

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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To insure unflinching success work at the work God gives you to do, and work with all your heart in the way He directs. Thus failure is impossible. Your life may end as Paul's did; but was ever a man's life work a more glorious success than was his?

SIR HENRY HAWKINS, of the Queen's Bench, declared he did not intend to write his memoirs. He said: "If you begin by saying what a splendid fellow you are, they call you egotistical; and as for saying anything against myself, I'll be hanged if I will."

The truly great man makes the most of small opportunities. He understands that thoroughness and exactness are the essential things about all work, and that they can make all work great in a very true sense. It is a maxim of Infinite Wisdom, "Do with thy might what thy hands find to do."

The new theology men will have hysterics, for the *Bibliotheca Sacra*, in speaking of the latest book of theirs, says: "The volume is representative of an active school of narrow-minded interpreters, whose premises are false, and whose methods of interpretation are erroneous and misleading." They will not care for the criticism except the word "narrow-minded." And they pride themselves on being broad!

GEN. MILES is another in the long list of men in high position who prove their greatness by their reverence of their mothers. He said of his mother: "It was her loftiest ambition to guide her children by good example, pure thought, upright and praiseworthy life to honourable and noble purpose. To her unselfish devotion, her gentle and loving admonitions, am I greatly indebted for whatever there may be in me that is commendable."

The Salem Association of Illinois passed strong resolutions against the theology taught in the Chicago University. Two of the Professors have answered with sneers. One said: "The Salem Association is made up of the old-time rock-ribbed Baptists. We shall pay no attention to what those of the old school say against us." The other said: "Those people are back numbers. Their theology is that prevalent in the year 1500. We are up-to-date, and shall pay no attention to their criticisms." The sneering Professor did not tell the whole truth. Those rock-founded Baptists have a theology that dates back nearly 1900 years.

BUT BE YE TRANSFORMED.

BY REV. E. T. HISCOX, D. D.

How profound the spiritual significance of that saying of the Apostle to the Roman Christians, "And be ye transformed by the renewing of your mind." A new and a divine life had been imparted to and implanted in them, and now they were to use all their self-controlling and directing power to develop, direct and fashion that new life, according to the divine pattern, so as to accomplish the divine purpose. The Revised Version reads: "And be not fashioned according to this world," or age. The moulding influence of the present life sets its mark and leaves its impress on every believer, like finger marks on the potter's vessel, unless by constant care and persistent effort he withstands the pressure of his environment. That is the Christian's mission to himself: to keep himself unspotted from the world which touches him on every side. His mission to others can never be well performed unless he first do well this mission to himself. The word rendered *conformed*, "be not conformed," is a very expressive one. It means the mixing or uniting of different substances or forms together, so that each loses its distinctive traits in the mixture. Like the pouring of two different liquids into a vessel, uniting the streams as they flow out, forming a mixture unlike either of the others. Thus the conformity of a Christian to the world corrupts and deforms the godliness of his life and character, without imparting any virtue or sanctity to the worldliness of his nature or habits.

Instead of this conformity—which has to be resisted as a natural and constant attraction, which resistance the Apostle enjoins—he urges that they be *transformed*, or, as some prefer to render the word, *transfigured*. Whether he had in mind the transfiguration of our Lord on the holy mount, is not certain. But the superb beauty of a transformed life and character into the image of Christ, if seen at its best, would not be unlike the visible glory of the transfigured Lord. This is the Christian's mission to himself, not to be *conformed*, but *transformed*; not to flow on and mingle with the currents and tides of this evil age, but to be changed, to pass over into a new form and fashion, literally, according to the original, to be *metamorphosed*. The word is used to express the transfiguration of Christ, and also where Paul says to the Corinthians that we "beholding the glory of the Lord," are *changed*, "transformed," into the same glory by the Spirit of the Lord. It is a spiritual transformation showing itself in life and conduct. It is accomplished by means of the Spirit of the Lord, and yet is the result of personal endeavor, for which they are held responsible. Otherwise they would not be enjoined to it. They are commanded to be transformed, but divine aid is promised—the Lord being their helper.

Nothing is more needed among Christians and the churches in "this evil age" to secure the more manifest and marvelous power of the Spirit, and to make the Gospel the power of God unto salvation to multitudes, than this nonconformity to the world, and this enjoined transformation into the image of Christ, his spirit and his character. When a great revival of this shall come, and the beauty and glory of a transfigured church shall command the admiration of the world, then the Gospel will no longer be derisively said to have lost its power, and the preaching of it will no more be like the singer's song for the amusement of an idle throng.

This is the mission of the churches to themselves. When that is well done, they will be prepared most effectively to accomplish their mission to "this evil age," which is now so constantly enticing them, and so largely emasculating them of divinely-imparted power for the salvation of men. When the conditions are changed, and the people of God become conformed to his plans and no longer to the world, then shall Zion's light go forth as brightness and her salvation as a burning lamp. Then shall Christ be seen again on earth walking among men, incarnated in his people, the Savior of the lost.

This great and gracious work is to be accomplished "through the renewing of your mind." The effectual work is internal, not external; the renewing of the mind leads to and reveals itself in the transfiguration of the life and character. It is, therefore, done by inward and not outward means, by intellectual and spiritual forces, which can act effectively on the mind, and thus change it in its essential nature, imparting to it more and more the nature and the Spirit of Christ, and more and more transforming the individual to the image of Christ. No external regulations or agencies can accomplish this end. No self-imposed rules of life, no church restrictions or exactions, no belief in creed statements of truth, no friendly cautions and counsels, all of which may be helpful and needful in securing the outward proprieties of a Christian life, can touch and shape the springs of action in the soul. It must be the Holy Spirit primarily and chiefly by whose energy the renewing is effected, the self-will-power of the individual cooperating with it, willingly working for and earnestly desiring the end. It must be observed that this work of renewing the mind is not the work of regeneration, but quite another and a subsequent work. For this discourse is directed to the saints, persons already regenerate. The renewing is really the sanctification of the individual, the progressive conformity of the whole being to the mind and will of God.

Now this injunction to a spiritual renewal, a non-conformity to the world and a conformity to Christ, is for a purpose, to accomplish an end—"That ye may prove what is that good, and acceptable, and perfect will of God." The saint's message and mission to the world is to reveal God in all his relations to humanity; "to prove" God's good pleasure to men; what is well-pleasing to the Eternal Father in Christ Jesus; his Son. Mark, it is not only to declare this, but to prove it, to demonstrate and make it plain to men. A proclamation of what constitutes God's good pleasure might be effective, but not sufficient; a logical demonstration might convince the judgment and silence objections, but these would fall short. God deals primarily with the heart, out of which are the issues of life. And nothing can prove to the hearts of men what is the will of God concerning them so effectually as a renewed mind and a transfigured life, set before them in the living activities of his own people. Men take knowledge of them that they have been with Jesus. They do not exhibit themselves, and yet they cannot be hid; they are like a city set on a hill. They do not sound a trumpet before them, nor proclaim themselves as God's witnesses. They live Christ, and the world sees it, feels the force of such an argument, and confesses the truth. In the world, but not of it; for the world, but not according to it. The influence of creeds and canons is beneficent in restraining and directing, but can never form a true Christian character, nor reveal God to men. That must be done by the force of a di-

vine life in the soul, working out with the power and impulses of a spiritual vitality. As the plant does not attain its beauty and maturity by the imposed order and regulations of the botanist, but by its own inherent life working out according to the divine design and plan. To be transfigured by the renewing of the mind is the consummation most earnestly to be sought by the people of God, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ." Mount Vernon, N. Y.

The new inspiration calls to us, "Come to Jesus and we will give you weariness; we will give you doubt; ye shall find no rest for your souls." The progress is to regions unknown to us except in one general aspect—that they are cold, that they are barren of the sweet fruits of the Spirit, that there the foot is not planted on solid earth—but the whole landscape is drifting. There none but experts with the tangent and chronometer can even profess to know where they are—and even then watches run down and they wander and wander in search of the lost cote of the doves.

"Back to Christ!"—we do not need to go back to him. We have never left him. We desire to remain by his standard, his banner over us of love. We wish for no progress in which he does not lead. And whither is his leading? Is it into new fields of speculation? No, it is into the huts of poverty; to the couches of pain; to the shadows of sorrow and of spiritual death. His leading is to the work of mercy, of rescue, of healing, of every act of brotherly love and of self-sacrifice. That is the line which leads to new revelation; new views of the goodness of God, and new and experimental knowledge of the blessedness of serving him by serving "the least of these my brethren."—Interior.

BISHOP THOMAS tells us a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer and asked him if he could do anything to improve it. In three weeks the bishop returned, and as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm. In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of his ways with us.—Exchange.

We may bewilder our brains with speculations about the relation between God's sovereignty and man's freedom, but, when it comes to practical work, we have to put out the best and most that is in us to prevent God's will from being thwarted by rebellious men, and to insure it being carried into effect through our efforts.—Alexander Maclaren.

MATTERS IN CHINA.

GOSPEL MISSION, CHIAI KIANG, CHINA, JULY 12, 1906.

Things are moving in China. Yesterday we learned in this interior city that the Emperor has really ordered that all the government examinations hereafter shall be based not upon Chinese classic literature! but upon Western sciences. This thing is to begin, I understand, the coming autumn! What tremendous change this means, it is almost impossible to conceive. Should the State legislature of Kentucky decide that hereafter geography, arithmetic, astronomy, etc., were to be displaced in all the public schools of Kentucky by the sacred books of Confucius, it would not mean more of change nor more of a shock to the learned class there than does this change here. Of course many will bitterly oppose this, but it will scarcely prevent its final success.

Then again great trunk railways are being discussed and decided upon for different sections. The influence of European powers is very soon, it now seems, to dominate the entire Chinese government, but there may yet be some very serious struggles among the great powers of Europe as to who shall be first in influence. Just now the influence of France and Russia seem to predominate.

I also learned yesterday that a county official, not very far north of us in the province (state) in which Peking is located, ordered all the Buddhist and Taoist temples converted into public school houses! This will be almost like suddenly setting up a mud god in each of the churches in Kentucky.

How are all these stupendous changes going to affect the spread of Christianity? Many will no doubt be very sanguine of great and speedy progress. But I fear this will not be the effect. These people who come to inaugurate great business and commercial schemes will most generally be men who care much for worldly gain and little or nothing for godliness and the spread of Christianity; and while mission work has very largely made possible these great changes, I fear that the unregenerate European as well as the heathen Chinaman will be slow to see or acknowledge that fact. I also fear that the Chinese will, much like the Japanese, be ready to grasp civilization made possible by Christianity, while they generally will reject Christianity, not now for temples and idols, but for bald atheism and infidelity. I do believe, however, that these changes will make it easier for the many here and there who secretly believe in Christianity to come out publicly in its favor. It seems to me now more than ever that there is a great necessity for laying great stress on spiritual truths as contrasted with these outward fruits of Christianity, and I am glad to say that I believe the trend is generally in that direction.

We organized in this (Tai-au) city on 12th of June a church of nine members—five missionaries and four natives. Not counting the English Baptists who are open communion and recognize sprinkling for baptism, this is the only Baptist church within 200 miles of this city, and in some directions we would travel thousands of miles before meeting a single Baptist Christian. This is a very small band, but we pray that it may be greatly used of the Lord in spreading his truth.

Oh! how we do need other workers in this vast region! So much territory unoccupied and nobody to occupy it! May the Spirit call, prepare, send forth and bless yet many other laborers.

We are all pretty well. We are now in the midst of the hot, rainy season, when we can only work in the city and near villages.

May God bless you and all the readers of the RECORDER. Fraternally, G. P. Boettick.

THE NEXT COLLEGE PROBLEM.

BY J. H. KOOR, D. D.

"To tell you the truth, I lost my faith at college. I was carefully trained at home. My pastor was a most earnest man, who took endless pains with his young people. I left home a member of the church, and, as I supposed, a believer." This testimony of an able young editor,

who is now in a responsible governmental position in Washington, could be multiplied many fold. Many a pastor will bear me record that, year after year, he sends out the brightest and best of his flock with a yearning apprehension almost as if they were his own flesh and blood. He watches lovingly, anxiously, their career. In, alas, too many cases he finds the work of home and church either chilled and perverted or swiftly undone. He sees the boys whom he had sent away in a cleanly, wholesome youth, swaggering along the streets with a football mop on the back of their head, a foul old pipe on the front and very little between to compensate for the tremendous loss of the dew and freshness of their boyhood. They come to church with a lofty, critical air. Their place in the young people's meetings is vacant. They remain sitting during family prayers. They imagine they have seen a light. Of course we attribute a due share of this state of things to the greenness and self-assertion of their years. "The philosophic mind" will soon weed them of that folly. But this effect of college on our boys is too common and too profoundly serious to be lightly set aside or flippantly explained. Both church and home have so much at stake, are so vitally bound up in the consequences, that they, above all others, have a right to be heard. They have a right to demand that the college shall not blur or distort or neutralize their work, but shall be a wise and powerful ally to carry their work on to perfection.

We borrow from President Eliot, of Harvard, an expression which, in our judgment, is a key to the situation respecting religious life and instruction in our colleges. Speaking of certain courses of study and the age of students, he says: "They could not stand the freedom which a modern college offers to the pupil." If that be true of the intellectual, it is pre-eminently true of the religious curriculum. "They cannot stand the freedom." They have not arrived at the age of freedom. "At home they came to consciousness in a settled order of religious observance and teaching. There, in the church and home, religious instruction was always associated with personal example and affectionate solicitude. Now to be taken at just the most critical age and turned loose in the free and open systems that prevail in most of the colleges, is putting these young souls to a test which very many adults could not safely face. How many pastors feel called upon every year to warn their sedate adult congregations against the seductions of being turned out to pasture during a long summer vacation. What homilies and pious editorials about "taking their religion with them," and "maintaining the sanctity of the Sabbath," and "faithful attendance upon the means of grace," etc. The effect of foreign travel, where all accustomed restraints are wanting, is a threadbare story. If the fathers cannot stand freedom, how can the sons?

Consider some of the conditions. At the age of eighteen, the average college age, precisely the most sensitive and unsettled spiritual age, the boy finds himself away from the established order of church life, away from the personal influence of those whose thought and feeling have been constituent elements in his soul life, set free in the voluntary system of the college. At home, morning prayers were taken for granted, now he suddenly finds they are a debatable proposition. At home the church, with its various services, was as unquestioned matter of fact as his father's bank or law office; now it is an institution to be critically examined from without. He is to consult his own preferences or caprices against its claims. From this point of debate and uncertainty respecting the more outward religious life, it is a natural, and not long, step to doubt and neglect in the hidden, devotional life. Many adults would need to brace themselves against such a test. As a matter of fact too many also, of our college boys "cannot stand that freedom." The voluntary system is a hard test for men; it is proving destructive to many of our boys.

A comparatively new plan is quite popular, especially among the wealthier colleges. Prominent preachers from all parts of the country are invited to occupy

the college pulpit. This might do for adults. But, after all, its effect is something like candidating in a church. By common consent that is regarded as a most demoralizing process. The Sunday performances of these great guns soon become in the minds of the students a sort of prize oratorical contest. There is no continuity of effect, no personal influence, that prime factor in religious teaching. Besides, the great preachers have in mind too largely the great minds in the professional pews, so that the great sermon is often a puzzle or exasperation to the very minds which should have been chiefly considered.

The college pastorate has been a subject of long debate and many experiments. I believe it is the ideal system. It has failed so often because our colleges have been too poor to command the best men. What throngs of power can compare with that of the true college pastor! The men of wealth in this country ought to see to it that the colleges are manned with the very best religious teachers and leaders that the country affords. No church congregation presents so profound a demand for breadth of thought, intellectual superiority, great-hearted sympathies and, above all, spiritual enthusiasm, as that group of young men in the college chapel. Where has the church and the home so much at stake?

Meanwhile, what? We should demand of college trustees that they shall give us, not simply literary experts, but men—sound, godly men to take charge of our boys during these four critical years. "What shall it profit a man to gain the whole world and lose his own soul?" So I cry. What shall it profit my boy to gain all the books and lose his purity and integrity?

The demand is increasing in volume that our schools, from the kindergarten up to the theological seminary, shall become centers and homes of intelligent, righteous, principled conduct. The state joins its demand to that of home and church. Our schools are shaping our future citizenship. One glance at the problems confronting our nation is enough to lay profoundest emphasis upon the value and significance of a true man.—Independent.

THE KINGDOM--UP-TO-DATE.

BY A PUZZLED PASTOR.

Let us see. Who was it that said: "The kingdom of God cometh not with observation?" And would He say the same thing now? Are the judgments of Jesus "up-to-date?" If He should come down into this roaring Western World, with its pulverizers, for example, its grain drills, its cultivators, its mowing machines, its reapers and binders, would He not withdraw that parable of Mark 4, which shows us the man casting seed into the ground, and sleeping and rising daily, while the seed springs and grows mysteriously, until it becomes the blade, the ear, the full corn?

Is that actually the way the kingdom of God may be expected to come at the end of the nineteenth century, the century of locomotives, of ocean cables, and of steel battle-ships? Evidently many disciples do not think so. And yet with all our marvelous inventions we seem not to have been able to reverse or very much to hasten the process of nature in bringing on her harvest. While the grain drill is at work, we may harness our horses to the reaping machine, but, after all, they must wait "the process of the suns." The blade still foreruns the ear, and the ear the full corn.

Is there not some danger that the modern worker may apply modern machine methods to ancient and eternal processes, hoping to modify or to hasten them, instead of bringing the wisdom, the foresight and the infinite calm of Jesus into the artificial life and fever of our time?

When we read in our Chicago papers of the Cyclone Evangelist who permeates the West, and who has some thought of coming East if he can persuade the Western churches to excuse him for a little; or when we get an urgent letter (enclosing handsome lithograph portraits) of some evangelist whose mails are overburdened with calls to "come over and help us,"

but who has just a week between engagements, which he would like to give to a red-hot campaign in our particular field, if the weather is suitable, we always go out into the woods to commune with Nature and with the Gospel of John.

We have been led to these reflections by an article which has just reached us concerning a tremendous movement in Wayne county, New-York. Of course we make all reasonable allowances for the midsummer fervor of a reporter's overheated imagination. But after we have done all that, and exercised all our Christian charity, we find it difficult to hang this picture on the same wall with the pictures which Jesus has given us in the Gospels. If we substitute "Mr. Smith" for the evangelist's name, we feel sure that the much-abused Smith family will not take offense.

"The Smith evangelistic midsummer campaign for the Christianizing of Wayne county," says the report, "is taking the county by storm. Mr. Smith is well known on both sides of the Atlantic, and has conducted some of the greatest revivals ever seen in New York State. He is organizing the most gigantic scheme ever attempted in the county for Christianizing the people. 'Big Ford,' the celebrated football player, is holding meetings every night and doing great work. The subjects of Mr. Smith's sermons are attracting no little attention. Some of them are: 'Does the Devil Dance?' 'Where is Hell Located?' 'Fancake,' 'Is there a Baby in Hell?' Sunday afternoon the Blank Opera House was packed. The evangelist opened the afternoon meeting telling how he had waded the Stars and Stripes over a Turk in Asia during the massacres, and as he told it he drew from his pocket a flag and waved it vigorously. The audience lost its self-possession and cheered mightily. In a moment the entire assemblage was on its feet, singing 'America.' Before the close of the hymn, three cheers were suggested, and the men fairly yelled themselves hoarse. After the excitement had quieted down, Mr. Smith preached a sermon on 'Personal Purity.' He also attacked the liquor business, and when somebody in the audience seemed displeased at what he said, he offered to fight the entire crowd if they would come one by one."

It may seem captious to raise the question whether it might not have been more to the purpose if Smith, in his famous Eastern campaign, had waved his flag over the Armenian who was being butchered, rather than over the Turk who was making holiday; or this other question, whether the liquor man might not have stayed converted longer if Smith had been ready to convince his reason instead of being ready to blacken his eye.

But, assuming that the reporter came within speaking distance of the truth, this other question recurs: Whether in "the Smith evangelistic midsummer campaign for the Christianizing of Wayne county" at the end of the nineteenth century, the kingdom of God will get a chance to come "not with observation," which means, the margin tells us, "not with outward show?"—Watchman.

The worth of early religious instruction is well illustrated by a story which a clerical correspondent of *The Evening Telegram* tells concerning the Rough Riders in the trenches before Santiago. "Nearer my God to Thee" and one or two other hymns were started and sung with fine effect. The parson thereupon remarked to an Arizona trooper: "These boys know hymns pretty well, Sam." "Parson," replied the trooper, eying the preacher condescendingly, "them yer fellers has got good memories. It's a long time since any o' that lot heard them hymns in church." "Has got good memories." That comment indicates where the teacher's hope lies. We have our chance of chances, once in a life time, with the very young. The truth must be taught and prayed and sung into the child; then, in the hope that conscience, that insistent prompter, will keep it ever after securely preserved in a "good memory."—E.

By union the smallest states thrive; by discord the greatest are destroyed.

FIFTY-SECOND ADDRESS TO GRADUATING CLASS.

BY PROF. CHAS. L. COOKE, LL.D., HOLLIS, VA.

This was the first school for girls in America to adopt the eclectic system. An experience of many years has vindicated and emphasized the wisdom of this new departure.

When, during the last generation, a sudden awakening of the importance of the education of ladies spread over the North and the South, grave questions arose as to the courses and standards which should obtain in the higher grades.

On the other hand, some, and they are by far the greater number and more fully representative, hold to the inflexible lessons of the ages, enjoined, too, by the imperative mandate of both natural and revealed law.

For countless ages women were denied their true position and high prerogative in society. The drudgery of life, the most mental and degraded duties were constantly heaped upon her.

Now the influence of woman is of this quiet and effective kind, but all persuasive and irresistible when allowed to do its work.

Now this was done, nationalities reach the state of equality, of quietness, progress, so varied and so many, to behold today, with opening prospects of the elevation of the entire race to the exalted condition of millennium glories.

Much is said as to the limited domain of woman, she must be advanced, say they, to meet society on the commanding positions.

all the evils which now afflict society and give pain and sorrow, of a new type and far more prolific of grief and sorrow, would afflict humanity. All along the track of the ages wars have deluged the earth with blood, but it is a man's duty to stand in the midst of the fields of physical conflict, or on the desolating seas of political upheaval and convulsion, then we would behold sights and scenes such as the world has never witnessed.

But in all these fields, woman's work and influence, though often unrecognized, are the most powerful factor. This is the power behind the throne. It is the training and inspiration of women that carry men to the highest achievements on all fields.

And civilization advances the sexes should be advanced and elevated together on the rising planes of culture and acquirement. Mutual respect, mutual sympathy and affection, demand that they should be thus kept fully abreast and adapted each to the other, and thus bound together hand in hand and heart in heart.

Now this school adopts the elective system. It provides a variety of courses. There are fifteen or more departments of studies in which pupils may receive diplomas.

And now, young ladies, there are no formal ceremonies, without meaning and significance. They mark an epoch in your life's history, from which the past recedes, and the future opens up a new field, a broader one than the New and untrodden lands and duties are to be assumed, new relations are to be formed, new sympathies and affections and anxieties are to animate and press upon your young hearts.

does not furnish all knowledge on any subject. It gives you the mental discipline necessary to grasp and appropriate knowledge, and it opens to you the sources of knowledge. The best literatures and the best thoughts of the best minds of all ages are brought within your reach.

THE FRIEND OF GOD.

The history and character of Abraham in many respects, excel all others in the Bible in interest and in practical lessons for us. Faith next to love, is the noblest faculty of the soul. Faith is the groundwork of love, and without it love, the sublimest grace of all, can never be enthroned in a human heart.

To be the friend of God! Think of it. A friend is one who trusts you; believes in you; will not hear a word said against you; stays by you through all vicissitudes; loves you in spite of your faults; will do anything for you; will weep with you, comfort you, rejoice with you, and understand you without any explanations.

Abraham's faith was put to vigorous tests, and it was not always perfect. Two or three instances show that by doubting God he fell into serious mistakes and danger. If we could see his most thoroughly tested, Abraham would never have been called the father of the faithful if he had not been proved to the uttermost.

What a test was that when God said, "Take now thy son, thine only son, whom thou lovest. At every stroke He cut deeper into his faithful servant's heart, on the cleavage line of his most thorough testing. Abraham would never have been called the father of the faithful if he had not been proved to the uttermost. What a test was that when God said, "Take now thy son, thine only son, whom thou lovest. At every stroke He cut deeper into his faithful servant's heart, on the cleavage line of his most thorough testing. Abraham would never have been called the father of the faithful if he had not been proved to the uttermost.

He has mistaken his calling, tramples upon his commission, and violates his most sacred obligations who enters the pulpit to deal out the dry husks of speculation, the froth of hypotheses, or the stones of scientific investigation. It is as true now as it ever was that what souls by millions are starving for is the bread of life; and it is mockery of the deepest wants of the human soul to offer it for bread a stone, for an egg a scorpion.

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

BOOKS.

IVY MEREDITH. Of a Sonnet in the South. By Celia Arnhart. 12mo. Boston: A. I. Bradley & Co.

Capt. Meredith, as a last hope of escape from consumption, was sent by his physician from London to Pan. He was accompanied by his daughter Ivy. For awhile the balmy air of the South made even the Captain hope his health might be restored, and Ivy was happy, having no doubt of it. They made friends among those who had sought health or rest at Pan, and when at last the Captain died, he committed his daughter's future to the lover who had won her during their stay.

ALL ABOARD. By Fannie E. Newberry. Illustrated by E. B. Barry. 12mo, 324 pp. Boston: A. I. Bradley & Co.

A sea captain had left his twin daughters, Faith and Hope, under the care of their mother's old nurse, who they were educated in England. When they had finished school he took them with him on his steamer on a voyage from England to India. The book gives an account of this voyage in a bright, pleasant way. They visit Lisbon and Gibraltar, and experience a cyclone in the Indian seas in which the lightning fired their steamer in three places. The vessel would have been lost had it not been for the cool courage and calmness of the captain and the excellent discipline which he maintained in his motley crew.

TENTH ANNUAL REPORT OF THE AMERICAN BAPTIST EDUCATION SOCIETY.—An interesting feature of this report is a table showing the number of institutions added by the Society during the last ten years, the sums appropriated to each, and amounts raised by each. It appears that the aggregate increase in the holdings of institutions thus aided is \$1,333,513.33, aside from the original pledge of \$90,000 to the University of Chicago. The Society has wonderfully stimulated the educational activities of the denomination.

The four able addresses delivered at Norfolk are published with the report, and are a treasure of facts on the subjects treated. They are as follows: "The Influence of Christianity upon Education," by W. B. Hulbert, D.D., Dean of the Divinity School of the University of Chicago; "Christian Education and Civic Righteousness," by Prof. W. L. Poteat, of Wake Forest College, N. C.; "Higher Education for Women," by Prof. J. M. Taylor, of Vassar College, and "Bible Study in Baptist Colleges," by Dr. B. T. Potts, D.D., of Philadelphia. Every Christian educator would be profited by a perusal of these admirable addresses. The report will be sent to applicants enclosing ten cents in stamps with the request.

MAGAZINES.

The widow of Richard Wagner some time ago authorized her husband's lifelong friend, Houston Stewart Chamberlain, to write, with her assistance, two articles on "The Personal Side of Richard Wagner." Mr. Chamberlain undertook the work, and The Ladies' Home Journal secured the material. The articles are singularly valuable in that they give a complete picture of the man in his home and daily life, and contain much new matter, while many of the illustrations and portraits have never been printed. There will be two articles, "His Personal Side," and "How He wrote His Operas," and the first one will appear in the October number of the magazine.

The editor of the British Weekly, of England, some two and a half years ago, said: "During the present year I have listened to perhaps twelve sermons by very young preachers, and in not one of them was the faintest intimation to saving truth—the faintest indication of how a sinner ought to find the Savior." In those few words is expressed one of the chief causes of the dearth of conversions. The old Gospel is still clothed with convicting and converting power, and ever will be; but to effect its purpose it must be faithfully proclaimed directly, pointedly home to the hearts and consciences of the unsaved. There must be less preaching of the righteousness which is by law—that is, of the righteousness of living a moral life—and more preaching of the righteousness which is by faith in Jesus Christ. There must be greater stress laid on the fact that we "have all sinned, and come short of the glory of God," and that unless we repent we shall all perish in an everlasting hell hereafter.—Religious Telescope.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 9.

JEHOSEPHAT'S GOOD REIGN.

2 Chronicles 17:1-10.

MOTTO TEXT—"In all thy ways acknowledge him and he shall direct thy paths."—Pro. 3:6.

Jehoshaphat was one of the best and ablest of the kings of Judah, and greatly extended the work of reformation which his father had inaugurated. Asa had extended his power over some of the cities of the ten tribes, and those tribes were hostile, and watching every opportunity to injure Judah. Ahab was on the throne of Israel, having ascended it three years before. And Ahab was a warrior king, and by no means despicable on the battlefield as he was in his home where he was ruled by Jezebel. Therefore Jehoshaphat needed to strengthen himself against Israel. For the proud tribe of Ephraim would not rest quietly under the loss of its cities unless convinced of the uselessness of trying to regain them.

"And he placed forces in all the fenced cities of Judah."—The cities which were protected with walls and towers which were the fortifications in use in those days. "And in the cities of Ephraim which his father had taken."—These cities needed the greatest strengthening because they were the ones which Ahab would be most likely to attack, and which were nearest to his dominions and most exposed to sudden attack. Jehoshaphat was as wise as Cromwell. He trusted in God and kept his powder dry. Knowing that God was his fortress and defense, he yet did all that a man could do to protect his kingdom. His preparations were for defense, not for aggression. Against the temptations which surround us, and against the sins which do so easily beset us, we should guard ourselves as Jehoshaphat protected his land. Trust in God, and avoid all dangerous ways, and all appearances of evil.

"And the Lord was with Jehoshaphat because he walked in the first ways of his father David."—Not that Jehoshaphat took David for a model, but his life was like that of David before luxury and power led him into his awful sin of the murder of Uriah and clouded all his after years. Jehoshaphat had the same cheery and unflinching faith in God as had David, and his two aims were to glorify God and benefit his kingdom. "And sought not unto Baalim."—Throughout his life David never swerved a hair's breadth towards idolatry in any of its forms. Nor did he tolerate it in his kingdom. After kings had worshipped Baal, but Jehoshaphat not only worshipped God, but did everything in his power to banish idols from his realms. A Christian must not only keep from sin himself, he must feel his responsibility to God to keep those who are under his authority from sin.

"But sought the Lord God of his father and walked in his commandments."—He did not give the Lord less service; he obeyed him. In all his actions he sought to know what was the will of God and to obey that will. No matter what the larger and stronger kingdoms around him did—he was not following the

multitude to do evil, and "fashion" had no influence over him. How much such men as he are needed in this day!

"Therefore the Lord established the kingdom in his hand."—God was his fortress against the far stronger nations which surrounded him. He honored God and God honored him according to his promise, which has never been broken. Under the Old Dispensation God gave temporal blessings in return for obedience; under the New he gives the far greater blessings in spiritual things. And in both dispensations God ever gave grandly, like a God.

"And all Judah brought to Jehoshaphat presents."—Showing their love and loyalty in this manner. This showed also the prosperity of the kingdom; the people had riches as well as the king. They were freed from the raids of the nations around, and could cultivate their lands knowing they would not be molested in the enjoyment of their crops. Therefore in their gratitude they did not wait for taxes to be wrung from them, but gave voluntarily.

"And his heart was lifted up in the ways of the Lord."—Aha, too often when the heart is lifted up it is in our own ways. But lifting up in the ways of the Lord is consistent with that humility which God loves and blesses. His heart being strengthened; he was more resolute and zealous than ever in banishing idolatry from his kingdom. Blessed, thrice blessed the land whose ruler's heart is lifted up in the ways of the Lord. "And he took away the high places and places out of Judah."—The high places were professedly used to sacrifice to Jehovah. But God must be worshipped in his own way, and he decided that all sacrifices should be made at the temple in Jerusalem. The word translated groves means images of Astarte, the goddess of the Phœnicians. Thus the king not only cast out idolatry, but also the uncommanded things in the worship of God.

The king could only make an external reformation by his power. That was the first thing to do, and that he could do. But while thus he took away temptation to sin as far as he could, he could not change the hearts of his people. For this they must have the Word of God preached to them. Therefore the king ordered his princes to see to it that the Word of God was preached in their cities, thus securing a hearing for the Levites and priests whom he sent to preach. If in any city the Levites were interfered with or denied a hearing, the princes would be held responsible. While thus the good king brought his realm back to their duty, God's mighty arm held his foes in restraint and the work was not interrupted by the necessity of going to battle. Whenever reform is needed in nation or church or individual soul, Jehoshaphat's is the best of all ways to secure it.

PASTOR B. B. BAILEY, of First church, Winchester, honored us by calling at our office. He is one of our most popular and successful pastors. It is no less true that he is one of our soundest and most aggressive Baptists. His piety and humility are not manifested by apologizing for being a Baptist. He has not only convictions but courage on all occasions to express and defend them, and consequently he enjoys in a high degree the respect and confidence of all who know him.

ELDER ROBERT EDWARDS KIRKLEY.

This old veteran of the cross received his discharge from the war on August 31, 1868, and entered into that "rest that remains to the people of God." His last illness extended through some eighteen months, and several of those preceding his departure were marked by great suffering, but he bore it most patiently and "endured as seeing Him who is invisible." The end was peaceful and triumphant.

Bro. Kirkley was born of religious parents on Feb. 7, 1820, in Boone county, Ky. In early youth he acquired a fair English education, with some knowledge of the Latin, at a good country academy, conducted by competent teachers. To this he added a year of close application and pains-taking study at Hanover College, Indiana, where he made especial proficiency in mathematics, in which was evinced the analytical turn of mind, which was so marked a feature of his future studies and teaching of the Bible. His mind was keenly analytical, he loved truth, and it was his delight to explore profound and abstruse subjects.

He was converted in October, 1839, and was baptized by his father, Elder Robert Kirkley, in to the fellowship of Bullittsburg church, Boone county, Ky., the first Lord's Day in November, 1839. His Christian life at once became marked by a great change in his spirit, modes of thought and habits of life. He accepted from the beginning the governing thought that he was the Lord's, that he owed supreme allegiance to him, and henceforth coveted, as his highest aim, to be an humble, obedient and faithful servant of the Lord, in whatever sphere of life and labor he might be called.

For a few years he was usefully employed as an active private member of several churches. Having married in 1849, he moved to St. Mary's, Illinois, and not long after he moved to Missouri, where he united in the organization of the Union church, near his residence, and in this church he was ordained to the full work of the Gospel ministry in 1863. The presbytery was composed of Elders A. P. Williams, Luther and Bell. He exercised his ministerial gifts most acceptably for a short time in Saline Association. He returned to Kentucky in 1864, and took up the work in North Bend Association, preaching at Middle Creek, East Bend and Sand Run churches, having served the latter as long as he was able to preach, which was some year and a half before his departure. "Uncle Robert," as he was familiarly called, was truly a great man in heart, in thought, in life; and in the hearts and in the lives of his brethren. He was a wise counsellor, a loving friend and a willing helper. He was a grand man; grand in his stature, grand in his noble Christian character, grand in his influence with his brethren. He will be greatly missed by the North Bend Association.

Elders J. S. Kirtley, C. G. Jones, T. L. Utz, M. J. Hoover, O. M. Huey and B. F. Swindler acted as pall bearers and made remarks at the memorial service Sept. 2d, at Bullittsburg church. Bro. James A. Kirtley, his brother, closed with some recital of facts concerning his conversion and early life as a minister. As he was concluding, he said: "I stood here by the remains of my father (Elder Robert Kirkley) and I stood here by the remains of my son (Elder Eusebius Kirk-

ley) and now I stand by the remains of my brother; and I say, I am grateful to God for such a father, and for such a son, and for such a brother." I thought these words happily appropriate and becoming. They came from a full heart in recognition of the goodness of God.

"Servant of God, well done! Rest from thy loved employ: The battle fought, the victory won, Enter thy Master's joy."

B. F. SWINDLER.

Covington, Ky.

PROGRAMME.

The following is the programme of the Ministers' and Members' meeting of the Crittenden Association, to be held with Williams-town church, Friday night, Oct. 28, 1898.

1. What is the difference between the Kingdom and the Church, if any? May a person belong to one and not the other?—M. F. Bagby and W. A. Race.
 2. What are the prerequisites to church membership?—J. W. Hall and R. W. Ammerman.
 3. Who is responsible to the world for a pure Gospel?—G. W. Hill and J. M. McKinley.
 4. Is baptism essential to Salvation? If not, why not?—William McMillan and M. M. Arnold.
 5. Scriptural Prophecies relative to the end of time.—C. J. Bagby and L. T. Morris.
 6. Relationship of church and pastor.—R. W. West and S. W. Collins.
 7. How can we bring about a revival in our churches?—W. H. H. McMillan and J. H. Sharp.
- W. H. H. McMILLAN,
R. G. WEST,
J. H. SHARP,
Committee.

DOCTRINAL PREACHING.

There should be much doctrinal preaching. By this we mean instructive Biblical preaching. A minister should always aim to make his people somewhat wiser every time he enters the pulpit. If he is a teacher, he will teach something. He will try to communicate what the word of God teaches on each particular subject under discussion. His is an unprofitable ministry, and that an unprofitable sermon, which does not make the people wiser as to the doctrines of God's word.

People sometimes say they do not like doctrinal sermons. That is equivalent to saying that they do not like sermons that give instruction as to the great religious truths set forth in the Scriptures. Preachers should see to it that their people come to know what the Scriptures teach, or they will have poor material to depend upon in building up the church and extending the Redeemer's kingdom.

If people do not like doctrine, they should be made acquainted with it, and, as they become intelligent and acquainted with it, they will be interested in it if their hearts are right. If people have not learned the Catechism in their childhood, they are at a very great disadvantage, but the best that is possible should be done in order to promote acquaintanceship with the Scriptures.

Suppose a preacher wishes to do for his people what will be for their best good, in the long run, and it is to be taken for granted that this is his purpose. He will be determined that they shall be made to know and to be in accord with the great truths of

Well Known Pastor

Health, Voice, Appetite and Strength Fully and Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. B. BRADLEY, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

is the best in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

evangelical religion. He will not be satisfied to entertain, to counsel, to arouse and to persuade. He will seek to do this, but it will be upon a solid foundation of instruction, so that, when his voice is silent, the people will still live and act as he counseled.

It is not necessary to announce in a formidable way a series of theological lectures on the formal doctrines. One will preach on God's existence, on creation, and on providence; on sin and on the guilt of sin, and on its consequences; on inspiration and revelation; on the person and work of Christ; on the Holy Spirit; on repentance, faith, regeneration, sanctification and adoption; on heaven and on hell. He who does not give clear and decided instruction on these and on kindred subjects will make of his ministry a mere flash, to go out in the darkness and to be forgotten. One by one he will touch on these great subjects, and over and over again he will repeat and emphasize what God's word teaches as to them. He will illustrate them. He will bring them out in historical and hortatory sermons. He will speak of them, not in a dry and dull and dead way, but in living, loving and earnest touches he will paint the truth on the minds and hearts of his people.

No preacher is a great preacher who does not fill up his sermons in large measure from the very fountain of God's word. Call the roll of the men whose names live, and whose lives and words were full of power, and it will be found that they have been men who have been instructors in vital truth. The men who stay a lifetime in one charge and develop a church and lead a community are the men who draw their supplies from God's word. We would counsel all young ministers to be doctrinal preachers, and would urge them to learn to state the great doctrines plainly, concisely, luminously, emphatically, and then, having God's own word and message for a background, to use every power of entreaty, and every art of persuasion, and every influence, human and divine, that may be summoned, in order that the hearts and lives of their hearers may be brought into sweet and responsive accord with the will and word of God.—Herald and Presbyter.

The church is growing. In some ways, perhaps, as a whole, it is better, larger and stronger than ever before. But is the Christianity of our day, with all its machinery, with all its learning, with all its restless activity and with all its excellencies, the lofty, self-denying and heroic kind? Is it like that of the apostolic age, the reformation days or even the early part of this century?—The Herald.

NORTH BEND BAPTIST ASSOCIATION.

This body met in its ninety-sixth annual session with the Madison-avenue church, Covington, Ky., on September 14.

Moderator B. F. Swindler was unanimously re-elected, and D. E. Castleman was unanimously re-elected clerk.

The sermon was preached by Bro. M. J. Hoover from Mark 16:15, "Go ye into all the world and preach the Gospel to every creature." Christ here commits the good tidings or the Gospel. It was the Gospel of Christ and glorious in its effects upon the world. Every one that receives the words of peace and pardon should make them known to others. This is a duty to self, to humanity and to Christ. The aim of the commission was that the knowledge of the Lord should cover the earth as the waters do the seas.

The letters from the churches showed an increase in the number baptized, but a falling off of \$11 in the amount contributed to missions. All the objects received due attention.

Bro. J. W. Warder delivered a very earnest and effective speech on the work of State Missions. Reports on Foreign, Home and State Missions were read by Bren. J. A. Lee, M. J. Hoover and C. G. Jones. After the reading of the reports Dr. J. S. Felix, of Augusta, Ky., delivered an address on mission work that will be long remembered.

The inter-denominational local option movement was heartily endorsed by rousing speeches and a rising vote. A committee of five were appointed to act for the association during the ensuing year with the Inter-denominational Local Option Committee.

Pledges amounting to \$157 for the Orphans' Home were taken, and a cash collection amounting to \$52.

Bro. C. G. Jones was chosen to represent the body in the next Southern Baptist Convention.

The WESTERN RECORDER is endorsed without opposition as follows: "The WESTERN RECORDER, which for three-fourths of a century has been the acknowledged organ of Kentucky Baptists, and, indeed, of a much more extensive territory, is now, more than ever demonstratively set for the defense of the truth, and is incomparably among many other papers the truest, ablest and most faithful exponent and defender of the great doctrines and principles for which the Baptists stand. It should be in every Baptist family, and we earnestly recommend both to individuals and to families that where but one paper can be taken let it be the WESTERN RECORDER."

Favorable mention was also made of the *Foreign Mission Journal, Our Home Field, the Orphan's Friend* and the Southern Baptist Convention series.

Bro. T. T. Eaton was present and preached a sermon of great power on Thursday at 11 o'clock. He also spoke on the ministers' relief fund and denominational literature.

Bro. W. B. Crumpton made a very earnest appeal for the churches to assist the young ministers now preparing themselves at Georgetown College, and also for the endowment fund for the education of girls.

Among the visiting brethren were Elds. J. W. Warder, J. S. Felix, A. J. Ramsey, T. T. Eaton, G. W. Hill, J. L. Presser and Miss Mary Hollingsworth.

The next meeting will be held with Burlington church, Wednesday.

day after the first Sunday in September, 1899, Bro. B. F. Swindler to preach the annual sermon on missions, with Bro. T. L. Utz as alternate.

The meeting was one of the best in the history of our association. One familiar face was greatly missed, that of Bro. H. E. Kirtley, who passed to his heavenly reward on September 1, 1898. The minutes of this session will be a memorial copy in honor of Bro. Kirtley, whose wisdom and consecration added so much to the body.

The hospitality of Madison-avenue and her sister churches, of which Bren. Jones and Lee are pastors, and the community was abounding and handsome.

Bro. Sayers, our Presbyterian-Baptist brother, was present at all the meetings, helped to entertain the brethren and paid \$10 to the Orphans' Home for the opportunity of speaking two minutes on that subject.

N. C. H.

AN ARKANSAS LETTER.

This is one of the least understood of all the Southern States. People from beyond the border are astonished at its resources and its possibilities, for it is just advancing to the utilization of these. It used to be regarded as the home of the mosquito and other blood-thirsty people, and that its principal productions were chills and fever, and that its largest export consisted of returning emigrants who had been foolish enough to risk the life of their families to emigrating to Arkansas. Several similitudes recur to one's mind as he reflects on this question: "Drink deep, or touch not the Pyrean spring, for shallow draughts but intoxicate the brain, while drinking deeply will sober it again." That is the way to take this State. Or, the sapient son of the forest who could not understand how "white man" could endure a feather bed, for sleeping on a single feather had given him a frightful headache. Once more, because so apt, the roguish cow always goes to the back of the field.

Now, if one stops in many parts of the eastern counties the most that can be said of him may be said in an obituary. But that is rapidly passing away. The Mississippi bottom is not recommended as a health resort except to our prehistoric ancestors. In all seriousness, this is rapidly becoming a healthy country, both in the east and the west. As a fruit-growing and farming country it is not averse to comparison with either Texas or Kentucky. Its timber is sought in widely extended markets. Its minerals will compare favorably in variety and quality and accessibility with those of any State east of the great river. Here is the center of railroad building. Its variety in natural scenery is hardly surpassed anywhere. Its mountains are beautiful, its springs health-giving and beautiful, and its fertile acres may be as confidently cultivated as any to be found. Its people are quiet, law-abiding, industrious and contented. There are no large cities, but there will be one of these fine days.

THE BAPTISTS.

There are about 75,000 white Baptists in the State, and nearly all of them sound in the faith and united; the preachers, while many have been deprived of large opportunity for culture, yet will compare well with many of the other sections of the country, and the next generation will see considerable advancement, for

Twenty Funny Stories of MARK TWAIN

They relate to Mark Twain's eccentricities, and his aptness in making the most ordinary episodes appear ludicrous. The stories are brimful of fun.



When I Stood Face to Face With Death

General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

Miss Wilkins in Her New England Home

An entire photographic page will show the author of "Tom Sawyer" and "Pendergast" as she is at home, her friends as they grouped around her, going out to walk with her dog, with her favorite cat, and in an evening gown ready for a reception.

John Wanamaker's Sunday-School
The Most Interesting Sunday-School in America

How it has grown to be a factor in a city's life, together with the wonderful man who has devoted his energies to its development. Illustrated.

These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL

We will mail *The Ladies' Home Journal* from now until January 1, 1899, and *The Saturday Evening Post*, every week from now until the end of the year, on receipt of only Twenty-five Cents.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

THE SATURDAY EVENING POST

Was established in 1728 by Benjamin Franklin. It is handsomely illustrated and gives weekly the best serials, short stories and sketches the world can produce. The regular subscription price is \$2.50 per year. Both our publications, balance of the year as an introduction, for only Twenty-five Cents.

we have three splendid denominational schools, besides the State University, to help us. This city of Fort Smith has an endowed public school, its buildings being estimated at \$500,000, and we have an invested fund of \$165,000 and other resources.

OUR STATE CONVENTION

will celebrate its semi-centennial in its meeting at Little Rock the coming November. There are about fifty district associations in co-operation with the Convention. These are now holding their annual sessions. We have struggled through the difficulties which usually beset the cause of a State Convention. Just now we have two boards—a State Mission Board and a Board of Sunday-school and Colportage. These work harmoniously, and this year have done fine work. Rev. C. F. J. Tate, a splendid young man and a former student of the Seminary, is State evangelist, and Eld. J. G. Doyle is Corresponding Secretary of the Sunday-school and Colportage Board. We have large districts requiring missionary work, and, in addition to the missionaries located at various points, a large number of our best pastors did each two weeks' missionary work this summer.

The WESTERN RECORDER is widely read in the State. *The Baptist*, the State paper, is doing fine service, and Bro. J. H. Peay is publishing the *Baptist Reeper* at Paragonah. Both friendly and helpful. O. L. HALLBY.

CONCERNING S. H. STEWART.

In the RECORDER of Sept. 8th, appears a report from one S. H. Stewart in which he represents himself as a missionary and that the Baptists here would not pay him for his work. Baptists of the Territory are not much disposed to pay self-appointed missionaries who go over the country advising churches to disband. Those who want to know more about this man Stewart and his work, can get information by writing to Rev. J. W. Tennison, Earl, I. F. He said to Bro. Tennison, "I would disband every church in Salim Association, if I could." Salim Association is the largest association in Indian Territory. B. F. STAMPS.

DEATH to a good man is but passing through a dark entry, out of one little dusky room of his Father's house into another that is fair and large, lightsome and glorious and divinely entertaining.—Adam Clarke.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Rev. Dr. J. K. Pace, pastor of Hazlehurst, Miss., Baptist church, submitted the following summary of work for five years ending September 1, 1898:

Collected for State Missions	\$ 577 41
Collected for Home Missions	640 05
Collected for Foreign Missions	656 86
Collected for Mississippi College	220 80
Collected for ministerial education	433 80
Collected for general benevolence	139 25
Collected from Sunday-school	405 75
Collected pastor's salary and incidental expenses	6,227 51
Collected and paid entire debt on new church bld	6,000 00
Total amount raised and disbursed	\$15,901 23
Membership enrolled Sept. 1, 1893, when pastor commenced	145
Received into church since	179
Decreased by letter, death and exclusion	86
Net gain in five years	93
Present membership	238

The church appointed a committee to secure a parsonage for their faithful pastor as evidence of their high appreciation of his services. H.

As you go forward in life never expect too much.

I SHALL GO SOFTLY.

(Isaiah 58:15.)

BY ETHELBERT D. WARFIELD.

"I shall go softly all my years!"
Not as the prophet bathed in tears
And in deep bitterness of soul.
For God hath healed my heavy dole,
Hath stilled my pain and dried my
tears,
And given faith for foolish fears.

"I shall go softly," since I've found
The mighty arm that girds me round
Is gentle, as it's sure and strong;
"I shall go softly," through the
throne
And with compulsion calm and sweet
Lead sinners to the Saviour's feet.

How sternly paced those patient
feet,
Along Capernaum's marble street;
How softly and how tenderly
Their echoes from Gethsemane
Steal down the ages, rich to bless
All time with deathless happiness.

Into my heart those echoes steal
Until I cannot choose but kneel—
Not weak and worn, with vigor spent,
But joyous and in glad content—
And kneeling pray to Him who hears
To lead me softly all my years.

—New York Independent.

enter into the training of the wisest and most loving among us; and we often make a mistake and do harm when we think we are doing good. But God's training is all from a simple and unerring regard to the benefit of his child. Thus the guiding principle of the two disciplines are contrasted in the two central clauses.

Now, these are very threadbare, common-place and old-fashioned thoughts; but perhaps, they are so familiar that they have not their proper power over us; and I wish to try in this sermon, if I can, to get more into us, by one or two very plain remarks.

I. I would ask you to note, first, the grand, deep, general conception here firmly laid hold of, of life as only intelligible when it is regarded as education or discipline.

He corrects, chastens, trains, educates. That is the deepest word about everything that befalls us. Now there are involved in that two or three very obvious thoughts which would make us all calmer and nobler and stronger, if they were vividly and vitally present to us day by day.

The first is that all which befalls us has a will behind it and is co-operant to an end. Life is not a heap of unconnected incidents, like a number of links flung down on the ground, but the links are a chain, and the chain has a staple. It is not a law without a law-giver that shapes men's lives. It is not a blind, impersonal chance that presides over it. Why, these very meteors that astronomers expect in autumn to be flying and flashing through the sky in apparent disorder, all obey law. Our lives, in like manner, are embodied thoughts of God's in as far as the incidents which befall in them are concerned. We may mar, may fight against, may contradict the presiding Divine purpose; but yet behind the wild dance of flashing and transitory lights that go careering all over the sky, there guides, not an impersonal power, but a living, loving will. He, not it; he, not they—men, circumstances, what people call second causes—he corrects, and he does it for a great purpose.

Ah! if we believed that, and not merely said it, from the teeth outwards, but if it were a living conviction with us, do you not think our lives would tower up into a nobleness, and settle themselves down into tranquility all strange to them to-day?

But, then, further, there is the other thought to be grasped, that all our days we are here in a state of pupillage. The world is God's nursery. There are many mansions in the Father's house; and this earth is where he keeps the little ones. That is the true meaning of everything that befalls us. It is education. Work would not be worth doing if it were not. Life is given to us to teach us how to live, to exercise our powers, to give us habits and facilities of working. We are like boys in a training ship that lies for most of the time in harbor, and now and then goes out upon some short and easy cruise; not for the sake of getting anything in particular, but for the sake of exercising the lads in seamanship. There is no meaning worthy of us to say nothing of God—in anything that we do, unless it is looked upon as schooling. We all say we believe that. Alas! I am afraid very many of us forget it.

But that conception of the meaning of each event that befalls us carries with it the conception of the whole of this life,

as being an education towards another. I do not understand how any man can bear to live here, and to do all his painful work, unless he thinks that by it he is getting ready for the life beyond; and that "nothing can bereave him of the force he made his own, being here." The rough ore is turned into steel by being plunged in baths of boiling tears, and heated hot with hopes and fears, and battered with the shocks of doom.

And then—what then? Is an instrument, thus fashioned and tempered and polished, destined to be broken and "thrown as rubbish into the void?" Certainly not. If this life is education, as is obvious upon its face, then there is a place where we shall exercise the facilities that we have acquired here, and manifest in loftier forms the characters which here we have made our own.

Now, brethren, if we carry these thoughts with us habitually, what a difference it will make upon everything that befalls us! You hear men often mauding and murmuring about the mysteries of the pain and sorrow and suffering of this world, wondering if there is any loving will behind it all. That perplexed questioning goes on the hypothesis that life is meant mainly for enjoyment or for material good. If we once apprehend in its all-applicable range this simple truth, that life is a discipline, we should have less difficulty in understanding what people call the mysteries of Providence. I do not say it would interpret everything, but it would interpret an immense deal. It would make us eager as each event came, to find out its special mission and what it was meant to do for us. It would dignify trifles, and bring down the overwhelming magnitude of the so-called great events, and would make lords of ourselves, and loads of circumstances, and ready the last drop of possible advantage out of each thing that befall us. Life is a Father's discipline.

II.—Note the guiding principle of that discipline.

"They as seemed good to them." I have already said that, even in the most wise and unselfish training by an earthly parent, there will mingle subjective elements, peculiarities of view and thought, and sometimes passion and whim and other ingredients which detract from the value of such training. The guiding principle for each earthly parent can only be his conception of what is for the good of his child, even at the best; and oftentimes that is not purely the guide by which the parent's discipline is directed. So the text turns us away from all these incompletenesses, and tells us, "He for our profit"—with no side-long look to anything else, and with an entirely wise knowledge of what is best for us, so that the result will be always and only for our good. This is the point of view from which every Christian man ought to look upon all that befalls him.

What follows? This, plainly, there is no such thing as evil except the evil of sin. All that comes is good—of various sorts and various complexions, but all generically the same. The inundation comes up over the fields, and men are in despair. It goes down; and then like the slime left from the Nile in flood, there is better soil for the fertilization of our fields. Storms keep sea and air from stagnating. All that men call evil, in the material world, has in it a soul of good.

That is an old, old commonplace; but like the other one, of



There is enough wear and tear on the soldier in the field without the discomforts that come from having to use a strong laundry soap. Common brown soaps, when constantly used for washing the person, are extremely irritating.

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OUR PULPIT.

A FATHER'S DISCIPLINE.

BY ALEXANDER MACLAREN, D.D.

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.—Heb. 12:10.

Few words of Scripture have been oftener than these laid as a healing balm on wounded hearts. They may be long unnoticed on the page, like a lighthouse in calm sunshine, but sooner or later the stormy night falls, and then the bright beam flashes out and is welcome. They go very deep into the meaning of life as discipline; they tell us how much better God's discipline is than that of the most loving and wise of parents, and they give that superiority as a reason for our yielding more entire and cheerful obedience to him than we do to such.

Now, to grasp the full meaning of these words, we have to notice that the earthly and the heavenly disciplines are described in four contrasted clauses, which are arranged in what students call inverted parallelism—that is to say, the first clause corresponds to the fourth, and the second to the third. "For a few days" pairs off with "that we might be partakers of his holiness." Now, that does not seem a contrast at first; but notice that the "for" in the former clause is not the "for" of duration, but direction. It does not tell us the space during which the chastisement or discipline lasts, but the end toward which it is pointed. The earthly parent's discipline trains a boy or girl for circumstances; pursuits, occupations, professions, all of which terminate with the brief span of life. God's training is for an eternal day. It would be quite irrelevant to bring in here any reference to the length of time during which an earthly father's discipline lasts, but it is in full consonance with the writer's intention to dwell upon the limited scope of the one, and the wide and eternal purpose of the other.

Then, as for the other contrast—for "their own pleasure," or, as the Revised Version reads it, "as seemed good to them"—"but he for our profit." Elements of personal peculiarity, whim, passion, limited and possibly erroneous conceptions of what is the right thing to do for the child,

which I have been speaking, it is more often professed than realized, and we need to be brought back to the recognition of it more entirely than we ordinarily are. If it be that all of my life is paternal discipline, and that God makes no mistakes, then I can embrace whatever comes to me, and be sure that in it I shall find that which will be for my good.

Ah, brethren, it is easy to say so when things go well; but surely, when the night falls is the time for the stars to shine. That gracious word should shine upon some of us in to-day's perplexities, and pains, and disappointment, and sorrow—"He is our profit."

Now, that great thought does not in the least deny the fact that pain and sorrow, and so-called evil, are very real. There is no false stoicism in Christianity. The mission of our troubles would not be effected unless they did trouble us. The good that we get from a sorrow would not be realized unless we did sorrow. "Weep for yourselves," said the Master, "and for your children." It is right that we should writhe with pain. It is right that we should yield to the impressions that are made upon us by calamities. But it is not right that we should fail to discern in them this gracious thought—"for our profit." God sends us many love tokens, and amongst them are the great and the little annoyances and pains that beset our lives, and on each of them, if we would look, we should see written in his own hand this inscription: "For your good." Do not let us have our eyes so full of tears that we cannot see, or our hearts so full of regrets that we cannot accept that sweet, strong message.

The guiding principle of all that befalls us is God's unerring knowledge of what will do us good. That will not prevent, and is not meant to prevent, the arrow from wounding, but it does wipe the poison off the arrow, and diminish the pain and should diminish the tears.

III. Lastly, here we see the great aim of all the discipline.

The earthly parent trains his son or her daughter for earthly occupations. These last a little while. God trains us for an eternal end, "that we should be partakers of his holiness." The one object which is congruous with a man's nature, and is stamped on his whole being as its only adequate end, is that he should be like God. Holiness is the Scriptural shorthand expression for all that in the divine nature which separates God from, and lifts him above the creature; and in that aspect of the word the gulf can never be lessened nor bridged between us and him. But it also is the expression for the moral purity and perfection of that Divine nature which separates him from the creatures far more really than do the metaphysical attributes that belong to his infinitude and eternity; and in that aspect the great hope that is given to us is that we may rise nearer and nearer to that perfect whiteness of purity, and though we cannot share in his essential, changeless being, may "walk"—as benefits our limited and changeable natures—"in the lights, as he"—as befits his boundless and eternal being—"in the light." That is the only end which is worthy of a man, being what he is, to propose to himself as the issue of his earthly experience. If I fail in that, whatever else I have accomplished, I fail in everything. I may have made myself rich, cultured, learned, famous, refined, prosperous; but if I have not at least begun to be like God in purity, in will, in heart, then my whole career has

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missed the purpose for which I was made, and for which all the discipline of life has been lavished upon me.

That great and only worthy end may be reached by the ministrations of circumstances and the discipline through which God passes us.

This is the intention of our sorrows. They will wean us; they will refine us; they will blow us to his breast, as the strong wind might sweep a man into some refuge from itself.

But the sorrow that is meant to bring us nearer to him may be in vain. The same circumstances may produce opposite effects.

I dare say there are people listening to me now who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden or some wound that life can never heal, to be carried or to ache.

So, brethren, let us try to school ourselves into the habitual and operative conviction that life is discipline. Let us yield ourselves to the loving will of the unerring father, the perfect love. Let us beware of getting no good from what is charged to the brim with good.

EVERY LADY SHOULD READ THIS. I will send you a positive cure for all female diseases...

PHILOSOPHY FALSELY SO CALLED

BY REV. P. S. HENSON, D.D.

Let us beware of disparaging genuine philosophy. There is no nobler pursuit than is study, but not everything that bears the name is worthy of it.

The truth of the matter is, that we make a very grave mistake when we suppose that the things which are most to be dreaded are the things that most impress the senses.

In contemplating the awful ordeal through which our gracious Master passed, we are accustomed to dwell upon the scourging and the thorn cross, the cruel nails and the bloody spear.

Like manner the severest trials of the church of Christ are not such as were endured when Christians "in their shirts of tar burned like candles in Nero's gardens."

The devil does not walk abroad as he used to with horns and hoofs, and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eye-glasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips.

He does not squarely and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows.

their loftiness, look down with pity or contempt upon the simple-hearted Christian folk, who still believe in the supernatural.

They tell us that water will drown, and fire will burn, and poison will kill; that causes are bound to be followed by their appropriate effects; and that it is infinite folly for any one to kick or to pray against it.

And about these lordly philosophers there is such an air of superior assumption that any man who doesn't agree with them is an ignoramus or a natural fool, that even some devoted Christian people allow themselves to be overawed by them until they are almost ashamed out of their simple-hearted faith in God and in the power of prayer.

This, we repeat, is the greatest peril of the church to-day. We have come to that "Enchanted Ground" which the "immortal dreamer" of Bedford jail has so vividly described, and we need to watch and pray lest we enter into temptation and be overmastered by it.—Chris. Herald.

It is often said that the catechism has ceased to be a factor in the religious education of the young. Perhaps that is so. But as a matter of fact we have a primer of assent with which our little people are perfectly familiar.

J. BACON & SONS,

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We will close them out now, when you need them most. The cost we don't consider. Profits not thought of.

Special Prices On Colored Dress Goods.

New assortment of Flannellettes for ladies' wrappers, at the special price of 8c per yard, at 7 1/2c and

Bright Plaids, small checks and broadens, in new winter goods at per yard only 12 1/2c

20c For Figured Cashmere, 36 in. wide, in all the popular colored grounds, with black contrast.

25c For Cloth Mixtures, in plaid, check and fancy weaves, 36 in. wide, in all the new colorings.

25c For All-wool Cloth Suitings, in navy, brown, green, red, purple and gray.

Special Prices on Black Dress Goods.

25c For extra quality black all-wool Ladies' Cloth, 36 inches wide.

28c For all-wool black French Henrietta, 36 inches wide.

48c For Lapin's extra heavy quality black diagonal Cheviot, 42 inches wide.

45c For a good quality black satin-finished novelty Dress Goods, 38 inches wide, in large and small figures.

75c For all-wool black jet worsted Serge, 36 inches wide, worth 81c per yard.

Men's Furnishings For Fall.

NECKWEAR.

25c For choice of a large line of Men's Silk Puff Scarfs, necks, bows and string ties, all new goods.

HANDKERCHIEFS.

12 1/2c For Men's All-linen Hemstitched Handkerchiefs, both deep and narrow hems; worth 20c.

SOCKS.

7 1/2c For Men's Seamless Tan or Black Hose, fast colors, well made; worth 10c.

SUSPENDERS.

25c For Men's Standard Elastic Suspenders, with mohair ends, drawer attachment; good styles; in all lengths.

JEWELRY.

25c For new style Men's Link Shoe Buttons, in rolled gold and enameled of fancy; worth 6c.

NIGHT SHIRTS.

38c For Men's Soft Muslin Night Shirts, made full width and length; side pocket and trimmed with braid.

WHITE SHIRTS.

40c For Men's Lined Bosom Unshandered White Shirts, with open backs; both reinforced front and back, with patent facing.

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IS REACHED DIRECT BY THE PACIFIC. If you are going to attend (and it will be what you can ill afford to miss), you will find this the best line to take.

WE OFFER SUPERIOR EQUIPMENT, PULLMAN BUFFET SLEEPING CARS, RECLINING CHAIR CARS (SEATS FREE) AND THE ONLY LINE DIRECT TO THE GROUNDS. SEE Agent for further particulars.

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Select Home School for Young Ladies. Eight Academic Schools: Music, Art, Elocution, Physical Culture, Thorough Training and Real Culture. Eleven Instructors, graduates of University of Virginia, Richmond College, Va., New England Conservatory, Emerson School of Oratory, &c.

Sunday-school poets least of all. The result has been to give to the church of to-day an underestimate of the seriousness of religion, and an over-estimate of its emotional elements. The faith which was nurtured upon the catechism was mighty by reason of its "grit"; that of today, the faith which takes form and character from song, is feeble because of its "gush."

Misses' Jackets.

\$1.90 For blue or brown cloth Fall Jackets; stylish short ones that are in such a demand.

One lot of Misses' mixed cloth Fall Jackets, from 12 to 18 years, with velvet collars; closing price

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One lot of Misses' very stylish tan mixed cloth Jackets, well made of extra quality material; closing price

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Children's Fall Jacket

One lot consisting of good-style garments, well made and of good material, for ages 4 to 8 years; closing price

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One lot of these Jackets, made in good style, for ages 4 to 12 years, we will close out at

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Flannel Dept.

Teazedown Flannels, one of the most popular materials for ladies' wrappers and children's house dresses, in plaids and checks, per yard, only

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Daisy Flannel, in solid colors of pale blue, pink, cream, per yard

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All-wool navy blue Flannel, 27 inches wide, special sale price, per yard

20c

PARKER'S HAIR BALM. Cleanses and beautifies the hair. Promotes its growth and keeps it from falling out.

EDITORIAL.

The question has several times been asked—how far a religious paper should go in the discussion of secular matters, and what proportion of space should be given to such discussion. The answer is to be found by considering what are the proper functions of a religious paper, and what are its relations to its readers. Why have any religious papers at all? Some of the leading dailies have been asking that question, and have decided in their great wisdom that religious papers are superfluous; since these dailies are ready to tell all that takes place in church circles, and to publish sermons every week. What more, is asked triumphantly, can the religious papers do? We answer, "much every way."

It is not the aim of a religious paper simply to report religious news and to tell what prominent preachers have said. The aim of a religious paper is to advocate religion and to build up religious character. A religious paper is not a mere reporter: it is an advocate. It stands for certain principles which are to be maintained and extended, and the happenings in churches and the utterances of preachers are to be used for this end. Not what has happened, but what the people ought to believe, ought to be and ought to do, these are the subject matter of the religious paper. Many things take place which a religious paper ought not to mention at all. The filthy mass of stuff which fills so many dailies ought to find no place in a religious paper. The details of crimes and of scandals are not fit food for the soul, nor do they promote the growth of Christian character. The secular papers are great sinners in this regard. They think they must publish "the news," and that a crime really took place is to them a reason for describing its details. That the crime was committed is no sort of reason for telling about it, any more than the fact that there is a mass of rotting filth in a back alley is any reason for a man's taking a shovel full and poking it under the nose of everybody in town. Let information about the filth be given to the scavengers that they may remove it; and so let information about the crime be given to the officers of the law that justice may be meted out, but let neither the filth nor the crime be served up to the public.

Since the object of a religious paper is to maintain religious principles and to build up religious character, its use for what are called secular affairs is purely a religious use. Events show God's providence, and such a recital of current events is proper in a religious paper as will set forth God's dealings with the world. There are many events which teach great religious truth, and it is proper that these should be discussed with a view to bringing out this truth. There is also a good deal of secular information which while not directly involving religious truth may yet serve to broaden and strengthen the mind and heart, and so build up the character. For example, accounts of countries where there are missionaries will serve to strengthen missionary zeal by awakening new interest in the fields of these workers and in the peculiar conditions that surround them. Our recent war with Spain, while a secular matter, is yet full of religious significance, and in this view re-

ligious papers did well to discuss it, in its moral aspects.

While partisan politics should be excluded from the columns of a religious paper, those things that pertain to good citizenship should not, since that is an important element in Christian character. All moral questions are legitimate themes for a religious journal, and this is true even though party lines may cross these questions. Suppose, for example, a plank should be put in a party platform antagonizing religious liberty; it would at once be the duty of a religious paper to oppose that plank, although it should not oppose the rest of the platform. The religious papers have an important duty to discharge toward political parties in teaching them to respect the great principles of righteousness on which good citizenship rests. While opposing vigorously bringing politics into religion, the religious paper must seek to put as much religion as possible into politics.

How much space should be given to the moral consideration of secular matters will depend upon circumstances. When events full of religious significance are crowding upon each other thick and fast, more space may be properly given to them than at other times. The great point must be borne constantly in mind that a religious paper is to be religious; that its one purpose is to advance the cause of religion, both in faith and practice, and hence that its use of secular matters is a religious use. We think that in any event and at all times much the larger part of a religious paper should be occupied with distinctly religious matters, that its emphasis of the cause of religion be not weakened.

The *American Baptist Flag* sharply comments on the statement of a correspondent of the *Journal and Messenger* about the Seminary as follows: "The creed of the Seminary is non-Landmark. Its history is non-Landmark. It is non-Landmark today, and will stay so."

The name of the correspondent is concealed, and it is well so, for he did not know the facts. The Seminary, in its founding and in its history, has been neither Landmark nor non-Landmark. Both Landmarkers and non-Landmarkers joined in founding and sustaining it, and it has existed equally for the benefit of all. Drs. Boyce, Broadus and the rest recognized that on the Landmark question the Baptists of the South were not united, and in establishing an institution equally for all, they respected the convictions of both parties. Of course, if the co-operation of all is sought, respect for the convictions of all must be maintained. On no other basis is co-operation possible. The Seminary should be neither Landmark nor non-Landmark, or, we might say, it should be equally Landmark and non-Landmark, in that the convictions of both Landmarkers and non-Landmarkers should be equally respected. And the Seminary is thoroughly committed to this policy. So far as we know, there are no Landmarkers who have demanded any change in this respect.

PRESIDENT G. STANLEY HALL, of Clark University, said in a recent speech: "The affirmations of science are establishing and affirming and confirming the old affirmations of theology." So much the better for science, but it makes theology no stronger to have the little shaking props of science brought to its aid.

The editor of the *Recorder* had a pleasant though brief visit last week at Russellville, where he lectured on "Poor Kin" to a goodly company. He was handsomely entertained at the hospitable Caldwell mansion. The Baptists of Russellville are pushing forward their new church building, which will be an ornament to the city and a credit to the denomination. It will comfortably seat 600, and the appointments will be complete in all respects. It will be finished next spring, and the cost, exclusive of the lot, will be, say, \$15,000.

Bethel College has had a good opening—much larger than that of last year—and the new administration starts off well. Dr. Alderman is both President of the College and pastor of the church, and so has his hands full. His friends feel that he will prove equal to all the demands upon him. The writer did not hear a single note on the minor key during his visit. Prof. J. A. Fuqua is back in the College again, and the separate school is now practically the preparatory department of the College, and is taught by Prof. Fuqua's son, a young teacher of fine promise. It was pleasant to meet many friends of other days.

DR. KERR BOYCE TUPPER has been widely quoted as claiming in an address that under his preaching some three years ago Capt. Phillips of the battleship *Texas* was converted. The claim was sharply contradicted, and Dr. Tupper was censured for making such a false claim. It turns out that Dr. Tupper in the address in question referred to "a notable conversion under his preaching of a captain of one of our warships, and his consistent Christian life ever since;" but no name was mentioned. It was inferred that he referred to Capt. Phillips, while the fact was he referred to Capt. A. C. Kelton, of the warship *San Francisco*. We wonder if all the papers that published the mistake will publish the correction.

It is just in this way that false reports often get started. A remark is made that is often supposed to refer to a certain person. It is at once told that the remark was made about that person, and the report spreads. It is told and told, people believe it and offense is given in many directions, without giving the one who originally made the remark any opportunity for an explanation. When, after a time, he hears of the misrepresentation and tries to correct it, the correction can never overtake the mistake.

In tracing the history of the well-known hymn of Dr. Newman—

"Lead kindly light amid the encircling gloom,"

it has been brought out that various readings have appeared since the hymn was written in 1833. One version has

"Lead, Savior, lead amid the encircling gloom."

Another has—

"Send, Lord, thy light amid the encircling gloom."

In putting the hymn into his hymn-book Bishop Bickersteth added a stanza, as follows:

"Meantime along the narrow, rugged path

Thyself hast trod,
Lead, Savior, lead me home in child-like faith.

Home to my God,
To rest forever, after earthly strife,
In the calm light of everlasting life."

We like this last stanza, and would be glad to see it added to the hymn in all our hymn-books.

Dr. LORIMER has been interviewed by the *Daily News*, of London, in regard to American opinion of war. He said:

The feeling of the American people will be altogether in favor of disarmament. Nothing could be more important than to assume the American people to be permanently seized with any Jingo spirit, any lust of conquest, any longing for foreign empire. The pomp and pageantry of military armaments is alien to our national spirit. We deprecate war, and only engaged in our fight with Spain because every notion of honor and duty forbade our allowing the misgovernment of Cuba to longer continue. The temporary war spirit created by recent fighting will pass away now the occasion for it has gone. Our national tradition is wholly in favor of the policy of the Tsar.

Americans do not mind fighting when there is occasion, and yet our people are by no means warlike. We are rather a trading, manufacturing and farming people. We could, if need be, put an army of 10,000,000 in the field, and yet we have no desire for conquest for the sake of conquest.

Supposing that alcohol in barrels and bottles was an unknown quantity on this globe to the present day, and that I had come from some other planet, peopled like this, where alcohol had made such a history as it has made here, would I, as an honest, unselfish man introduce it to the millions on this globe and say, here is a blessing for you in bottled and barrelled whiskey?—*Jas. B. Kennedy.*

To ask that question is to answer it. We add another question—Since alcohol in bottles and barrels has made such a horrible history in this world, can I, as an honest, unselfish man, by word or act or neglect, aid alcohol to make any more such history in the world!

THE *Churchman* holds up the missionary zeal of other denominations to stimulate the Episcopalians. Speaking of the denominations in the Northern states the *Churchman* says the Congregationalist have a missionary for every 8,597 of their members; the Presbyterians, one for every 4,252; the Baptists, one for every 6,134; the Methodists, one for every 15,108; the Episcopalians, one for every 23,645. This is a very bad showing for the Episcopalians.

We are glad to have a pleasant letter from Gov. P. H. Leslie, now of Helena, Montana. He is one of the "Old Guard" of the *Recorder*, having begun getting the paper in 1839. His many friends will be glad to hear of his continued health and prosperity. We wish we had him back in his "old Kentucky home" again. He is one of Kentucky's greatest and best men.

MRS. DR. J. M. PENDLETON died last week at the home of her son-in-law, Dr. James Waters, in Nashville, Tenn. The body was taken to Bowling Green and laid beside the remains of her illustrious husband. She was a woman of rare sweetness and strength of character—an inestimable help to her distinguished husband. She was a model wife, mother, woman. "Her children rise up and call her blessed."

We learn that Dr. W. D. Powell has become General Secretary of the Southwestern Baptist University at Jackson, Tenn. His state of health, the doctors said, did not admit of his living in Cuba.

A MAN whose wife was sick asked the doctor: "Do you think there is any need for any unnecessary anxiety about my wife?" Some people seem to think that there is need for a good deal of "unnecessary anxiety" about many things.

Editorial Varieties

Dr. Lofton passed through Louisville last week, stopping over to see a few friends.

The Independent favors a preacher's belonging to more than one denomination at the same time. What next?

We are pained to hear of the death of Dr. Wells, the editor of the *Canadian Baptist*. A faithful servant of God has gone to his reward.

There are five women drawing pensions from the United States treasury as widows of soldiers of the Revolution. The war of the Revolution ended 115 years ago.

The Carrollton Association (Ill.) unanimously voted against the proposed affiliation of Shurtleff College and the University of Chicago. Other associations have taken similar action.

Dr. Christian will sail from England on the 1st of October, and will not be home probably on the 19th. During his absence he has gathered much interesting and valuable historical information.

The "holiness," "entire sanctification" papers complain of the delinquency of subscribers in paying up. Is it not surprising that "entirely sanctified" people should be remiss in paying for their papers?

We have received a most 10-cent tract from the pen of Rev. M. S. Nettles, of Alexandria, La., on the subject of "Feet Washing." It is clear and satisfactory presentation of the Scripture teaching on the subject.

Dr. E. C. Dargan is preparing a series of thirty lessons on "the doctrines of our faith," to be a part of the Sacred Literature Course of the B. Y. P. U. A. We think it would be well to publish the series in a volume.

Dr. Frost visited Louisville last week. He is interested in the discussion his father held with the Rev. B. B. Tyler. That was a notable discussion of the issues between the Baptists and the Disciples, and worth preserving.

The next session of the Southern Baptist Theological Seminary opens in Norton Hall Saturday, 10:30 A. M. The brethren have been coming in for couple of weeks. Prof. W. O. Carver will deliver the introductory lecture at 8:30 P. M.

Dr. Warder says: "It is a great pity, and it is an unfriendly act, to put a man in a position where he will have to do work for which he is not fitted." It is well for those who recommend others for positions to bear this in mind.

The Louisville Conference of the Methodist Episcopal Church South was in session in Louisville last week. Bishop Gray presided. The editor looked in upon the body. They were a fine-looking body of men, evidently deeply in earnest.

The *National Baptist Flag* has been sold and changed to the *National Baptist Missionary*. The Rev. A. Carlin is editor, with the Revs. J. M. Bandy and J. F. Williams as associates. The paper is now published at Springfield, Mo. Dr. D. B. Ray has a rest from editorial work.

The Bible Baptist (Atlanta, Ga.) thinks that a religious editor should be a theologian. This is true. A religious editor has to comment on current religious thinking, to maintain the truth and to oppose error. Unless he have a good knowledge of theology, he cannot do this intelligently.

It has been quite the fashion of recent years to whitewash the monsters of history. Even Henry the Eighth was whitewashed by James Anthony Froude, and now Prof. Cornhill has come and whitewashed Ahab, "who made Israel to sin." Prof. Cornhill says Ahab was "a noble and large-hearted king." Bah!

The Rev. R. P. Mahon has resigned the care of his church at Humboldt, Tenn., and has accepted the appointment of our Foreign Board as missionary to Mexico. Mrs. Mahon is a daughter of President Savage of the Southwestern Baptist University. They will go to Mexico at once. We hope to hear fine accounts of their work.

The Baptist Book Concern has issued an admirable tract by Dr. B. H. Spillman on "The Voice of God on Repentance and Faith." The passages are collated and classified so as to present clearly before the reader just what the Bible says on these great subjects. Dr. Spillman has done a good service to the cause. A man would have a hard time to try to answer this tract.

It is cruel in Prof. McGarvey to tell the world that Prof. McGarvey's new attack on Luke's account of the Lord's Supper is simply a repetition of what the radical German Prof. Bloss had said before. When an "advanced" professor parades a new discovery of his, it is downright cruel for some scholar to tell the world where the said discovery was borrowed. Prof. McGarvey shows little regard for "advanced" and "progressive" nonsense.

One of the Methodist preachers in attendance upon the recent Conference in Louisville, reported to the presiding bishop: "There are a few of my people who do not want me back. But they don't want me back any more than I want them back." It is not simply a question of how a church likes the pastor. There is another side—how does the pastor like the church? His opinion of them is to be considered as well as their opinion of him.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning and Eld. J. J. Tignor at night. Two joined by letter.

Broadway—Eld. J. W. Hayes preached in the morning and Pastor Jones at night. Bro. A. S. Allen was ordained to the ministry on Wednesday night. One received by letter.

East—Eld. Barsoom preached in the morning and Bro. Baker at night. One received for baptism.

McFerran Memorial—Eld. G. H. Hayes preached in the morning and Eld. B. F. Orr at night.

Twenty-second and Walnut—Eld. J. A. Lewis preached in the morning and Eld. W. E. Lyon at night.

Franklin-st.—Bro. J. L. Sproles preached at both hours. Two received for baptism.

Highlands—Bro. J. N. Prestridge preached at both hours.

Parkland—Pastor Gordon preached. One received by letter. Meeting every night, Bro. A. F. Baker preaching.

Portland-avenue—Pastor Shelton preached. Bro. J. H. Boyet preached at night during the week. Three received by letter and one for baptism. Meeting continues.

Southgate-street—Pastor McFarland preached. One received by letter and one for baptism.

Third-av.—Pastor Boyet preached in the morning and at night.

Twenty-sixth and Market—Pastor Thompson preached. One joined by letter.

Clifton—Pastor Masters preached. Two received by letter. Bro. Foster will aid the pastor in a meeting.

Glenview—Pastor Coolan preached and resigned. He has done good work during his brief pastorate.

Eight-Mile—Bro. E. W. McLendon preached in the morning and Bro. Eaton at night.

East Mead—Pastor Whittinghill preached.

Preston-street.—Pastor Leonard preached. Missionary collection. One little girl gave \$2.48 she had herself earned.

Oak Dale—Pastor Leger preached. One added by letter.

Thirty-sixth and Bismark—Pastor Philips preached as usual.

Tabernacle (New Albany, Ind.)—Pastor Long preached.

THE STATE.

Bro. Ben S. Smith, of Willowtown, renews his subscription, and adds: "I have been taking the paper for sixty-five years."

Pastor J. G. How writes: "Bro. Malcolm MacGregor, of Atlanta, Ga., is to aid me in a meeting at Pembroke, beginning October 16. The brethren will remember his meetings at Frankfort, Harrodsburg and other places last year."

Bro. J. L. Sproles, recently the beloved and successful pastor of the First Baptist church, Huntsville, Ala., resigned and has returned to Louisville to enter our Seminary. He will be remembered as a former student in the Seminary and as the successful pastor of Southgate-street church while a student. We welcome him back.

Pastor J. T. Lewis writes: "We closed a meeting of two weeks, September 18, with New Bethel church. There were eight additions and the church left in far better condition to do the work of the Master. Bro. W. E. Crocker did the preaching, and truly we all say he is a man apt to teach! One result hoped for is a Lord's treasury in the home of every member according to 1 Cor. 16:2."

Bro. J. Whit. Potter writes from Bowling Green: "I wish you would announce in your paper this week that we will furnish conveyance from Bowling Green to the meeting of Warren Association on Wednesday morning, October 5, to any visitors who will, in advance, notify W. H. Mitchell, E. Baldy or myself of their coming."

Pastor Luke P. V. Williams writes: "Morehead Baptist church has closed a very interesting series of meetings. Bro. Bollen, of the Mt. Sterling church, preached five days, and, being called home by sickness of some of his church, Bro. Ed. Stubbsfield came up and preached four days. There were two conversions during the

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meeting and much interest manifested. The outlook for this field is encouraging. Morehead church, at the beginning of this year, had 11 members, it now has 26. The little band is alive and using every opportunity to do good. We have a most interesting Sunday-school, 80 enrolled and a regular attendance of from 35 to 50. Pray that the good work go on.

Bro. R. W. Morehead writes from Princeton: "Bro. Clarence Adrian Ladd, a member and licentiate of the Cherokee Springs Baptist church, Tripp county, was ordained to the Gospel ministry on September 23, 1898. He has accepted a call from the Tracy City, Tenn., Baptist church. I go to-day to Graves Creek Baptist church, Henderson county, to assist Pastor T. A. Conway in a protracted meeting. I am wishing to attend the Little River Association, to be held with the Donaldson church, Caldwell county, October 5, 6 and 7, can come by railroad to Princeton and get conveyance from lively stables, eight miles to Donaldson."

Pastor J. H. Burnett has resigned after ten years' pastorate, the care of Auburn church, where he labored for 25 years, and accepted the care of Adairville church for half his time, where he was formerly pastor for five years. He preaches one Sunday at Orinda, Tenn., a church that gives \$200 per year to Foreign Missions, besides other liberal contributions to other denominational enterprises. Bro. Burnett has served this church for eleven years. He preaches one Sunday in each month to Oak Grove church, near Adairville. He formerly served this church for several years. This is a high and richly deserved compliment. Those who know him love and appreciate him. He is one of our most consecrated and successful preachers. "By their fruits ye shall know them."

Bro. Theodore Compton writes from Neco: "I have just returned from Marshall, Texas, where I aided Pastor M. T. Andrews in a very satisfactory meeting, which lasted more than three weeks, with about 20 accessions to the church and about 25 professions of faith in Christ. A number will join yet for baptism. I number to Bro. Andrews from Amite City, La., where we had a good meeting. Sixteen professions and 16 accessions to the church. Pastor Thomas is doing good work in Amite City. After a few days' rest I will go to Baltimore, where I will begin my work, God willing, as pastor of Fuller Memorial Baptist church. Pray for us that God may send showers of blessings upon this important field."

Pastor C. H. Bohanon, of Pleasant Grove church, Central Association, spent a few minutes in our office. He is much loved by his people. He contemplates moving to Louisville, but he will still continue as pastor of Pleasant Grove church.

Bro. I. B. Timberlake called at our office. We are always glad to welcome him. He was greatly pleased with the saluts at Richmond, and, from the complimentary resolutions unanimously passed by the church, they were pleased with him. We hope he will remain in Kentucky, where he is well known and highly esteemed. Until he settles permanently he will engage in evangelistic work.

Pastor J. L. Willis writes: "Closed a meeting of 13 days at Liberty church, Garrard county, which I consider a good meeting. We had the assistance of Bro. George Stanford, of Stanford, who was well received and who grew in favor all the time with every one who heard him. Bro. Crouch is a good interpreter, a forcible speaker and one of the best sermonizers I ever heard of. The first ten days of the meeting were treated with indifference by the mem-

ber, but in spite of this opposition, Bro. Crouch began to arouse the unconverted, and when their fathers and mothers began to see their children brought to Christ, they, too, were stirred. The meeting closed and the results were surprising to many—a revival membership, with 22 additions to the church, 2 by letter and 30 by experience and baptism. Let God be glorified while we do the rejoicing. I begin a series of meetings at Freedom, Garrard county, Tuesday, Sept. 27."

OTHER STATES.

Pastor R. P. Mahon has resigned the pastorate of Humboldt church, Tenn., his resignation to take effect Nov. 1. Bro. Mahon has accepted an appointment from our Foreign Mission Board to go as a missionary to Mexico. He is a man who will give faithful service for his Master in any field.

Pastor R. W. Hooker had 11 additions to the fellowship of Oak Grove church, Tenn., which additions he attributes to the meeting of the Central Association with the church.

Ten have been added to the fellowship of the Houston church, Tenn., as the result of a recent meeting.

A meeting in the Pleasant Grove church Johnson county, Tenn., closed with 15 additions to the fellowship of the church.

A meeting held by Elder J. S. Knowles in the Salem church, Ga., resulted in 13 additions to the fellowship of the church.

Thundering Springs church, Lee county, Ga., held a meeting which closed with 19 additions to its fellowship.

A twenty days' meeting in the Tilton church, Ga., closed with 35 professions and 25 additions to the fellowship of the church.

Pastor J. J. Stephenson held a meeting in the Indian Creek church, Ga., of which he is pastor, which resulted in 10 additions to the fellowship of the church.

Forty-eight have been added to the fellowship of the Alcovah Mountain church, Walton county, Ga., all by experience and baptism.

A meeting in the Stock Creek church, Tenn., closed with 27 professions of religion and 27 additions to the fellowship of the church. We like the statistics of those figures.

Thirteen have been added to the fellowship of the Harriman church, Tenn.

A meeting in the New Union church, Rhea county, Tenn., closed with 20 professions of religion, 5 received by letter, 12 baptized and 3 stand approved for baptism.

A meeting in the Hannah's Gap church, Lincoln county, Tenn., resulted in 13 additions, 1 by letter and 12 by experience and baptism.

Pastor Enoch Windes, assisted by Bro. E. S. Bryan, held a meeting in the Lascassas church, Tenn., which closed with 10 additions to the fellowship of the church.

A meeting in the Independence church, Memphis Association, Tenn., closed with 8 additions to the fellowship of the church. Among those baptized were two Methodists and one Disciple.

The West End church, Atlanta, Ga., has set apart its new house for the worship of God.

A ten days' meeting in the Mt. Olive church, Ga., closed with 15 additions to the fellowship of the church.

Fifteen have been added to the fellowship of the Mill Creek church, Ga., as the result of a recent meeting.

Pastor A. J. Morgan held a meeting in the Kenosaw church, Ga., assisted by his brother, T. R. Morgan, which closed with 10 additions to the fellowship of the church.

Twenty-one have been added to the fellowship of the Taylorville church, Ga., as the result of a recent meeting.

A meeting in the Thomson church, Ga., closed with 17 additions, 16 by experience and baptism and 1 by restoration.

A meeting in the Ramoth Gilead church, N. C., closed with 19 additions to the fellowship of the church.

A meeting in the Ball Camp church, Tenn., closed with 12 additions to its fellowship and others yet to come.

The Noonday church, Ga., has set apart Bro. John R. Harvey to the full work of the Gospel ministry.

The meeting in the Lebanon church, Mo., closed with 8 additions by baptism and 2 by letter.

A meeting in the Bethel church, Ark., closed with 10 additions to the fellowship of the church.

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SEPTEMBER.

Edmonson—Holly Springs, 28th. Goshen—Sandy Hill, 26th. Laurel River—London, 30th. South Concord—Beaver Creek, 30th.

OCTOBER.

Blackford—New Hope, Hancock county, 5th. Little River—Donaldson church, 5th. Warren—Bethany, 5th. West Kentucky—Fulton, 5th. Enterprise—Had's Church, Pike Co., 7th.

West Union—Antioch, 12th. Ohio Valley—Zion, Henderson Co., 18th.

Blood River—Central City, Marshall county, 19th.

Graves county—Farmington church, 26th.

East Union—Rockcastle—Sinking Valley church, Pulaski county.

If changes are desired, write to the WESTERN RECORDER.

Please prepare statistical table with care and send two copies of your minutes to me as soon as printed. J. K. NUNNELLEY, Sec'y.

We have heard twice from the pulpit, at different times, the statement, "That Baptists have not all the truth," with an inappreciated censure of Baptists who claim to have all the truth. We know of no Baptist who claims a monopoly of all truth in the sense that no other denomination has any. We are rejoiced to know and acknowledge on all proper occasions, that all evangelical Christians hold many cardinal doctrines with as much loyalty as we do, but it is common for Baptists to claim and believe, conscientiously, that we hold all truths so far as Scriptural teaching is concerned, that all evangelical denominations hold, and, in addition, to stand and represent some truths essentially. Baptists that are not held by any other denomination. In fact, if there is no essential difference between Baptists and any other denomination, we logically deny the necessity of our separate existence as a denomination.

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THE COLPORTEUR.

In our associational reports we see colporteur work, and many of us wonder what it is. My object now is to acquaint the readers of this article with the work of the colporteur, and impress upon them the great necessity for enlargement of such work. The State Boards in the various Southern States every year employ colporteurs to go out among the people in the more destitute portions of the State and work, making religious visits, holding prayer-meetings, preaching when opportunity is afforded, distributing tracts, selling Bibles when it is possible, donating one when they find a family without one and too destitute to purchase. These colporteurs also sell good, wholesome books at reasonable prices.

You now have some conception of the work that a colporteur is supposed to do. I can speak more fully and freely of the work in Kentucky, having for several years had direct dealings with all of the men sent out by our State Board, of which our beloved brother, J. W. Warder, is the efficient Secretary.

People who are not acquainted with this work, which, to my mind, is second to none in the denomination, often call these brethren, who are so earnestly striving to elevate and enlighten them, book agents. They are book agents inasmuch as they sell books, but, in the common acceptance of the title, they do not wear it justly, so don't call them such. These men undergo many hardships, walk many miles and carry a package of books on their backs. They are not doing this work for mere dollars and cents, but the good of the cause, for they could make more money in other pursuits. They are doing a grand work, and are making daily sacrifices, so I bespeak for them the hearty co-operation and sympathy of all with whom they come in contact. You wonder what good they do any way. Well, does it do any good to put good books into homes where there are no books at all? Does it do any good to hold prayer-meetings? Does it do any good to preach to and pray with people who seldom hear or see a preacher? This is the work that is being done by our colporteurs.

Bro. B. W. Garr, a grand, good man, has given his life to this work in the territory adjacent to Horse Cave, and he is doing a splendid work. He travels on foot, on horse-back or in his buggy, and the work he has done will be a monument to him throughout the ages. You might be inclined to doubt my statement, that since June Bro. E. M. C. Dunklin, "the hustler," has walked and sold 1,600 books in addition to holding prayer-meetings and church services. He makes Somerset his headquarters. This is a work that will count for something, not only in the present, but in the years to come.

Bro. W. J. Pack has also been very active during the summer. Unfortunately he was sick for a while, but since June 1 he has sold 802 books, walking most of the time and preaching and praying with the people. He has made his headquarters at Mt. Sterling. His work has been quite satisfactory.

We also mention Bro. J. C. Mays, who has done good work around Lancaster, Richmond and other points. W. T. Ellis at Glencoe, and J. W. Mahan at Harlan are also employed by the State Board for this work. These brethren go into the rural districts and visit from house to house. There are some associa-

tions in the State that are taking up this work, which is much needed. The State Board employs quite a number of missionaries, but I am now simply speaking of colporteurs. It is surprising to know how many families these brethren visit where not a book is found, not even a New Testament. When they find such a home they either sell or donate one. You see this is a great work, and by it we are reaching many who would never be reached at all. The more money given for such work the more men can be employed. Let us not again call these self-sacrificing men book agents. They are denominational servants, and this important work is a great factor in our denominational success.

J. HENRY BURNETT.

Louisville.

MISSOURI LETTER.

As far as I have been able to gather facts and figures, all our colleges and schools have opened well and encouragingly, to the great gratification of those who have charge of same.

In reading accounts of associational gatherings in the *Central Baptist, Word and Way* and other papers, thus far held, the number of additions reported by experience and baptism is not up to the usual figures, at least in many localities. This may be all for the better, especially since we judge a tree by its fruits—that so many in the past have been received by baptism without the experience.

It also occurs to me from published reports that there has been a falling off for the year in mission money, or money for all missionary objects. As to how Missouri will show up financially in round numbers for the year's work will be demonstrated at Kirksville when the General Association meets about October 20. I presume that grand old body will do as it always has done, simply pay its debts and go ahead. That is, if any remains to be paid.

Bren. Keltner, Bowman, Martin and Reid, representing the four quarters of the State, have wrought nobly and stirred up a wonderful amount of missionary and religious zeal among the churches over the State generally; and Corresponding Secretary T. L. West, whose first year in that position this is, has been marshalling the forces, and will come up to the annual gathering at Kirksville, or wants to do so, with a report that will cheer and inspire all hearts, and to this end has issued his rallying cry. Bro. West made the following statement as contained in the *Central Baptist* of September 15: "Brethren all over the State where I have been asked me how the account stands now, and say that at the beginning of this quarter, July 15, there remained nearly \$8,000 unprovided for. Some of the churches and associations are coming nobly to the rescue."

Salt River Association, embracing Pike and Ralls counties, met August 15 with New London church in its seventy-fifth anniversary, and celebrated the same by arranging and successfully carrying out an appropriate programme. When the invitation was given for all who had been members of the association forty years to take seats on the rostrum, thirty-seven responded. The thirty-seven then sang the hymns of seventy-five years ago. The grandfather of Eld. J. D. Biggs (who was at Georgetown back in the sixties, graduated and wedded Miss Lucy Hatch) was moderator of the association seventy-five years ago.

It would require too much space to tell of this grand meeting.

A recent meeting at Hopewell church, Audrain county, resulted in twenty additions to its membership. Bro. A. E. Burch is pastor, and with the assistance of Eld. J. S. Conner, of Vandalia.

Rev. E. B. Dillard has resigned the pastorate of the church at Centralia, Boone county. His pastorate has been greatly blessed, during which he has built a handsome church edifice.

In St. Joseph Association, recently held, 32 churches reported, 27 gave \$376.66 for District Missions, 24 gave \$370.93 for State Missions, 14 gave \$207.61 for Home Missions, 18 gave \$293.91 for Foreign Missions, all gave \$141.42 for ministerial education and \$1,238.19 for other objects. Total membership of the churches is 3,142.

Dr. W. Pope Yeaman is writing a series of valuable articles for *Word and Way*. Bro. Brown calls special attention to them as worthy of careful perusal.

When the associations all meet, including the general meeting, I will write and give you additional facts and figures pertaining to the progress of the great Baptist brotherhood of the State. I'll probably write even sooner and give you some facts along other lines. Fraternally,

J. N. BARBER.

THE THIRD ANNUAL MEETING OF THE B. Y. P. U. OF KENTUCKY.

The meeting was held in Georgetown, beginning on the evening of the 21st and continuing until Monday, the 23d inst. Of twenty-seven speakers on the programme, less than half put in their appearance. The delegation was not half as large as it was last year at Versailles. Brethren in charge of the movement are busy men, and they may not have had time to work up a larger convention.

The Secretary, Prof. McGlothlin, in his report, estimates that there are from thirty-five to forty B. Y. P. U. stations and three junior unions in Kentucky.

The financial statement shows that \$97.50 was collected and passed into the Treasurer's hands during the year, and that he paid out \$36, leaving on hand \$61.50. This does not include some pledges made at the convention at Versailles. Great regrets were expressed that more interest was not manifested.

The topics discussed were practical and ably presented, and no doubt the hearers were much benefited.

Among those present who took a prominent part in the exercises were Pastors C. H. Jones, of Broadway Baptist church; John H. Eager, of McFerran Memorial, and B. A. Dawes, of Highland church; Louisville; W. B. McGarity, of Jelico; Preston Blake, of the First church, Lexington; J. S. Sowers, of Faywood; M. B. Adams, First church, Frankfort; A. J. Ramsey, of Dayton; Z. T. Cody, of Georgetown; F. L. Norton, of Cynthiana; P. E. Burroughs, of New Liberty; Rufus Weaver, of Forks of Elkhorn; E. B. Wright, of Woodlake, and Dr. W. J. McGlothlin.

Among the brethren who also participated were Dr. J. N. Prestidge, Prof. J. C. Metcalf, Dr. W. B. Crumpton, Prof. E. E. Wood, Dr. J. K. Pace, Bro. Yates and others may have spoken whose names I did not get.

We observed the following brethren in attendance: Dr. J. S. Felix, dearly beloved in Kentucky, and recently pastor in Asheville, N. C.; Dr. J. K. Pace,

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whose first pastorate was in Maysville, Ky., and now pastor in Hazlehurst, Miss.; Rev. R. B. Mahoney, of Stanford; Moseley, of Bryant's Station, and Pugh, of Springfield; Lynch, formerly pastor at Danville, now much improved in health; Chaplains W. L. Ways, of the Second Regiment Kentucky Volunteers, and J. T. Stamper, of the Fourth Kentucky United States Volunteers; Rev. H. F. Aulick, B. H. Payne, J. A. Davis, J. W. Beagle, Harvin and Nevins, ministerial students at Georgetown, and T. J. Stevenson, pastor at Crossings church, a man of piety, learning and ability, but so retiring and modest that he seems almost unknown to the present generation.

Georgetown, so proverbial for hospitality, as usual, regretted that more did not attend to be entertained. For myself, I had twenty invitations, and regretted that I could not accept all of them. In company with Bren. Felix, Pace and Adams I enjoyed the ever-hospitable home of Rev. J. K. Nunneley and family. Also took a meal with Mrs. Dr. R. M. Dudley and her noble family of intellectual and refined daughters. Also with Miss Jennie Quinn and her mother, Mrs. B. T. Quinn, the wife of Rev. B. T. Quinn, one of the most humble and Christ-like of men. I met Mrs. Duncan R. Campbell and Mrs. Prof. Thomas and many others who to know is to appreciate and love.

The following officers were elected for the ensuing year: Rev. M. B. Adams, Frankfort, President; Rev. B. A. Dawes, Louisville, First Vice-President; Prof. E. E. Wood, Frankfort, Second Vice-President; Rev. J. N. Prestidge, Louisville, Secretary and Treasurer; Rev. J. S. Sowers, Faywood, Corresponding Secretary; Rev. M. P. Hunt, Louisville, Transportation Leader. The time and place for holding the next meeting were left with the Executive Committee.

H.

We gratefully acknowledge the kindness of Brother B. F. Hagan for representing the interests of the Recorder and Baptist Book Concern at Salem Association, after Dr. Eaton and I left. The good list of subscribers sent us by him is proof of his influence in his association, and loyalty to his state paper.

H.

Opening of the Fall Season.

We announce to you that fall stocks are ready in every department.

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A sculptor has many models from which he chisels various statues, though one may be his masterpiece. But when I come into the Lord's studio I find only one design: that we should be made in the likeness of Jesus Christ.—Bishop Baldwin.

PROF. JAMES EDWARD WELLS.

So soon as we heard of the death of Dr. Wells, the editor of the Canadian Baptist, who was stricken with apoplexy on the 14th of this month and died two days later, we meant to have written a loving tribute to the memory of a distinguished Baptist scholar and editor. But the following written by Chancellor Wallace reached us before we had carried our intention into execution. Chancellor Wallace has written with true discrimination and clear insight into his friend's character, words which all who knew Dr. Wells will echo: We loved him while he was yet with us: We honor his memory now that he is gone. He was a man of gentle spirit, charitable in judgment, true to every trust reposed in him; he was devoted to his friends, to great principles of life and conduct, and to his Lord. He was remarkably free from the small faults which blemish many great characters. He was the soul of truth, of modesty, and of conscientiousness. He would rather wrong himself much than risk the possibility of wronging another a little.

Professor Wells was sensitive; and harsh criticism hurt him cruelly. And yet who could be more fearless than he in the defence of unpopular doctrine? Who more frankly outspoken in condemnation of popular evils? He was far from loving conflict for its own sake; indeed, had he followed his peace-loving disposition, he would have shrunk from all conflicts; but because he had greater regard for truth and righteousness than for his own ease or unpopular favor, his pen was often the pen of the reformer, of the pioneer in new fields of civic and national righteousness, of the prophet, the seer of God.

His conscientiousness was conspicuous, his sincerity was complete. No one could suspect him of abandoning principle for the sake of advantage, or of using unworthy means to secure his own ends. It has been said that he was morbidly conscientious. This criticism is a high tribute to his character. He who is so absolutely faithful to a lofty rule of conduct as to make himself liable to such a charge is the kind of man of which the world has too few. His conscientiousness was shown in the little things as well as the greater things. Few men have been so dominated day by day, in every relation of life, by conscience as he. "What is right?" was the perpetual question of his life; and when that question was answered his course was determined. The Jesuitical doctrine that the end justifies the means, his soul hated; both means and end must be right before his adherence could be had; and no sophistry could tempt him to do evil that good might come. He suspected the good which could be secured most conveniently by evil, and believed that immediate righteousness and ultimate good were indissolubly joined together.

Professor Wells was distinguished for intellectual honesty. Of profound insight, with a mind well balanced, virile and vital as a reasoner, he never wittingly permitted a prejudice, or a sentiment, however dear to him, to bias his judgment. In argument his desire to deal fairly with opponents made him sometimes over-generous, a fact which an unscrupulous opponent would occasionally use selfishly; but no unfairness on the part of another could de-

stroy his courtesy or tempt him from the high plane of honest investigation of the truth which he had chosen; for to him an argument was not a contest of minds, each seeking, gladiator-like, to gain a victory, but an honest pursuit of truth. If his opponent had a truth of which he was not yet the possessor, it was his desire to discover it; and if the contrary were true and his opponent were the victim of error, it was his earnest wish and purpose to persuade him of that error and introduce him to the truth.

For a long time Professor Wells had been anxious to do what he could to lead men to feel the importance of bringing all business and social relations into harmony with the teaching of Jesus Christ. That this was much upon his heart every reader of his editorials could discover: how much it was upon his heart, and what hopes and purposes he cherished concerning it only a few know. He sympathized with the oppressed. He mourned over those who in their poverty suffered, toiled, and were desolate. He could not believe that Jesus meant His disciples to be unlike their Lord, and was unable to fellowship the prayer which proceeded from an unsympathetic and unloving heart.

His life and labors have done much for the Baptists of this Province. The silent influence of a man of such a personality as his is salutary beyond all human measurements. Unconsciously men come to love noble ideals and unselfish purposes when these are incarnate in a leader, and they begin to seek high things because he seeks them. Professor Wells could give powerful expression with his pen, to his high thinking, but more effective than spoken or written word was the expression in his daily life and noble character of the ruling thoughts of his heart. There was no yawning chasm between what he was and what he taught others to be. This is why the long years of his service at Woodstock College, and later as the editor of the Canadian Baptist have done much to promote righteousness of character and nobility of thinking among those—a great company—whose teacher he has been.

THE REVIVAL WE NEED.

Critical as the condition of the country is in many respects, there is much to inspire every believer in the vital forces of Christianity with confidence. Men who have a knowledge of the times express the conviction that we are on the edge of a great manifestation of the presence and power of the Spirit of God. Already signs of a more intense spiritual life are making their appearance in our churches. The fire has been kindled, and it is silently but surely spreading. The prayer of many is that it may flame up into a great revival which shall sweep the continent from ocean to ocean. For the sake of the churches, for the sake of the irreligious multitude, for the sake of the struggling with unbelief and with the paralyzing forces of indifference—the worst of all—isms, may God grant the fulfillment of the prayers so that the whole nation may become conscious of the presence and power of the Holy Spirit! Prayerful expectation justifies hopefulness. The supreme need of the closing year of the nineteenth century is a revival of spiritual power. Without being unduly pessimistic, we are compelled to admit that the tendencies of the

times are grave enough to call for the most serious consideration. Many things that ought to be very sacred to Christians are imperilled. The fundamental truths of the evangelical faith, loyalty of the people to that righteousness which exalteth a nation, and even Christianity itself as an authoritative revelation of God to our race—all are exposed to a storm of controversy which grows more vehement every day. The condition of the churches themselves is far from satisfactory. They abound in activity, but their fruitfulness is scanty. Statistics that have had a lurid prominence in newspaper reports during the last few weeks emphasize a wide spread and growing conviction of spiritual impotence and sterility. The machinery is ample enough, but "the spirit of life is not in the wheels." The cry for years has been for an increase in the number of effective preachers, for an improvement in the organization of our Sunday-schools, for a better financial system, for larger accommodation for public worship and for more attractive service in the sanctuary. Cheering progress has been made along these lines, but something more is needed, and the need was never felt more keenly than now. That something more is a fresh baptism of the Holy Ghost and of fire, which alone can vitalize congregational machinery and activity. Its necessity has always been acknowledged in petition and meditation, but of late the acknowledgment has grown in many hearts into a longing of passionate intensity.

How the revival will come and what form it will take are questions about which the devout believer should not trouble himself. The sovereignty of the Spirit must be honored. Now, as in the days of old, the divine wind bloweth where and how it listeth. Enough for us to know that it will be a manifestation of God in the greatness of his power and the triumph of his love, in presence of which hard hearts will grow soft, cold churches grow warm, and vice and error flee as the darkness of the night before the morning light. The supreme duty of the hour is spiritual preparation. Let the remembrancers of the Most High ascend to the upper room of prayer and wait with one accord for the coming of the Holy Spirit. And as they pray, let them purge heart and life of every secret sin and unhalloved activity which may hinder the work of God. The holy life is the separated wire on which the telegraphic message of heaven hastens with feet of fire. The waiting will not be one second longer than the purging. Into the purged and receptive soul the waiting Spirit enters with a power that shall influence other souls for good, and that shall kindle the fire of that revival for which so many hunger in our day.—New York Observer.

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By local applications, as they cannot reach the diseased portion 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 buzzing in the ears, and when it is entirely closed deafness is the result. And unless the inflammation can be taken out and this tube restored to its normal condition, 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 any case of deafness caused by catarrh that cannot be cured by Hall's Catarrh Cure. Send for circulars free. P. F. J. BROWN & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best. "Some of us will smart for it." "Much Ado About Nothing, Act V, Scene I. Not much! Poppo's Extract removes all smarting.

Crippled at Play.

IMPRUDENCE ON THE BALL FIELD ENDS IN MISERY.

Exposure Causes the Downfall of Many Athletes. The Story of a Man who was Stricken.

From the Free Press, Detroit, Mich.

"You talk about ball playing," said Charles W. Churchill, of 28 Miami Ave., Detroit, the well-known traveling salesman, who sells computing scales throughout Michigan. "I will never forget the experience I had while playing this game two years ago.

"Like all young men I played ball, in fact during my college days I was quite a ball player. I had all the qualifications to be a professional player, but instead, secured a place as a traveling salesman.

"Two years ago while spending a day in a small junction town in this State, some of us traveling men went in the suburbs to see a scrub ball game.

"Well, to make the story short, I got into the game in less than five minutes and was doing more talking and running than I had for years.

"I became all warmed up and had my coat vest and hat off. Every time I made a circuit of the bases, I would lay down on the ground and try to cool off.

"This was a dangerous thing to do in my heated state, and the next morning I could scarcely walk. The physician that was called said I had rheumatism. I was taken home on a cot.

"For nine weeks I stayed in my room and for seven of those weeks I was on my back in the bed.

"The day I played that game I weighed 165 pounds, and when I commenced to be well enough to be out again, I only weighed 116 pounds.

"I took nearly everything that has ever been prescribed for rheumatism, and had the best of medical attendance, but was not benefited much. I was told that I would probably be crippled for years.

"I had about given up all hopes of ever being able to go on the road again, when I found an article in my paper about a case of rheumatism almost identical with my own, that had been cured by Dr. Williams' Pink Pills for Pale People.

"I decided to try the pills and bought two boxes of them. They gave me some relief and I bought six more boxes. I soon gained strength and flesh every day and continued using the pills until I was entirely free from all pain.

"That is why I recommend Dr. Williams' Pink Pills for Pale People to those suffering from rheumatism." C. W. CHURCHILL. This is to certify that Mr. C. W. Churchill, personally appeared before me and read and signed the foregoing statement in my presence, and acknowledged the same to be true in every respect.

ROBERT E. HULL, Jr., Notary Public.

What better proof could a person want than the above facts. These pills stand unrivalled as a tonic for the blood. The secret of perfect health is pure blood and all the elements necessary to give new life and vigor to it and restore shattered nerves are contained in our condensed form in Dr. Williams' Pink Pills for Pale People. Druggists consider these pills to be the best on the market and they report large sales.

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GAPES-WORM NOT DANGEROUS.

There are three common methods of dealing with gapes—removal of the worms by mechanical means; use of vermifuges; causing the chicks to breathe what might be termed medicated air. Have you thought, with myself, that the mechanical method was obsolete? It was only a few days ago, in a public hall where I was speaking on poultry, and that in the heart of our greatest and most progressive city, that a "member from Maryland" asked: "Ah-h, did you ever have any experience with pip?" Knowing the uncertainty of name as to fowl diseases in certain localities, I inquired what he meant by "pip?" Finding that, as I had suspected, he referred to the gapes, I replied that I had. He therefore informed the audience and myself that his wife was an expert in its treatment, and entered into a detailed description of the manner in which she stripped a feather or looped a horsehair to thrust into the wind-pipe of the suffering bird and fish out the worm. "But suppose there were twenty of them," said I, "does she do this twenty times?" Whereat the amiable gentleman from Maryland responded that she did!

THE FARM
KENTUCKY TRADE ITEMS.

At Owingsville last week mule colts sold at \$30 to \$40 and hogs at \$1.

The Messenger says the Burgin Elevator Company has 50,000 bushels of wheat stored.

Bert McClintock sold to Will Griffith 25 head of 1,200-pound cattle at \$4.50.—Bourbon News.

W. D. Judy sold to Levi Goff 60 cattle, average about 1,000 pounds, at 4c.—Winchester Sun.

The Sentinel says that at the Shelby court last week, 23 two-year-old mules sold at \$20 to \$40.

The Advocate says that Allen Kenney, of Boyle, has 300 acres in wheat, and a portion of it is already up.

Speyer & Bro., of Lexington, bought in Montgomery county 5,500 bushels of bluegrass seed at 60c.

W. B. Kidd bought last week of Mr. Bedford, of Bourbon county, 100 corn-fed cattle, weight 1,250 pounds, at 4c.

Abram Renick sold a south-down buck to J. S. Pogue, of Mayslick, for \$25. He has sold this year perhaps 60 bucks at high prices.—Winchester Sun.

R. H. McCabe, of Sadleville, sold nine head of 1,200-pound cattle to Mulberry Bros. at \$4.65 per 100.—Georgetown Times.

M. L. Auber, of York, Pa., bought a car-load of mule colts in Richmond at from \$15 to \$30 per head.

Beasley Bros., of Lancaster, sold 125 export cattle, averaging 1,600 pounds, at \$4.70, to go October 1.

Hon. C. L. Searcy sold to Ballard Bros., of White's Station, 90 extra cattle, weight 1,000 pounds, at 4c.—Richmond Pantagraph.

W. A. Hall bought of Joe Mack Smith and H. D. Baughman 25 yearling steers at \$22. R. C. Nunneley sold to Lynn & Allen 20 yearling steers, for October 1 delivery, at 4c.—Interior Journal.

After a hog has passed 250 pounds it is very doubtful if the average feeder can put another ounce on him with profit. Medium weight hogs can be raised between two winters and require less grain for finishing off.—Winchester Democrat.

At Louisville last week 1 hhd. Scott county tobacco sold at \$12.25 and 15 hhd. at \$11.75 to \$6.90. At another sale 4 hhd. sold at \$15.75 to \$12.75; 13 hhd. at \$11.75 to \$6.50.

The Harrodsburg Democrat notes the sales of 19 acres of corn at \$1 per barrel in the field; a car-load of hogs at 3c; several lots of cattle for October delivery at \$1 to \$3c; 200 fat sheep at \$4c; 48 butcher cattle at \$3c.

with wide-opened mouth, when they were enclosed in a grocer's box, in one end of which was a hot griddle, covered with a sieve to keep the chicks from contact with it. A half teaspoonful of carbolic acid was dropped upon the griddle, and a phosphate sack instantly thrown over the whole. It was removed, and replaced almost instantly, and at the end of half a minute the acid was evaporated, and I felt obliged to liberate the chicks from the dense fumes with which they were struggling. Yet so slight a treatment as this proved effective to the extent that in a few hours they no longer gaped, but merely coughed a little, and a second treatment was not found necessary for this lot. This treatment is dangerous, however, if overdone, and some have found it safer to shake up the chicks in a box with some fine slaked lime, which causes them to cough out the worms.

The preventive treatment noted above consists merely in placing the chicks on a board floor for the first two or three weeks, as it is usually about three weeks, more or less, after the chicks have been placed upon the ground before the gapes become troublesome. The chick will thus gain in six weeks an advantage which it does not lose later. Chopped onions in the food daily, or twice a day, form a most excellent preventive treatment, and they are always good for the chicks.

Another method of prevention, which a great many have found effective enough to bring the losses down to a very small percentage, consists simply in feeding no mash at all. Wheat is far and away the best food for this emergency, and is what I have used effectively, but I am told that corn can be used with equally good results. I found wheat not so effective this year with the White Wyandotte as with the Leghorn. I generally raise larger numbers of the latter, and I think I see indications that they are more easily brought through this danger than is the case with the heavier breeds. The Leghorn has a large wind-pipe, proportionately, and perhaps does not choke up with fat to such an extent.

I suppose it is heretical, but I do not think it is necessary to lose more than the very smallest percentage of the broods with grapes; at times, I think none at all. I must add that, from about a hundred there were affected in our flocks this year, we lost possibly half a dozen, though not sure of more than four deaths certainly due to this cause. And I am certain that these four chicks might have been saved, with proper care. The simple fact was, they were neglected, as we did not take the trouble to use the fumigant until there seemed imminent danger of death from suffocation, and that with only the few worst specimens. We are all too careless, often because too busy. The proper time to use carbolic acid is immediately when the chicks begin to gape. The loss of growth is a very large item in neglected cases, even though the patients finally win through.

I am sorry that this discussion has precipitated itself at this season, for readers are prone not to carry an idea, however good, over winter. Let us make notes for another year, and hope that the newer field of investigation broken up by M. D. may not lie fallow, but be well tilled and yield large fruits of knowledge in future.—O. S. V., in Country Gentleman.

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Leave Louisville,
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Arrive Louisville,
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6:50 a. m. and 5:10 p. m.

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8:10 a. m.; 11:57 a. m. and 5:10 p. m.

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Items of Interest.
NEWS THE WORLD OVER.

F. W. Beasley, of Montana, and Louis Spittler, of San Francisco, have returned from a tour along the Siberian coast. They were prospecting and were gone fourteen months. They met some men from the whalers at Point Barrow who told them a plover had settled on the yard arm of their ship but was shot by the captain. An oil-skin capsule was fastened to a ring on its leg which contained Andrew's signature and the date, latitude and longitude. That was all the men knew, not remembering the figures.

The Filipinos are past masters in the art of looting. That a thing does not belong to one is an all-sufficient reason why he wishes to steal it, no matter if he has not the slightest use for it. A correspondent of the San Francisco Call says they cleaned out Cavite completely and carried pianos even off to their miserable thatched huts in the bamboo forests.

Senator Pettigrew says no white race but the Latin races have ever successfully colonized any countries within 270 of the equator. There are only 250 Englishmen in British Guiana, and very few in Jamaica and British Guiana, although England has long had possession of these countries. In French Tonquin there are only 6,000 Frenchmen, although the population numbers 2,000,000.

The smartest thing Admiral Dewey did was to cut the cable between himself and Washington City—and keep it cut till he had done all the navy could do and the war was over. It was told after the war that the "rebels" who so persistently attacked the relations between Sherman and Washington, but General Miles cut no cables, but was careful to land where the cable could not reach him.

The Confessionalist justifies Gen. Miles: "As far as the people can make out, General Miles seems to have had a clearer head, respecting what ought and ought not to be done in Cuba and Porto Rico, than any one else in Washington. What the public does to know is what he was crowded to the rear and by what authority. Technically he may have erred in resorting to the public prints with criticisms of his superiors, but morally speaking he was justified."

We are sorry to see that the papers give the name and history of the miserable wretch who murdered the aged Empress. Those anarchists are mortally insane in their desire for notoriety. If they knew nothing about the history of them in print, they would spare the lives of those who have never injured them.

Better than the death penalty for anarchists would be a life sentence with the utilitarian lashes on their bare backs every three months. They are reckless infidels and do not fear death, since they do not believe hell follows after. But they do fear bodily pain, and the whipping post would restrain them as hanging does not.

The war with Spain will prove of incalculable benefit to the United States, if it will only make Congress see the absolute need of strict discipline in the army. The vandals in Virginia, in Honolulu, in San Francisco, and in a less degree in Indianapolis and Cincinnati and Washington City, should open the eyes of the whole people. If the present officers cannot control the men, then officers must be found who can—that is all.

The Emperor William is almost insanely fond of "posting." Just now he is preparing to pose as the head of Protestantism. He has invited more than 30 Protestant ministers from the various countries of Europe to go with him on his trip to Palestine.

There is not a political paper of which we have any knowledge which seems so reluctant to see anything wrong in the Administration as does the N. Y. Independent. But it has been brought to say: "The American people are convinced by evidence that is horribly cumulative that our soldiers, during our war with Spain, have been the victims of murderous incompetency on the part of the War Department." If this is true, then President McKinley is responsible, because he is Commander-in-Chief and can remove any man who is not doing his duty. In the army, of all places, a man is most responsible for the wrongdoing of his subordinates when he has the power to remove them and does not. The Independent sees this patent fact and holds the President responsible for keeping Alger in office.

In speaking of England, not long before his death, Bismarck said: "England has distrusted and disliked me, but I have always refrained from giving her advice and have only restrained her at times in certain pretensions which were injurious to the legitimate interests of Germany. I never disliked the nation, but if I had in the entire course of my life inflicted upon Germany half the ignominy and weakness which Mr. Gladstone managed to inflict in a few short years on England, I would not have had the courage to look my countrymen in the face again."

DEATHS.

For actual subscribers we insert an obituary notice of his world free. We charge on 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 accompany the notice, it will be brought to the printer's.

VANMETTER.
Miss Fannie Vanmeter was born in Harlan county, Ky., Jan. 26, 1860; professed faith in Christ and was baptized by Elder G. H. Hicks into the fellowship of Hill Grove Baptist church, Meade county, Ky., in May, 1885; was married to Dr. R. Vanmeter Feb. 28, 1883; united with Buck Grove church about forty-one years ago, where she remained a very efficient member until death. She was ever ready to help the poor and needy; and was very liberal in the support of her pastor and every church enterprise, never forgetting missions and the orphan's Home. Her funeral was preached by the writer and her mortal remains were buried in the Buck cemetery to await the final resurrection.
J. C. WILLET.
Groveland, Ky.

WILLIAMS.
Miss Susie Williams, one of Pembroke's brightest, sweetest girls, died Sept. 1, 1906. She was the only daughter of the late Stephen Williams. She was in her 21st year; had been a member of the Pembroke church for almost nine years. She had pneumonia which resulted in consumption. She left two brothers, bright young men; a mother, whose devotion to her daughter could not be overpraised; a sister, and a whole church to mourn her loss. All that love and skill could do was done for her. At her funeral the church was crowded and the large procession was an evidence of the esteem in which she was held. God comfort the bereaved.
J. G. Bow.

BURKHOLDER.
Near Charleston, Missouri, on the 24th day of July, 1906, Mrs. Josephine Kurtz Burkholder died. She made a profession of faith in Christ Jesus in early life and was baptized into the fellowship of Big Spring church, Lake county, Ky., by the late Rev. W. H. Williams. It was the pleasure of the writer to be her pastor for a number of years and he can truly say that she possessed a most lovely Christian character. She had scarcely reached middle life at the time of her death, but was exceedingly rich in the graces of the Spirit. More than ten years ago she married J. C. Burkholder, with whom she lived most happily until the day of her death.
J. S. U.

KENNER.
Mrs. B. E. Kenner died near Pembroke, Ky., Aug. 2, 1906. She was seventy-four years of age; was baptized by Elder James Lamb at New Union church when twelve years of age. After her marriage she held membership at Trenton, Bethel and Pembroke. She was one of the constituent members of Pembroke church. For years she has been unable to attend church, but was a constant reader of her Bible and the Western Recorder. She died repeating the 23rd Psalm.
J. G. Bow.

MONUMENTS.
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Austria (Hungary).
The Magyars of Asiatic origin, conquerors in the 9th century, are to-day the dominating race in Hungary, consequently the Magyar is the official language. The ethnological origin of the people is shown in their love for quick, passionate dancing, the accompaniment to which is the most morose and loving people. It is further shown in their fondness for bright colors and rich embroidery.
In another column is pictured a country tailor of the district of Heyduke as he sits at a Singer Sewing Machine applying heavy, bright-colored braid to the gala costume of a Magyar peasant.

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WHEN we know the ruling disposition of a man's soul, we know his character, and what sort of a life he will lead. If his ruling disposition is to holiness, then we know he has a morally clean heart; but if his ruling disposition is to evil, self-indulgence, sin then we know he has an unclean heart—that is his character.

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