

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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No man can have power to move his fellowmen who does not believe what he professes to believe with his whole heart. Mahomed was no conscious deceiver—had he been he would have accomplished nothing.

The *Presbyterian* is right in saying: "Liberalism is fast degenerating into illiberalism and bigotry. Its great lights think that they know everything, and that those who dissent from their views are of little or no account, or are very ignorant, gullible and irrational." For bigotry, illiberality and conceit, commend us to "liberalism."

A CORRESPONDENT of the *London Baptist* tells of a visit he paid to Mrs. Grace Polkinghorne, who died recently aged 109. He found her quite happy, and her greeting was—"I am so glad you've come to see us, sir. I don't feel lonely very often—only sometimes; but I always have the Lord Jesus with me." No wonder the old saint was happy.

A SOCIALIST thus describes the reason socialism fails to grow in England: "If you are a Socialist they say in this country, 'You want to manage the world, do you? Well, here's a bit of it; try your hand at that.' If he succeeds, they give him a bigger bit, and so on till he is up to his ears in work, and has no time to think about revolutions. Oh, the British people are an artful lot."

QUEEN VICTORIA, on hearing that an old woman named Baxter, descendant of Richard Baxter, who had reached the age of 104, was in an almshouse on the Island of Wight, went to see her. The Queen sat some time by her bedside and when she arose to go Mrs. Baxter said, "Shall we meet again in the home above?" The Queen answered, "Yes, we shall meet again, by the grace of God and through the blood of our Lord Jesus Christ."

DR. HULBERT, having said that the resolutions passed so unanimously by the Associations in Illinois amused him, the *Baptist News* retorts: "When the returns are all in and Dr. Hulbert has heard from all the Associations which have declared against the affiliation of Baptist schools with the University of Chicago, he will have enough to keep him amused all winter. So far as heard from, the Baptists continue to 'resolute.' Certainly they have no thought of shutting up the great University, but they warn against it as against other giant evils."

## THE IMMEDIATE OUTLOOK FOR EVANGELICAL RELIGION IN THE NORTH.

BY A NORTHERN PASTOR.

There is no greater question before the American people than the question as to what the North will do, in the next twenty-five or thirty years, with the claims of the Gospel. I say that this is a question which concerns the American people, for no one can deny the power of the North. When one sits down and calmly considers the magnitude of forces at work in that section called "the North," he is simply overwhelmed. The great commercial centers and the great educational centres are in the North; and no part of our land can escape the effect of the North's attitude in religion. Whatever influence Southern men exert upon religious life and thought in the North, it is usually exerted by men who have come to us in the North and cast in their lots with us.

There is, if I mistake not, a widespread belief among Southern people that Northern people are easily captivated by heresy in religion; and the Northerners usually answer such a charge by chiding Southerners with conservative backwardness. Abundant ground for criticism exists on both sides; but, no doubt, the Southern man has a certain advantage in his conservative backwardness over his heretical brother in the North. For there is one thing with which Southern people seem to be blessed, and that is the gift of believing with intensity.

### IMMIGRATION AND NORTHERN LIFE.

It is well to remember that Northern life is being powerfully affected by European immigration. Great parts of the rural sections of the North are surrendering to foreigners. Before the on-coming tide the native farmer has fled as from a plague. New England and New York are suffering much from this state of things. The cities and towns are the places where foreigners more directly affect the social life of our people. Religion and morals are sadly exposed to the influence of foreign elements. The German population is contributing more in our large cities to undo American institutions than any other element. Irreligion is contagious, and the Northern man does not readily escape. The "social problem" in the North is simply appalling in some of its aspects, and for magnitude outranks the "social problem" of the South. The North is not solving it with consistent loyalty to Christian principles. What the outcome will be no man can predict.

### EDUCATED INFIDELITY.

Many of our educators are skeptics. This is perhaps the greatest curse in the North, if we except the liquor business. The influence of some of the leading schools of the North is flatly opposed to true religion. I simply state this as a fact, it needs no proof. A young man without powerful religious convictions, without a strong reliance on God, can hardly pass through some of our greatest schools and come out with any faith.

A noted professor in one of our seminaries in the North said once to me: "I often entertained American students at my home while I was studying in Germany, but when I saw the awful effect of German University life on these men, I concluded that my house was a stopping-place on the road to hell." It is certain that some of our great schools of specialism prove to be such to great multitudes of young men. In the community life of almost every town and hamlet there are men of superior culture whose whole influence is against religion; and those who know Northern temperament know that

such men are held in high esteem among the people, for Northern people are extremely fond of learning and brilliance. It is a strange fact that a man of brilliant parts can get a large following nearly anywhere in the North, especially if his brilliance is shown in opposition to orthodoxy.

Men in professional life are, as a rule, infidelic; and this means much. The great fields of law and medicine are being explored by men of untiring patience and of splendid mental acumen; but we seldom find eminent piety in men of either profession. Our churches have but slight influence on men in these walks. There are some noble exceptions, but I am now speaking of the mass of men in these fields.

### WORKING MEN AND RELIGION.

The mass of working men is irreligious. Roman Catholicism has a kind of sway over the foreign working man, but it is a simple travesty on religion. If there was any shame in Roman Catholicism it would see that there is not a particle of religion in the majority of these "communicants," for their mouths pour out profanity and their lives are very unclean. But those working men who are not Catholic are not all Protestants—the mass are nothing. Heathenism itself could not be darker in the matter of true religion than multitudes of these men. This is one of the most alarming facts confronting us in the North to-day—religion is losing its hold on the working men. The laboring man in the North is far more in the hands of the saloon than of the church; and there is a widening breach between the learned and the "monied aristocracy" on the one hand, and the laboring man on the other. Between these, evangelical religion must work in fulfilling its peace-making and saving mission. There is a pathos about this irreligion of the mass of laboring men that should touch the heart of every true Christian.

### STRONG TENDENCIES TO DEPART FROM EVANGELICAL TRUTH.

Among Christians there is a strong tendency to depart from evangelical truth (I use the word "Christian" loosely as meaning one connected with some church organization). This fact is notably true among Episcopalians and Presbyterians. The Episcopalians, while fewer in number than evangelical bodies, have a power that is seldom appreciated by other Christians. The Episcopal church is more of a social organization than a religious organization. That is a painful charge, but it is true, so far as the North is concerned. With all its claims to being "the church," there is no organization that does more to take the heart out of evangelical Christians than present-day Episcopalianism. Outside of their "service" in church on Sunday, most of them, so far as the writer has seen, live as though there were no religion—proud, censorious, self-seeking, contemptuous. But Episcopalianism does equal harm to Protestantism in its love of Romish ways. Protestants cannot get a fair chance to do their work on Romanism because of the intervention of a half-Romanized Episcopalianism. Episcopalianism keeps the love of barren ritualism alive in the heart of Protestantism. This is a shame to all that is good in Christian history.

As to the Baptists, let it be said in all truth that many of our churches are being swallowed up in worldliness. That faithful dealing with the conscience which has formed so great a part of religious teaching among Baptists, is becoming very unpopular. Entertainment and not edification is asked of the preacher. Much of the "popular" preaching by Baptist ministers is mere entertainment from the pulpit. Just now, when our denomina-

tion should be doing its grandest work in the religious history of this nation, we find ourselves bidding for wealth and social position at the expense of our integrity as followers of Christ. There is a large element of Baptists practically unevangelical. These have a low view of the Scriptures and of religion.

### LAX VIEWS OF ESCHATOLOGY.

Lax views of the "last things" are widely prevalent in evangelical churches in the North. The doctrines of a final judgment, of a heaven, of a hell, are not sounded with clearness in every pulpit. It may appear strange, but it is true, that there is a great deal of shrinking from the plain truth on these points, even among Baptists. As is well known, what we cease to preach we cease to believe.

In view of these things, and we have touched only a part of the details, the inference would naturally be that the immediate outlook for evangelical religion in the North is not bright. And that is the truth. In the awful strivings of the mighty life of the North there is sadly too little striving to enter in by the narrow gate. A wide-spread secularism has seized upon our people. We can hardly get a hearing for our Master with men of commercial and professional ambitions. The home life is largely irreligious. Much is devised for the physical comfort, while too little is undertaken for the soul's salvation.

### HOPEFUL SIGNS.

There are hopeful signs. Strong men are already coming to realize that religion is the main thing after all. These men are already in our churches. They have come to see that we are wasting time with our colorless preaching and fruitless novelties in church affairs. There is a deep conviction that the Gospel is the only hope of a lost race, and life without religion is a torturing illusion. Inside our churches there are noble bands of men and women who have caught the Spirit of Christ, and they cry day and night for the good of Zion. Many in our churches feel that we have reached the limit of nonsense in "religious work," and that it is reasonable to expect a mighty rebound not many years hence. But while we may cherish such a hope, we cannot but know that there is no occasion for Christians growing indolent and awaiting the return of better days.

There is another hopeful sign. Christian ministers are longing for a deeper experience of religion in their own lives. Many are satisfied to turn away from everything in their preaching but Christ and his salvation. There is a mighty revival going on among preachers, and in due time this must show itself in blessed results.

As a third sign, I mention the fact that some of the critics of the Bible (I mean "the higher critics") are showing that they, too, are longing for a real work of grace in their hearts, for they, too, are growing tired of building on sand. This summer I heard one of these critics deliver an address in which he touched the vital truths of Christianity, and I do not know when I have heard more pronounced dogmatism; he had reached the rock foundation.

If only the North would take the Gospel as it is, what a people it would be! Indomitable energy, splendid culture, vast wealth, a magnificent opportunity, unmeasured resources, belong to the North, and we wish Christ were acknowledged Lord over all.

REGRETS over the past should chasten the future.—Ellis.

## SOME PIONEER BAPTISTS OF KENTUCKY.

BY HENRY P. AULICK.

The first Baptist who made his way to the wilderness which afterwards became Kentucky was Squire Boone, a brother of Daniel, the famous Indian fighter. He was a preacher, but came to the territory not in pursuit of his calling, but as an explorer. At this time there were no settlements in the great wilderness. Shortly after his arrival, he accidentally met his brother who had just escaped from Indian captivity. The two brothers remained together for about one year, after which they returned to their home in North Carolina. Squire Boone did not return to the wilderness. He had been called to use the "sword of the Spirit" rather than his rifle. To point his fellowmen to God rather than to subdue the prowling savage was his work. Daniel Boone did not become a member of any church. (This statement is made upon the authority of one of his descendants now living.) A biographer states that he was a consistent member of the Methodist church for thirty years. But this we must discredit. The Boones were Baptists, and while Daniel was not a Baptist in name, we have evidence that he was one in sentiment.

During the period which elapsed between the departure of Squire Boone and the year 1776, we hear nothing of Kentucky but the Indians' war-whoop and the crack of the settler's rifle.

In this year, 1776, another Baptist peers through the misty wilderness. Thomas Tinsley is known to have preached in Harrodsburg, the first settlement in Kentucky, in the spring of that year. Other than this his history is too uncertain to rely upon. From that date, 1776, the appearance of Baptists in Kentucky becomes more frequent. By the year 1780 there were one licensed and five ordained Baptist preachers in the territory. There was no preacher of any other denomination in the new country. For several years the Baptists were the sole occupants of the soil. The majority of the early Baptists in Kentucky came from Virginia. In the mother state Episcopalianism held sway. The state law was very rigid against "preaching the Gospel contrary to law." No man was allowed to preach who had not been authorized by the established church. Many men chose to violate the unjust law rather than violate their consciences. For this they were cast into prison. Some of the pioneer preachers in Kentucky had preached the Gospel between iron bars in Virginia. They gladly faced the savage red man rather than the Episcopalian persecutor. In the trackless wilderness they found a place where they could worship God according to the dictates of their conscience. While they fled from persecution, they carried with them the seeds of discord which in time bore bitter fruit. They were divided into two distinct factions. These factions were known by the names "Regular" and "Separate." The division occurred a quarter of a century before the first Baptist set foot on Kentucky soil. It was one of the results of the "Great Awakening," or what Jonathan Edwards called "The Revival of Religion in New England in 1740." The revival really began before the year 1740 under the preaching of Edwards himself, but in this year George Whitefield, one of the world's greatest revivalists, began preaching in Newport, Rhode Island. Whitefield was an Englishman and one of the early associates of John Wesley in the great Methodist movement. But, because of divergent views, they soon parted company. Whitefield then visited this country and preached in many places throughout the whole of New England, going as far south as South Carolina. The influence of his work was felt throughout the whole country. Many of those who were converted during this awakening withdrew from the state (Congregational) church in Massachusetts and Connecticut and formed independent churches. The reason for this action, as Mr. Bachus gives it, was "that persons were received into the church who gave no satisfactory evidence of conversion; that many were suffered to remain as regular members, without being dealt with, whose walk was evidently contrary to the Gospel." These new organizations were at first called "New Lights," but afterwards "Sepa-

rates" as they had separated themselves from the established church.

As the revival proceeded many of the Baptists became dissatisfied with its work and opposed it. Those among them who favored the revival withdrew from the Baptist churches and joined the New Lights or Separates. But these New Lights were dissatisfied Congregationalists and consequently practiced infant baptism. Confusion at once arose, for the Baptist would not have his child sprinkled, neither did the Congregationalist care to see members admitted into the church by immersion. The Baptists, therefore, who had joined the New Lights, organized themselves into "Separate" Baptist churches. The old organizations from which they separated themselves at first were afterwards known as "Regular" churches. In this way the terms used to designate the different bodies of the Congregationalists were applied to the Baptists. The Regular and Separate Baptists were both represented among the early Baptists in Kentucky. They remained apart, each branch establishing its own churches and associations and carrying on its various religious enterprises until the year 1801, when a happy union was consummated.

The first Baptist church in Kentucky was constituted with eighteen members June 18, 1781. It was called the "Severn Valley" church and has to the present time retained this name. It was a Regular Baptist church and, in connection with three other Regular churches, formed an association on Cox's Creek Oct. 17, 1785.

Until the last mentioned date, 1785, the religious aspect in Kentucky was very gloomy. Not a single baptism had occurred. The churches that had been planted consisted of Christians from other states. But this year was one of great activity and prosperity among the weak and struggling churches. Within a short time after its opening there were signs of life. A revival began under the preaching of John Taylor, on Clear Creek, in what is now Woodford county. The Christians held meetings in their "little cabins." The first evidence of a revival was seen in Mr. Taylor's own home. Warren Cash and wife became deeply convicted of sin and after a few days were hopefully converted. (Mr. Cash afterwards became a very useful minister of the Gospel.) Their conversion encouraged the brethren to organize a church which they called "Clear Creek," the second organized on the north side of the Kentucky river. This church is still a prosperous organization. The awakening soon spread until nearly every settlement in the great wilderness was permeated with spiritual life and vigor. By the end of the year, many were added to the Lord and many churches were organized.

The Rev. John Taylor, under whose preaching Kentucky's first great revival began, was one of the prominent pioneer preachers in that region. His history is interwoven with Baptist history for a half century. He was born in Fauquier county, Virginia, 1762. He was the son of a drunkard who wasted his estate, and young Taylor was brought up to hard work on a farm. In early life he was converted to Christ and at once began to warn sinners of their danger. In the year 1783 he and his wife moved to Kentucky and from that time to his death he stood in the front rank among the Baptists in the new country.

There are many of these pioneers who deserve more than a passing notice if space permitted. We must pause for a moment to form a slight acquaintance with the Duddleys and John Gano. The Dudley family has been one of the first families in Kentucky, from the time it was an untroubled forest to the present time. It has furnished valuable men for almost every vocation of life. From Ambrose (1750-1825) to Richard M., the late President of Georgetown College, the family has been an honor to the state. Spencer says of the Duddleys: "They have been men of strong asymmetrical intellects, of unflinching integrity and firmness, and of dauntless courage. They have possessed practical intelligence rather than genius, frankness and candor rather than suavity and blandishments, and have been strong prope rather than brilliant ornaments to society."

John Gano was of French extraction. He was born at Hopewell, New Jersey, 1727. In his young manhood he was converted to Christ and united with the Presbyterian church. But he became troubled about the Scriptural authority for infant baptism. He entered upon an elaborate investigation which convinced him of the truth of the Baptist view. Soon afterwards he was baptized into the fellowship of a Baptist church and at once began to preach. With conscientious diligence he applied himself to his duties as a minister and became one of the most noted preachers of his day. He traveled extensively and always kept in view the one great ambition of his life, to bring men to Jesus Christ. In old age he came to Kentucky where he spent his last years on earth, but by his courage and faithfulness to Christ he won justly-deserved praise from his contemporaries. "As a minister," says Richard Furman (quoted by Spencer) "he shone like a star of the first magnitude in the American churches, and moved in a widely extended field of action. For this office God had endowed him with a large portion of his grace and excellent gifts. He believed, therefore he spoke. His doctrines were those contained in the Baptist (Philadelphia) Confession of Faith and are commonly called Calvinistic."

## HEALTH AND HEALING.

The quickest way to fame and fortune is to set up as a "healer." Everybody is sick, and that more or less frequently during life; and as most people get well that proves the value of the remedy, or of its absence. If the convalescent have taken the most nauseous doses, he will "never keep house without them" in the future; if on the contrary he eschewed all medical aid, he will "never call in a physician again." In our boyhood, no matter how long ago or how recently that was, but it was before a good many of our readers were readers at all, we can remember that every American druggist had long rows of bottles labeled "Thomsonian Remedies." Dr. Samuel Thompson had probably the largest following in America that any medical man had ever had, and "hot drops" saved more millions than Alexander ever destroyed. That was the grateful testimony of the patients themselves. You could read it in any almanac published at the time. But if you were to ask for any one of these sovereign remedies at the corner drug store today, the young clerk would move toward the telephone with a suspicion that he ought to call up the police ambulance and put you in charge of the commission which inquires "de lunatico." Yet the name of Thompson has given to our American-English a whole list of medical adjectives and derivatives.

And as to "hydropathy?" Naturally that came next. Because the people who disliked hot drops wanted cold water. And cold water they did have. Plenty of it. Great establishments were builded where thousands of patients were treated by water alone. They were dipped, plunged, washed in water; and most of them got well, of course, for the simple reason that if you don't kill your patient he is likely to get well any way. But after awhile people got tired of this also, and we do not know of a single establishment of the kind in the States, although some are still maintained in Great Britain.

Then came "magnetism." To take hold of the two opposite poles of a battery made people "feel queer." It was a new sensation, and "there must be something in it." People believed in it because they could not understand it; and, naturally too, the less they understood it the more they believed in it. So this has still quite a following. Thousands of people buy "electrical" apparatus, and use the same, and get well. Of course they get well. They would get well any way if they did not interfere too seriously with nature's remedial agencies; and as most of these devices can no more "generate electricity" than could a battery composed of green tomatoes and unripe cucumbers, they do not receive any detriment therefrom, at least. And when they get well they write wonderful letters which are too good not to print with their portraits.

The writer of this was told once that, in

all probability he had not twenty-four hours to live. That is now twenty-four years ago. His father had been once told that he had not more than six months to live with pulmonary trouble, but he lived sixteen years. On the whole we have come to the conclusion that a good many "incurable" cases even will get well, if you give them half a chance; which most "vital healers" are willing to do, we hope.

Ten or fifteen years ago it required the utmost exertions of the police in Paris to keep in line the thousands of persons who came to be touched by "Corporal Jacob." They got well, as a rule. Much more recently free trains were run to Denver to enable patients to be "blessed" by a vagrant named Schlatter. They got well, just as tens of thousands of pilgrims to the shrine of our Lady of Lourdes get well in France to-day.

On the whole, as we said in the beginning, it would be hard to invent a process of "cure" under which the recuperative powers of nature will not restore most of the sick provided the method be not in itself injurious. And if so be the method require abstinence from the popular patent medicines of the day, which depend for their effect largely upon the morphine or the whiskey they contain, we ought to be grateful. And we try to be. But when with this beneficent result there are spread abroad crude metaphysical speculations and monstrous perversions of sacred Scripture, it is a more serious matter. It is a sorrowful sight to see tens of thousands of good people turned aside from the simplicity which is in Christ, and taught to believe that the holy Bible is a book of so difficult an understanding that it requires an abstruse philosophy to supplement it, all because people who accept such dicta "get well." The wonder would be if they did not get well, for they have recovered under every and any system that man has ever devised, unless the system were in itself fatal.—Interior.

J. W. ARROTT, in *The United Presbyterian*, gives some reasons against a custom of evangelists. He says: "I beg to protest against innovations of this sort, which limit the audience 'to Men Only,' 'to Women Only,' 'to Children Only,' etc., etc., whether in the regular church service or wherever the Gospel is preached, or prayed, or sung. If the Gospel be preached, let all come; at least, let all be invited. It strikes the writer as smacking of religious quackery to have in our churches such notices as 'For Women Only.' I do not find that the Savior, at any time, from the beginning to the end of His ministry, invited either sex, as such, especially to follow Him. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' There can be neither Jew nor Greek; there can be neither bond nor free; there can be neither male nor female; 'For ye all are one in Christ Jesus.' All have sinned, and all are invited to a common Saviour.

"Second, I believe that our churches are going a trifle too fast in our religious life at the present time, and the cause may be probably traced to the dangerous practices in which we are indulging or experimenting. We have machinery and machines. We have the Y. M. C. A. and the Y. W. C. A. We have Young People's Societies (old people are out of date). We have King's Daughters, and probably King's Sons. We have the Juniors and Seniors. We have the cadets with guns and bands, all uniformed. We have the A. B. C. D. E. F. G's, and I don't know what else.

"But the question is, Is the church being benefitted by these methods? Is the cause being advanced? If so, to what extent, as compared with the days of 'Auld Lang Syne,' or in the days when Philip brought Nathanael. Some other had brought Philip, and so the good work went forward. The home antedates the church, and the patriarch of the home, the priest at the altar. The church should be in the home; the home should be in the church. Jesus when a boy went up to Jerusalem with his parents. He was found afterward and became subject to them. The apostle writes to the young men because they are strong, to the fathers, to the little children, to the whole household, making no division as to sex."

Questions Answered.

BY SENEX.

"How many distinctive points of difference are there between the Baptists and the Campbellites? And what are they? It is not easy to tell, especially for one who does not live in the midst of the latter so as to observe the varying phases of their ecclesiastical lives. We think there have been considerable changes in the attitude of the Campbellites within the last twenty-five years, at least as their leading men would state the case. And in all honesty we must accept their own statements, and not those of their opponents. I have not before me any full and fair exposition of their doctrinal position by their own leaders.

As to the Baptists, while their theological status has no change with the last twenty years, in too many places there has been many respects, a drift, and sentimental views of doctrinal truth and also of church order and practice prevail more. Their distinctive traits of faith and practice are held more loosely than formerly.

From the formation of the First Campbellite church, the Brush Run church, in 1810, and the baptism of Mr. Alexander Campbell, their real founder, in 1812, and their exclusion from the Dover Association, Virginia, in 1827, their doctrinal position has been variously defined by themselves. And as they reject all articles of faith, they have no doctrinal standard or symbols of faith to which one can appeal and by which they may be judged. But their first and most distinctive feature of their faith is that they hold, or are understood to hold, that the work of regeneration in the human soul is not complete until the man has been baptized in water in the name of Jesus Christ; and that no precedent heart work is needed beyond holding that Christ is the Savior and commander in baptism. The work of saving grace is, therefore, completed in baptism. This view naturally leads to the pernicious dogma of "baptismal regeneration," which, however, they deny holding.

Nominally, they hold to a three-fold order in the ministry—elders, deacons and evangelists. But this theory they do not magnify. Just as there are in too many places loose Baptists, so there are loose Campbellites, who hold their views of the person of Christ and his relations to the Father, and his atonement, are practically Unitarians. But the great body of them, I suppose, repudiate all kinship with the Unitarians.

A full exposition is asked of Dan. 2:44, 45, "including the interpretation of Daan's image and of the Kingdom." That would require me to write a volume. Scholars differ very much as to the details. "In the days of these kings,"—The kings who followed the breaking up of Alexander's empire, and preceded the establishment of the Roman empire. They cannot be certainly identified. "Shall the God of heaven,"—The true God in opposition to the gods of the time. "The Kingdom of heaven." There is no mistaking this as the Kingdom of Christ, the Kingdom of heaven and the Kingdom of God, so often mentioned in the New Testament.

This Gospel dispensation, the reign of Christ by the Spirit in the hearts of men. John the Baptist came preaching the "kingdom of heaven is at hand," referring to Jesus and his ministry as being the Kingdom of heaven. "From the days of John the Baptist until now, the kingdom of heaven is preached and men press into it." God had a kingdom on earth before Jesus came, because He had a people and a temple and ordinances. But it was temporary and passed away in the superior glory of Christ's reign.

"It shall not be left to other people."—All other kingdoms had passed out of the hands of the kings and dynasties who had founded them into other hands and "to other people." This kingdom should not, but should forever remain in the possession of "the saints of the Most High." This is an "everlasting kingdom," the others were not. "It shall stand forever."—This kingdom has been slowly dissolving and breaking in pieces the "kingdoms of this world," and will go forward conquering and to conquer till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever; and of his dominion there shall be no end.

"What do you know of the Urim and Thummim?" I know what is in the Bible and some of the guesses men have made in regard to them. But that is little. The first time which is made of them is in Exodus 28:30: "And thou shalt put into the breast-plate of judgment the Urim and Thummim." There is no explanation of the words given. It would seem that these things were well-known. The words are both plural, but Hebrew usage allows a plural when only one thing is meant, the use being to represent perfection.

Urim means, then, the lights, or the light. The meaning of Thummim is not as certain, but yet it is reasonably certain that it means perfection. As Urim is used in several instances when Thummim is not, some suppose there was but one thing, and that it was called the "perfect light" for that is not probable. One explanation is that the "Urim" meant one of the twelve stones in the high priest's breast-plate, and Thummim referred to the other row. But this seems a far-fetched explanation. These stones were really a part of the breast-plate. The Urim and Thummim

were put into it just over the high priest's heart.

God's will was ascertained by consulting the Urim and Thummim, and that fact but adds to the obscurity. And it does not seem probable we shall ever know the will of what these were; nor how they were used to learn God's will. My guess is, and it is only a guess, that they were two stones, very precious as their names would indicate, probably remarkably fine specimens of well-known precious stones. When God's will was to be indicated by them, they may have given out flashes of light, or something like an electric shock to the high priest as they lay over his heart. Some stones are said to give a prickly sensation when handled by some persons. As they were "in" the breast-plate, and the high priest wore it when consulting the will of the Lord, that some sensation was communicated to him, seems more probable than that light flashed from them.

It may be, for example, that if a warrior asked, "Shall I go up to battle?" if the answer was affirmative the priest felt a thrill from the Urim; and one from the Thummim if the answer was in the negative. But this is all conjecture. There is no way in which we can know more, things, as the words are both plural, were placed in the breast-plate of the high priest, and in some way God answered by them when He was asked His will. If they were stones, it would not be strange if they were "somewhere" in existence now. But if they should be found, there is no reason to think they would be recognized.

It would be well to spend but little time studying questions like this. When we come to the Urim and Thummim, we can thank God for his goodness in giving these to his people, by which they could learn what they ought to do, and in which they could find certainty. And we can thank him that his Spirit is given to guide us in the way we should go rather than the Urim. We have to make no journey to the high priest's abode when confronted with difficulties. We can ask the Spirit's guidance in our closets. It seems to me that the high priest's abode is hidden in the hearts of which represented the people of God, those stones, whose names were Light and Perfection, were a type of the Holy Spirit dwelling in his temples—the hearts of the saints.

SERMONS FROM THE BACKWOODS.

O Israel, thou hast destroyed thyself.—Hosea 13:9.

A countless number of suicides are walking about this fair earth of ours. Men mourn their misfortunes, when misfortune rightly spelled would mean mistakes, follies, transgressions, sins. Fortune is not such a fickle goddess as we would suppose. It is kind and she knocks at most men's doors once in a lifetime. She does so more than once. The tide which, taken at its flood, leads on to fortune, pulls the bell at our front door oftener than we think. Alas, that we do not hear the knock, and so fall to greet the shaming angel at the portal, who unsolved spreads her wings and speeds away. We fall and fall in our enterprises, because we cannot form our energies and run them out on schedule time. We reach the junction thirty minutes after the train has left, and then label ourselves victims of misfortune.

We know better, only we hate to own up. It is hard to own that the fatal lack is in ourselves. Our grandeur put it on the woman and on his Maker and her's. He would make us believe that had there been no Eve to allure him and deceive, he had never done wrong, but that's an old song which we needn't prolong. The cause of Adam's downfall must be spelled in four letters, A-D-A-M.

It is well for the man who is down if he has found out that he is his own destroyer, for then he can begin corrective measures with the right man. Brethren, there is not a sober, sensible man going who does not want to kick himself once in awhile and get mad with the man he must look in a mirror to see. Times innumerable has Mr. P. Peculiar felt that way. Brethren, I would not be too topfical on that account. When some of us think of the times that we would like to have kicked ourselves round the block, and deserved the punishment, we thank a merciful Providence that has made it impossible for a man to inflict such severe and summary justice upon himself. An awakened conscience would have compelled so many inflictions of that nature that the consequences would have been appalling.

The man who is morally had blames heredity, or circumstances, or accident, or inherent or innocent weakness. It is none of these, brethren.—It is suicide. Self-destroyed! The man who falls and falls in business while others rise, blames everything beneath the skies when he should inward turn his eyes and solemnly himself and say, "It is a case of *seu de se*. If I am down, financially, morally, or spiritually, if I am depraved, if I am lost, the chances are that my own hand has dealt me some blows than any other. Environment is a pretty word, and makes a good stem for a rhetorical flower. But since white lilies with golden calices spring from black slime, it is poor work to bring environment into play. The tables will be turned in due season. Facts will take the witness-box, an impartial judge will charge the jury, and I shall go down to darkness and despair a soul-suicide.

It is a healthy impulse that makes a man want to perform the kicking act with himself and seek more of the Lord. I pray you to start with yourself if you would escape the fortunes, temporal or spiritual. Otherwise, you will at last know the eternal destruction which, whatever the space bounded by its circumference, has self for its centre.—PETER PROULIAN, in N. Y. Observer.

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

BOOKS. THE STORY OF THE SUN, MOON AND STARS. By Agnes Giberne. Fully illustrated. Cincinnati: National Book Company. \$1.50.

Prof. Pritchard, of Oxford University, in his introduction to this book, says: "We have here many of the chief results of the laborious researches of such men as Ptolemy, Kepler, Newton, Herschel, Fraunhofer, Janssen, Lockyer, Schiaparelli and others, filtered through the mind of a thoughtful and cultured lady, and here presented to other minds in the very forms wherein they have been assimilated and pictured in her own. And these forms and pictures are true."

Miss Giberne has put in charming and popular style the leading facts of astronomy. The story is of thrilling interest, and no previous acquaintance with the subject on the part of the reader is pre-supposed. While it may well be used as a text-book, it is well suited for general reading. It is hard to lay the book down when one begins to read. The sun, the earth, the planets, the moon, the stars, the comets, the satellites and the meteors are delightfully discussed, and what is known of them is clearly and charmingly stated. The wide circulation of this book will do much to enlarge the information of the people and to popularize the great subject of astronomy.

COUNSEL FOR CHRISTIAN WORKERS. Charles H. Spurgeon. Philadelphia: The Union Press. 50 cts.

Here are fifteen pithy, pointed and judicious talks of Spurgeon covering the points needed for those who labor for the salvation of the lost. They are also quickening to the spiritual life of believers. A delightful little book.

FRIENDS AND FOES OF YOUTH. Rev. Charles Wood, D.D. Philadelphia: The Union Press. 50 cts.

Dr. Wood has had abundant experience with young men, and he has given us a most helpful book. The ten topics discussed are: Does a Young Man Need a Religion? Certainty in Religion; Reasonableness of Faith; Bible and Modern Thought; Christianity and Other Religions; Conscience; Duty; Self-Indulgence; Amusements; Recreation. It is a fine book to put into the hands of young men.

THE CHRISTIAN REVELATION. Borden P. Bowne. Curtis & Jennings, Cincinnati, Ohio, and Eaton & Malns, New York.

Dr. Bowne is professor of philosophy in the Boston University, and he belongs to the "liberal" wing of Methodism. We find him the Bible is a good book, yes, a very good book, containing many good and helpful things, but as for its plenary inspiration and absolute authority—these are out of the question. He says (page 15) that men "do not need the Bible considered as a book. They need the Christian way of thinking about God and his purposes concerning men; and they need the Bible only as it helps them to this view." Indeed, there is very little in this book which John Stuart Mill, or Thomas H. Huxley, or any other infidel might not have said, and we confess our surprise that the Methodist Book Concern should publish such a volume.

TWO HUNDRED SERMON OUTLINES. With Rules for Sermonizing. Rev. H. M. Richardson, D.D. Cleona, Pa.: G. Holzappel. 80 cts.

This is a very good book of its kind. First is given the text, then the theme, then the heads of the sermon, and lastly the "romances." Wisely used, this book may prove helpful to preachers and religious teachers.

CHRIST IN THE INDUSTRIES. William Riley Halstead. Cincinnati: Curtis & Jennings. 75 cts.

A strong plea for conducting industries according to the laws of Christ. Christianity is good for society and for corporations as well as for individuals. Crying evils are pointed out and Christianity is shown to be the remedy for them all. The five sections of the book set forth, respectively, the dignity of labor, social transformations, some friends of labor, industrial problems and the future of labor in America. The future is bright to our author. Private property is to be permanent, competition will decay, and there will be co-operation and profit-sharing. We think this book is calculated to do good.

A BACHELOR MAID AND HER BROTHER. By L. Thurston. Illustrated by Miss E. H. Barry. 12mo, 336 pp. Boston: A. I. Bradley & Co.

The title of this book is misleading. A "Bachelor Maid" is understood to be a lady, generally no longer young, who lives by herself and eliminates the masculine half of humanity from her scheme of life. The story, on

the other hand, is of a young boy not out of his teens at his close, and of a younger sister who depends upon him, looks up to him, trusts and obeys him in the good old style in which women have been treating the heads of their families through the ages. These children went to live with an aunt, a sweet, timid woman, whose life had been crushed by a domineering husband, whose idea of manliness was boresomeness. Their adventures and their final victory over the rough and tyrannical man make an interesting story.

A FIGHT FOR FREEDOM. A Story of the Land of the Tsar. By Gordon Stables, M.D., Surgeon Royal Navy. 12mo. Boston: A. I. Bradley & Co.

This story is filled with adventures to delight the boys. It opens in Scotland, where a Russian lady, her son and daughter were acquainted with a Scotch family of means. They soon become warm friends.

The Russian husband and father was in prison in his own country, being a "suspect," and on the crime of this book gives a short space to the visit in Scotland, where the scenery and the sports of the country are described by one who evidently is familiar with the land, and then the scene is transferred to Russia. Here the two boys meet with many thrilling adventures, ending with the rescue of the prisoner and his reaching freedom in Scotland.

While the book is crowded with exciting adventures, there is not a trace of yellow literature about it. The name of the publishers is a guarantee upon that point. Dr. Stables' previous books had prepared many readers to welcome this.

GEO. STEPHENS D. LEE, the distinguished Confederate General, in a letter to Mr. Richard H. Edmonds, of Baltimore, editor of the *Manufacturers' Record*, says:

"I regard your pamphlet, 'Facts About the South,' as the most condensed presentation of the condition of the South industrially before and since the war I have ever seen. \* \* \* Your facts presented in statistics as to the progress of the South before the war is almost incredible in this direction, and brings out the fact that the resources of the South in agriculture, in iron and coal beds, in her development of manufactures, in her lumber production and in every other line, shows the possibility of wealth development which puts the South far ahead of almost any other equal section in the world. The wealth-producing elements are almost in juxtaposition, and are found in inexhaustible quantities. It also brings out the fact that, while the South has been represented as having an inert, non-progressive population, they are, on the contrary, full of energy, valor and intelligence."

MAGAZINES.

The *Pulpit*, a Magazine of Sermons, comes to us from Cleona, Pa. There are six sermons in it, among which are sermons from D. L. Moody and P. S. Henson. We predict a wide circulation for this new magazine if it shows wisdom in the selection of sermons. Price, \$1.25 per year; single copies, 12 cts.

THE DISCIPLINE OF LIFE.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for He likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us, He comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of; the task he sets us is to never measure by our delinquency. The discipline may seem far less than our desert, or even to our eyes ten times more. But it is not measured by these—it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—why God puts man in the crucible and makes him pure by fire.—Henry Drummond.

The Bible rings with one long demand for obedience. The very first of the Beatitudes of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that disobedience in one direction will compensate for obedience in some other particular; and give us one sin for a time; if we obey this, He will flood our soul with blessing. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—Rev. F. B. Meyer.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, OCTOBER 16.

THE TEMPLE REPAIRED.

1 Chronicles 24:1-18.

**MOTTO TEXT**—"And the men did the work faithfully."—2 Chron. 34:12.

"And it came to pass after this that Joash was minded to repair the temple of the Lord."—In that temple Joash has spent his childhood, hidden away by the aunt who had rescued him, while an infant, from the murderous fury of Athaliah. This may account in some degree for the fact that this weak young man showed more energy in the business of repairing the temple than he showed in any other art of his long and by no means glorious reign.

The temple had suffered greatly from degradation. Built, as it was, solidly and of the best material, it would have needed little repair if only the ravages of time had injured it. Joash was now firmly established on his throne, and turned his attention to the sad state of the temple. Even the good Jehoiada, the high priest, did not share the king's eagerness for repairing. Jehoiada was now about one hundred years old, and his age may have partly accounted for his lack of energy.

Naturally Joash turned first to the priests and the Levites. They could reasonably be supposed to be more interested in the temple than any one else would be. Their homes were scattered about through the tribes, and therefore they were generally acquainted with the people. Moreover the people looked upon them as the religious leaders of the nation, and would be more ready to give to them than to others. Joash's seemed to be the wisest plan for raising the necessarily very large amount.

The king realized that it would require such a large amount the contribution must be taken year after year. He ordered the Levites to hasten. That ought not to have been necessary. Their zeal should have been greater than his. It is not the last time that the ministers of religion have not been foremost, as they ought to be. If all the pastors of our churches did their duty in the way of taking up collections we would not hear this continual cry for money for missions which has wearied the churches.

"Howbeit the Levites hastened it not."—One wonders why this indifference. We can imagine all sorts of reasons, but the Scriptures are silent. All we know is that they failed utterly in their duty of taking the collection. Probably they had no faith in the people. Lack of faith in the brethren is second only to lack of faith in God.

"And the king called for Jehoiada the chief."—The husband of his aunt, and his own benefactor, to whom, under God, he owed his life and his throne. Yet the king does not hesitate to call to his attention the fact that he has failed to do his duty. He holds him, and rightly, responsible for the failure of the Levites to do their duty. Men in high position should be held to a rigid accountability for the doings of those over whom they have a rightful control, as the Lord pun-

ished Eli because he did not restrain his sons.

"The collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel for the tabernacle of witness."—Moses commanded half a shekel should be paid by every man for the service of the tabernacle (Ex. 30:12-16). Note that this king some many ages afterwards gives Moses the title in which he would have taken the greatest pleasure—"the servant of God and of Israel."

"For the sons of Athaliah, that wicked woman, had broken up the house of God."—Athaliah was the daughter of Jezebel, and just such another brilliant, talented, strong-willed woman who ruled her weak husband and sons. Jehoshaphat made the mistake of his life when he married his heir to this woman. She was the grandmother of Joash, but she had killed all his brothers and sisters, and he was only saved by his aunt's hiding him. Athaliah's sons were killed by Jehu, but they had shown their wicked natures. They had taken all the gold and silver vessels in the temple and given them to Baal. And not content with this they had wrecked the temple by taking off the gold on its walls to give their idol.

This is awful wickedness. But is there not danger that even these men shall rise up in judgment against many of us and condemn us? When we give to our idols self or the world, the time, the thought, the devotion, the money which belong to God, wherein are we less guilty than the sons of Athaliah? The king having found the ministers of religion did not do their duty in the matter of the collection, appealed over their heads to the people. A chest was set at the gate of the temple and a proclamation made throughout the kingdom to the people to bring the half-shekels with them when they came up to Jerusalem to offer their sacrifices. We learn from the narrative in Kings that free-will offerings were also asked. Three times a year all the males of the tribes were required to go to Jerusalem to worship.

"And all the princes and all the people rejoiced."—Their conduct contrasts most favorably with that of the priests and Levites. They responded liberally to their king's appeal. When the chest was filled with the money two men emptied it, keeping an accurate account, and replaced the chest. And there was found money enough to do the needed work. The work was thoroughly done. "They set the house of God in his state"—that is, restored and renewed all that had been injured.

The lessons to be drawn from this story in regard to collections, &c., are many and evident. Especially should the preachers and deacons of our churches see to it that they do not follow the example of the Levites of that long ago.

I THINK it is Phillips Brooks who says that "the times that make us weakest and that force our weakness most upon us, and make us most know how weak we are, those are our coronation times." The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with His love.—Exchange.

**THE GREAT WANT OF MODERN LIFE.**

Editor Christian Advocate:—

Mr. Gladstone was asked if he had observed the singular absence of the sense of sin in the works of American divines of all schools. "O," he said, sadly, "the sense of sin, that is the great want of modern life; it is wanting in our sermons, wanting everywhere." Do our clergy realize that they have allowed the consciousness of guilt to drop out of their teachings, their literature, their influence? And yet an attempt to prove it would be like proving a self-evident truth. In the attempt to please and win the people how has the word of God been smoothed off and softened down till it creates no alarm in the public mind! Would not an awakened sinner, crying out in penitence for relief, be an odd sight to-day? Would not a minister be at once discarded if his sermons brought such tears and groans from convicted souls as they did in every Christian reformation?

If they were to preach the law of God in its breadth and rectitude, does anyone doubt that there would be convictions and conversions as there were once? But the whole system of law and its penalties, sin and its horrors and retributions, is slurred over or dropped out, and a sentimental, shiftless sort of philosophy and poetry has been substituted. The boast of the freethinking press, that preachers dare not proclaim anything to produce the fear of God among their hearers, is not a vain one. Many, I may say most, of our popular orators do not. Many of them have doubtless become Universalists, though too prudent to avow it, as they would lose their lucrative situations. But I can see no more moral obliquity in concealing their opinions for filthy lucre's sake, than in their concealment because parishioners would find fault or skeptics criticize, or a discharge follow the fearless performance of duty.

Let me ask these people who pretend to desire and do pray for revivals, if genuine revivals have ever come into the churches except when the law of God has been proclaimed with boldness and fidelity? Are not those churches most frigid, formal, and fruitless where they handle the word of God deceitfully? Can a minister ask, with faith believing, for the outpouring of the Spirit who is temporizing and trimming for the sake of popularity? To honest disciples the conviction comes home every day that these "who heal slightly the hurt of the daughter of My people" are shutting the throne of grace against themselves, are grieving the Holy Spirit of God, and "are strengthening the hands of the wicked, that he should not return from his wicked way by promising him life."

The paucity of revivals and genuine conversions, the low morals, and prevalence of worldliness are not here by chance. God has not forgotten to be gracious, truth has not lost its sublime power. The soul is as precious as ever, sin and its consequences are as dreadful as in any age, yet the opiates of flattery and apology are so universally administered that the conscience is torpid and fear of sin asleep. So common is this moral paralysis that the hymnology is frivolous and insipid, and scarce an awakening hymn is to be heard in the services. The sublime power with which the serious strains of Watts and We-

ley aroused the dead in sin and inspired them with the thrilling experiences and heroic courage of reformation days and deeds, is supplanted by a weak and scholarly music as puerile as the Gospel issued at the other end of the church. Let no man wonder that the most of the people have forsaken the house of God and live and revel in sin, while triflers in the desk make light of sin and merchandise of the sacred office. O for a serious and sanctified ministry!—A. J. CHURCH, in Christian Advocate.

**NOTES FROM SOUTHERN ILLINOIS.**

On Friday, the second day of this month, the Big Saline Association, Illinois, met with the Golconda Baptist church.

The association was called to order by the former moderator, J. D. Noel.

The annual sermon was preached by W. E. Baker from 1 John 1:3, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." His theme was Fellowship. Fellowship implies something to be done, a partnership or co-operation. The work to be done is seen in the commission, "Go teach all nations, etc." The people of God are required to do this work. What God requires of us to do is as indispensable as what God himself has to do, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"—Eph. 2:10. There must be fellowship in every department of the work. First, Fellowship in preparing the material; second, fellowship in the church; third, fellowship among the ministers; fourth, fellowship with the ministers and the churches; fifth, fellowship with God in every department of the work. The speaker closed by indicating some of the happy results of such fellowship. The sermon was timely and well received.

The association was organized and held in the beautiful park of the Golconda court-yard. J. D. Noel, of Rose Bud, Ill., was elected moderator, and J. H. Blackman, of Great Springs, clerk. The letters from the churches show that there is great lack of missionary zeal and Sabbath-school enthusiasm. Only about one-third of the churches report Sabbath-schools, and less than one-fourth give anything for missions. Some of the pastors and most active members fully realize the need of special work in the association to enlist all the churches in missionary and Sunday-school work. Eld. W. E. Baker, of Golconda, Ill., was appointed an associational missionary.

The Golconda Baptist church was dedicated on Sunday at 11 o'clock A. M. by Eld. W. P. Throgmorton, D.D., of DuQuion, Ill., editor of the *Baptist News*. From Ps. 84:1, "How amiable are thy tabernacles, O Lord of hosts," he preached a most excellent sermon. Dr. B. F. Rodman then took the stand and collected in cash and pledges \$800, which freed the church from debt. In a few words of appropriate ceremony, after prayer by Eld. D. R. Pryor, the church was solemnly dedicated to the service of the Lord by Eld. W. P. Throgmorton. The church and the people were delighted over the results, and all rejoiced together.

Sermons were preached during the association by W. P. Throg-

**A MINISTER'S STATEMENT**

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. BERRY, Congregational, Farmington, Plymouth, Conn.

**Hood's Pills** cure liver ill; easy to take, easy to operate. 20c.

morton, W. D. McIlraith, W. H. Barnes, W. B. Lewis, W. R. Gibbs and the writer.

The association was royally entertained by the members of the church and the people of Golconda. My home was with the family of Dr. Travillion, whose wife was a Kentuckian and a most excellent lady. Of such Kentuckians we are proud. I think all will agree that there is no better place for the meeting of Big Saline Association than Golconda.

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

**ORDINATION.**

A council called by the Cerulean Springs Baptist church, met on Sept. 25, 1898, for the purpose of setting apart Bro. C. A. Ladd to the Gospel ministry. Rev. R. W. Morehead was elected chairman and S. H. Tabb clerk of the presbytery.

After the relation of his Christian experience and call to the ministry by the candidate, the examination was begun, Dr. Morehead taking the lead, other members of the presbytery assisting. Although the examination was very rigid, Bro. Ladd showed himself equal to the occasion. His knowledge of the Scripture and doctrine was wholly satisfactory to the church and very gratifying to his many friends.

The sermon was preached by Pastor Morehead, from the fourth chapter of 2 Timothy, with special emphasis on the sixteenth verse. The discourse was replete with pure Gospel teaching.

Bro. Milton Hall led the ordination prayer. Bro. Clarence Hodge delivered the charge to the candidate in an impressive address embracing many kindly admonitions, which, if heeded by the candidate will enable him to be a power for good.

Bro. Hodge's long acquaintance and close association with Bro. Ladd in college work peculiarly fitted him for the performance of this task. At mention for digging for Greek roots and working Calculus together until their eyes grew dim and mind and body wearied, they could not restrain their tears; nor was the effect lost on the audience. The writer presented the Bible. Bro. J. A. McCord gave the charge to the church in a brief talk which was much appreciated by all, regardless of the already long service.

Bro. Ladd graduated from Bethel college last June. He is a very earnest and consecrated young man. He enters the work with bright prospects of great usefulness. The prayers and best wishes of many good people of Cerulean Springs follow him.

May the Lord preserve him.  
S. H. TABB.  
Russellville, Ky.

**GEORGETOWN COLLEGE.**

Attending the recent young people's meeting at Georgetown, I was specially struck with the growth of the city. She is called the "Belle of the Bluegrass," and she is certainly one of the fairest of them. No city of its size, to my knowledge, has handsomer churches, more elegant homes or better hotel accommodations. It was gratifying to see that the college has more than kept pace with the city. No college in the State has finer buildings. The increased facilities enables the institution to offer rare advantages to students of both sexes. Three hundred and six matriculates, with more to come, including over thirty young preachers, show how these advantages are appreciated. Dr. W. B. Crumpton and the Rev. J. K. Nunnelley have proved themselves wisely chosen representatives of the college. As I expressed admiration for the new buildings, a brother asked, "Are you not glad the college was not moved to Shelbyville?" My recollection of the controversy of 1887 was not indistinct. Dr. Dudley was President and I was Vice-President. The buildings and grounds were by no means so attractive as now, and the college needed badly an enlargement of its endowment and equipment. Other colleges were going ahead, while Georgetown seemed to be at a standstill. *Nothing had to be done, even though it was "heroic treatment."* Dr. Dudley and I often talked it over, and we sought some remedy. Everywhere I went after money I was confronted with the question, What will Georgetown and Scott county do? But somehow Georgetown and Scott county did not take hold of the idea of doing much of anything. The college had been there so long that it was regarded as a matter of course that it would remain there till the end of the world.

In these circumstances, the duty of largely increasing the endowment having been devolved upon me, I looked around to see whether some other city might not be found whose people would raise a sum sufficient to justify the removal of the institution. Colleges in other States had been removed, when it was deemed necessary, in order to increase their endowments and equipments—notably in Tennessee, Georgia and Alabama. So I went to Shelbyville, and, after consultation with J. A. Middleton, Esq., boldly made the suggestion that if Shelbyville and Shelby county would raise enough to justify it, we would see if the college could not be removed. The response was prompt and generous, and there was a strong and increasing sentiment that the college ought not to remain in Georgetown against the interests of the institution. In the controversy that followed Georgetown and Scott county came nobly to the rescue and gave over \$50,000, beside other amounts since added, on condition that the college should not be moved. This settled it, and with that impetus the college has gone grandly forward ever since.

Some of my good friends at Georgetown, for a while, looked at me askant, as if I were an enemy of their city because of the removal agitation which I had started. But afterwards they realized that this agitation was a blessing both to the college and to the city. The raising of this money in Georgetown and Scott county was largely due to the personal efforts of Dr. J. J. Rocker, who embodies in his own per-

son more of the college and of Georgetown than, probably, any other man.

Of course I was sorry to give even temporary offense to any of my Georgetown friends, but I am not sure that had either of them been put in my position he would not have done what I did. But, however that may be, and whatever be their opinions of the merits of the removal controversy, we all can rejoice together over the outcome of that controversy in the more than doubling the endowment and equipment of this grand old college.

W. P. HARVEY.

**EAST LYNN ASSOCIATION.**

The sixth session of East Lynn Association met with Mt. Carmel church, Taylor county, on September 22, 1898. The former moderator, Bro. J. B. Ferrill, of Otter, Ky., declined to be re-elected, and Judge W. R. T. McFarland was unanimously chosen to the chair. Bro. McFarland has served as moderator of this body from its first session until last year, when he was kept at home by sickness. His re-election shows the esteem in which he is held as a presiding officer. W. T. Short was unanimously re-elected as clerk.

The first day of the association was rainy and muddy, which caused a small attendance. The last two days were fair, and large crowds were in attendance.

The usual subjects received due attention, and some of them elicited enthusiastic discussions. This is true especially of temperance and missions.

Bro. J. W. Warder, Corresponding Secretary of State Missions, was present, and it was the unanimous opinion of all whom I have consulted that he made one of the best addresses he ever delivered in this association on the subject of missions.

Among the visiting ministers present I recall the names of J. W. Crawley, A. W. Bell, J. A. Pierce and W. T. Underwood. From Lynn, Rev. J. B. Hutcheson, A. J. Whitley and J. F. Boyd, all of whom helped to make the session pleasant by their talks.

I gather the following statistics from the church letters: There are 15 churches composing this association. They represent a membership of 1,686, an increase during the last year of 69. Only six churches out of the 15 have Sunday-schools. There has been a decrease in mission money of about 50 per cent. during the year. One of the hopeful features of the association was the appointment of a Sunday-school board, who are to employ a colporteur to do mission work in the Sunday-schools.

The spirit of the association on temperance can be judged by the following resolution, which was unanimously adopted:

*Resolved*, That it is the sense of this body that no church should be retained in this body who has members in their fellowship engaged in the manufacture of intoxicating beverages, either directly or indirectly. We therefore would call the attention of the various churches to the matter and ask each one to deal with each member who violates this resolution, or the association will be forced to drop from its fellowship all churches which fail to comply with this request.

A contribution was taken for the Orphans' Home amounting to \$8.71.

W. T. Short was elected to represent this body in the next session of the Southern Baptist Convention.

Two of our churches were not



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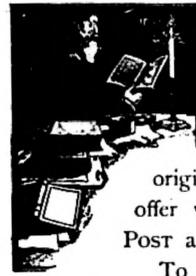
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Our next session will be held with Rolling Fork church, Larue county. W. T. SNOOK. Maxton, Ky.

**ELD. MERRILL UTLEY.**

This excellent and once useful Baptist minister is now aged, infirm and helpless. He was born February 15, 1822, in Muhlenberg county, Ky., ordained to the Baptist ministry June 20, 1851, at Cave Spring church by Elds. Wm. D. Pannell and Calvin Meacham. Bro. Utley began to preach in 1850, about one year before his ordination. By a special arrangement he settled with Highland, Uniontown and Little Bethel churches, in Union county, in 1850. While in that county he was very useful as pastor and missionary of the Little Bethel Association. Some prosperous churches, as Little Union, in Union county, owe their organization to his successful labors.

He moved to Salem, Livingston county, in October, 1868, where he has lived ever since, serving both as pastor and missionary in the Little River Association, in connection with the General Association, in 1868-9. On account of affliction this dear old servant

of the Lord has been out of the pastorate about five years. The Baptist Ministers' Aid Society at Owensboro, Ky., has kindly helped our brother a little for several years past, but has not been able to do so since last June. The failure of those little checks from Bro. Geo. H. Cox to come to the old couple has often given them the heartache. They sent for me last Sunday, and when I called, on Monday, they reluctantly told their sad story and asked me to do something for them.

They have a modest little home in Salem of several acres of ground sufficient for a garden, orchard and calf pasture. They are now living alone except a little girl about six years old that they are trying to bring up properly. The old preacher of the Lord has been compelled to sell his milk cow to supply his frugal table; and, added to their embarrassing circumstances, Sister Utley, who is also old and rather feehy, while out breaking some sticks for kindling, July 22, 1898, fell and broke one arm in two places! Brethren, these are worthy people, and should not be allowed to suffer. Winter is coming on, and they will need food, clothing, fuel and medicine. What will the people say,

what will the churches say, that know and once loved Bro. Utley for his work's sake? Here is a privilege of peculiar pleasure to many people; should they heed this opportunity before it should be too late. Let old acquaintances and new friends come speedily to this old couple's relief without hanging back and asking questions about his children and the Aid Society. They need help, and must have it: One barrel of flour will last the family three months, and other articles will last proportionally well. Send money for this special cause to Rev. J. S. Henry, Marion, Ky., who is the worthy treasurer of the Ohio River Association, or to the writer at Princeton, Ky., who is the family's pastor. Should it be desirable to send or bring food, fuel or clothing, call on or address H. D. McChestney, Salem, Ky. Of course we are expecting to hear from a good many people in behalf of the above appeal.

Yours in the faith,  
IVAN M. WINS.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

**BETTER DAYS.**

BY GEORGE MACDONALD.

Better to smell the violets cool than to sip the glowing wine;  
 Better to bark a hidden brook than to watch a diamond shine.  
 Better the love of gentle hearts than beauty's favors proud;  
 Better the roses' lying seed than roses in a crowd.  
 Better to love in loneliness than bark in love all day;  
 Better the fountain in the heart than the fountain by the way.  
 Better be fed by mother's hands than eat alone at will;  
 Better to trust in God than say, My goods my storehouse fill.  
 Better to be a little wise than in knowledge to abound;  
 Better to teach a child to love than fill perfection's round.  
 Better sit at a master's feet than thrill a listening state;  
 Better suspect that thou art proud than be sure that thou art great.  
 Better to walk in the realm unseen than watch the hour's event;  
 Better the "Well done" at the last than the air with shouting rent.  
 Better to have a quiet grief than a hurrying delight;  
 Better the twilight of the dawn than the noonday burning bright.  
 Better a death when work is done than earth's most favored birth;  
 Better a child in God's great house than a king of all the earth.  
 —Watchman.

**OUR PULPIT.**

**WHITHER GOEST THOU?**

BY G. H. SPURGEON.

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.—Job 23:10.

Job could not understand the way of God with him; he was greatly perplexed. But if Job knew not the way of the Lord, the Lord knew Job's way. It is a great comfort that when we cannot see the Lord, he sees us, and perceives the way that we take. It is not so important that we should understand what the Lord is doing as that the Lord should understand what we are doing, and that we should be impressed by the great fact that he does understand it.

Because God knew his way Job turned from the unjust judgments of his unfeeling friends and appealed to the Lord God himself. He that doeth right seeketh the light; and as Job saw that the light was with God he hastened to that light that his deeds might be made manifest. Like a bird of the day, which begins to signal the return of the morning, he could sing when he stood in the light of God. He was glad that the Lord knew his way, his motive and his desires; for from that truth he inferred that he would be helped in his trials, and brought safely through them: "When he hath tried me I shall come forth as gold."

These words afford rich consolation to the saints; and if I were to use them for that purpose I should expect the Lord's people greatly to rejoice in the Lord, whose observant eye and gracious thoughts are always upon them.

I quit the design of comforting the people of God for the more presently pressing work of arousing the unconverted. Their way is evil, and the end thereof is destruction. Oh, that I could arouse them to a sense of their condition! To that end I shall ask four questions of every man within reach of my voice.

My hearer, I ask you, first: Do you know where you are going?

"Of course," says one, "everybody knows where he is going." Do you know where you are going, and do you carefully consider your end? You are steaming across the deep sea of time into the main ocean of eternity; to what port are you steering? Whither goest thou, O man? The birds in the heaven know their time and place when they fly away in due season; but do you know whither you are speeding? Do you keep watch, looking ahead for the shore? What shore are you expecting to see? For what purpose are you living? What is the end and drift of your daily action? I fear that many in this vast congregation are not prepared to give a deliberate answer which will be pleasant to utter and to think upon. Is not this suspicious? If I were to go out to-morrow by sea I should not walk on board a steamboat and then enquire, "Where are you going?" The captain would think me a crazy fellow if I embarked before I knew where the vessel was going. I first make up my mind where I will go and then select a vessel which is likely to carry me there in comfort. You must know where you are going. The main thing with the captain of a Commander will be the getting his vessel safely into the port for which it is bound. This design overrules everything else. To get into port is the thought of every watch, every glance at the chart, every observation of the stars. The captain's heart is set upon the other side. His hope is safely to arrive at the desired haven, and he knows which is the haven of his choice. He would not expect to get there if he did not set his mind on it. How is it with you, dear friend? You are speeding toward heaven or hell; which of these is your port? I know of no ultimate abode of souls except the brightness of the Father's glory or the darkness of Jehovah's wrath; which of these will be your end? Which way are you intentionally going? What is it you are aiming at? Are you living for God? or are you so living that the result must be eternal banishment from his presence?

Surely, to press this inquiry upon you needs no eloquence of speech. The question is vital to your happiness, and self-interest should induce you to weigh it. I shall not use a single metaphor or illustration, for I am not here to please, but to arouse. I charge every man and woman in this house now to consider this question: Whither are you going? What will be the end of the life you are now leading? Do not cast away the inquiry. It is not impertinent; it is not unnecessary. In the name of the Lord, I beseech you answer me.

Is any one here compelled to say, "I have chosen the evil road?" Remember, the Lord knows the way that you take. I am anxious that you should yourself know the truth about your condition and prospects. I dread much your going on in ignorance. I wish every man here who is serving Satan to be aware that he is doing it. "If Jehovah be God follow him; but if Baal, then follow him;" be hearty one way or the other. If you have chosen the service of sin, own it like a man, to yourself, at least. Choose your way of life in broad daylight. If you propose to die without hope in Christ say as much. If you resolve to let the future happen as it may, and to run all risks, then put down in black and white your daring resolution. If you believe that you shall die like a dog and see no hereafter, do not at all conceal

from yourself your dog-like degradation, but be true to your own choice. If you choose the way of evil pleasures do it deliberately and after weighing all that can be said on the other side.

But there is this comfort to me, if it does not comfort you—that if you have chosen the wrong way that choice need not stand. The grace of God can come in and lead you at once to reverse your course. Oh, that you may now say, "I had not thought of it, but I certainly am going in the wrong direction, and, God helping me, I will not go an inch further!" Through our Lord Jesus Christ the past can be forgiven; and by the power of the Holy Spirit the present and the future can be changed. The grace of God can lead you to turn away from that which you have eagerly followed, and cause you to seek after that which you have disregarded. Oh, that today your cry might be, "Ho for holiness and heaven!" You have not been hitherto on the Lord's side, but now enlist in the army of the Lord Jesus. I would fain stay your vessel in her evil voyage. I am firing a shot across your bows. I solemnly warn you to consider your ways. Bethink you what will the end of these things be? Break off your sins by righteousness, for it is time to seek the Lord. "Turn ye, turn ye, why will ye die, O house of Israel?" This is the voice of God's own Word to you; hear it, and be admonished, and, God helping you, turn at once.

But, my friend, are you drifting? Do you say, "I am not distinctly sailing for heaven, neither am I resolutely steering in the other direction. I do not quite know what to say of myself." Are you drifting, then? Are you like a vessel which is left to the mercy of the winds and the waves? Ignoble condition! Perilous case! What! Are you no more than a log on the water? I should not like to be a passenger in a vessel which had no course marked out on the chart, no pilot at the wheel, no man at watch. The man who has no aim or object in life, but just wanders about anywhere, nowhere, acts like a dangerous lunatic, and assuredly he is not morally sane. What! Am I aiming at nothing? Have I all this machinery of life, making up a vessel more wonderful than the finest steamboat, and am I going nowhere? My heart-throbs are the pulsing of a divinely-arranged machinery; do they beat for nothing? Do I get up every morning and go about this world and work hard, and all for nothing which will last? As a being created of God for noblest purposes, am I spending my existence in a purposeless manner? How foolish! Why, surely, I have need, like the prodigal, to come to myself; and if I do come to myself I shall ask myself, Can it be right that I should thus be wasting the precious gifts of time, and life, and power? If I were nothing it were congruous that I should aim at nothing; but, being a man, I ought to have a high purpose, and to pursue it heartily. Do not say that you are drifting; it is a terrible answer, implying grievous danger, and casting a suspicion upon your sanity. If you have reason use it in a reasonable way, and do not play the fool.

Secondly, is it a comfort to you that God knows your way? Soberly, I believe that one of the best tests of human character is our relation to the great truth of God's omniscience. If it startles you that God sees you, then you ought to be startled. If

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it delights you that God sees you, you may reasonably conclude that there is within your heart that which is right and true, which God will approve of. You are among those who do the truth, for you come to the light and cry, "Search me, O God." Allow me to apply the test to you now by asking what you think of the truth that the Lord knows you altogether. Remember, if your heart condemn you God is greater than your heart and knoweth all things; but if your heart condemn you not then you have confidence toward God.

Dear friend, it is quite certain that God does know the way that you take. The Hebrew may be read, "He knoweth the way that is in me;" from which I gather that the Lord not only knows our outward actions, but our inward feelings. He knows our likes and dislikes, our desires and our designs, our imaginations and tendencies. He knows not only what we do, but what we would do if we could. He knows which way we should go if the restraints of society and the fear of consequences were removed; and that, perhaps, is a more important proof of character than the actions of which we are guilty. God knows what you think of, what you wish for, what you are pleased with; he knows not only the surface-tint of your character, but the secret heart and core of it. The Lord knows you altogether. Think of that. Does it give you any joy, this morning, to think that the Lord thus reads all the secrets of your bosom? Whether you rejoice therein or not so it is and ever will be.

The Lord knows you approvingly if you follow that which is right. He knoweth them that put their trust in him; that is to say, he approves of them. If there be in you even a faint desire toward God, he knows it and looks with pleasure upon it. If you practice private prayer, if you do good by stealth, if you conquer evil passions, if you honor him by patience, if you present gifts to him which nobody ever hears of, he knows it all, and he smiles upon it. Does this give you pleasure, greater pleasure than if men praised you for it? Then it is well with you; but if you put the praise of men before the approval of God, you are in an evil case. If you can say this morning, "I am glad that he knows what I do, for his approval is heaven to me," then conclude that there is a work of grace in your heart, and that you

are a follower of Jesus.

Another great mercy is, that God knows the way we take when we hardly know it ourselves. There are times with the true children of God when they cannot see their way, nor even take their bearings. It is not every saint that knows his longitude and latitude; nay, it is not every saint that is sure he is a saint. We have to ask, "Is my repentance real? Is my faith true? Have I really passed from death to life? Am I the Lord's own?" I do not wish you to be in such a state: it is a pity that such a question should be possible; but I know full well that many sincere saints are often put to the question, and not altogether without reason. Herein is comfort: the Lord knows his children, and he knows the truth of their graces, the preciousness of their faith, the heavenliness of their life; for he is the former, the author of them all. He knows his own work, and he cannot be deceived. Wherefore, dear friends, let us feel confident in God's knowledge of us, since he is greater than our hearts, and his verdict is more sure than that of conscience itself.

Once more, remember that at this very moment God knows your way. He knows not only the way you have taken and the way you will take, but the way you are now choosing for yourself. He knows how you are acting towards the sermon you are hearing. It may be, you conclude that the preacher is very tiresome. Be it so; but still the subject is one which ought to be pressed upon your consideration; therefore, bear with me. But if you reply, "No, it is not that; but I do not want to be probed and pressed in this way." Well, the Lord knows that you are taking the way of resisting his Spirit, and hardening your neck against rebuke. Do you like that fact? I think I hear one say, "I really wish to be right, and I am afraid I am not right."

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Oh, that I could be made so!" God knows that feeling; breathe it into his ear in prayer. If you can say, "I am willing to be tested; I know to what port I am going; I am no pirate; I am bound for the New Jerusalem," then I rejoice. Well, well, the Lord knows. He clearly sees your present thought, your present wish, your present resolve. He knows your heart. Is that a comfort to you? If it is, well. But if it saddens you, that God should know your present condition, then be afraid, for there is something about you to be afraid of. He that sews fig leaves together, as Adam did, that he may hide himself from God, must know that he is naked. If he were clothed in the righteousness of the Lord Jesus, he would seek no concealment, but would be willing both to examine himself, and to be examined of the Lord.

Thus have I handled these two questions: Do you know your way? Is it a comfort to you that God knows your way?

Have you confidence in God? Can you say, in the language of the text, "When he hath tried me, I shall come forth as gold?" If you are really trusting in Jesus, if he is everything to you, you may say this confidently; for you will find it true to the letter. If you have really given yourself up to be saved by grace, do not hesitate to believe that you will be found safe at the last. I do not like people to come and trust Christ with a temporary faith, as though he could keep them for a day or two, but could not preserve them all their lives. Trust Christ for everlasting salvation: mark the word "everlasting." I thank God that when I believed in his Son Jesus Christ, I laid hold upon final perseverance; I believed that where he had begun a good work he would carry it on, and perfect it in the day of Christ. I believed in the Lord Jesus, not for a year or two, but for all the days of my life, and to eternity. I want your faith to have a hand of that kind, so that you grasp the Lord as your Saviour to the uttermost. I cannot tell what troubles may come, nor what temptations may arise; but I know in whose hands I am, and I am persuaded that he is able to preserve me, so that when he hath tried me I shall come forth as gold.

This confidence is grounded on the Lord's knowledge of us. "He knoweth the way that I take," therefore, "when he hath tried me, I shall come forth as gold." If something happened to us which the Lord had not foreseen and provided for, we might be in great peril; but he knows our way even to the end, and is prepared for its rough places. If some amazing calamity could come upon us which the Lord had not reckoned upon, we might not be afraid of being wrecked; but our Lord's foreseeing eye hath swept the horizon and prepared us for all weathers. He knows where storms do lurk, and cyclones hide away; and he is at home in managing tempests and tornadoes. If his far-seeing eye has spied out for us a long sickness, and a gradual and painful death, then he has prepared the means to bear us through. If he has looked into the mysterious unknown of the apocalyptic revelation, and seen unimaginable horrors and heart-melting terrors, yet he has forestalled the necessity which he knows is coming on. It is enough for us that our father knows what things we have need of, and "when he hath tried us, we shall come forth as gold."

Once more, he says, "I shall come forth as gold." But how does that come forth? It comes forth proved. It has been assayed, and is now warranted pure. So shall you be. After the trial you will be able to say, "Now I know that I fear God; now I know that God is with me, sustaining me; now I see that he has helped me, and I am sure that I am his." How does gold come forth? It comes forth purified. A lump of ore may not be so big as when it went into the fire, but it is quite as precious. There is quite as much gold in it now as there was at first. What is gone? Nothing but that which is best gone. The dross has gone; but all the gold is there. O child of God, you may decrease in bulk, but not in bullion! You may lose importance, but not innocence. You may not talk so big; but there shall be really more to talk of. And what a gain it is to lose dross! What gain to lose pride! What gain to lose self-sufficiency! What gain to lose all those propensities to boastings that are so abundantly there! You may thank God for your trials, for you will come forth as gold purified.

Once more, how doth gold come forth from the furnace? It comes forth ready for use. Now the goldsmith may take it and make what he pleases of it. It has been through the fire, and the dross has been got away from it, and it is fit for his use. So, beloved, if you are on the way to heaven, and you meet with difficulties, they will bring you preparation for higher service; you will be a better and more useful man; you will be a woman whom God can more fully use to comfort others of a sorrowful spirit. Spiritual afflictions are heavenly promotions. You are going a rank higher; God is putting another stripe upon your arm. You were only a corporal, but now he is making a sergeant of you. Be not discouraged. You have set out for heaven this morning, do not go back because you get a rainy day when you start. May the Lord so bless you, for he knows the way you take; and when he hath tried you, he will bring you forth as gold. Amen.

God's promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men entering forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over it if we have courage to steer and strength to pull.—Beecher.

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# THE GREAT CHURCH LIGHT

Any man can sing by day; but only he whose heart has been tugged by the gracious hand of Jehovah can sing in the darkness.

Let us try always to feel in the commonest things we may hear the command of God, that the trifles of each day—trifles though they be—vibrate and sound with the reverberation of His great voice.

EDITORIAL.

We have noticed in several directions a disposition to strike at the idea of a man's being a very strong Baptist. It is said, for example, "I am a Baptist, but I am not a Baptist and a half," as if to be "a Baptist and a half" were a very bad thing. It is said also that "some Baptists stand up so straight that they lean over backwards," as if Baptists ought not to attempt to stand up too straight. Other similar remarks are made, sometimes with a sneer, at some Baptists who hold their convictions very tenaciously, and who declare that those are wrong who contradict those convictions.

So nearly as we can get at it, the idea underlying these and similar remarks seems to be that while Baptists are right to some extent, they are not so very right, after all; that while Baptist doctrines are true, they are only moderately true, and that one should be very careful in claiming that they are true to any great extent. A man may say he is a Baptist if only he says it so as not to make the impression that he means much by being a Baptist. He may claim that Baptist doctrines are true, if he will admit that contradictory doctrines are not false. To insist that Baptist principles are true and all that contradicts them is false, is regarded as "high church," "hide-bound," "traditional," "medieval," "heresy-hunting," "bigoted," "narrow," "illiberal," "intolerant," "uncharitable," "persecuting," "spiteful," "popish," "domineering," "hectoring," "bossish," "reactionary," "unprogressive," &c., &c., &c.

Now we submit that one and a half of any good article is fifty per cent better than one of that article. If a Baptist and a half be worse than a Baptist, then a Baptist must necessarily be a bad thing. A counterfeit dollar and a half is worse than a counterfeit dollar, but a good dollar and a half is just fifty per cent better than a good dollar. No man can believe that a Baptist is good thing without believing a Baptist and a half to be just fifty per cent better.

Then no man stands "so straight" that he leans over backwards, because the moment he begins to lean over backward he ceases to stand straight. Leaning over backwards is leaning over backwards, and leaning over backwards is leaning over sideways. The man who would stand up straight must guard against leaning in any direction. We would like to have it explained to us how a man can stand up too straight.

And as for Baptist doctrines, each one of them is either true or false, taking each one as a single proposition. If any or all of these be true, how can they be too true? and how can any man believe them too strongly? How can a man be too right? If a doctrine be false, it should not be believed at all, while if it be true, it cannot be believed too strongly. How can a man believe too strongly that two and two make four? Suppose a man should say: "Yes, I believe it is true, to some extent, that two and two do make four, and I hold that view myself; but I do not hold it dogmatically, nor do I believe it is so true as to justify me in condemning either the view that two and two make five, or the view that two and two make three. I am a mathematician,

but not a mathematician and a half. I do not want to stand up so straight as to lean backwards. I am tolerant, liberal and progressive in my views, and I will not pronounce dogmatically that the views of those who differ with me are false!"

If it be said that if a man be an intense Baptist he is apt to be harsh and unlovely toward others, we answer that harshness and unloveliness are contrary to Baptist principles. A Baptist who is harsh and unlovely is not the more but the less of a Baptist on that account. The Bible plainly teaches that while we must cling closely to the truth, we must love even our enemies. We are to "hate evil," but not evil men. We are to hate sin and love sinners; to hate heresy and love heretics. We cannot save sinners without loving them. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." We cannot win heretics to the truth, unless we love them.

We never heard of a Baptist article of faith that men should be harsh and unlovely; and no one has any right to conclude that being an intense Baptist has any tendency in that direction. The more intense a Baptist one is the more he clings to Baptist principles, and the further he is removed from all that is unkind and unlovely. If Baptist principles be true, then it is impossible for a man to be too intense a Baptist, or for him to cling to those principles too closely or too tenaciously. If those principles be false, he should not cling to them at all, but should reject them utterly. Hence there is no sort of reason for any man's being a partial Baptist, a Baptist who considers his principles only moderately true.

A man cannot be too right. He cannot stand up too straight. He cannot be too honest or too truthful or too honorable or too faithful or too loving or too anything that is right. He cannot believe what is true too strongly. He cannot be too much of a Baptist.

The Biblical Recorder, commenting on the lack of any "great distressing question" for discussion, asks: "Would it not do the cause good if some paper would undertake a crusade against education and missions?" If you think so, Bro. Editor, suppose you do it yourself? A man ought to be willing to do what he thinks ought to be done, so far as lies in his power.

But there is no lack of wrongs to undertake crusades against. Even in our educational and mission work there are defects to be remedied. A crusade against ignorance and heathenism, however, is better than one against the defects of our educational and mission work. Then there are intemperance, dishonesty, impurity, selfishness, worldliness, superstition and other great and crying evils, awaiting the attacks of valiant crusaders.

Our Sunday School Board has just sent twenty-five copies of The Little Baptist to Mojola Argubi, Lagos, Africa. He had received a few copies before, and was so pleased that he wanted more. The Little Baptist is one of the best books published, and it is particularly good in putting Baptist views in a taking style.

It was a deep, true thought which the old painters had when they drew John as likeliest to his Lord. Love makes us like.—A. Maclaren.

The Directors of the Old South Work in Boston are doing valuable service to the public by issuing the "Old South Leaflets," which contain documents pertaining to early American history. We wonder that the papers have so little to say of these leaflets. We have just received four of them, and they are all of special interest: The Settlement of Londonderry, N. H.; The Founding of Quebec, Pastorius' Description of Pennsylvania, and The Founding of St. Augustine.

It is of the last that we wish now to specially speak. It is a translation from the Spanish of Francisco Lopez De Mendoza Grajales, the chaplain of the expedition of Mendez to Florida. This priest tells of the sailing of the expedition from Cadix, June 28th, 1565, of the adventures by the way of the landing on the coast of Florida on the 28th of August following, and of their adventures afterwards. There is a naive and the narrative of this priest that is refreshing, and the account gives us a clear glimpse into the thoughts of that time. There is a curious blending of faith and fury in the narrative. Lopez said that when the pilots lost their way, "inspired by the Holy Ghost, they directed the men to steer W. S. W., and we came in sight of the Island of Desirade."

Arriving at Porto Rico, the people desired him to remain there permanently, but he declined, and he thus tells the story: "At this seaport I was offered a chaplaincy where I should have received a peso for every mass said, and I should have had plenty to do all the year round, but I feared to accept, lest I should be talked about as the others were, and then it is not a city where one is likely to receive promotion; and, besides, I wanted to see if by refusing a personal benefit for the love of Jesus [?] He would not grant me a greater, since it is my desire to serve our Lord and His blessed mother." This is rich. He declined to accept the position because, forsooth, he dreaded being talked about, because he would be out of the line of promotion, and because (sic) he thought he would be specially rewarded of the Lord for making so great a sacrifice!

The object of the expedition was not simply conquest, but also to exterminate heretics, "to hang and behead all Lutherans (Huguenots) whom he should find in Florida." Being asked by a galley who he was, Mendez answered, "Pedro Mendez de Aviles, Captain-General of the King of Spain, who have come to hang all Lutherans I find here." This indicates that slaying heretics was the chief purpose of the expedition.

We are told of "a miracle from heaven" which was granted to them in the Bahama channel. A "comet," or, more properly, a meteor, appeared, which shot westward toward Florida, and of course meant that the expedition was to be successful. Other "miracles" appeared from time to time, and all were interpreted to mean that "God will do all he can for us, which will enable us to propagate his religion and destroy the heretics."

When fast day came the priests simply changed their diet instead of fasting. Lopez writes: "The admiral, at our request, sent some soldiers to fish, that we priests might have something to eat, it being fast day." Why is eating fish any more fasting than eating beef?

The fortitude and the piety [?] of the commander of the expedi-

tion are highly praised. For example we read: "Our general's zeal for Christianity is so great that all his troubles are but repose for the mind. I am sure that no merely human strength could have supported all that he has suffered; but the ardent desire which he has to serve our Lord in destroying the Lutheran heretics, the enemies of our holy Catholic religion, causes him to be less sensible of the ills he endured." After landing this piety [?] was well illustrated. A company of Huguenots were found encamped on the shore. Their surrender was demanded, and the Huguenots agreed to surrender if their lives would be spared. The answer was "that he would make no promises, that they must surrender unconditionally and lay down their arms, because if he spared their lives he wanted them to be grateful for it, and, if they were put to death, that there would be no cause for complaint." Lopez continues: "Finding they were all Lutherans, the captain-general ordered them all to be put to death; but, as I was a priest, and had bowls of mercy, [?] I begged him to grant me the favor of sparing those whom we might find to be Christians. He granted it; and I made investigations and found ten or twelve of the men Roman Catholics, whom we brought back. All the others were executed because they were Lutherans and enemies of our Holy Catholic faith. All this took place on Saturday (St. Michael's Day), September 20th, 1565." Spain is the same to-day as she was then, except that she is weaker.

The Methodist Publishing House scandal is receiving fresh complications. Dr. Barbee has removed his membership from the Nashville to the Murfreesboro district conference, and has served on an investigating committee the report that a trial is not necessary. Zion's Outlook sharply criticizes Dr. Barbee on this matter.

Several conferences have passed strong resolutions condemning Dr. Barbee and calling for the return of the money secured from Congress; but some of the bodies have not been allowed to express themselves. For example, Bishops Candler and Duncan have each ruled resolutions on the subject as "out of order." The Midland Methodist says: "You might as well try to dam up the Nile with bulrushes as to suppress the free expression of Methodist Conferences in the present crisis."

If there be any doubt whether those in authority will do the right thing in this matter, then it is well for every Methodist body in the South to speak out. If, however, it be reasonably certain that those in authority will do what is proper, then the general agitation of the subject is needless and will be hurtful. It is only when the will of the denomination is resisted or ignored by those in authority that it becomes needful for the denomination to speak out in tones that cannot be misunderstood. We refuse to believe that there is any reasonable doubt that Dr. Barbee will retire and that the money will be refunded.

There is a tendency sometimes seen in these days of talk about "altruism," of making the second commandment take the place of the first, and even of supplanting it altogether. But the first shall ever be first; it is the great commandment.

Editorial Varieties

There are more Irish in the United States than there are in Ireland.

Dr. A. F. Baker preached at East church last Sunday morning about "giving," and one of his hearers reported that it was "a pathetic sermon."

The Outlook generally uses only good English in its editorials, and yet in the last issue we find in the editorial on "Out of this Field," the word "jeopardize" used instead of "jeopard."

We recently came across a gentleman named Clapperton. It occurred to us to add three letters to the name—g-u-e—and let the name thus changed be applied to say it may fit.

William Elliot Griffith describes the young Queen Wilhelmina of Holland, "sweet in her graces, in manner, lovely in person." We can match her a hundred times over here in Louisville.

"It is impossible to remain a Catholic if one reads the Bible," says M. Lecomte, who recently quit the Roman Catholic priesthood in France. There is quite a movement among the French Catholic priests away from Rome.

The Baptist Standard said recently "egotism is not a sin." But the very next week retracted the statement. So now we are to understand that egotism is a sin. What sinners some people are, then. Not you, of course, dear reader, but the other people.

The Baptist and Reflector says that Dr. W. G. Inman, of Humboldt, Tenn., has not finished writing his history of Tennessee Baptists. We congratulate both him and them. The book is sure to be a most valuable contribution to our denominational literature.

The Baptist Standard very cheerfully remarks "there is a contingent of these strife mongers, distributed over various parts of the state, who will go to Waco next week with the only and the avowed purpose of raising all the devilment they can." We hope it will turn out differently.

The Record of Christian Work fills considerable space with well-chosen extracts from Matthew's great Commentary. Have you got this work, reader? If not send to the Baptist Book Concern for it at once. It can no more go out of date than Shakespeare or Bunyan's Pilgrim's Progress can go out of date.

The Bishop of Liverpool has declared that fifty clergymen of the Church of England are Jesuits, ordained by the Roman Catholics and employed to propagate Romanism under the guise of Church of England clergymen. Cardinal Vaughan, the head of the Romanists in England, has denied the Bishop's statement.

Dr. Weaver said at the Pastors' Conference last Monday: "When I began to preach I was afraid of the doctrine of God's sovereignty, and shied around it. I dreaded to investigate it. But, after all these years, I have no hesitancy in saying that the most precious to me of all the doctrines of Scripture is the sovereignty of God."

At the recent meeting of the British Association of Science, the President, Mr. William Crookes, reversed the famous dictum of Tyndal, that he discovered in matter "the potency and promise of all terrestrial life"; and declared that "in life I see the promise and potency of all forms of matter." Evolution thus receives another blow from one whose gifts and scientific attainments cannot be questioned.

It was reported several years ago that Dr. John Hall was a millionaire, but there was no truth in the statement. He was so generous, it would have been difficult to keep him wealthy and he has been made so. Mrs. Elizabeth H. Ford, who died in 1886, wisely put her gift to him in the shape of an annuity of \$2000 per year. As he died before it was necessary for him to give up his church, her loving thoughtfulness was not needed for his comfort, but added to his power to help others.

It is proposed to establish an international theosophical university. But the trouble is it costs money and sacrifice to establish institutions, and those people who are not Christians are not willing to pay the cost. Their only practical method is to inactivate themselves into institutions orthodox Christians have established and then alienate such institutions. Even John Stuart Mill tried to enlist British "free thinkers" in an enterprise for propagating their views, but gave it up, because, as he said, they were "no close of fist."

The Theological Seminary opened on Saturday with a good attendance. The brethren seem to be thoroughly in earnest and we have no doubt they will do good work. The members of the faculty told about the arrangements for their respective courses and made suggestions in regard thereto. Dr. Humphrey emphasized the fact that the seven professors, first and drill them in the Bible itself. Dr. Dargatzis, and other things, urged that the brethren be thorough gentlemen. "Where you find it hardest," said he, "to be a gentleman, there you should try hardest." Dr. Whitsett, among other counsels, told the brethren not to attend lectures and not to allow any one to attend lectures, unless he asked. "We wonder if he believes anything, and that"

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Four received by letter and two under watchcare.

Broadway—Pastor Jones preached. Two received by letter. Pastor Jones addressed the Chicago social.

Chestnut-st.—Pastor J. M. Weaver preached.

East—Bro. A. F. Baker preached in the morning and Bro. S. C. Humphreys at night.

McFerran Memorial—Pastor Eager preached. One joined by letter.

Twenty-second and Walnut—Pastor Hunt preached in the morning and Chaplain J. H. Randolph at night. Four baptized.

German—Pastor Wm. Ritzmann preached. One received by letter.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Bro. L. H. Trull at night. Two received for baptism, two by letter and four baptized.

Parkland—Pastor Gordon preached. One received by letter, one for baptism and one under watchcare. Bro. A. F. Baker preached nightly.

Portland-avenue—Pastor Shelton preached. Four received for baptism and baptized, six by letter and two by restoration. Meeting closed. Bro. Boyet preached nightly.

Southgate-street—Pastor McFarland preached. One received for baptism and baptized and one by letter. Bro. Shelton will aid the pastor in a meeting, beginning Thursday.

Third-av.—Pastor Boyet preached at both hours. Bro. W. B. Wooten was ordained to the ministry at 8 P. M. Thursday of last week. Bro. Eager, Boyet, Baker, Jones, Thompson, Shelton, Eaton and others took part.

Twenty-sixth and Market—Pastor Thompson preached. One received for baptism and baptized.

Clifton—Bro. W. E. Foster preached all the week. Four received by letter and three for baptism. Meeting continues.

Glenview—Bro. Tolliver preached.

Eight-Mile—Bro. A. J. Ashburn preached at both hours.

Preston-street.—Brother Leonard preached. He left for Texas Monday.

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

## SEMINARY NOTES.

The familiar ring of the supper-bell called the boys together Friday evening at 6:30 o'clock.

Miss Virginia Taylor, the matron, is a fixture at New York Hall.

The opening of the Seminary in Norton Hall, Saturday, Oct. 1st at 10 o'clock, was large and enthusiastic. All the professors were at their posts and seemed eager for work.

At the close of exercises 180 were matriculated. Other brethren coming in make the number to date about 180.

Prof. W. O. Carver's opening lecture at 8 P. M. was up to high water mark. Subject—"Angels and the Kingdom of Heaven." At the close of the address he was inaugurated assistant professor in New Testament Interpretation and Homiletics.

Bro. J. M. Gosley is the efficient hall manager for the session, and A. G. Moseley, business manager.

Clay-street Mission is flourishing under the versatile and wise management of Bro. A. B. Allen.

Sunday was a red letter day with Eleventh and Market Mission. Mission address by Dr. T. T. Eaton; songs and recitations by members of the school; 151 present; collection, \$6.26 for missions. Contract closed for lot on Eleventh and Jefferson; extra lot negotiated for. Bro. A. E. Love is greatly encouraged in his work there.

The student body greatly appreciates the complimentary offer of the Warner Record for the session. This is received by the hearty response of so great a number.

We are glad to welcome so many new students. All seem to be earnest and thoughtful, and ready for good, honest, faithful work. The scribbles will please the boys, and the elegant Calligrapher will serve the elegant ladies and

consecrated lives. Alabama—"Here we rest."

Supplies for Sunday.—A. G. Moseley, East Meade, morning, E. R. Pendleton, evening, W. A. Tallifer, Glenview; J. W. O'Hara, Knob Creek and Clearmont; J. H. Hendon, Grand-avenue; H. E. Tralle, Logan-street; S. W. Smith, Preston-street; A. G. Moseley, German Evangelical, evening.

The first issue of the *Seminary Magazine* of this session will appear about the 26th. It will have articles by very able men, such as President W. H. Whititt, D.D., LL.D., subject, "Robert Burns;" Prof. E. C. Dargatz, D.D., subject, "The Hebrew Poets;" Prof. E. B. Pollard, Ph.D., subject, "Phillips Brooks;" Dr. Stephen Gano, subject, "Was Gen. Washington Immersed?"

J. F. SPROLES.

## THE STATE.

Pastor H. C. Risner began his work at Pewee last Sunday, and the people are enthusiastic over him. We congratulate them on securing his services.

Pastor J. M. Stallings secured Bro. J. M. Weaver to preach a series of doctrinal sermons at Bradfordville. He preached twenty-three sermons with fine effect.

Pastor Lowe, of Logan-street church, Louisville, has been appointed by our Foreign Mission Board as a missionary to China. He and his family will soon go to their field.

Bro. Francis W. Taylor writes: "I am assisting Prince Burroughs in a meeting at New Liberty, Owen county. This is a Baptist cause, with thirty Baptist churches on all sides. Some of our strongest country churches are right here—Dallasburg, Long Ridge and New Liberty, three strong churches near together. All three have recently renovated their houses of worship, making them entirely new and modern on the inside. With new windows, new furniture, incline floors, carpeted throughout, and circular pews, they present a handsome appearance. This is the home of Uncle Clark Riley. His membership is at New Liberty. He is greatly loved by the Owen county people, who have grown up under his ministry. All letters directed to me at Louisville will reach me promptly."

Island Baptist church, near Nebo, Ky., has enjoyed a revival not excelled in the history of the church. We began our meeting the second Sunday in September, with Bro. G. G. Madsonville, Ky., assisted by C. M. Pendley, of White Plains, Ky. The Baptists have had a hard struggle at this place, but the Lord has been to our help and has greatly strengthened us and built us up in his most holy faith. Notwithstanding the busy time with the people, great crowds came to hear the Gospel that was preached to the satisfaction of the people. Bro. Pendley, who assisted our pastor, had never visited our church before, and made us all by his earnestness and good Gospel preaching. At the close of the meeting, which lasted two weeks, we are happy to say that the Lord graciously saved 27 souls that were made happy in a Saviour's love. The pastor baptized 10 at the close of the meeting, joined by letter, making 13 additions, with more to follow. May the truth still be preached which makes men free indeed.

Bro. Amos Stout writes from Alexandria: "I have been so busy and so much from home of late that I have failed to send in some items that I know will be of interest to a goodly number of your readers. On the fourth Sunday in August, in response to invitations sent out by the Baptist church at Berry, Ky., a council met with that church for the purpose of ordaining to the Gospel ministry Bro. E. A. Howard. The following churches were represented in the council: Pleasant Green, Georgia; Falmouth, Pleasant Green, Georgia; town and Riverview, besides these Bro. Par-c and Griffin were present. The council was organized by electing Bro. S. H. Burgess chairman and Bro. J. W. Peck secretary. The meeting was held with experience and call to the ministry, and was closely examined as to views of Bible doctrine. This proved satisfactorily, and the council voted unanimously to proceed with the ordination. In the evening the council again met, and the following programs were carried out: Bro. J. J. Marksbury, charge to be conducted by Bro. S. H. Burgess, presentation of the Bible by the writer, ordaining prayer by Bro. Marksbury, benediction by the candidate. Bro. Par-c and Griffin could not be present, but were represented by Bro. Edward is a young man of much promise, who is not only able to some

of our most useful and best preachers (the Rileys, of Owen county), but in the sermons he has preached has given an earnest of great usefulness in the work of the Master. He attended our Seminary at Louisville the latter part of that session, and expects to return in fall. On the Sunday following the ordination I began a meeting with my Fairview church, Harrison county, Ky. Bro. Marksbury was with me and rendered very efficient service. Not only was his preaching sound and good, but he is one of the very best of preachers to do personal work. The meeting resulted in 12 additions to the church, 1 restored, 5 by letter and 6 by experience and baptism. The church also was greatly revived, and have inaugurated steps looking to repairing and re-seating our house of worship. There is a brighter day before us at Fairview. To God be the glory."

"Evangelist Sid J. Williams and his sweet singer, James Brown, are in a meeting at Morganfield. They spent several days laboring there last spring, and with blessed results, and the people have waited them back. The yellow fever excitement and the quarantine regulations prevented their filling engagements in Mississippi and left them free to come to Morganfield again. "It is an ill wind that blows nobody any good."

Pastor J. A. Booth writes: "At Taylorville, in the last two weeks, we have passed through one of the best meetings our church has enjoyed for many years. Bro. W. H. Felix did the preaching to the entire satisfaction and great delight of all classes. There was not a single adverse criticism from any source. The Gospel was presented with charming simplicity, deep pathos, popular brevity and great spiritual power. The church was much revived, and 48 were added to our membership; 27 of them came by experience and baptism."

Pastor J. S. Norris writes: "We have just closed a very interesting meeting at Mill Creek church, Hardin county. Bro. J. M. Roddy, of Midway, was with us, who did excellent preaching. There were 12 additions to the church, 4 by baptism, 6 by letter and 2 restored. Our church has been greatly revived. All the glory be to God."

Pastor B. J. Davis writes from Clay Village: "We have just closed a 12-days' meeting here, in which we had the able services of Bro. Wm. D. Nowlin, of Nicholasville. He won all our hearts. His preaching was up to high-water mark, and his sermons were greatly enjoyed and highly appreciated by all our people. The congregations were large, at night completely filling the house. The church was graciously revived and 5 were added by experience and baptism. I'd like to help Bro. Kuykendall in a meeting this week and next at Marksbury."

Bro. H. C. Truman writes: "The Baptist church at Fordville seems to have taken on new life. She has unanimously and harmoniously called to her pastorate Rev. C. J. Ratcliff, of Owensboro for two Sundays in the month instead of one, as in the past. Bro. Ratcliff began his ministry on the first Saturday and Sunday in October, preaching on the first and third Sabbaths. His manner of preaching is earnest, strong and up-lifting. At the Sunday night service there were five young men who came forward for baptism after the sermon. The church will begin a protracted effort at an early day. The church has also resolved to make an effort toward building a parsonage, Mr. J. T. Smith, Jr., donating two acres of valuable land near the church house for that purpose. Bro. Ratcliff will locate here."

## OTHER STATES.

Evangelist Sid J. Williams and his co-laborer, James Brown, recently held a meeting at Shawnee, Oklahoma. The churches had 33 additions and the church debt was paid. Getting rid of church debts seems to be one of the features of Bro. Williams' meetings.

The First church of Jackson, Tenn., has called Pastor Oscar Hayward to its pastorate, left vacant by the death of the beloved Strickland. There are few so important churches in the South, for the great and growing South-Western University, with a great and increasing number of young ministers in the Theological School, is located in Jackson. We have not heard when Pastor Hayward will enter upon his work.

Bro. J. B. Moody has been called to the pastorate of the Tampa church, Florida. We congratulate the church and the Baptists of Florida on having secured one of our strongest men as pastor.

Eld. L. L. Sams, of Whitney, Texas, has accepted the care of the church at Milford, Texas, and entered upon his work there.

Pastor Lawless, of St. Joseph, Mo., has been added in a meeting by Bro. M. P. Hapt. There were a good many professions.

A meeting in the Clover church, York county, S. C., closed with 16 additions to the fellowship of the church. This makes the increase in membership of the little church 30 in the course of a year.

A meeting in the Jonesville church, S. C., closed with 11 additions to the fellowship of the church, all by experience and baptism.

Eld. J. W. Butts held a meeting in the Friendship church, S. C., which closed with 14 additions to the fellowship of the church.

A church has been constituted at Zaddock, Johnson county, Ark., which takes the name of Woods Mountain church.

A meeting in the New Louisville church, Ark., closed with 75 professions of religion and 48 additions to the fellowship of the church.

Eld. J. F. McClendon held a meeting in the Clayton church, Texas, which resulted in 38 additions to the fellowship of the church.

A meeting in the Rome church, Ga., closed with 33 additions, mostly by experience and baptism.

Out of ten baptized as the result of a recent meeting in the Hillsboro church, Ga., eight were young men.

A meeting in the Hollywood church, Roanoke Association, Va., closed with 16 additions, by baptism, most of them young men.

Eld. W. W. Sisk held a meeting in the Goschen church, Spotsylvania county, Va., which resulted in 10 baptisms at the close of the meeting, and several others approved for baptism.

Eld. G. M. Webb joined the Mt. Vernon church, N. C., a young convert fifty-two years ago. He has held a meeting in another church, which was greatly blessed; 33 were baptized into the fellowship of the church.

Fifty-one have been added to the fellowship of the Princeton church, N. C., as the result of a recent meeting held by Pastor J. W. Suttle.

Elder J. D. Martin held a meeting in the Dogwood church, Bibb county, Ala., which resulted in 18 additions to the fellowship of the church.

The Mosby church, Mo., was greatly revived in a meeting in which 19 were added to its fellowship.

A church has been constituted at Sylvia, Dickson county, Tenn.

A meeting in the New Harmony church, Hardin county, Tenn., closed with 12 professions of religion, number of additions to the church not stated.

## ORDINATION.

A council was called at Good Hope church, September 3, to consider the propriety of ordaining to the full Gospel ministry Rev. W. T. Short. Rev. W. T. Underwood was chosen moderator, and W. R. T. McFarland clerk.

The following churches were represented in the council: Pleasant Hill, Mt. Washington, Mt. Carmel, Campbellsville and Good Hope.

The candidate related his experience of grace and his call to the ministry, which was very touching, and it was our privilege to see him so clearly and satisfactorily that the council at once recommended the candidate to the church as a true Baptist and a man called of God to the Gospel ministry.

The ordination prayer was then offered by Jerry Hedgpath, and the laying on of hands by the council.

A charge to the church was then given by Rev. J. F. Hunt, and a charge to the candidate was given by Rev. J. B. Forchill. The Bible was presented to the candidate by T. J. Arvin. The ordination sermon

**A Perfect Infant Food**

**Gail Borden Eagle Brand Condensed Milk**

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

INFANT MILK SANITARY FREE BY CONDENSED MILK CO. NEW YORK

was preached by Rev. W. T. Underwood and the benediction by the candidate.

Bro. Short is a good man, full of the Holy Spirit, and is well equipped for the ministry, having spent two terms in the Seminary at Louisville and a great deal of time at hard study. We have no hesitancy in recommending him.

J. B. FERRILL.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1898.

OCTOBER.

Blackford—New Hope, Hancock county, 5th.

Little River—Donaldson church, 5th. Warren—Bethany, 5th.

West Kentucky—Fulton, 5th.

Enterprise—Had's Creek, 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. NUNNELLY, Sec'y.

GLORY—GLORY TO GOD.

Dr. D. M. Bye, Indianapolis, Ind.: DEAR FRIEND AND BROTHER—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My suffering was so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the *Religious Herald*, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me some spiritual comfort during my sufferings, gave me your book, "The Message of hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—Glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you.

Yours in grateful remembrance,  
JESSE BALLARD, Suffolk, Va.

STYFOLK, VA., May 8, 1888.

DEAR DR. BYE—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.

Persons afflicted will do well to send for free book, giving particulars and prices of Oil. Address Da. D. M. BYE, Box 26, Indianapolis, Ind.

# FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

## A BONNY LOVE IN YOUTHFUL DAYS

BY REV. HUGH F. OLIVER.

My love, my love, was like a star  
That glinted on the evening's brow,  
But, oh, the joy no more from far  
Her blessed beams are falling now.

Refrain:  
A bonny love in youthful days,  
A sweetheart once, a wife forever,  
Maturing charms shall add their grace  
With every passing, lustreous year.

From far, from far away she's come,  
By loving wishes borne along,  
And now she shines within my home  
Among the wreath of holy song.

To God be praise for every ray  
So many from far, O come from far,  
On life's perplexed, weary way  
Forever shines my love-bright star.

## THE CHAPLAIN'S RIDE.

BY C. A. S. DWIGHT.

When young Harry Weston received his appointment as Chaplain at the post where the Twelfth Cavalry was stationed, he was not expected except the portly Senator from his State and the Secretary of War, both of whom were fellow-townsmen of Weston's father, and knew what strain of blood was in the young man's veins. Harry Weston was not long in deciding that he would accept the appointment. His taste had always been for things military; and long ago he would have received an appointment to West Point had he not been impressed with a feeling that his particular duty lay in the direction of the Gospel ministry. And so he went into the latter profession instead of into the line of the army on the principle, not that he loved Caesar less, but that he loved Rome more.

And yet young Weston would have made a good soldier, so the Senator thought, if he could only have gained a little more of the worldly wisdom. But his bashfulness was against him. And so, when one day Henry Weston tumbled out of the dusty stage that drew up on the borders of a Western post and, with his gripsack in his hand, made off to report at headquarters, Col. Grangely, the commanding officer, fairly frowned with surprised annoyance when he saw this smooth-faced stripling stand in an embarrassed attitude before him.

"And who are you, sir?" he thundered.  
"I am Chaplain Weston!" gasped the new arrival.  
"You the new chaplain? Well, have you come out here to teach us graybeards the path to glory?"

Harry Weston stammered out some respectful but only half-truthful reply, and soon after, following the guidance of an orderly, sought refuge in the narrow quarters provided for him in what was facetiously termed "Bachelors' Row."

That first night at the strange army post Weston felt undeniably homesick; nor did the days grow much sunnier as they passed. A few rather tactless efforts that he made to influence various individuals met with sharp rebuffs. Nearly everybody was courteous in a way to the new chaplain, for that was army style. But somehow or other he failed to intervene a great distance between himself and his comrades—a gulf which he could not bridge. A few, however, were sincerely his friends and helpers from the start, of whom one was a grizzled old major, and another the major's sweet-faced wife, who played the organ in the chapel.

Those were dark days for Weston; but his depression would have been relieved in part if he could have overheard a remark that the major (who well knew that the garrison was all the while taking the measure of the new appointee) once made to his wife, as they were returning from a religious meeting which had been attended by hardly a dozen people: "That chaplain will have to prove two things to the entire satisfaction of this post before he will have any influence over the garrison. He must show that he has the cour-

age of fortitude, and also something of the spirit of dash and daring." And events fulfilled themselves according to the major's word. The first lesson that the garrison learned concerning the really noble qualities of the new chaplain was the fact that he had staying courage. The story of this discovery cannot be more concisely told than in the words of First Sergeant O'Tooley:

"That there Private Higgins has allers been a-gettin' into scrapes ever since he were old enough to be chased by a turkey-gobbler on his widdered mither's farm. And it was just as I expected when he come down with the small-pox—for he's allers gettin' caught by somethin' or nuther. But I were a bit surprised when the young horseifer what lately joined from the East as chaplain tuk to nurain' on him, of course by permission of the colonel!" (this with a respectful lowering of the voice)—"altho' that there foreseppite Stead was well as he could be, it was just as well. But the chaplain he observed somethin' about havin' known Private Higgins when he were knee-high to a grasshopper, and havin' a regard for his old mither, who had writ a letter to the chaplain askin' him to be kind to her boy, what were in the Twelfth Cavalry. And so the chaplain, he goes into quarreltime with Private Higgins, not knowin' whether either on 'em would come out alive, and cares for him tender as a woman. Well, he needn't 'a done that, for he had his quarreltime with doin' so much mind a-salutin' the chaplain now, the I admits that I didn't much relish doin' so out, he bein' not from the P'int nor even from the ranks, but just a ci-vil-yan chap wearin' a blue blouse. But that was kind of the pleasant said viewed the views of prouty much the whole rank and file of the garrison. Still, something was lackin' yet. Weston had not won his spurs in the fullest sense. As a rough first lieutenant remarked: "As was all right, that care that our girl-faced preacher took of Higgins, the I wonder there the colonel let him do so. But that's a woman's courage after all. He isn't much of a rider—and he hasn't faced 'Injuns' yet!"

It seemed, however, that after Weston's quarreltime with his fresh young countenance marred by no disfiguring marks of the dread disease whose touch he had fortunately escaped—that Col. Grangely began to be his friend, and that the colonel's daughter was kinder in her ways than the old man. Cecil Grangely had always loved heroes, only he had not yet made up her mind which among the chivalrous young officers at the post who danced attendance upon her was really the most knightly. As for Col. Grangely—the hero of the fight against the Injuns—he had long ago declared to his wife: "Cecil shall never wed a man who is not a soldier in every sense of the word."

"Pooh, pooh!" replied the lady addressed, "you may command this post, but for here is one thing you haven't control over, and that is a young girl's affections."

It was a balmy June day, not long after this conversation, that Weston, who had bought a beautiful gray for his own personal use, was invited to go on a picnic party up to one of the gorgeous hills in the neighborhood. Grangely was going—so of course almost the entire garrison wanted to go too. As a matter of fact, about a score of happy-hearted equestrians set out in the cool of the morning through the old saddle-port, and were met at the foot of the hill by the plain, by the evasive glances of the officer of the day, the assistant surgeon, the major left in command of the post, and other unfortunate whose turn for duty it happened to be that day. The major shook his head as he saw the party depart with his half-dozen troopers, and he said: "I would have made it half a troop," he said to himself, "but I suppose the colonel knows what he is about."

Arrived at the gorge the party occupied itself in various pleasant ways. After lunch it happened that the colonel's daughter and the chaplain strayed off to a point just at hand which commanded a fine view of the plain below, across which the eye could almost reach to where, some ten miles off, the low-lying waters of the old river nestled behind a ridge of ground. Weston felt a certain delight in pointing out to Cecil Grangely this or the other flower with whose botanical structure he was well acquainted, and then began telling her something of the general geological formation of the country. As he was about to descend a shelving ledge of rock in the valley below his face suddenly blanched. "Let's go back and join the others!" he cried.

Quickly they drew back to where the colonel and others of the party sat looking over the remnants of the

lunch. The chaplain spoke a few hurried words to Col. Grangely, whose face took on instantly that stern, resolute look which a soldier's face so often wears.

"What is the matter?" cried the ladies.

"Nothing serious—we hope!" replied the colonel, in grave, decided tones. "Be calm and cool, and we will see presently what is to be done."

Calling his trusted adjutant to his side, the colonel sprang away to reconnoiter from the point where his daughter and Weston had just stood. The sight that met their eyes would have made two less experienced picnickers start violently. Here and there among the rocks below were glissades, like so many reptiles, two score of Indians, all working their way stealthily toward the gorge. Fortunately there was no high ground in the immediate rear of the scene of the picnic, where any of the Indians, who were evidently members of a band that had strayed across the plain on its way southward and had chanced upon the trail of the picnickers, could effect a lodgment. But the situation was desperate enough as it was. The veteran colonel felt a cold chill run through him as he realized the terrible fate which seemed impossible to avert. There was only one thing to do, and that was to get word to the fort with all possible dispatch. But to accomplish this feat he would have to climb by one road which led down the face of the mountain at that point (up which the Indians were even then creeping), seemed simply impossible. If he had been younger the colonel would have gone himself; as it was, however, he needed another man out and away to certain. The adjutant begged of his superior officer the favor of being allowed to carry word to the fort.

"You are a soldier, Mansfield," replied Col. Grangely. "I always knew it, and this offer of your services had been assured me. But when Harry Weston thought of as he rode on toward the fort was not of his own peril or safety, but of Cecil Grangely's preservation, for which he had devoutly prayed, and which now he hoped was effected."

He was shortly after this episode that the grizzled old major, who happened to be strolling out by the portal of the fort that looked off toward the mountains, saw a big horse galloping in from the plain. A few moments more and the noble gray staggering into the gate, where Harry Weston tumbled off his horse, spoke a few hurried words to the major and then fell over in a dead faint. A few minutes later still and two troops of cavalry trotted out of that same gate on their swift journey out toward the hills.

Meanwhile the little company on the bluff had no time to follow the chaplain in their thoughts (though, perhaps, Cecil Grangely did), as soon the light with the Indians was upon them in dead earnest. Almost grudgingly the troopers, whose supply of ammunition was limited, resisted the fire of the Indians. Slowly, but surely, the latter seemed to be closing in upon the devoted people from the fort when suddenly, just before sunset shadows began to steal over the plain, two troops of cavalry were observed approaching, swiftly across the open until, dividing into two squadrons as they drew near the cliffs, they swept forward on the gallop up to a point where they could dismount and send their skirmishers up among the rocks, where the redskins were now scurrying. In many wild beasts seeking their lairs. In a short time there was not an Indian (so far as the troopers could discern) remaining within a radius of a mile or two. The greetings between rescued and rescuers were most glad and hearty. Soon the drums were sounded, and the whole party were on their way back to the fort.

When the fort was reached the colonel at once betook himself to the quarters of the chaplain, where the assistant surgeon was still attending Weston. "My boy, you're a soldier!" he said to the stout warrior said; but Weston blushed like a girl, and realized that that was the highest compliment that the old veteran could pay any one.

It was from that occasion that Chaplain Weston has always dated the real beginning of his success as a religious worker in the garrison of the Twelfth Cavalry. To be sure, he had already gained the respect of the rank and file by his attention to the needs of Private Higgins; but by his dash and grit, on the day of the picnic he had convinced the commissioning officers, once for all, that there was in him the stern soldier's stuff of which soldiers are made. That deed of daring effectually opened the hearts of the garrison to the young soldier of the Cross. The attendance at church services gradually in-

creased, by a wide detour to head off the chieftain as he came dashing along. It was evident that the latter—who had by hook or by crook managed to get his horse down the mountain by some tortuous route—could not bear directly away for the fort. But how superbly he did handle that gray! Even the "yellow boys" on the cliff, West Pointers though they were, admitted his horsemanship. Not a point of advantage did he bestow. Every now and then he swung himself to the off-side of his horse to escape the fire of the Indians.

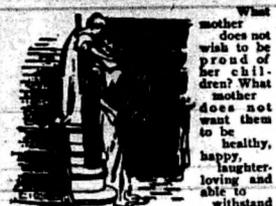
But presently came the severest test of all. Almost in his very front circled three powerful redskins who had thrown away their guns and were bound to intercept and by main force drag the chaplain from his horse. The breathless watchers on the rocks could see that the chaplain gave the iray a single admonitory pat, when the intelligent animal with a supreme effort bore down upon the pursuers, and a few seconds later the gray reared so that his fine proportions stood out in clear profile against the dark plains, as the chaplain reined him suddenly in. The next instant he whirled to the right and under cover of the dust cloud thus raised his rider eluded the sight of the two Indians on his left and brushed with irresistible force past the other Indian, who vainly tried to graep and tear Weston's lithe form from his seat. In the saddle as he swept out into the clear space of the plain beyond. An irrepressible shout of encouragement to the pursued and of derision of the pursuers rose from the group on the bluffs as the enraged Indians gathered themselves together and made a vain effort to overtake the fleeing horseman. But it was now a stern chase, as the sailors would say, and a losing game for the Indians. If the gray and Weston could only hold out for fifteen minutes longer the safety of both messenger and picnic party would be assured. But when Harry Weston thought of as he rode on toward the fort was not of his own peril or safety, but of Cecil Grangely's preservation, for which he had devoutly prayed, and which now he hoped was effected."

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What mother does not wish to be proud of her child? What mother does not want them to be healthy, happy, laughing and loving and to withstand the ordinary illnesses of childhood? Any woman may insure the health of her children who will take proper care of her health in a womanly way. The health of her children depends almost entirely upon her general health, and particularly upon the health and strength of the delicate and important organs that bear the burdens of maternity. A woman has no right to disregard her own health, comfort, ease and happiness. She is certainly less right to risk her children to a life of suffering or an early death. That is what she does if she neglects the health of her special womanly organism. Dr. Pierce's Favorite Prescription is an unfailing remedy for all disorders of this description. It strengthens and invigorates the sensitive organs concerned, and is the best preparation for the trials and dangers of maternity. It insures the well being of the mother and the health of the child. Its use is a guarantee of a beautiful supply of nourishment for the little new-comer. Many women who once bore children only to speedily lose them, are now mothers of healthy, robust children as the result of the use of this medicine.

Barbra A. Mudd, of Indian Creek, Mo. writes: "I am very thankful for what Dr. Pierce's Favorite Prescription has done for me. I was broken down from nervous prostration, but since taking your medicine I have had more relief than from all the doctors. Your 'Favorite Prescription' is for me a world of good."

Many women have told their experiences, and given their names, addresses and photographs in Dr. Pierce's Common Sense Medical Adviser. This book is free. A copy will be sent to any address upon receipt of 21 one-cent stamps to cover cost of mailing only. Address Dr. R. W. Pierce, Buffalo, N. Y. The "Favorite Prescription" is for sale by all dealers and no honest man will urge a substitute.

## SOUTHERN RAILWAY

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Louisville, Ky.

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**BAPTIST BOOK CONCERN,**  
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LOUISVILLE, KENTUCKY.



HELP FOR CUBAN SUFFERERS.

The Committee of the Home Mission Board to which was referred the matter of help to our suffering people in Cuba are in a desperate condition.

They have assurance that about five hundred of our people are in a desperate condition. A letter from one of the most prominent families of Havana represents that their chief food for several months has been dates.

The board has requested Hon. Porter King and A. D. Adair to visit Cuba at the earliest practicable time who will supervise this work as well as give attention to all other interests of our missions.

J. J. MADDOX, A. D. ADAIR, J. M. GREENE, I. T. TICHENOR.

On July the 7th, the press dispatches published information of the death of Dr. Belot at Havana. He was the agent in charge on the Home Mission Board's property in Cuba.

DEAR BROTHER:—I was very much surprised on receiving your letter yesterday, to learn that my letter to Dr. Tichenor was so long on the way.

It was fortunate that I was telegraphed to take charge or there would have been still more suffering; and the pains you took to have the State Department to call the British Consul's attention especially to us has been of great value, both for the church and our own welfare and we thank you most sincerely.

The Consul did come here to our house to live almost immediately. He brought his wife very ill indeed and she died ten days afterward. The Department at Washington did give instructions to have such funds as were necessary advanced to me and I received \$26.50 in gold from the Consul.

the Board yesterday asking if food should be sent, Dr. Gill, I think his name is, of the Red Cross was talking with me.

Miss Clara Barton is here on her boat in the bay, but the Governor tells her very politely that her food and services are not needed. The kitchens are badly equipped and the people are starving.

Now to answer the cablegram about food: If the Red Cross are allowed to land and distribute their supplies, I have taken the liberty to say they may store in the corridor and first gallery of the church supplies to be distributed to those who can prepare them at home.

If Miss Clara Barton is not allowed to bring in her supplies the only thing to do is to send money. The church property is in good condition. The schools have been having their vacation but open again on Thursday next.

The missionaries have been very faithful and long suffering. They have suffered keenly the want of food. It is a little better now but we must have money and they must be nourished better.

We are glad to hear that the work is going to be carried on vigorously here for the field seems ripe for it.

Thanking the members of the Board for their kindly expressed sympathy and appreciation of our dear Uncle and his services.

I am, very truly yours, GERTRUDE JOERG, received from Miss Teresa Joerg sister of Miss Gertrude Joerg. Havana, Aug. 21st, 1898.

DR. TICHENOR, Dear Brother:—At last the blockade is taken off and I suppose on Thursday this week letters will go out.

I can assure you we have had very, very sad times these past four months; what with our own and the sufferings of others have been almost more than we can endure.

Even now there is no change of food, nothing within reach any different than we have had it. Potatoes on the wharf are sold at \$5 a barrel, no vegetables worth anything and eggs to-day (getting them for our sick Consul), are difficult to find at 20 cents a piece.

We have had a severe struggle to keep alive and not withdrawing this our dear uncle was taken from us. We buried him in our cemetery.

He is below himself, who is not above an injury.—Quarles.

A LESSON OF FIDELITY.

BY LEONARD W. BACON, D. D.

I GO A FISHING.

Isaac Walton puts this text on the title-page of his "Complete Angler," as a sort of Scriptural warrant for his innocent amusement. Newspapers sometimes quote it jocosely, as the season comes round, when the Protestant clergy so generally forsake their folds and leave their sheep without a shepherd—I speak it to our shame.

Peter's act was a nobler one. It was a great coming down from the position of leadership of Christ's disciples and fellowship with the Great Teacher to return again to the rude fisher-boat, to the nets and the hard, low, irksome work of catching fish. It was his former calling. He returns to it quietly and nobly.

Apply this to the afflictive providences of life. How do you bear yourself under them? You remember the sorrow of your heart as the carriage passed out of the gates of the cemetery and bore you away from the dust of the dear departed.

He is below himself, who is not above an injury.—Quarles.

The Paper in His Pocket. Young People's Weekly. It is an indication of a boy's taste and character, and much of his success in life depends on the answer to the question, "What is the paper in his pocket?"

office and take up its routine as before. The wrench was too severe. You found it very hard to do anything. "O that I knew where I might find him!" was the unspoken, but oft recurring, thought of your soul.

Peter goes back, and his brethren with him, to the dull monotony of toil, to the hauling of ropes, the handling of the tiller, and the catching of fish; to watching and weariness, to delay and disappointment.

They discern a form upon the shore: "It is Jesus; yes, 'this same Jesus.'" How long had He been there? Perhaps all night.

SPECIAL \$2.75. It is with pleasure that we call attention to the advertisement of O. P. Barnes & Co.'s new catalogue for 1898 and 1899.

Will any of the descendants of the "Stone" family, originally from Maryland, Virginia, West Virginia, Pennsylvania, Ohio, Kentucky or the South and West, please correspond with the undersigned?

A Magnificent Publication Upon the South. The wonderful progress which the South has been making in all lines of industrial, commercial and intellectual development has been most fittingly set forth in a magnificent volume.

This book, the title of which, "The Empire of the South," conveys an idea of the character, is beyond question one of the most comprehensive and at the same time artistic publications ever issued from the press.

The opening chapter of the book under the caption of "The South, Yesterday, To-day and To-morrow," discusses in a broad and forcible manner the present and future of the Southern States.

These give a brief, interesting sketch of the early history of each State, and then touch upon all its important features, showing the progress being made not only by the State itself, but by the leading cities.

The author of the work, Mr. Frank Presbrey, is a close student of Southern progress, and in the collection and preparation of the immense amount of important information given in the book, has had the cooperation of the officials of the Southern Railway.

It is with pleasure that we call attention to the advertisement of O. P. Barnes & Co.'s new catalogue for 1898 and 1899. This firm have been advertising in the Western Recorder for over 15 years, and in all that time we have not received a single complaint from any of their customers, who are numbered by the thousands.

THE MIAMI, O., ASSOCIATION.

It may be of interest to Recorder readers to hear what some of their brethren "on the other side of the river" are doing.

The Miami Association lies just across the river from Covington, hence includes the great city of Cincinnati, O. All of her white churches belong to this body of Baptists. No colored church is a member. It is composed of twenty-seven churches, with an aggregate membership of 5,854. Five of these churches have a membership of less than 100 each, their total membership being only 208. The oldest church—Mt. Lookout, or Duck Creek—was organized in 1790, and two others in 1798, which was the year the association was organized, hence this was their centennial year. This session was held September 21 and 22 with the Lincoln Park Institutional Baptist church. This was once known as the Third church, but wisely changed its name to suit its nature and location, being just east of Lincoln Park. Pastor Robbins and his people had their handsome new building in excellent condition for the meeting. There is, perhaps, no better arranged building in all the land for the purposes designed than the Lincoln Park Baptist church. Dr. W. G. Partridge was both the moderator and the preacher of the occasion, and he gave us a stirring missionary sermon from the commission. Bro. George E. Stevens was clerk. The entertainment, according to Ohio custom, was "free for delegates only;" therefore, as Pastor C. G. Jones and myself had not been delegated to represent anything or anybody, we unfortunately fell under the ban, but fortunately each of us found we had the requisite twenty-five cents, so we concluded to "go back on our raising," and, for the sake of the flesh and the Institutional church, pay our way like loyal visiting brethren. We had had a taste of this kind of thing on Southern soil, when the Southern Baptist Convention met in Washington, D. C.

Our Ohio brethren believe in programmes, so everything is arranged and printed in advance. After the opening preliminaries the following subjects were discussed by speakers selected and duly informed: "Historical sketch of the association," "The Fairmount Seminary," "Christianity supreme," "The church of to-morrow," "Historical papers," "Doctrinal defections and their phases," "Ethical phases," "History of Lincoln Park Baptist church," "Notable ministers," "Notable laymen." It seems rather remarkable that no distinctive missionary topic is made conspicuous in this programme. I was not prepared for some things which were brought out in the reports as published. Dr. Lasher, the senior editor of the Journal and Messenger, has been telling us for some time of the blighting and withering influence of "Gravesism" and "Landmarkism" in the Southland, and of our great inferiority to Northern Baptists, and especially Ohio Baptists, in the way of Christian beneficence and a high standard of Christian living, etc. But it seems, if our good doctor will look at his own association, he will find much food for thought. This body reported a clear loss of two last year, notwithstanding there were 688 baptisms reported. Only four were reported as "excluded" from the entire 97 churches, while the names of 214 were "erased." Are Baptists be-

coming too asthetical to "exclude" from their churches those who deserve exclusion? Or is there a lack of backbone? The missionary offerings for the year were truly handsome, \$24,028.07, of which one church, Mt. Auburn, Rev. C. H. Moss, pastor, gave \$11,802.57. Of the large amount given only \$392 went to the Ohio Baptist Convention for the State work. A considerable amount was given the Cincinnati Baptist Church Union, which carries on mission work in the city and its suburbs. Another notable thing is, there has been only one church organized in the bounds of this association and added to it since 1890, and it has only 22 members and no pastor. How marked the contrast between this work and that in Louisville, where in that period five churches have been organized and now have pastors and an aggregate membership of 1,058. Nor is it true, as charged by the Journal and Messenger, that the Ohio Baptists are more generous in their gifts, for, aside from the large gifts of my wealthy brethren, their gifts are no larger than ours.

Considering the fact that the ministry of this body is strong, hopeful and influential, and that one of our great Baptist weeklies is published in their midst, it is something to be wondered at that our Baptist principles do not make greater progress and the number of Baptists increase.

There are two notable pastorates. Rev. W. E. Stevens has been pastor at Columbia, the east end church, since 1896. Rev. G. R. Robbins is nearing his tenth anniversary at Lincoln Park, where the church has grown from a very small number to 670, the second largest; Ninth-street having 1553 with five or six stations, one of them in China, where Sunday-school work is carried on and preaching frequently.

B. F. SWINDLER, Covington, Ky., Sept. 29, 1898.

Editor Western Recorder:

A few days ago you copied an extract from another paper, with editorial comment, that does injustice to our pastor, Rev. E. V. Baldy, as well as to our church. I refer to the article in which it was charged that we have excluded one of our members because he did not attend preaching as often as the pastor thought proper. This is not true. We have not made any mistake in that matter; on the contrary, we have been too lenient in the performance of our duty in that regard.

We had a large congregation at the First Baptist church this morning and we adopted, by a rising vote and without a dissenting voice, the following resolutions: "WHEREAS, It has been reported in this city and abroad that there is a lack of co-operation in this church with the pastor, Rev. E. V. Baldy, which report is liable to injure this church and him; therefore be it

"Resolved, That we do hereby renew with him and with this church our covenant of Christian fellowship, and assure him of our sympathy, esteem and confidence in his soul and integrity as a man and as a minister of the Gospel of Jesus Christ."

Please publish this in your next issue and oblige yours faithfully, W. F. FERRY, Bowling Green, Sept. 2.

Go not to conquer men by force, but to work on their hearts, make them disciples, docile pupils in the school of Christ.—Schaff.

THE CAPTAIN'S CONVERSION.

BY B. W. WILLIAMS.

I can vouch for the statements made in this communication. The pastor referred to is living in this region and is a successful, active and beloved minister, though not now young. He received his first call from a feeble church, and began his labors in a hall. The salary was small. Connected with his congregation was a prominent and wealthy man of the village, who pledged himself to pay a quarter of the pastor's salary and a quarter of the cost of a church building whenever the people thought they could erect one.

Shortly after our young pastor had been installed he was introduced to this man, Captain Choat, who, while he made himself agreeable, insisted on one stipulation—that the pastor could preach as he pleased and set forth the claims of the Gospel, including the necessity for repentance and salvation, in the plainest terms, "but," said he, "you must never say one word to me about this, or speak to me upon the subject of personal religion—never."

Shortly after his first interview with the captain the young man entered his study on a Tuesday morning, took his Bible and began searching for a text. Upon the first page on which his eye rested he distinctly saw the portrait of the captain. He was amazed and turned over leaf after leaf, and on every one the portrait appeared. In vain he sought for a text, and closed the book, saying to his wife, "I am going out to make some calls." He did so, but the portrait was continually before him and wherever he called it stared him in the face. On Wednesday morning he entered his study, took the Bible again and searched diligently, but in vain, for a text. Every page was luminous with the captain's portrait. He closed the book in despair and decided to make a few more parish calls. From house to house he went, but was haunted at every step and in every house with the portrait. Thursday came with the same experience. He was now alarmed, and his wife was more alarmed as they thought of the pulpit. Friday morning came, without his having made the slightest progress in pulpit preparation, the portrait still staring at him from every page of the Bible upon which his eye rested. He had no barrel of sermons from which he could select two for the coming Sabbath. In despair he started out again for pastoral calls. On he walked almost unconsciously, but never without the portrait before him. He neared the captain's house. The door opened and the captain stood before him. Putting out both hands, he exclaimed, "I have been expecting you, and I knew you would come. Come in." And with tears in his eyes he told his pastor that he felt he was a lost sinner. He pleaded for help that he might find salvation, and before they separated the captain had given his heart to the Saviour. No trouble now about preparation for the pulpit. The young pastor's heart was full. His Bible was no longer a sealed book and preaching was easy. He now knew that God had hedged up his way in sermon preparation and had plainly told him to go to the captain's house and tell him the story of the cross. God went before him. A revival followed. Let the youthful pastor learn a lesson from this brief history and be afraid of no one in the performance of duty.—Congregationalist.

A HISTORIC HOTEL.

The Favorite Hectory in Anti-Slavery Days—Often Patronized by Abraham Lincoln—From Its Veranda Stephen A. Douglas Delivered a Great Speech—Again the Scene of an Important Event.

From the Tri-County Scrub, Plymouth, Ill.

Mr. and Mrs. Campbell Thompson run the historic Cuyler House at Plymouth, Ill., a hostelry where Abraham Lincoln often slept, where "Uncle" Yates, Lyman Trumbull and Richard Oglesby bought refreshments for the inner man in anti-slavery days, and from the veranda of which Stephen A. Douglas delivered one of his great speeches.

This article has not so much to do, however, with this historic hotel, as it has with the landlady's thirteen-year-old laughing, bright-eyed, rosy-cheeked daughter, Ollie.

As one sees her to-day, the picture of perfect health, it is hard to believe that nearly nine of the thirteen years of her life were spent on the bed of invalidism, that for months she never walked, and for years suffered the pain and misery and distress of inflammatory rheumatism in its worst form. Able physicians were employed, but no permanent benefit resulted.

Mrs. Thompson heard of a wonderful cure which had been effected by Dr. Williams' Pink Pills for Pale People, and was induced by it to purchase some of the pills for her daughter.

Before she had taken half a box, there was marked improvement in her condition when she had taken two boxes she was completely restored to health. Today there is not a healthier child than Ollie Thompson. The case came to the attention of the editor of the Tri-County Scrub, and a reporter was detailed to learn the story of this remarkable cure from Mrs. Thompson's own lips. She said:

"Ollie was a hearty, well-developed child from the time she was born until she was three years old. In 1867 she was taken down with inflammatory rheumatism. For nine years she was never entirely free from the disease and much of the time was in alarming condition. At times, she could not walk, and her spine was drawn out of shape so that she could not stand straight. Other doctors said if she became well she would be cripple for life.

"Dr. Grigan of Augusta, was the first doctor who had her case. He doctor her through two serious times of the disease, and finally told us he could not cure her. We doctor her most all the time, but when she was ten years old she had an unusually severe attack, and we called in Dr. Kretzer, of Prairie City, where we were then living. He tried hard to cure her but finally gave it up. He said, I can do nothing further, the case is the worst I have witnessed."

"We never gave up hope then, but called Dr. McDaniel who doctor her after we came to Plymouth, but no benefit was derived.

"Then I heard how Uncle Wesley Walton had been cured by Dr. Williams' Pink Pills for Pale People. Knowing the condition he had been in, I thought if the pills cured him, they might help Ollie. Consequently I bought a box for her, and before she had finished it she was much better. She continued taking them, and when the second box had been used she was well, and has never had rheumatism since."

"I cannot say too much for the Dr. Williams' Pink Pills for I believe Ollie would have been dead long ago, if she had not taken them. W. S. BOWICK, Notary Public. Subscribed and sworn to before me this 11th day of September, 1897.

I hereby state that I have examined Miss Ollie Thompson, and find no outward appearance of rheumatism. W. D. WALK, M. D. Subscribed and sworn to before me this 12th day of September, 1897. W. S. BOWICK, Notary Public.

All dealers sell Dr. Williams' Pink Pills for Pale People, or they will be sent post-paid on receipt of price, or sent a box or six boxes for \$2.50; they are never sold in bulk, or by the 100's, by addressing Dr. Williams' Medical Co., Schenectady, N. Y.

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The service which God requires is the service of the will. The conversion of the will to God is the fundamental change which Christianity aims at producing. The will, by its very essence, by its very definition, cannot be coerced; for if rendered subject to the action of force the human being no longer has a will.—Ex.

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**BELLS**

BUCKEYE BELL FOUNDRY

At Georgetown last week 600 cattle were offered. Heifers sold at \$3 to \$4; steers at \$3 to \$4; and a lot of 1,300-pounders were withdrawn at \$4.30. Mule colts brought \$20 to \$25, and a lot of common sheep \$2.55.—Times.

**THE FARM**  
 KENTUCKY TRADE ITEMS.

Trimble county raisers have shipped 250,000 bushels of peaches this season.

Sales of corn at 75c per barrel in the field are noted in the Central Record.

The Carlisle Mercury reports sales of 202 export cattle at 4.00 to 4.4.

James Anderson sold at Danville last week 23 steer calves at \$3.85.

Madison county has this year shipped \$20,000 worth of export cattle.

Sydney Otter sold to Farris & Whitley 850 barrels of corn at \$1 in the shock.

Robert Wade bought at Mt. Sterling court 15 yearling heifers at \$17.50 each.

Hodgkin Bros., of Clark county, shipped East 175 hogs which were bought at \$3 cents.

The Glasgow News reports sales of weanling mules at \$30 to \$40, and 104 big mules at \$117.30.

Sales of 225 hogs at \$4, and 90 yearling cattle at \$3 to 4 are noted in the Winchester Dem.

S. B. Jones & Son, of Sadieville, bought from Jas. Smith 25 head of cattle, weight 1,050 lbs., at 44 cents.

At a short-horn sale in Shelbyville recently, 25 head, composed of old cows, young calves, culls, etc., averaged \$76.

T. D. Chenault, of Madison county, sold to Schwartz, Schild & Co., of New York, for export, 200 head of big cattle at 44c.

C. S. Brent & Bro. purchased of C. Clay, Jr., 50,000 pounds of hemp, and of Junius Clay 30,000 pounds at 44.—Paris Kentuckian.

The tobacco yield this year, it is estimated by competent authorities, will be 180,315,300 lbs., or about 75,000,000 more than in 1897.

S. C. Stockdale, of Fleming county, has 9 ewes that raised 18 lambs which averaged 84 pounds each and netted him the sum of \$8 for each ewe.

Kehoe Bros. sold 18 1620-lb. cattle at \$5. W. B. Griffith was the purchaser. This is the highest paid in the county this year.—Cynthiana Democrat.

J. M. Board, Jr., shipped 3,000 dozen eggs to New York last week which he bought in this county at 11c a dozen.—Harrodsburg Democrat.

Major John D. Harris sold Schwartzchild & Co. 200 export cattle, weighing 1,550, at 44c. Milton Covington sold to same 30 head of a little lighter weight at \$4.00.—Richmond Register.

The Stanford Journal notes the sales of 28 steers, 800-lb. wt., at 34c; 200 stock ewes at \$3.50 each; 50 three-year-old cattle at 3c; 25 ewes at \$3.75 each; a bunch of heifers at 34c.

The Winchester Sun reports sales of pairs of 15-hand mules at \$140; 16-hands at \$170; 45 long yearlings at \$27; 34 cattle of 1,375 pounds average at 4.60; 64 of 1,640 pounds at 44 and several lots of fat hogs at 24.

**CLOVER AFTER WINTER WHEAT.**

Failure to get a catch of clover after winter wheat has frequently been a source of great annoyance to farmers using the old standard four-year rotation, especially in those sections which have been cropped for many years. This failure has been ascribed to many things; generally a lack of water, or the probably imaginary disease known as clover sickness. As it is very important that a good crop should follow the wheat, no pains should be spared to unearth the cause of the trouble.

The usual practice in the four-year rotation is to apply a heavy dressing of farm-yard manure to the corn in the spring, with perhaps a light application of well-rotted manure in the fall, in connection with from 200 to 500 pounds per acre of commercial fertilizers. This is supposed to answer not only for the wheat, but also for the clover and timothy crops to follow. So long as a good clover crop can be secured, a good timothy crop is sure to follow. If the clover fails, the timothy fails also, and the rotation is broken, with the result of several years' unprofitable work to get the soil into good heart again.

It is clearly understood that the bulk of the farm-yard manure goes to the corn each year, the wheat receiving the remainder, supplemented by commercial fertilizers. Now it should be perfectly clear that the corn and wheat substantially exhaust the fertilizer applied as manure and commercial fertilizer, and the clover must make out the best it can. If the soil is very rich naturally, the clover will make out very well; in the long run, however, the soil becomes poor and the clover fails. Most farmers in the East have already reached this stage.

The importance of making a good catch of clover being admitted, we naturally seek a method by which there will be no hit or miss about the matter. We all know the importance of mineral fertilizers in growing clovers, and it is quite probable that the cause of so much failure is due to a deficiency of potash and phosphoric acid in the soil immediately after the maturity of the wheat. Farm-yard manure contains its nitrogen, potash and phosphoric acid in much the same proportions as are required by the wheat crop itself. It stands to reason that if the wheat is not above the average, it has suffered from the lack of plant food; such being the case, what fertilizer is left in the soil for the clover which follows? Clover needs no nitrogen fertilizer, but it requires as much phosphoric acid as the wheat, and two or three times as much potash.

Farmers will find it pays them to fertilize for their clover, in which case the timothy will look out for itself. The mineral fertilizer can very well be applied in the fall on the wheat, though a top dressing of 75 to 125 pounds of muriate of potash per acre in the spring will prove effectual. The acid phosphate can safely be applied in the fall with the fertilizer for the wheat. A good fertilizer for wheat is, per acre, 50 pounds of dried blood, 300 pounds of acid phosphate and 75 pounds of muriate of potash, to be applied in the fall. In the spring 150 pounds of nitrate of soda should be broadcasted. To insure a good catch of clover, there should be applied in the fall, in addition to the fertilizer for wheat, 250 pounds of acid phosphate. In the spring, at least 125 pounds of muriate of potash per acre should

**be broadcasted.** By following this plan, all that can be done to insure a catch will have been done, and the nitrogen gained by the clover will be worth twice the cost of the mineral fertilizer applied for the clover.—R. Garwood in Country Gentleman.

**A NEW USE FOR TOADS.**

The latest and most ingenious way of getting rid of roaches and water bugs we have heard of is related of a citizen of Schenectady whose kitchen was infested with them.

A servant hearing that toads were an antidote, caught three ordinary hop toads and put them in the kitchen. Not a roach or water bug, it is stated, can now be found in the house. The toads have become domesticated, never wander about the house, and are so cleanly and inoffensive that there is no objection to their presence.

Another use for toads is to employ them for insect destroyers in the garden. They are determined enemies of all kinds of snails and slugs, which it is well known can in a single night destroy a vast quantity of lettuce, carrots, asparagus, etc. Toads are also kept in vineyards, where they devour during the night millions of insects that escape the pursuit of nocturnal birds, and might commit incalculable havoc on the buds and young shoots of the vine. In Paris toads are an article of merchandise. They are kept in tubs and sold at the rate of two francs a dozen.—Hampshire Gazette.

**ORCHARD ADVICE.**

Only cultivated crops should be allowed in orchards early in the season. Grain and hay should never be grown.

Good tillage increase the available food supply of the soil and also conserves its moisture.

Potash may be had in wood ashes and muriate of Potash. It is most commonly used in the latter form. An annual application of potash should be made upon bearing orchards, 500 pounds to the acre.

In the spring we find a good many of our young trees girdled by rodents; and this could have been prevented by placing wire screening about them. To remedy the matter after it is done, cut small twigs from the tree, about six inches long, sharpen them at both ends, and insert above and below the hurt in cuts made with a sharp knife; then cover the whole with grafting wax. The sap will go up these scions, and the healing of the wound will be perfect.

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 No. 223 arrives 5:15 pm.  
 No. 224. ACCOMMODATION. No. 222. Leaves 4:30 pm. Arrives 9:25 am.

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For this style new high arm... Mention this paper.

Quina-Laroche advertisement with image of a bottle and text describing its medicinal properties.

WE pay cash for solid gold or solid silver... Catalogue of Solid Silver Jewels.

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Great Drop in Drugs. Dear Editor - We are selling almost every known drug and remedy...

"DID YOU EVER" Ride on the Wabash Line to Kansas City, Omaha, Colorado or California?

Table with columns for 'SPEED', 'COMFORT', 'SAFETY', 'OLD RELIABLE', 'RAILROAD', 'BEST ROUTE FOR YOU', 'TRAINS SOUTH', 'TRAINS NORTH', 'TRAINS, JELICO AND MOUNTAIN', 'TRAINS, LEXINGTON AND FRANKFORT'.

Items of Interest.

\* When Secretary Alger was in Lexington, Ky. Wiley spoke out in meeting with great force and directness in regard to Dr. (?) Hulsekooper, the chief surgeon at Camp Thomas.

The plan outlined by the Commissioners for the government of Hawaii hints strongly at the intention to make a state out of it some day.

Count Katerbach fled to England after the confession and suicide of Col. Henry. There he made a confession that he forged the bordereau upon which Capt. Dreyfus was condemned.

Hon. Thomas F. Bayard died at the home of his son-in-law in Iredell, Mass., on the 28th, aged 70.

The New Jersey State Democratic Convention declined to say anything about a liver or gold in their platform.

Capt. O. M. Carter of the United States engineers was found guilty of corruption by the court martial and was sentenced to dismissal, confinement in the penitentiary for ten years and a heavy fine.

The ringing of the door bells in San Francisco by peddlers has reached the point where one person's time in each house was pretty well taken up with going to the door.

Lieut. Holman, U. S. N., seems to bear a charmed life. He was on the Maine and chopped, and had a similar experience a few days ago.

It seems the long list of collisions and accidents by sea is to have no end. The Aurania, a Cunard Line steamer, was towed into Queenstown by the Martno which discovered her in a disabled condition.

The natives at Honolulu have disgusted Senator Morgan by holding a large meeting in the city and passing resolutions asking for the independence.

The unveiling of monuments there is no end. The last is one to Champlain, the discoverer of Lake Champlain and the founder of the city of Quebec.

Gen. Fitzhugh Lee asked for the command of the forces to occupy Cuba and it was said at one time his request would be granted.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free of charge and count a word for all over 100 words.

MRS. SCHEIE CHAMBLISS CREAMER. In Memphis, Tenn., Wednesday, June 15, 1888, at 6:30 P. M., Mrs. Susie Chambliss Creamer passed from her earthly to her heavenly home.

She was born in Hickman, Kentucky, Sept. 17, 1826. When but a few years old her parents removed to Memphis.

She was married to Charles H. Creamer, of Memphis, by Rev. W. S. Lattimore, in Hermande, Miss., March 29, 1844.

She was particularly the pet of the pastor, Dr. Ford, and Mrs. Ford, his wife, and this strong attachment lasted through life.

We call it death. The only sleep. And angels loving watch-care keep. And by the spirit of the day.

HEGISTON. This beloved brother and faithful minister of the Gospel, Elder William Gregston, died Sept. 2, 1888, in Caldwell county, Ky.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co.

Island of Marken. The quaint fisher-folk of Marken, two of whom are pictured on another page, are loyal subjects of the recently crowned Queen of the Netherlands.

ASK GOD to show you your duty, and then do that duty well; and from that point you count to the very peak of vision.

DESIRES are the pulse of the soul, by which you may judge of the state of its health.

Pond's Extract advertisement with image of a bottle and text: 'Some people always associate POND'S EXTRACT with sore throats, rheumatism and frost bites.'

Stewart Dry Goods Company advertisement with 'NEW YORK STORE LOUISVILLE' logo.

We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.

Do You Know a Good Bargain When You See It? THEN LOOK AT THESE PRICES.

- Ladies' Handkerchiefs. 1 dozen All- linen Ladies' Hemstitched 25c, 2 dozen Lace-trimmed Handkerchiefs 5c, 12 dozen Lace-trimmed and Embroidered Handkerchiefs 10c, 12 dozen Children's Initial Handkerchiefs 5c.

- Wash Goods. 10c Yard for new line of Dress-trimmings, 10c Yard for New Cutting Cloths and Flannel-lets, 40c Yard for Fast Good Cotton-Banquet, pair of 10-4 White and Gray Blankets 50c, 10-4 White and Gray Blankets 75c, 10-4 All-wool White Blankets \$5.00.

- Underwear. Children's Ribbed Merino Vests and Pants 30c, Children's Fall Weight Cotton Ribbed Vests and Pants 25c, Children's Union Suits 25c, Ladies' Ribbed Merino Vest and Pants 25c, Ladies' Ribbed Merino Vests and Pants 48c, Ladies' Fall Weight Fast Black Hose, real Merino 25c, Ladies' Fast Black Hose, double heel and toe 15c, Ladies' Heavy Weight Ribbed School Hose 25c.

- Men's Furnishings - Latest Fall Neckwear. All Silk, in Ties, Puffs and Four-in-Hands 25c, New fall line of Shirts, colored bosoms \$1.00, A splendid quality Steel Rod Umbrella \$1.00.

- Laird, Schober & Co.'s Fine Shoes. All of the latest Fall Boots Have Just Been Received. Ladies' Cloth and Kid Button, hand-turn, the "LOTHIAN," Ladies' Cloth and Kid Button, patent leather fox, the "WAYNE," Ladies' Glaze Kid Button, hand-well, the "HOSPITAL," Misses' Glaze Kid Button, hand-well, the "NATURA," Misses' Cloth Button, Kid fox, the "PICCADILLY."

- See our New Fall Line of Carpets, Our New Line of Rugs, Persian and Domestic, Our New Line of Curtains and everything new in the Upholstery Line.

- Dress Goods. All-wool Covert Cloth Suiting, all the new colors, 57 inches wide 50c, Ladies' Cloth Suitings, in solid colors, all-wool, 36 inches wide 35c.

E. L. HUGHES LUMBER Sash, Doors, Blinds, BUILDING PAPER. 123-125 East Main Street, next to Gall House, LOUISVILLE, KY.

These Long Evenings could be made more profitable to you with a few good books to read. Write us and we will send you list and prices. Register Book Co's.

