Many of the counties of the state, which had been rid of saloons, were opened by this decision. Christian people in the state, realizing that something must be done, and appreciating the value of united effort, have taken hold to secure the enactment and enforcement of a local option law that will stand the test of the Court of Appeals. The general bodies of different denominations have heartily endorsed the movement, and an interdenominational executive committee has been appointed, of which Dr. Kerfoot is chairman. This committee had a suitable bill prepared and presented to the last legislature. It was bitterly opposed by the saloons, and by all the influences they could command. Lobbyists were active in Frankfort to prevent the passage of the bill. For some two weeks there was a deadlock in the Senate over the bill, but finally it passed. The liquor men were indefatigable, and money and whiskey flowed freely.

It was known that a majority of the house were favorable to the bill, and so the policy of the saloons was to delay action until the constitutional limit of sixty days for the session should have passed. A majority of the steering committee, who had charge of the order of business, were opposed to the bill, and so were unwilling it should come before the house on its merits. It soon became evident that unless the bill could be taken from "the orders of the day" and put upon its passage, it would fail for this session of the legislature. The committee, led by Dr. Kerfoot, did their best, but the steering committee were obdurate, and they refused to put the bill on its passage. Yet this committee did take from the orders of the day and put on its passage a bill for the payment of a premium on fox scalps. In the opinion of these saloons, it was of vastly more importance that a few fox scalps should be paid for than that the people of the counties should be allowed to decide whether they should have saloons or not.

Dr. Kerfoot and his committee decided that Frankfort was a poor place to make converts for temperance. It is evident that the people at home must make themselves heard and felt. This was done to a small extent and with effect last winter. One legislator got word from a number of his constituents that they expected him to favor that local option bill. He replied that he would vote for the bill whenever it was put upon its passage; but he did not tell these constituents how he was doing all he could to prevent the bill's coming up at all.

The right of local self-government is not to be denied. The people of a county must be allowed to say whether they will have saloons or not. This is not "class legislation," nor interfering with anybody's "liberty"—it is legislation to secure the liberty of the people. It is the utter subversion of liberty to say to the people of any county, "You have got to have saloons whether you want them or not." If they want saloons, this bill does not prevent their having them, but it provides that the people of each county shall have the right to decide the question.

A new legislature is soon to be elected. If they wish to see the bill passed, the people must see to it that the candidates who receive their support favor the bill. It is useful, too, to see that the next governor, soon to be elected, is alive to the rights of the people. This is not a question of partisan politics; it is a matter of good citizenship and of the rights of the people.

Our General Association at Hopkinsville unanimously endorsed this interdenominational local option movement, and gave a generous collection toward its expenses. Various district associations have done the same, and others will do likewise. The committee have decided that it is useful to employ an efficient corresponding secretary to give his whole time to this work. They have their eyes on the man, and will employ him so soon as subscriptions enough are secured to warrant the arrangement. The saloon men in the state are organized to defeat this bill, and they will leave no stone unturned to compass its defeat. It is high time the friends of the rights of the people and of righteousness waked up and went to work in dead earnest.

DURING August Dr. Warder received the following amounts:

Table with 2 columns: Item and Amount. For State Missions \$ 802.37, B. S. and Colportage 336.52, Foreign Missions 842.97, Home Missions 817.67, Total \$ 2,849.53

This does not include amounts sent direct to Atlanta and Richmond. During no August for many years have the receipts been so good. Our State Board, however, is in debt \$1,044.18, which is a little over \$200 less than the debt for the same time last year. This debt should be promptly paid and the receipts of the Board more than doubled.

The Passover-Sunday school in Anchorage, Ky., have started a cent subscription to supply the men of the battleship Kentucky with Bibles. They call upon Sunday-schools of all denominations in Kentucky to send in a cent for each pupil for this purpose.

The covetous person lives as if the world were made altogether for him, and not be for the world; to take in everything, and to part with nothing.—Robert South.

THE Czar of Russia has called on the nations to send representatives to a conference looking to the establishment of universal peace, and to the disarmament of the nations. This is a remarkable proposition to come from such a source. The nations of Europe have long been oppressed by the burden of maintaining their large standing armies. One nation felt obliged to have a big army because its neighbors did likewise. France must have a great army so long as Germany had one, and vice versa.

The proposition of the Czar has made a great sensation, and has been variously commented upon. Some think he is after some secret aim, and wants to secure time for his purpose. Some think the idea of abolishing war is preposterous. France does not want permanent peace until she gets back Alsace and Lorraine, lost in the war with Germany in 1870.

We hail the proposition with joy. We are not very sanguine of immediate results, but we believe it is the beginning of the end of war between the nations of Christendom. We hope for the time, in the not very distant future, when all war will be in behalf of civilization and humanity. Armed expeditions will be needed to stop the slave trade in Africa. The Turks must be restrained, and this will require force. But this will be like bands of policemen routing mobs, and not like a war between two nations. Police duty will remain, and the nations of Christendom can easily maintain armies sufficient to police the world. A general conference of representatives of leading nations to consider the best means to secure universal and permanent peace, is certainly a move in the right direction. It cannot be barren of results. It must at least have a marked effect on the public sentiment of Christendom, and that is no small matter.

Our genial neighbor, the Journal and Messenger, is making vigorous war on "Landmarkism," and in its zeal it has even gone so far as to claim that baptism is not essential to church membership. The Baptist News replies to the Journal and Messenger, and so does the Arkansas Baptist.

Without entering into the controversy, we wish to say that we do not think our denominational peril lies in the direction of "Landmarkism." We do not know of a single "Landmark" Baptist who does not believe in the plenary inspiration and absolute authority of the Bible. We do not know of one who denies the vicarious atonement of Christ or any of the great cardinal doctrines. Now within range of the Journal and Messenger these great doctrines are denied, and the denials are taught in Baptist institutions. We suggest, therefore, to our highly-esteemed neighbor, that it drop the "Landmarkers," and proceed against these, whom it must regard as far greater heretics.

At the last meeting of the State Association of the Congregational churches of New York some new departures were made.

One was the making of the members of the board of trustees ineligible for re-election after having served two terms until the lapse of one year. In regard to this Dr. Stimson says: "This is in the line of movement that is steadily making its way in all our ecclesiastical organizations. It is in the interest of a closer and more vital union with the churches." \* \* \* Such vacan-

cies as do occur through death or removal are filled in a way to foster the inbreeding they ought to remedy. The management which is only renewed in this fashion comes to suffer from its own isolation; it gets into the ruts of its own ways and thinking; it loses touch with the constituency which it has ceased fully to represent; and it not infrequently creates for itself an atmosphere which is as harmful to itself as it is prejudicial to the interests committed to it."

The movement to get all missionary and educational agencies and bodies more thoroughly under the control of the churches is not confined to any one denomination. The plan of the New York Congregationalists to elect trustees for a definite term, making them ineligible for a year after serving two terms, is a new departure whose workings will be watched with much interest.

THE Turks are interpreting Providence according to their own ideas. They regard the defeat of Spain in the war just closed as a judgment sent of God on account of the Spaniards driving the Mohammedans out of Spain four hundred years ago. The Independent reports a Turk as recently saying to an American traveler:

For four hundred years we have been praying to Allah to punish Spain for this great wrong. Now Allah has heard our prayer. He has raised up the United States to punish the oppressors of his faithful people.

The Turks are reported as more favorable to Americans than they have been heretofore. The Servet, a newspaper of Constantinople, which reflects the sentiments of the palace, has come out in praise of American missionaries in Turkey, and expresses very kind sentiments toward this country.

We hope this will give opportunity for increased usefulness of American missionaries in Turkey, and serve to open that dark land more to the spread of the Gospel. But there is little reliance to be put on the promises of the Turks.

It is claimed that the shortest sermon ever delivered was by Dr. Whewell, from the text: "Man that is born of woman is of few days and full of trouble." The sermon was as follows:

- I shall divide the discourse into three heads: 1. Man's ingress into the world. 2. His progress through the world. 3. His egress out of the world. Firstly, his ingress into the world is naked and bare. Secondly, his progress through the world is trouble and care. Thirdly, his egress out of the world is nobody knows where. To conclude— If we live well here we shall live well there. I can tell you no more if I preach a year.

We doubt if this be a bona fide sermon that was ever delivered by anybody. It has the flavor of the newspaper office, rather than of the pulpit.

We think the shortest sermon ever preached was by Jonah in Nineveh—"Yet forty days and Nineveh shall be overthrown." True, Jonah kept repeating the sermon all day as his congregation kept changing.

Dr. WHITSITT's only son, Wm. H. Whitsitt, Jr., is quite sick with typhoid fever. We hope he will soon be well again. He is a lad of remarkable brightness and promise.

By your character what it will, it will be known; and nobody will take it upon your word.—Ez.

Editorial Varieties

The Rev. S. F. Thompson suggests that a revised edition of Gill's Commentary, bringing it down to date, be published. We would be glad to see this done.

We are deeply pained to hear of the death of the Rev. R. E. Kirtley, after a long and painful illness. He was one of our best and strongest men and he will be greatly missed. Such men are sadly scarce in the world.

Our Home Mission Board have directed Bro. O'Halloran to go at once to Santiago and open a mission there. The Board is arranging to occupy Porto Rico also. Moral: Double your contributions to Home Missions.

We had a pleasant visit from Dr. J. M. Frost last Saturday. He was never more enthusiastic over the work of the Sunday-School Board than now. The first edition of the Life of Dr. Yates has been exhausted, and the second is now on the market.

The Foreign Mission Journal for September reports Kentucky still in the lead in contributions to foreign missions during the current year. Virginia comes second and Georgia third. Why should not Kentucky remain in the lead till the end?

The Rev. Dr. Crisman affirms in the Cumberland Presbyterian that "not one of the original apostles was ever baptized at all." A remarkable claim, truly. How about John and Andrew and others who were certainly disciples of John the Baptist?

We have been asked by some brethren a question we were asked some three or four years ago, viz.: on what terms we would publish their pictures. We will publish any brother's picture at regular advertising rates, the sum varying according to the space and location. We do not solicit such advertising matter, however.

Prof. Haeckel, German materialist, has been over to England and has told those people who heard him in Cambridge, that the next century everybody will admit that man came from the ape. This reminds us of Voltaire's prophecy that in fifty years the Bible would be a universally discarded book. A hundred years have passed and the very house Voltaire occupied is a depository for Bibles.

Again the Journal and Messenger comes to us with its editorial page largely filled with the errors and shortcomings of Southern Baptists. Again we must affectionately suggest to our beloved contemporary that if it will first cast out Harperism from the Chicago Seminary, Ultrism from the Hamilton Theological Seminary, and "Montanism" from the Rochester one, it will see more clearly to cast out "Gravism" from the South.

The Foreign Mission Journal announces the acceptance of Dr. Powell's resignation as missionary in Mexico. It has been stated that he will go to Cuba. We have referred to the resignations of other missionaries in Mexico. It occurs to us that these missionaries could do good and timely service in Porto Rico under the appointment of our Home Mission Board. They know Spanish, have experience in mission work, and they are accustomed to a tropical climate.

The Baptist Record and the Baptist Layman have been bought by the Mississippi Baptist Publishing Co., and will this week be consolidated into The Baptist. The new paper will be published in Memphis, Tenn., with the Rev. J. B. Searcy, D.D., as editor and the Rev. T. J. Baitley as business manager. We bid Dr. Searcy a hearty welcome to the tripod, but we are sorry to lose Drs. Hackett, Johnson, Venable and the rest. Dr. Searcy is one of our strongest men and will, of course, succeed well as editor.

The adverse opinion of Dr. Barrows in regard to the mission of Otis in Jerusalem has been mentioned in the RECORDER. When the writer was in Jerusalem, he visited Ben Otis and made inquiries concerning his work. Some were friendly and some were unfriendly, but the writer saw nothing on which to base an unfriendly opinion. The main objection was that he was responsible to nobody. He is certainly zealous and seems to be doing good.

The Saturday Evening Post says the longest sermon on record was by Dr. Isaac Barrow and lasted three and a-half hours. Some of Richard Baxter's sermons must have been much longer than that. We once read a sermon of an old divine of which the last head was "Hithy!" The writer heard Dr. J. R. Graves preach three and a-half hours in Murfreesboro, Tenn. His text was "When the Son of Man cometh, shall he find faith on the earth?" The congregation listened eagerly till the end, and none that heard that sermon can ever forget it.

"The old definitions do not satisfy," says the Evangelist, in reviewing one of Revell's recent theological publications. And this same remark has been made again and again and over and over again until it passes with some people as an axiom. But none of those who make the remark get into details. They do not name a single one of the "old definitions," nor do they state who they are that are not satisfied. To change definitions is to change meanings. To talk of holding to old doctrine and at the same time give changed definitions to the terms in which the doctrine is stated, is the without nonsense. When definitions are changed, the meaning is necessarily changed.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE CRY OF THE WEARY.

BY HENRIETTA FITZGERALD.

Oh world, see world. With your beauty and glory and pride. With your laughter and rapturous glee. In the flow of your ceaseless tide. Is there not happiness for me? I'm weary, my spirit is torn By the tempests of anguish and pain; For loved and lost treasures I mourn— Canst thou not restore them again? Of world, bright world, Give me rest!

of the building. The wind moaning about the barn gave the only answer. When Harry came back to the barn and looked along the line of the road leading to the nearest market town. He saw a black dot on the white snow. "That's John," he said, "going off with the team. When he returned to the house he reported John's probable journey to market. "Yes," said Grandfather Vaughan, feebly, coughing at intervals. "John thought he had better go; go; but I told him he had better not. It may snow. "I know you did," said Grandfather Vaughan. "I heard you say it. John is partly willful. He likes his own way. Harry thought of John's words, that he 'guessed he could be his own rope.' A little after this Harry noticed in the northwest a dark cloud. When he first saw it it had the form of a semi circle. The cloud grew. It stretched into the sky overhead. The sight was quenched in the big spreading cloud. "What is that cloud for?" asked Harry. "That means snow," said his grandmother. "I have been watching it from the window. I wish John were at home. Do you think much snow is coming, grandmother?" "I can't say, but that cloud looks as if it had a good many bags of white feathers to empty on the earth." The mercury was falling, too. "Finally grandmother said: "Frisky, I-I feel cold." "I don't wonder you do, Jotham," replied grandmother. "There's a change in the weather. I'll start up the fire. My!" she said, here glancing out of the window, "if snow isn't here already!" The air was crowded with little white ships all seeking harbor down on the earth. The wind, too, was quite noisy. The storm went on, mercury kept falling. The snow thickened, and, though so white, darkened all the rooms. The forenoon went somberly. "I wish John were here!" murmured the old lady. "Perhaps he may have come back to the barn. It is some hours since he started. I'll go out to the barn," said Harry. "Run the rope out," said grandmother. "Here, I'll show you!" she took down the rope from its nail. "Now I'll tie one end to the door knob. Take the other end in your hand, Harry." "O, I know where the barn is, though I can't see it." "The first thing you'll be helped by this to find, but the house when you come back. Tell me, where is the barn, would you say?" "It is there," and he pointed with his finger. "No," said the old lady. "It is there. Go as far as the barn. Take the rope with you. When you get to the barn you holler." "Off into the big cloud of snow went Harry. Soon grandmother heard a voice. "All right!" Then she went into the house. Harry found that his grandmother was right about the location of the barn; he reached it by following the path she pointed out. He went through the building calling to John. "Are you here? John, you here! John—no!" No answer came to his eager questioning. "I think I will go back," concluded Harry. Not an inch of the house could be seen, but the rope safely guided him. "Hark! what did he hear?" "Help-p-p-p!" was it? It sounded like that. Brave old grandmother, she had come to the door to look after somebody else; for she was re-tying the rope to the door knob, and more surely. "Ain't agin'!" she asked. "Hark! Don't you hear somebody, grandmother?" "Help-p-p-p!" "My, Harry, there's somebody in trouble. O, do look out. It is as much as I can do to stand here. The rope is spiteful." "You watch me from the window," suggested Harry, in a very important tone of advice, for he felt that he was the man of the house now, and everything depended on him. "The window is a safe place for you." Grandmother said nothing, but smiled, and off strode Harry into the snow cloud. What a tumult of wind and snow, and how cold it was, for the cold seemed a part of the commotion. He turned after he had gone a few feet, and looked at the farm-house under a good sky. "There is grandfather; and grandmother, too, I suppose is watching

me. Can't seem to make her out. Good for them that they have got somebody to stand by them." As he moved out in the direction of the cries for help he uttered in tones as stentorian and impressive as possible, "Coming! coming!" He quickly lost sight of the farm-house, and could see nothing but snow—soon he became aware that he was once more seeing an object that was not snow. It was darkish, it was—was—a horse—a sleigh—a man—John! "Hot that you, John!" "Yes," just about heat out. If I ain't glad to see ye. You know—where'er the barn is?" "No, but I know where the house is. See!" Harry held up the rope. "Good! Now I'm about frizz through." Then he came to the dunno whether to leave and git help. I wish there was two of ye," said John. "Don't you folks want some help?" said a pleasant voice. A rather large, irregular object he saw in sight, and it turned to be—who? "Why, grandmother!" exclaimed Harry. Yes; grandmother in grandfather's hat! "That was help enough, for grandmother," said a voice that came from the strength. The horse and John reached the respective quarters of shelter, and so did Harry and his grandmother. All day the storm raged about the house on the prairie. "Toward evening grandfather said: "We're much to be grateful for, for we want to thank God for his mercies. I don't know as you want to stop—to stop—with us!" He here was addressing John, who was going through the room. "Yes, air, I do," replied John, emphatically. "I feel cold, and I've got enough of it." The storm still raged across the wild prairie. It howled above the farm-house roof. Beneath that roof, though, was a little group clinging to that rope of safety let down from heaven in the hour of prayer.—Christian Observer.

THE TRAVELS OF A FOX.

BY CLINTON JOHNSON.

NOTE.—The following is a nursery tale which used to be told in New England to the children of fifty years ago: A fox digging behind a stump found a bumblebee. The fox put the bumblebee in his bag, and traveled. The first house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum?" "Yes," said the woman. "Then be careful not to open the bag," said the fox. As soon as the fox was out of sight the woman just took a little peep into the bag, and out flew the bumblebee, and the rooster caught him and ate him all up. After a while the fox came back. He took up his bag, and he saw that his bumblebee was gone. He said to the woman, "Where is my bumblebee?" And the woman said, "I just untied the string, and the bumblebee flew out and the rooster ate him up." "Very well," said the fox; "I must have my rooster here." So he caught the rooster and put him in his bag and traveled. And the next house he came to he went in and said to the mistress of the house, "Can I leave my bag here while I go to Squintum?" "Yes," said the woman. "Then be careful not to open the bag," said the fox. But as soon as the fox was out of sight the woman just took a little peep into the bag, and the rooster flew out and the pig caught him and ate him all up. After a while the fox came back. He took up his bag, and he saw that his rooster was gone, and he said to the woman, "Where is my rooster?" And the woman said, "I just untied the string, and the rooster flew out and the pig ate him up." "Very well," said the fox. "I must have the pig, then." So he caught the pig and put him in his bag and traveled. And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum?" "Yes," said the woman. "Then be careful not to open the bag," said the fox. But as soon as the fox was out of sight the woman just took a little peep into the bag, and the pig jumped out and the good bird— After a while the fox came back. He took up his bag, and he found

that the pig was gone, and he said to the woman, "Where is my pig?" And the woman said, "I just untied the string, and the pig jumped out and the ox gored him." "Very well," said the fox; "I must have the ox, then." So he caught the ox and put him in his bag and traveled. And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum?" "Yes," said the woman. "Then be careful not to open the bag," said the fox. As soon as the fox was out of sight the woman just took a little peep, and the ox got out, and my little boy broke off his horns and killed him. After a while the fox came back. He took up his bag, and he saw that his ox was gone, and he said to the woman, "Where is my ox?" "And the woman said, "I just untied the string, and the ox got out, and my little boy broke off his horns and killed him." "Very well," said the fox; "I must have the little boy, then, and also his little boy." So he caught the little boy and put him in his bag and traveled. And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum?" "Yes," said the woman. "Then be careful not to open the bag," said the fox. The woman was making cake, and her children were around her teasing for it. "Oh, um, give me a piece!" said one, and "Oh, um, give me a piece!" said another. "And the smell of the cake came to the little boy weeping and crying in the bag, and he heard the children beg for the cake, and he said, "Oh, mammy, give me a piece!" Then the woman opened the bag and let the little boy out, and she put the house-dog in the bag in the little boy's place. And the little boy stopped crying and joined the other children. After a while the fox came back. He took up his bag, and he saw that it was tied, and he put it on his back and traveled down into the woods. Then he sat down and untied the bag, and if the little boy had been in the bag things would have gone badly with him. But the little boy was safe at the woman's house, and when the fox untied the bag, the house-dog jumped out and caught the fox and killed him.—Outlook.

PHOEBE CARY.

By Phoebe Cary.

Phoebe Cary wrote, when only seventeen years of age, perhaps the most beautiful of all her poems, commencing "One sweetly solemn thought Comes to me o'er and o'er, I am nearer home to-day. Than I have ever been before." and ending "Father, perfect my trust, Let my spirit feel in death That thy feet are surely set On the rock of living faith." The Rev. Russell H. Conwell, of Philadelphia, says that once visiting a Chinese gambling-house he found two Americans drinking and gambling there, the older, who was winning all the money, constantly giving utterance to the foulest profanity. While the older was dealing the cards for another game the younger began singing the words of the first verse, but as he sang the older stopped dealing, and, throwing down the cards, said, "Where did you learn that?" "In an American Sunday-school," said the younger. "Come," said the older gambler, getting up; "come, Harry; here's what I've won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last bottle. I have played you, Harry, and I am sorry. Give me your hand, and I'll say that for old America's sake, if for no other, you will quit this infernal business." It gave Miss Cary great happiness to learn of this incident before her death.—Ex.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portions of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed you have a rumbling sound or roaring in your ears, you are wholly deaf, and the deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition the hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for every case of Deafness cured by our method, which cannot be cured by Hall's Catarrh Cure. Send for circular, F. J. LEWIS & CO., Toledo, O. Sold by Druggists. Ho. Ho's Family Pills are the best.

THE FLAG UNDER WHICH ALL WOMEN SHOULD MARCH IS THE BANNER OF GOOD HEALTH. A woman owes it to herself, her husband and children to cherish under this flag. If she does not do so she will live a life of wretchedness herself, and unless her husband is an exceptionally good man, he will be miserable. To her, her home will be unhappy and her children will be puny and sickly. Uterine disease in a womanly way may almost invariably be traced to weakness and disease of the female organs that are the vestibule of human life. No woman can enjoy good, general health who is dragged down by local weakness. Troubles of this description utterly unfit her for wifehood and motherhood. Dr. Pierce's Favorite Prescription gives health, strength, elasticity and vigor to the special organs concerned. It makes a woman strong and healthy in a womanly way. It gives the nerves a rest from pain and an opportunity to build up. It makes motherhood safe and comparatively easy. It transforms weakly, despondent women into happy, healthy wives and mothers. Jas. Cassell, Esq., of Oelcheter, Johnson Co., Iowa, (P. O. Box 107) writes: "My wife was troubled with prolapsus, or female weakness, for several years. She was not able to do her work, she had to lie in bed, and she was in bed in her back. Her periods were irregular, varying all the way from two to six weeks. At those times she had the most excruciating pain. I thought she could not live. She was attended by the best doctors in the county. They did her no good and she grew worse all the time. I thought I would try your medicine. By the time she had taken but a few of the Favorite Prescription, and two of the 'Golden Medical Discovery' and two of the 'Pleasant Pills' she was completely cured. I will continue to take every day, a dose. Once you start, you can never stop them. That is the way with some so-called remedies for constipation. It is different with Dr. Pierce's Pleasant Pills. They are a positive, complete and permanent cure for constipation and they don't become a habit. One 'Pleasant Pill' is a gentle laxative and two a mild cathartic. Druggists sell them. Nothing else is 'just as good.' It is a druggist's business to give you, not to tell you, what you want.

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THE ROPE IN THE BLIZZARD.

They stood together in the door of the Vaughan barn, and all around them was the wide winter prairie, white as if carpeted with the whitest of fleeces of wool. "It looks pretty wintry," observed Harry, a boy from the East, visiting his grandfather's prairie farm. John, the hired man, nodded his head. Then in silence the two watched from the barn door the stainless surface of this winter land. "You have a lot of snow out here," remarked the boy. John, the silent, nodded his head again. Suddenly a voice about one hundred feet away called them pleasantly. "Prayers! grandmother wants us," said Harry. "She is at the door." John, the silent, did not even nod his head. He looked like a post. "Don't you go in?" asked Harry. "N-no!" was the post's gruff answer. "I think I will go." Harry moved away as he was speaking. "Grandmother says that prayer is like the rope behind the door, for there's no telling how much you may need it." "Guess I can be my own rope," called out John. When Harry passed into the house he remembered the prayer offered that morning with peculiar interest. His grandfather was not very well. His voice was low and feeble, and he touchingly prayed that the Saviour might be a hiding place in the time of every storm. After prayers Harry went out again to the barn. Only the cattle were there. "John," he called, going the length

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**ON THE BLUE LINE CAR.**

The Blue Line street-car stopped at the corner and an anxious-looking woman put a small boy inside.  
 "Now, Bob," she said, as she hurried to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."  
 "No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.  
 "What's your name, Bob?" asked a mischievous-looking young man sitting beside him.  
 "Robert Cullen Deems," he answered.  
 "Where are you going?"  
 "To my grandma's."  
 "Let me see that note in your pocket."  
 The look of innocent surprise in the round face ought to have shamed the boy's tormentor; but he only said again:  
 "Let me see it."  
 "I can't," said Robert Cullen Deems.  
 "Here, here, if you don't, I'll scare the horses and make them run away."  
 The little boy cast an apprehensive look at the horses.  
 "Here, Bob, I'll give you this peach if you'll pull that note half-way out of your pocket."  
 The boy did not reply, but some of the older people looked angry.  
 "I say, chum, I'll give you this whole bag of peaches if you just show me the corner of your note," said the tempter.  
 The child turned away as if he did not wish to hear any more; but the young man opened the bag and held it just where he could see and smell the luscious fruit.  
 A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and, when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.  
 A pair of pretty gloved hands began almost unconsciously to clap, and then everybody clapped and applauded, until it might have alarmed Bob if a young lady sitting by had not slipped her arm around him and said:  
 "Tell your mamma that we all congratulate you on having a little man strong enough to resist temptation, and wise enough to run away from it."—EX.

**AN AMERICAN WHO WORE A CROWN.**

On a bright spring morning, sixty years ago, the young daughter of a famous American portrait painter, Thomas Sully, was driving with her father to Buckingham Palace, where the youthful queen then resided.  
 Mr. Sully had been asked to paint the queen's portrait in the coronation robes, which she had not yet worn. Little Miss Sully thought they must be heavy; and she felt very glad, on that bright spring morning, that she was not obliged to be a queen because her uncle had died.  
 Buckingham Palace certainly did not look at all like the palaces described in fairy tales; and the little traveler who saw it for the first time thought it wonderfully like a block of ugly houses rolled into one.  
 The armed sentries, however, were quite imposing, and so was the staff of soldiers on either side of them, through which they passed to the room in which the queen was to receive them.  
 Mr. Sully arranged his painting materials with attendant boys, and in the coronation robes, with the crown on a crimson cushion. It was the famous picture of which so many engravings have been made, and for which the as yet uncrowned sovereign was to give a sitting that morning.  
 Presently a very fair, sweet-looking girl entered the room with two or three ladies, and the artist and his daughter bowed respectfully. This was her youthful Majesty Alexandra Victoria, and she looked so small and childlike in a plain black dress that the Little American found it hard to realize her high position. She came in, too, with her thumb on her finger, as though she had just left a piece of sewing in which she was very much interested.  
 She greeted Mr. Sully and his daughter very pleasantly. Then she made up quite a face at the jeweled crown, and declared that it gave her a headache as she watched the flashing of the numerous gems; but her consternation was indescribable when she heard herself offered by her father as the queen's substitute.  
 "It is not at all necessary," said the artist, "that your Majesty should sit to me, unless I am painting your features, and my daughter will gladly relieve you this morning."  
 The queen seemed very much re-

lieved. But her little American representative was not at all comfortable under the weight of all those jewels.  
 Presently the painter stopped and removed the burden to give his daughter a short rest. Then the queen came forward and talked to her little substitute, giving pleasant accounts of her home life at Kensington Palace.  
 But the time was up, and the still more youthful American queen returned to her burden again.  
 She could not bear it quite so long now; and it was a puzzle how the little, delicate-looking Lady of the Isles could bear it during all those tedious coronation hours. No one was sorry when the work came to an end for that day, and then the queen became quite merry and chatty.  
 She told them about her lessons and her sewing, and then it came out that she was making garments for the poor. But she was full of fun; and, on leaving the room she backed out with a bow and a smile, as though she were a subject departing from the august presence of royalty.—Harper's Round Table.

**A BRAVE DEED.**

It hardly seems possible that a girl of sixteen should see nearly fifty people from a terrible death, yet that is what Grace Bussell did. She is often called the "Gracie Darling of Australia," and when you have heard her story I am sure you will say she deserves the name.  
 Grace lived with her parents in Western Australia, and her father was one of the first settlers near Swan river. She used to help in many ways. She would ride twenty miles a day with the cattle, and was as much at home in the saddle as she was in the kitchen.  
 Before you can understand what a wonderful work this girl did one day, you must remember that, twenty years ago, the towns in new settlements in Australia were very far apart, and people had often to ride for miles to call on their next-door neighbors.  
 Now it happened that one day in December, 1876, a vessel was wrecked off the coast, about eight miles from Bussell's home. The steambot sprang a leak, and, being not far from land, the captain tried to steer her in. But it was of no avail. She ran aground and there she staid, with the water gradually flowing into her. The lifeboat which was on board the steamer was lowered, but it leaked, too, and was so difficult to manage that eight people who had ventured into it had drowned. So the rest of the crew clung to the steamer, and wondered whether they could ever be saved. The surf ran so wildly that no one could dare to swim through it, and there was not a house or person in sight. But help was near, though they knew it not. The girl of sixteen was riding along with a native servant. She caught sight of the vessel in distress, and, turning her horse's head toward the coast, she started at a quick gallop. When she reached the shore she urged her horse into the angry surf.  
 She rode boldly on till she reached the vessel. With much difficulty she took some of the children in her arms and put them before her on the saddle; then with women and bigger children, one by one, she drew ashore and started for the shore, gave those she had rescued to the care of the native, and returned once more to the wreck. So she went backward and forward for four hours, till all were safe on land, the servant having ridden to bring out the last man.  
 Tired and wet as the girl was, she had still something more to do. Those forty-eight people whom she had rescued must have food and protection of some sort before night came on. So she rode home for help, but by the time she had gone the eight miles she was so worn out herself that she fainted, and it was some time before she could tell what had happened. Her married sister started off at once with food and wraps for the shipwrecked people, and the next day they were all taken to Mr. Bussell's house.  
 You will agree with me that Grace well deserved the medal of the Royal Humane Society, which was presented to her on January 8, 1878.—Our Morning Guide.

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THE FREE KINDERGARTEN AS A PHASE OF MISSION WORK.

BY FINIE MURFREE BURTON, Asst. Supt. Louisville Free Kindergarten Association.

"He who helps a child, helps humanity with a distinctness, with an immediateness," says Phillips Brooks, "which no other help given to human creatures in any other stage of their human life can possibly give again."

Herein lies the importance of all kindergarten work. The kindergarten is a child's world, a series of systematized experiences where through play and experience, based upon underlying principles and child interests, the three-fold nature of the child is developed and strengthened, and character is formed.

All mission workers recognize the value of beginning early with children, before years of evil habits have chained them hand and foot. The word kindergarten is literally child-garden: not meaning, as some have explained, a school where each child has a little plot of ground to cultivate, but rather the kindergarten is the garden plot, the teacher, the gardener, the children the plants. We are convinced that this is his meaning when we find the admonition from Froebel: "Take care of my flowers, but don't forget my weeds." In this he pleads for all childhood, rich and poor, trained or neglected, full recognition and guidance.

When we consider the free kindergarten as a phase of mission work we deal with the so-called weeds, little sprouts of humanity who have no wise, directing hand to guide and train them aright. Children are found in homes of sin and suffering where dirt and wretchedness prevail, where the oath is not unheard. The children are here, they are the important factors in the case. You can not say "Let the mother care for her own, she ought to know how to rear her own children." She ought, but in nine cases out of ten, she does not. If the parents are ignorant and miserable, is that a reason for allowing the child to grow up like unto them? Have the words of the prophet of old no lessons for us? "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Not only what a man knows, but what he is and can do, is coming to be more generally recognized as of vital importance. All true educators and mission workers strive consciously for character building in the individual. Not the number of facts told, not the long lists of dates given, not the statistics of tracts and Bibles distributed, but the number of individuals reached and raised nearer heaven and nearer God, is the test of all mission work. We sometimes fall down and worship numbers, forgetting that even the Christ spoke not only to the five thousand, but also to the woman at the well.

Work with the individual is the thing needful, which work shall develop strong feeling and individual recognition of responsibility and accountability. In the kindergarten the child is led to find his place and his work. If he does not perform his task, it is left undone. Individuality is respected and cultivated, while unity of purpose is not neglected; the "my" is ever subservient to the "our."

The kindergarten is a world-recognized educational factor, needed by all children: it is also a means of doing mission work, a

charity, a philanthropic agent, a religious factor. Frederick Froebel, the founder of the kindergarten, has said: "The first impressions which a young child receives are stronger and more lasting than those in later life, because the power of resistance is then wanting which its later consciousness brings." And one wiser than Froebel tells us "Train up a child in the way he should go, and when he is old, he will not depart from it."

The artist who models in clay realizes the necessity of keeping it moist, so that it may be plastic, easily handled and covered into the desired form. So, while the child-nature is plastic, in his youth, the teacher must help him to shape his character. When the clay has hardened, it is broken by an effort to remodel: and so-called reformation in later life is fettered by the habits that have become fixed.

In every community are usually found these three classes; the dependent, the defective and the delinquent. Each class is here and we must deal with it as best we can. All children whether born in homes of poverty or riches, great or small, have a right to a childhood, the happiest, most helpful, most ideal childhood we can give them. And it is our duty as Christians to lead the child to the best and highest in life. When Christ said, "Suffer the little children to come unto me," and divine invitation included all children.

In the kindergarten each child is led to recognize universal laws of nature; underlying principles of life; and to apply them in his own life: is led through nature's God.

The prayer or "Thank you" is part of the morning exercises in the kindergarten. Each little one is gotten in the right mood and attitude by means of a gently spoken word or rhythmical, harmonious music. Each child is led to feel that he is going to speak to the Father. "Who is listening for my 'Thank you' and your 'Thank you.' Prayer is thus not "something we all say together," but an individual speaking to the one Father.

The prayer is developed or explained so that the words are not words only, but an intelligent expression of feeling. It matters not if the expression be quaint, if the reverent feeling is present. At a colored kindergarten, after the teacher developed the idea of different ways of thanking the father in Heaven, she asked the children if they could tell her how to thank Him. A hand was raised. "Well, Jim?" Jim reverently dropped on one knee, took off his cap and, raising his eyes, said solemnly, "Much obliged, sir."

One prayer used in some of the kindergartens is this: "Father, we thank Thee for the night, And for the pleasant morning light; For rest and food and loving care, And all that makes this world so fair—Amen."

The basic texts for the work in the kindergarten are often taken from the Bible, and even when the child does not get the letter he has the spirit of the whole phrase, because he has lived it out in his own life and play. Occasionally one hears in a tone of reproach "Kindergarten is play." Yes it is play, but a child's play is to him what a man's work is to a man. And in the kindergarten the child works as consciously and conscientiously over his paper and paste, his blocks or tablets as older children over slate and books, or men over their daily tasks.

In the Kindergarten we try by

illustration, example, song and story to lead the child to good habits, to unselfishness, to thought for others all of which are given room to express themselves in action. Moral force is not unlike nerve force in that it must have an outlet. When nerve force is generated it must do one of three things, be given an outlet and act, explode, or cease to generate. Nature is wiser than we, and if we do not use or allow a child to use his nerve force, she no longer supplies it.

If you have by song or story aroused feelings of unselfishness in a child, you do him moral wrong if you do not give him an opportunity of doing for, giving up to, or sharing with, some one else. If you do not allow the moral impression active expression, he will be not a doer of the word, but a hearer only.

A conservative man once said of kindergartens as a mission factor: "Yes, kindergartens are fifteen times better than Sunday-school; on Sunday you have the child one hour in a week, in kindergarten you have him fifteen hours in a week."

A minister on hearing the plan of work used in the kindergarten, said "Why, that is a magnificent frame of a sermon,—illustrations and all." The beauty of it is that the little children between three and six years of age in addition to hearing the sermon, live it three or four weeks as the plan of work is developed. What is the length of time a sermon shows itself in our lives and conversation?

Now do not infer that kindergarten children are "pious little pigs," decidedly no. They are happy normal children, who look at life broadly, as their vision goes, and are happy in the discovery and application of truth. "Ye shall know the truth and the truth shall make you free."

A little fellow who was one of the most difficult boys to control in the kindergarten, insisted one morning at the breakfast table on saying his kindergarten "thank you" as a blessing. It was this: "All good gifts around us are sent from heaven above; Then thank the Lord, O thank the Lord for all His love—Amen."

He really felt thankful and took the words he knew to express the emotion.

One day in kindergarten the children were all gathered on the circle, the rain was coming down in torrents, while the thunder and lightning made some of the teachers nervous, when a little baby not more than four years old, looking up at his teacher said, "Our Father takes care of us, don't He?"

"Yes, J. M."

"In the storm, too?"

"Yes, J. M. He cares for us when the sun shines and when the storm and rain come. He cares for us and keeps us all the time." And the little child heart, full of faith, was satisfied and all in the room felt the strength and support of "The everlasting Arms." Surely, "a little child shall lead them."

Families of different faiths and those of no faith have been reached by the kindergarten, wherever planted. In some places the kindergarten has been held in a Sunday-school room, and members of families not connected with that church have come to the Sunday-school "because it was the children's kindergarten," some of these persons subsequently uniting with the church.

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churches in large cities support a kindergarten in connection with the church, as for instance the Ruggles Street Baptist Church in Boston, St. George's Church in New York City, and Dr. Palmer's Church in New Orleans.

Mission boards are seeing the wisdom of using kindergarten methods, and in Japan, Mexico, Brazil and among the Cubans are found kindergartens for little children. The missionaries tell us, if they reach the children, through them the fathers and mothers are helped.

You cannot cultivate children into Christians. Only regeneration and the grace of God can make a child a Christian; but you can make the habits and disposition of the child and his nervous system, his allies and not his enemies. Lead him to see God's wisdom, power and love so that his bodily, mental and moral training may be on the side of right. Direction of energy and the power of habit are wonderfully important factors in each individual life.

You cannot cultivate children into Christians, but you can by proper training and environment prepare the child's heart, the soil, so that the seed which is the Word of God may fall upon good ground and bring forth much fruit.

Had we more right training of the little children, starting them aright, the expense of maintaining reformatories, jails and penitentiaries would be far less. We are proud of our institutions for criminals: we ought to hang our heads in shame, that in a Christian country such things are a necessity.

One day there came into the kindergarten an old man—a wreck of a man, whose face had been furrowed by sin, dissipation and suffering. He looked at the group of children, American, Jewish, Italian, German and

Woodberry Forest High School

for Boys, near Orange, Va., on high hill in full view of Blue Ridge Mountains. Size chosen by Thomas Jefferson, James Madison and James Monroe. Excellent drainage, purest air, modern improvements. New building with constant repairs, study rooms and sleeping apartments. Full staff of teachers. Number limited. For catalogue address, J. CARTER WALKER, S. A., Orange, Va.

KINDERGARTEN

What are you doing for the little children in your locality? Do you need a trained kindergarten or progressive primary teacher? New Normal Class organized, September 19th, 1898. For full particulars as to cost of training for children and teachers, apply for catalogue to PATTY S. HILL, Department, Louisville Free Kindergarten Association 240 E. Walnut street, Louisville, Ky.

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At Auburn Institute, Established 1866). Secondary or progressive History and Art, Elective courses of study. Preparation for foreign travel. Family limited in number. Address Mrs. H. THANO MILLER, Lenox Place, Avondale, Cincinnati.

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STANFORD FEMALE COLLEGE, LANCASTER, KY.

William Shelton, LL.D., President. Sessions BEGINS NEXT MON. Full course of study in Literature, Science, Music, Art and Elocution. Send for catalogue to Mrs. MARY S. BAUFLEY, Lady Principal.

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STANTON, VIRGINIA. Form Institute of 1866. Located in Grandwood Park of Virginia. Unsurpassed climate, grounds and accommodations. No state represented. Terms moderate. Full catalogue free. Write for it. MARY BALDWIN SEMINARY.

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.—C. H. Spurgeon.

Irish, Catholic and Protestant, each happy in working out his individual need.

Tears arose to the eyes of the old man. "They," he said, pointing through the open door to the children at their work, "They will never have the struggle I have been through, for you are starting 'em right."

God help us to do our part in starting childhood aright, "For we are laborers together with God."—Selected.

A GREAT MEETING.

We have just closed a truly great meeting here, conducted by Bro. Sid Williams and his singer, Bro. Brown. This meeting continued eighteen days, and resulted in 112 additions to the Baptist church by experience and baptism, 45 by letter and restoration, with perhaps 15 who will unite with other churches, making a grand total of 172. The majority of these additions are grown persons and substantial citizens, including several of the most prominent and influential business men of the town. Such a meeting has never before been known in Sulphur Springs.

Bro. Williams gives evidence of being a chosen and an honored vessel of the Lord, richly endowed with rare gifts and qualifications for the work of an evangelist. His preaching is very simple but pointed, going directly to the mark and abounding in apt illustrations. He is earnest, zealous and faithful, and much of his work is done out of the pulpit in the homes, on the streets and in the places of business. In the sphere of his labor he solves the problem of reaching the people with the Gospel. He and Bro. Brown have won for themselves a large place in the hearts of the people.

We also had with us for a few days Bro. Jones, who recently came to us from the Methodist ministry. Bro. Jones preached several good sermons and rendered other efficient help. The different ministers of the town also rendered valuable aid during the meeting.

At the last service of the meeting Bro. Williams took a collection of \$2,900 to help finish the new Baptist church that is being built here. When finished this will be a beautiful brick house, trimmed with stone, and costing \$10,000 or \$12,000.

The Lord has truly done great things for us, whereof we are glad. Abundantly has he poured out his Spirit and grace upon the people, and many sheaves have been gathered. And while we gratefully recognize the efficient instrumentality of his servants, we give to God the praise and glory of this great work.

J. P. KINCAID, Pastor. Sulphur Springs, Tex.

BETHEL ASSOCIATION, INDIANA.

The sixty-second annual session of the Bethel Baptist Association met with the Salem Baptist church at Salem, Ind., Aug. 28th and 29th.

Bro. W. P. Harvey preached the introductory sermon, taking for a text the Saviour's unanswered prayer, John 17:21. He preached a strong sermon on Christian union. It was a plain, loving discussion of distinctive Baptist doctrines and their relation to other denominations.

Clerk J. M. Carter called the association to order. Letters from the churches showed a small measure of prosperity during the year, but breathed a very hopeful spirit for the future. The new church at Cementville was received into the fellowship of

the association. This little church, not yet a year old, was the outgrowth of a remarkable revival, during which about sixty-five persons were baptized and organized into a church. Later on many of them were excluded and the church reported to the association a membership of twenty-seven, with no pastor at present. In the meantime they have built a house and dedicated it to God.

The principal interest of the association centered upon old Silver Creek church. This was the first evangelical church organized in Indiana. It will be one hundred years old the 22nd of November next. Only a few members of the church were left and no report had been made to the association since 1894.

Brethren F. Clifford Shaffer and George Poole went to the church in June and held a meeting with some success. Bro. Shaffer is still in charge of the work there, preaching and conducting Sunday-school every Sunday.

NOTES.

James V. Biggart, of Jeffersonville, makes a good moderator. Former moderator W. H. Baylor, of New Albany, is now a pastor in Baltimore.

J. M. Carter, of Salem, is the efficient clerk.

The attendance was larger and the interest greater than usual.

Only one pastor in the association has been with his present charge more than one year.

There are eleven churches in this association and the territory covered is about four counties.

Jeffersonville church heads the list with about ninety-five exclusions and sixteen additions during the year.

The entertainment was all that a hospitable people could give to a hungry delegation.

Visitors were numerous and helpful.

Bro. F. C. Shaffer was elected missionary to work in this association during the coming year.

The next meeting will be held with the Jeffersonville church, J. M. Long, of New Albany, to preach the sermon.

The various missionary interests were well represented.

Bro. S. H. Huffman represented the American Baptist Publication Society.

The various papers were represented. L. W. MARKS.

DEDICATION.

Dr. Coleman will dedicate his seventy-fifth Baptist church at Morgantown, Ky., on September 11, it being the second Sunday. The house is an architectural beauty and an honor and ornament to the town and county in which it has been erected.

Ample provisions will be served on the grounds, and the public is invited to attend.

"God rested on the Sabbath day." The cessation of bodily and mental exertion was enjoined, and that not without reason, for God never requires the unreasonable. The body requires rest and the mind requires change. The experiment of one day in ten as a rest has been found a failure, and science has shown how, in the interests of all, however a few may violate the law with seeming impunity, one-seventh of the time must be devoted to reviving exhausted vitality and restoring both body and mind to their normal active state. This demand is imperative, and was written in blood and the nerve channels long before it was fingered on stone by God.

MAKING UP GOD'S JEWELS

BY HUGH MACMILLAN, D. D.

God maketh His jewels in ways as marvellous as the precious stones of earth are formed in its bowels by ingenious and aqueous agency. They are chosen in the furnace of affliction; they are drawn out of many waters. I have seen sparkling gems in the lava thrown out of the crater of Vesuvius; and we know that heat of the greatest intensity and extending over enormous periods of time is necessary to form some precious stones. If you apply a certain degree of heat to clay, you will make it into brick; if you apply a greater degree of heat, you will make it into porcelain; but if you could apply the greatest heat of all, and for the longest period, you could transform it into a ruby. And so when God wants to make up His living jewels, he heats the furnace of affliction seven times hotter than it was wont to be, in order that the clay of their nature may be turned into the radiant ruby of His grace, and exhibit the endurance and beauty of faith and the purity of flame itself.

The spiritual life of most of God's people has either begun in some severe trial or has been greatly developed by it. They have had cause to thank the Lord for His gracious grievousness and His severe goodness. Before they were afflicted they went astray, but now they keep His word. In the confidence of the flesh they said in their prosperity, "I shall never be moved; by Thy favor Thou has made my mountain to stand strong." And their inert prosperity had made them dull and opaque as the rock itself. But the Lord had a gracious design in their case, and He began in them movements and changes which were not joyous but grievous to flesh and blood, but which altered their whole nature, and made them shining gems, showing forth the praises of Him who had called them out of darkness into His marvelous light. And to all His suffering ones He says, "Oh, thou afflicted, tossed with tempest and not comforted: behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And not only in the substance, as it were, of God's jewels made up in this way, but the form of these jewels is also made up by the dealings of God's providence and grace. Jewels, however beautiful when they come from Nature's hands, are not at first what they are capable of being made by the lapidary. In many instances they are rough and coarse on the outside, and look like common pebbles on the highway. The angles of nature are not those which fully exhibit inward beauty and transparency; and therefore they require to be cut and polished in order that these may be revealed to the best advantage. They often also have flaws which need to be removed; for blemishes are very distinctly seen in jewels by the very simplicity and transparency of their substance; and the process of removing these flaws necessarily wastes the jewel and reduces its size. But the loss is amply made up by the greatly increased brilliancy which the gems acquire. And so God's jewels, after they are taken out of the pit, require to be shaped in conformity with God's standard of righteousness, and fashioned into the likeness of Christ. They are

THE FARMER'S STORY. How a Newspaper Reporter Interviewed Him and Obtained an Interesting Article of News.

From The Press, Milroy, Ind.

Wesley Holmes, of Milroy, Ind., was in the depot waiting for his train, when a newspaper reporter addressed him, and you have come to inquire about that little experience of mine," said he, in a pleasant manner. "Well, I guess it was no little or insignificant thing after all. Yes, I'll tell you the complete story; but I did not suppose it would interest the public.

"I have been a farmer all my life, and would do nothing else now, although a few years ago I would have preferred an easier job.

"I had good health all along, until this pestilential grip came. In January of '92 I was attacked with it and had a serious time. At first I was merely confined to the house for four or five days, with a severe cold, but I ached all over, and my limbs pained me when I went about. None of them were severe—just dull aches, but I was not very comfortable. The doctor came, examined me and said I had the grip. He gave me some medicine which I used and in a few days I was able to be out.

"But a day or two after I was caught in a rain, and the next morning I felt the same as before, only the pains were worse. The doctor gave me more of the same medicine, and attended me for six weeks before I was a dismissed patient. This time my trouble took on a new form, there being a cold on my lungs. I was finally able to get outside the house, but became worse again, and had to go back to the doctor for the remainder of the winter, being confined to the house most of the time.

"When spring opened up and good weather came I was better, but I always afterward had those peculiar pains all over me, and the next winter I went through with almost the same experience. Having the grip again, the doctor said, 'No, no fact was I had never entirely recovered, and each winter I had a relapse just about as

soon as the bad weather commenced. I kept getting worse with each attack, and the spells would last longer. The third winter the trouble took on the more serious form of muscular rheumatism, together with the trouble with my lungs. I was not able to do any work from the 10th of December to the first of May, and half the time all summer I was incapacitated from my labors. I tried an other doctor, but he did me very little good, and when the bad weather began in November I was worse than ever.

"A neighbor who had suffered from the after effects of the grip as I had, advised me to try Dr. Williams' Pink Pills for Pale People. I did not feel that they would do me any good, but my wife urged me to try them, which I finally did. I remember I took the first dose on Christmas day, 1896. I kept taking the medicine until I had used two boxes. By this time I had noticed no change and would have quit discouraged had it not been for my wife. She bought more of the pills and I continued taking them. And I am glad to-day that I did, for much better. I continued taking three more boxes, and three more boxes cured me. I took six boxes altogether, taking the last dose the first of February, '97. I never had to take any more medicine, and I am sure Dr. Williams' Pink Pills for Pale People cured me of my trouble, and I cheerfully recommend them to others."

The power of Dr. Williams' Pink Pills for Pale People as the first of February, '97, I never had to take any more medicine, and I am sure Dr. Williams' Pink Pills for Pale People cured me of my trouble, and I cheerfully recommend them to others."

Each winter I had a relapse just about as

32 HEAD FINE REGISTERED AND GRADE JERSEY COWS, Most of which are fresh, and ONE HIGHLY-BRED REGISTERED BULL will be sold AT AUCTION Thursday Morning, September 15th, 1898, at 10 o'clock, At the farm of W. H. REDIN, Peru, Ky., 20 miles from Louisville on L. C. & L. Division of L. & N. R. R., also a herd stock hogs, sows and pigs, two continuation of the Fry two years old, then Nellie; sire Woodley Goldust; sire Bon Accord, 415, half brother to J. I. C. One fast-moving brown Mare's years old, suitable for India or ride or drive. Complete Dairy outfit, consisting of a separator and churning and cooling cans, 1 Sharp's cream separator, 3-horse power corn and colicrusher with Smalley's Improved cutting box, 1 single-horse spring wagon, 1 farm wagon with harness and all complete. One fine surrey, "Louisville Make," cost \$25, used only one season. One side bar buggy and fine set harness. About 20 tons choice clover and timothy hay in separate stacks, 25 acres corn in field, but not farming implements including the mowing, steel rake, mowing machine, plow, horse, shovels, etc., also lot household effects, including roll-top office desk. After which will be sold the magnificent 20 acre stock farm of the Redin heirs to divide the estate. This is a rare opportunity for buyers to better their herds as the cows are well selected dairy animals, and will be sold positively to highest bidder, as the owner is leaving the country. TERMS very liberal and announced at sale.

new creatures, but they need to be renewed in every part. They are sons of God, but their nature requires to be made harmonious with their title; they need to become sons of God. The process of grace in them is only begun; it has as yet only made them susceptible to the operations of the Spirit, and prepared in them the conditions in which the mighty results of grace can be carried out.

The faults of Christians, like blemishes in jewels, are more conspicuous than those of other people, just because they are Christians. The smallest flaw in the diamond is greatly multiplied, owing to its high degree of refraction; and so in the burning and shining light of the Christian character the slightest infirmity or weakness is greatly exaggerated. These faults and weaknesses have to be judiciously removed. God's jewels are not allowed to remain in their native state. They are subjected to trying processes to take away their flaws, and to develop more fully the beauty of their Christian character. By the special trials that come to

them as Christ's followers; by the godly sorrow that worketh repentance unto life, they are made meet for the inheritance of the saints in light. And the limitations of their life by the restraints of Providence, and by their own disappointments in reaching their high ideals, are God's methods of cutting the facets of His jewels, as it were, so that they may shine with more sparkling radiance in the light of His love. Salvation is just the making up in this way of God's jewels, forming their substance and shaping them; the divine change wrought in them and on them whereby the sinner becomes the saint. It is a process which commences, like that of crystallization in the dark amorphous rock; in a secret moment, when the soul begins to pass into new relations and to conform to the heavenly order; but it is a process which reaches its consummation slowly; and is not finished till the redeemed soul and body, united forever after death, are glorified in the eternal glory of the Redeemer.—Watchman.

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# THE FARM

KENTUCKY TRADE ITEMS.

At Cynthiana last week good yearling steers sold at 4 1/2 to 5c.

Josh Wilson sold at Lancaster last week 16 calves at \$11.

Gorn in the field is selling at \$1.25 per barrel in Garrard Co.

The Carlisle Mercury reports the sale of 25 mule colts at \$15 to \$30.

J. P. Ballard sold to Clay Arnold, of Garrard county, 10 yearling steers at \$25.

H. W. Nutter, of Fayette Co., sold his two-year-old saddle horse to J. W. Hughes for \$400.

T. C. Guiley, of Garrard, sold to an Ohio party a carload of 600 to 700-pound heifers at 3 1/2c.

The Elizabethtown News reports sales of 1,000 feeding cattle for October delivery at 4c.

The Mt. Vernon Signal says that Jim Moore, of Rockcastle, raised 88 1/2 bushels of wheat to the acre.

M. S. Baughtman bought at Lancaster court day seven mare mules at \$55 and two horse mules for \$90.

The estimate average of wheat harvested in Kentucky this year is 627,978 acres, with an average yield of 14 bushels to the acre.

I. & G. Shelby sold to Silas Sharp & Son, of Tennessee, 195 1,000-pound cattle at \$4.10.—Danville Advocate.

The Burgin Messenger reports sales of a number of suckling horse mule colts at \$25 and many lots of sheep at \$3 to \$3.50 each.

Jeff Reeves claims to have raised the boss musk melon, being 29 inches long and 32 inches in circumference, and weighed 42 pounds.—Winchester Sun.

C. H. Meng, of North Middletown, has sold 500 barrels of new corn to be delivered at \$1.50. Mr. Meng recently sold 1,000 bushels of new wheat at 70 cts.—Bourbon News.

Robert Collier and his nephew, Price Collier, a year ago, bought three thoroughbreds for \$100. They have since then sold two of them for \$1,000 and have a horse left.—Danville Advocate.

F. M. Bishop, of Jessamine, on 50 acres in 1897 raised 956 bushels of wheat which he sold at \$1 per bushel. This year on the same land Mr. Bishop raised 614 bushels which only brought him 65c per bushel.—Journal.

B. S. Mattingly sold to Price Hudson, of New Orleans, forty extra good sugar mules, of his own feeding, at a rise of \$180 per head. They will be shipped this month.—Lebanon Enterprise.

The Stanford Journal notes the sales of a pair of sixteen-hand mare mules for \$225; four cotton mules at \$50 to \$65; 20 calves at \$18.50 each; a pair of mare mules, three years old and 15 1/2 hands high for \$230 and 800 stock ewes at \$3.50 to \$4.00.

The Democrat says there were 1,000 cattle on the market court day at Winchester, best 750 to 1,000-pound feeders selling at 4 1/2c, heifers at 3 1/2c and sheep at \$3.50 each. Kindig bought a lot of common mule colts at \$18 to \$35.

The Kentucky crop bulletin says: "Corn is excellent, maturing rapidly, and a heavy crop is assured. Tobacco continues to improve and the plants are beginning to be cut and housed throughout the state."

### UNCERTAINTIES IN GARDENING.

After I have written about some success I have made in growing a special crop, I usually receive several letters from persons who wish to follow my plan, and want more information about it. Because of this, I always hesitate to write about any such success for fear that others will try my plan and fail. I may give most specific directions, and the grower may try to carry them out in every detail and still fail to realize his expectations. There is a part of one's success that cannot be imparted to others. The plainest description of a method the most facile writer can give cannot take the place of actual experience in doing the work.

Twenty years ago, when a boy of 15, living on my father's farm, my taste for gardening led me to grow strawberries in a small way for a local market. I found there was a demand for celery, and began to experiment with it. I gradually enlarged my garden, taking in other vegetables and some of the small fruits. I read all the horticultural literature I could obtain, but I was not satisfied with some of the old ways of culture. Often too much labor was required to produce a crop—there was no profit in it if I undertook more than I could do myself. After much experimenting—especially in celery culture—I evolved some methods by which I could make money by hiring help.

Now for those who are inclined to undertake small farming to make a living, and are without experience, I will write of the adverse side and tell them about some of my failures.

I remember well a field of strawberries. I had made the ground very rich, buying a good many loads of manure, and set the best varieties of that time. I worked in them all summer, and in the fall had as perfect a stand of plants as I ever saw, and hardly a weed. I bought more manure and mulched the plants early in the winter. Not a plant was winter-killed, and in the spring I weeded them again, and with the perfect stand and large growth of foliage, I had every reason to expect a large crop of berries. Everything was favorable until the plants blossomed; then came three weeks of rainy or cloudy weather. The bees did not work in them, and the blossoms failed to pollenize. The result was only a few nubbins that were not marketable. I lost more than a year's work and the money I paid for manure. It was at a time when I felt the loss very severely. I had just bought my little farm in the village where I now live, and was entirely dependent upon the proceeds of my market garden for a living. I felt like giving up and trying something else, but finally went to work at the strawberry bed—weeded, mulched again in the fall and planted another bed. The next year I picked a large crop of berries, and as I then had little competition, I sold the greater part for 15c per quart, and realized a large sum from them.

At another time my celery crop was nearly an entire failure. I had found it profitable to grow early celery, to market before other people had it. I wanted to sow the seed as early as I could, and not have it bolt and run to seed-stalks. I thought I was perfectly safe in sowing it at the time I did, for the year before I had sown at the same time and only a little had bolted; but the next year nearly the whole

crop of 25,000 plants bolted, and I had only a crop of seed-stalks to plow under. In both of these instances I did my part well, but nature failed to supply the conditions of weather necessary to make a profitable crop.

Another time my cabbage and cauliflowers—a large field of them—were all attacked by club-foot. As I had never had any trouble of this kind, I did not expect it; but I suppose the germs were carried to my soil in some manure I had purchased, and they ruined the crop.

These instances show how the conditions that make success are beyond the reach of the gardener. He cannot control the weather. Too much rain or a drought may injure his crop, or it may be destroyed by insect parasites. In the last few years, market conditions having changed. If a man sees his neighbor making a little money in truck-growing, he goes into the business also, and more is produced than the market will take at a price that pays for the work of growing it; yet I believe that if a man will learn the best methods of doing his work, and will persevere in spite of failures for several years, his success will compare favorably with that made by most people in other vocations.—W. H. JENKINS, in Country Gentleman.

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Tomato Butter.—Take seven pounds of tomatoes, ripe and sound and add three pounds of light brown sugar, one cupful of vinegar, and a stick of cinnamon. Boil slowly for five or six hours over a gentle fire.

Tomato jelly.—Break in pieces some ripe, red tomatoes, and stew until thoroughly cooked, in just enough water to keep them from burning; put the pulp into a jelly bag, and when the juice has trickled through, put a pound of granulated sugar to each pint or pound of juice, and boil rapidly until it jellies. If the color is required to be a bright red, add a few drops of cochineal. This jelly is excellent with roast meat.

Green Tomato preserves.—Take eight pounds of small green tomatoes, pierce them with a fork, add seven pounds of sugar, the juice of four lemons, one ounce ginger and mace mixed; heat all together, slowly, and boil until the fruit is clear. Take it from the kettle in a perforated skimmer, and spread upon dishes to cool. Boil the syrup thick, put the fruit into jars, and cover with hot syrup.

Ripe Tomato Preserves.—Take 7 pounds of yellow tomatoes, peeled, seven pounds of sugar, and juice of three lemons. Let stand overnight. Next morning drain off syrup and boil it, skimming well. Put in the tomatoes and boil them gently twenty minutes. Take out the fruit in a perforated skimmer and spread upon dishes. Boil the syrup down until it thickens, adding, just before taking it up, the juice of three lemons. Put into jars and fill up with tie hot syrup. When cold seal or top up.

A MAINE father has devised a plan for allowing his little one to play out of doors without fear of his running away or getting hurt. A yard has been built of woven wire about four feet high. In this inclosure has been placed a lot of sand, and here the child

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Church Roll and Record.

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THERE were great rings under the eyes of the president of the university. His cheek was pallid and his lips were dry and cracked. His expression was haggard, and every now and then his whole body twitched nervously as he turned and glanced furtively back of him. "You look ill," said his wife. "Is anything wrong, dear?" "No," replied the president of the university. "Nothing much, my dear. But—I—I had a fearful dream last night, and I feel this morning as if I—as if I—." Here his mind wandered off. It was evident his nervous system was shattered. "What was the dream?" asked his wife, soothingly. "I—I dreamt the trustees required that—that I should—that I should pass the freshman examination for admission," sighed the president.—Harper's Bazar.

Items of Interest.

NEWS THE WORLD OVER.

Count Muraviev handed to all the ambassadors in St. Petersburg an appeal from the Czar, to be forwarded to their governments. In this appeal the Czar speaks forcibly of the evils of the great armies, and asks the nations to agree to hold a conference upon the subject of disarmament. The Emperor of Germany and President Faure had been consulted by the Czar in advance, and the Emperor warmly seconded the proposal. It is a great thing that Russia has made such a move.

Ex-Governor Claude Matthews has died at his home in Indianapolis, aged 53. He was born in Beth county, Ky., and removed to Indiana in 1868. He has been a leading man in politics in that state for many years and has shown himself a man of brains and integrity.

Much indignation has been felt at the conduct of Dr. Duncan of a Kansas regiment, in the absence of opportunity of being in the South to desecrate a Confederate grave, thus showing not only that the war is hot over, but there are men who are still fighting even the dead. However, the court-martial has sentenced him to five years' imprisonment, so that his part in the war against the rebellion is over for awhile at least.

The plague in India is increasing in virulence. There has been a fresh outbreak in the state of Hyderabad. Last week's official report said there were 2,300 deaths from the plague in the Bombay Presidency alone.

There has always been much opposition to vaccination in England, and the opposers have carried their point to the extent of persuading the Commons to make the compulsory vaccination law a farce. A clause has been added to the law allowing vaccination to be refused if a man has "conscientious" scruples against it.

Discipline has been no better in the camp near Washington City, right under the eye of President McKinley, the Commander-in-Chief of the army, than elsewhere. Prof. W. M. Mason, in the Watchman, says: "A synopsis of the remark that the volunteer troops in Hawaii conducted themselves like hoodlums, we can record a like experience for Camp Alger. Our daily papers have cried shame on these youngsters who have rioted in their camps, painted the country red and scandalized the national capital."

Prof. Baron, of Herne, has left his fortune to the city of Berlin to establish a vegetarian asylum for children. It is only the flesh of animals which is to be excluded from their bill of fare; eggs, milk, butter, cheese, honey, etc., can be used. The authorities have decided children can have good health on this diet and have accepted the legacy.

As every volunteer soldier is mustered out, he is thoroughly examined and a record of his physical condition made, and signed by himself. This record will be kept to guard against frauds hereafter in pensions.

Gulls are birds which have never been considered useful, but they are winning golden opinions from the farmers in North Dakota. They show an enormous appetite for young grasshoppers, some even gorging themselves to death in the fields.

Russia has been pressing England hard in China, but if the reports from Poland are founded in fact, England may have space to breathe awhile. Affairs in Poland presage a revolution again, and one more unanimously supported by Poles than the last one in 1863. The Poles are sure of more secret help from Germany and Austria than they have ever had before.

Russia is arranging to build a railroad from the Mediterranean to the Persian Gulf, and the Turkish Government has consented. Great Britain would, no doubt, greatly like to prevent this in some way, as it will greatly diminish the profits and the strategic importance of the Suez canal. But it would be difficult to find a reason for interfering in the building of the road.

A party of four, headed by W. O. Owen, State Auditor of Wyoming, have returned to Cheyenne after a successful effort to ascend the Grand Teton Mountains. Six previous attempts had been made, but they were all failures. The aneroid showed that the mountain is 12,800 feet high.

Private advices the Westminster Gazette has received from Uganda show that the brave Africans are still fighting the English who have recently claimed their country. The fighting has been going on for a year, and 12 English officers and 1,200 of the private soldiers have been killed and the patriots are not subdued. To be sure, their skins are black, but God gave them the country and the homes for which they are fighting and the English have no right to their lands.

The Cubans are amusing and picturesque thieves. Gen. Kent's brigade came marching into Santiago and looted because the Cubans the night before had stolen all their shoes. All the equipments of Gen. Wheeler's division headquarters were stolen, and even the ammunition. And there is no clue to the robbers.

DEATHS.

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

DAVIS.

Malinda S. Davis, daughter of Nelson and Mary Parish, was born in Owen county, Ky., Aug. 20, 1827; married John J. Davis March 25, 1847; died in Jackson, Tenn., July 18, 1898. She joined the Baptist church at New Liberty in early life and lived a constant Christian till called home. Her husband fell a martyr to the lost cause in 1864, leaving her with seven children, five of whom survive her. They all lived to mature years and became devoted Christians. Elder B. J. Davis, the beloved pastor of Clay Village church, Kentucky, is the first of this noble Christian mother, bearing her last sickness, she gave the strongest possible evidence of the triumphs of Christian faith. The last act of her life was an effort to speak comfort to a weeping daughter. She seemed to possess all the virtues which adorn humanity, and we are sure the world is better for her having lived in it. Dear mother, we'll meet thee again. J. H. B.

MONUMENTS.

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The King of the Caroline Islands.

These islands, forming an important Pacific group which extends for 2,500 miles, are familiar as the scenes of American missionaries' work for more than forty years. Most of the islands are well wooded and fertile, and have the wet and dry seasons common to a tropical region. The inhabitants, who bear evident traces of Malay, Papuan, Melanesian blood, speak various tribal dialects. They have strongly built bodies of a dark copper color, and are generally unattractive. Until 1896, when they were expelled by Spain, American missionaries were doing much toward the civilization of the natives.

At the close of a recent war with Spain, the King of the Caroline Islands came to pay homage to the Spanish government at Manila. As the best means of advancing civilization and establishing a condition of things that would prevent all future outbreaks, the King was introduced to the great civilization of the Singer Sewing Machine, and a reproduction of his photograph, seated at the machine, with his Secretary of State standing beside him, is shown on another page. The original photograph can be seen any day at the office of The Singer Manufacturing Co., 149 Broadway, New York City.

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A ONE-SIDED view of any object gives a very imperfect, and oftentimes erroneous idea of it. No object is clearly perceived by viewing it from but one standpoint. If a man is buying a horse, he goes before him, and behind him, and from one side to the other; he walks him and trots him, then makes his decision. If a coin is suspected of being counterfeit, it is thrown upon the counter to see if it has the true ring, then it is placed in the scales to see if it has the true weight. It must have both the weight and the ring to prove it genuine. Moreover a merely external view of an object may be very misleading. The outward appearance of a house may give no correct or adequate idea of the beauty or convenience of the interior. To form a correct estimate of the building, you must not only see it from the outside, but enter, and go from room to room, from cellar to garret. Your knowledge is then definite and personal. The Tabernacle, which Moses, by the command of God, reared in the wilderness, is a practical illustration of the principle. Looking at it from without, it was a plain, simple structure, with no special outward beauty that it should be desired. Its beauty did not appear to the external observer. Only to him who entered was its hidden beauty made manifest.—Treasury.

If you cannot be a lighthouse be a candle.—D. L. Moody.

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Items of Interest.

NEWS FROM THE WORLD OVER.

The Dreyfus case will not "down" in France. M. Cavaignac, Minister of War, feeling confident that Dreyfus was guilty, undertook an investigation. The result was the discovery that the letter which was the chief charge against Dreyfus was forged by Col. Henry. Col. Henry was arrested, acknowledged his guilt and committed suicide in prison. It is rumored it was not a suicide, but a murder, to prevent his making further revelations.

The confession and death of Henry has created the greatest excitement. Cavaignac has resigned, Paris is in a state of paralysis, according to the Prime Minister, Madame Dreyfus has formally demanded a new trial for her husband, and it is difficult to see how it can be avoided.

The Czar's proposal to call a conference of the nations for the purpose of disarming probably had a sort of agreement back of it. This is thought to be that Germany give Alsace and Lorraine back to France, and France allow Germany to have Myrta; that China and Africa be parcelled out into spheres of influence, England being given the Yang-tse-Kiang valley; that Russia be allowed in time to have Constantinople and give a guarantee she will not interfere with England in India.

The British steamer Toledo, from Galveston to Rotterdam, struck on Crim Hook on the Sicily Islands, in a dense fog, and sank quickly. There was just time to launch boats. All on board were saved. The Yukon River steamer, Mona and Stecken Chief, have been lost at sea.

Two boys, aged nine and ten, have been arrested in New York City for burglary. They were caught in the act, having broken into a bakery and lit matches to see to force open the cash registry. Surely the race has made great progress since this century began.

Bismarck's estate amounts to \$3,000,000 marks, or nearly \$5,000,000. His daughter receives \$2,000,000 mark; each of Count William Bismarck's three daughters 1,000,000, and the rest, with the exception of some most niggardly gifts to faithful servants, goes to his two sons, Count William and Count Hubert.

Queen Wilhelmina attained her majority on August 31st, that being her eighteenth birthday. She issued a proclamation, to the people of Holland, thanking them for the love they have manifested for her in every possible way, and promising to rule as befits a Princess of the House of Orange. She was crowned on Tuesday, Sept. 6th. The young queen has been trained by a wise mother most carefully, and comes to her inheritance with the good wishes of all the world.

The worst defeat which the Conservative party in England has experienced was in the election of a successor to Mr. George N. Curzon who has been appointed to the vice royalty of India. Mr. Curzon has held his seat since 1885, but the election showed that 1,000 voters were disgusted and angered by Lord Salisbury's foreign policy.

There has been added to the long list of terrible disasters in the mines of Europe, The Kasimir col mine near Bohmowice in Silesia was flooded and three hundred miners were drowned. The Surgeon Major Brown in the hospital at Montauk Point assured the reporter of the N. Y. Evening Post that the story of sick men not being properly cared for there was all "rot." The reporter walked on to the quarters of the soldiers and there saw with his own eyes "rot" on the ground. Half the men of the command appeared too weak to stand on their feet. The regimental surgeon was lying sick in his tent through overwork, and the men were without medical attention of any kind. One of them, who had been turned away from the general hospital, was within a few days of his death, his comrades being unable to care for him.

Another one of Secretary Alger's mysterious appointments is that of Lieut. Mills to be superintendent of the West Point Academy. No officer of so low a grade has ever been appointed to that important position. As this puts Mills over his own superior officer, Lieut. O. L. Helm, who is the present commandant of cadets, the latter has asked to be relieved and to be sent elsewhere. Is Secretary Alger trying to destroy the morale of the army?

In spite of the drouth in some places and the floods in others, Australia had a prosperous year on the whole. The colonies had each a surplus in the treasury. This was due to the increased yield of gold in various places. The total output of gold for Australia was more than \$70,000,000 during the year.

TATE'S CREEK ASSOCIATION.

This venerable body held its 106th session with the church at Stanford Tuesday and Wednesday of last week. Sixteen churches reported 123 baptisms, Gilead leading with 21. Seventeen churches reported contributions to missions. Three new churches were received—Wallaston, Harris Creek and Fairview, the last having been organized as late as Aug 1st.

Bro. R. B. Mahoney was elected moderator and Bro. W. T. Perigo, clerk. The Moderator on taking the chair announced missions as the watchword of the meeting.

The annual sermon was preached by Bro. S. A. Owen, on "Awake; awake; put on thy strength on Zion." God's people need to be aroused and then to put on strength.

The missionary sermon was preached by Bro. H. L. McMurray, on "Other sheep I have which are not of this fold; them also I must bring &c." God has his elect in all lands, and the churches must send them the gospel to bring them into the fold.

The editor of the RECORDER preached on Tuesday night and Bro. J. N. Prestridge preached Wednesday night.

All the objects received due attention. The interdenominational local option movement received hearty endorsement and a collection. Many rousing speeches were made on missions. Dr. Warder was at his best. Dr. Crumpton was present to represent Georgetown College, but he had more to say about missions than about education. Among other things he said: "I believe a good many of our preachers are backed on the subject of money." It would be interesting to know to what extent this is true.

The RECORDER fared well. A goodly number of new subscribers were secured beside many renewals. Never was the paper in greater favor. The hospitality was abounding. A sumptuous dinner was served on the grounds each day and the homes and hearts of the people were open to the visitors. The writer was handsomely entertained by President Wm. Shelton of the Stanford Female College, and his accomplished daughter Mrs. Sauley. It was pleasant to renew associations of Auld Lang Syne.

Does not Christ call us all just now by His Word and all by the signs of the times, to co-operate in inaugurating a movement all along the line for the immediate evangelization of the world? It cannot be denied that the task is gigantic, almost appalling; but the Gospel, as Paul assured the Roman Christians, is "the power of God unto salvation." Even in the old dispensation the Lord, by the prophet Malachi, cried to Israel; "Bring ye all the tithes into the storehouse and prove me now therewith, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." What limit, then, to Gospel grace in this the dispensation of the Spirit?—Homiletic Review.

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THE MINISTERIAL DEADLINE.

We have heard much in the last year about the ministerial deadline as drawn at the age of fifty. Being many years past that imaginary line, I naturally take a deep interest in the question. "Do ministers usually end their usefulness at fifty?" I have been looking this matter up some and find that as Baptists we have some fine exceptions. In his Christian Repository, April 1889, Dr. Ford gives us a list of grand old men in our ranks at that time, not all ministers however. He says: "Dr. Robert Ryland, 80 long the president of Richmond College, Va., is past 84. Dr. A. D. Sears, pastor of the First Baptist church at Clarksville, Tenn., who preaches to his large and intelligent church twice each Sunday, is 86. Deacon David Pierson, of Carrollton Ill., the active president of a bank, and seldom absent from any of the meetings of the church, is 84; John W. Delph, of Louisville, Ky., whose name is identified with the progress of the cause in that city, is 84.

"Among writers, J. M. Pendleton, one of the most active and vigorous contributors to our periodical literature, is 77; while among our Baptist editors, Edward Bright, of the Examiner, is 79; John Omstead, of the Watchman, is 78; Justin A. Smith, of the Standard, J. R. Graves, of the Baptist, and H. H. Tucker, of the Christian Index, are each 70.

"John L. Burroughs, who discharges regular pastoral work at Norfolk, Va., and is well known as a writer for the press, is 75. Dr. Thos C. Teasdale, of Columbus, Miss., still active in the ministry, is 81. Dr. Boise, professor of Greek in the Mungo Park Seminary, is 76. Dr. De Votie, Secretary of the State Mission Board of Georgia, is 76; and Dr. Conant, the great Baptist linguist, with mental powers almost unsurpassed, is 87."

While most of this grand rank have passed over to the other shore, yet the fact remains that "past fifty" does not mean "past usefulness." A present review would no doubt show a like rank taking their places.

T. S. LEWIS. Missoula, Mont. Dear Editor—We want a few men in every state to exhibit our Cuban Parasol and Vest in halls, schoolhouses and churches, and good men without regard to color and creed every day. Only a few dollars capital is necessary to get a few such men, or will make mention of it in your paper, those who write us will receive full particulars.

THE MARKETS.

LIVE STOCK. Report for week ending Sept. 3.

Cattle—On Monday the market opened with a good demand for choice butcher stuff. Tuesday and Wednesday the market ruled steady to strong, but there was no change in prices. The market ruled slow at unchanged quotations during remainder of the week. Calves—Market ruled steady, choice veals selling at \$3.00, while common, grassy calves were very dull and hard to dispose of. Hogs—The market on Monday opened 5c higher than on Saturday's close, best heavy and medium selling at \$4.25, light shippers at \$3.75 and pigs at \$2.75. On Tuesday the market declined 1c. Wednesday the market again declined 1c, while on Thursday there was a decline of 1c. Friday the market opened 1c higher, while on Saturday there was another decline of 1c. Sheep and Lambs—The market ruled steady on choice lambs, best selling at \$5.00; common and medium grades slow sale. Best fat sheep sold at \$5.00 to \$5.25. Stock was trade dull and lower.

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