

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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The General Baptist church at Amer-sham in Buckinghamshire, at the time when Adam Taylor wrote his history, had an old church book on the first page of which was the entry, "Brother David, 26 of April, 1626." Was that the date of his baptism or his death?

That it is high time for the laymen in the Church of England to assert themselves is shown by a recent incident reported by the *Freeman*. A curate in the Established Church said something in praise of Luther in his pulpit. For this he was taken to task by his vicar, and refused ordination by his bishop!

The *London Times*, in an editorial eulogizing George Muller, told of his modesty, and gave an illustration from its own knowledge. Years ago he was offered \$2,500 if he would allow his photograph to be published, but he resolutely refused. Think of that in this generation so given to craving notoriety.

DR. McLAREN recently made a strong appeal for Home Missions in the Glasgow church where he was baptized in 1837. In it he said that the report to the church in 1821 or 1822 contained a strong appeal for the Home Mission Society signed by David McLaren, and he added: "Seventy-five years afterwards David McLaren's son comes humbly to endorse his father's recommendation."

PRESIDENT W. R. HARPER quotes Deut. 32:8 and Ex. 19:4-6 and says: "These were the words of Hebrew poets living in the eighth or ninth century B. C., words expressing, according to the poets, the thought of Jehovah, Israel's God." Well, that is his opinion. Our opinion is that those words were written by a Hebrew poet, Moses, that both quotations are infallibly true, and that the latter gives the words spoken by the Lord God of Israel.

JOHN SMYTH was accused by Jessop and others of having baptized himself, which is possible, though the probability is that he and Helwys baptized each other—another Roger Williams case. But he did not sprinkle himself. Mr. Clifton accused Smyth of devising a new baptism, and he replied: "The anabaptists, as you call them, do not set up a new covenant or gospel, though they set up the new, or rather the old, apostolic baptism, which antichrist had overthrown." As they had baptized themselves, Smyth could not have intended to claim that they were in the apostolic succession, and must have been referring to immersion.

## FURTHER EXTRACTS FROM THE MINUTES OF AN OLD ENGLISH BAPTIST ASSOCIATION.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The interest awakened by the publication some months ago of a sample of the minutes of an Association of Particular Baptists in the North of England (1699-1726), extending even to far-away Wales, encourages me to place before the readers of the *WESTERN RECORDER* some further extracts.

Passing over a few years we come upon a discussion of great interest regarding the right of unordained men to administer the ordinances, and the nature of the call to the Christian ministry. It may be taken for granted that these questions were not brought forward for discussion without urgent cause. At the meeting of 1706 it was queried:

"Whether any man may or ought to take upon himself the office of the ministry or preaching the gospel and administering the ordinances of Baptism and the Lord's Supper (in an ordinary way) without being truly and orderly called thereunto."

The answer runs as follows: "The 1st question supposeth that some men may intrude and put themselves upon the great work of the ministry in an irregular way not becoming the glorious Gospel of God which they may take upon them to preach, for it is one thing what a man of himself may be permitted to do, and another thing what a man by Divine appointment ought to do, for it is evident both under the ministration of the Law and in the times of the Gospel that some men have taken it upon themselves to prophesie and preach which were not by the Lord Christ sent and called thereunto; Therefore no man ought to take upon himself so great and weighty a work without being clearly and truly called and put into it by the Lord and his churches, for these grounds and reasons following:

"1. Because what any undertakes in the great work of the ministry he ought to be well assured that the Lord has called him to it, and requires it of him, and that a dispensation of the Gospel is committed to him for which he must give an account to God, with joy if truly discharged, and with grief if sinfully neglected (1 Cor. 9:16-17; Heb. 13:17).

"2. Because in setting about and carrying on the great work of the ministry we are to be solely guided by Divine precept and example of Christ and the primitive preachers of the Gospel, and what is contrary thereto to be avoided. Now there appear to be neither precepts nor example from them for any man's taking upon himself the work of the ministry without being truly sent and called thereunto (Joh. 20:21; Acts 1:28, 10:42, 13:2, 3, 4).

"3. Because no man can make and constitute himself to be a minister of the Gospel, but must be so made and called of God in the way of his own working and appointment (1 Tim. 1:11, 12; Eph. 3:7; Col. 1:23, 25; Heb. 5:4).

"4. Because truly called ministers are ambassadors for Christ in the great work and message he sends them about. But those that take that great work upon themselves not truly called thereunto cannot be reported so, but do their own work and go in ambassage for themselves (by respects 2 Cor. 5:18, 20; 1 Joh. 1:5; Phil. 2:30, 21; Tit. 1:11).

"5. Because what suits not with, or is contrary to Christ's commission in entering upon the ministry cannot be true nor orderly. But for any man to enter

into the ministry of himself not truly called thereto, suits not with but is contrary to Christ's commission. Therefore neither true nor orderly (Mat. 28:19, 20; Luke 9:1, 2, 6; and 10:1, 2, 3; Joh. 20:21).

"6. Because no man ought to attempt to be above his Lord or greater than his Master whom he ought to serve and obey. But he who enters upon the Lord's work uncalled or sent by him acts not as becomes an obedient servant to his Lord and Master, but rather like a Lord and Master that takes that honor upon himself and so may seek his own interest and glory and not sincerely the Lord's (Mat. 10:24, 25; Joh. 13:16, 15, 20, and 8:42; Heb. 5:4, 5; Joh. 7:18).

"7. Because the great apostle Paul argumentally makes it impossible for any man to preach the Gospel as he ought, without being sent to work, undoubtedly he meant, and called thereunto. Consider well the manner of his reasoning in Rom. 10:14, 15.

"8. Because the example the Lord Christ hath left, and the order the apostles and first churches walked by in following his example ought to be duly observed and diligently adhered to in this great affair, both by churches and gifted persons therein, so that none run into that work of themselves, but in an orderly way according to Divine appointment, being sent and called thereunto; as the Lord Christ was sent by the Father, so the Lord sent the apostles and seventy disciples. And after the like order the apostles and first churches sent and called their ministers. For this see Joh. 7:28, 8:42, 20:21, etc.

"9. To all which may be added that the Holy Ghost in the Scriptures represents unto us an orderly entering upon the ministry in these and the like forms and expressions as (1) by being chosen thereunto (Joh. 15:16; Acts 1:2 and 15:22); (2) called to that work (Acts 13:2, etc.); (3) a gift given to be a minister of the Gospel (1 Cor. 3:5, etc.); (4) appointed to the ministry (2 Tim. 1:11); (5) separated to the Gospel (Acts 3:2; Rom. 1:1); (6) sent to preach the Gospel (Lk. 9:2, etc.); (7) put into the ministry (1 Tim. 1:12); (8) made ministers by God's gracious gift (2 Cor. 3:6, etc.); (9) ordained thereunto (Acts 14:23, etc.), none of which can properly be applied to any man that takes the office of the ministry upon himself, not orderly called thereunto. Therefore I conclude, it is not warrantable (by the word of the truth) for any man to continue in preaching and administering the ordinances upon his own choice; moreover I think it becomes the churches of Christ that they neither tolerate nor wink at any such thing, but to be diligent and careful that all things be done decently and in order among them (1 Cor. 14:40)."

This answer, as well as that to the second query, was prepared by Elder Thomas Carr, and was "discoursured and approved of by the Messengers of the General Meeting." In the above quotation I omitted in some cases part of the Scripture references.

PROFESSOR MAHAFFY says: "St. Paul's epistles were written not to the high and intellectual, but to the middle and lower classes of various cities, in Greece and Asia Minor; they were written by a practical teacher whose object was to explain and persuade, and who would therefore carefully avoid 'talking over the heads' of his audience. Does it strike any modern reader that such are far too hard for an average audience of our day? What congregation of the lower classes could possibly follow or appreciate such compressed and subtle arguments?"

## "ONE THING THOU LACKEST."

Rev. Charles Spurgeon, in his "Counsel for Christian Workers," gives this incident of Mr. Whitefield's method of doing work for the Master:

You perhaps may have heard the story of Mr. Whitefield who made it his wont wherever he stayed to talk to the members of the household about their souls—with each one personally. But stopping at a certain house with a Colonel, who was all that could be wished except a Christian, he was so pleased with the hospitality he received, and so charmed with the general character of the good Colonel and his wife and daughters, that he did not like to speak to them about decision, as he would have done had they been less amiable characters. He had stopped with them for a week, and during the last night, the Spirit of God visited him so that he could not sleep. "These people," said he, "have been very kind to me and I have not been faithful to them; I must do it before I go; I must tell them that whatever good thing they have, if they do not believe in Jesus they are lost." He arose and prayed. After praying he still felt contention in his spirit. His old nature said, "I cannot do it," but the Holy Spirit seemed to say, "Leave them not without warning." At last he thought of a device, and prayed God to accept it; he wrote upon a diamond-shaped pane of glass in the window with his ring these words: "One thing thou lackest." He could not bring himself to speak to them, but went his way with many a prayer for their conversion.

He had no sooner gone than the good woman of the house, who was a great admirer of him, said, "I will go up to his room; I like to look at the very place where the man of God has been." She went up and noticed on the window pane those words, "One thing thou lackest." It struck her with conviction in a moment. "Ah!" said she, "I thought he did not care much about us, for I knew he always pleaded with those with whom he stopped, and when I found that he did not do so with us, I thought we had vexed him; but I see how it was; he was too tender in mind to speak to us." She called her daughters up. "Look there, girls!" said she, "see what Mr. Whitefield has written on the window: 'One thing thou lackest.' Call up your father." And the father came up and read that too: "One thing thou lackest!" and around the bed whereon the man of God had slept, they knelt down and sought that God would give them the one thing they lacked, and ere they left that chamber they had found that one thing, and the whole household rejoiced in Jesus. It is not long since I met with a friend, one of whose church members preserves that very pane of glass in her family as an heirloom.

Our life may be food to us, or may, if we will have it so, be poison; but one or the other it must be. Every day when it yields to darkness, and every night when it passes into dawn, bears with it its own tale of the results which it has silently wrought upon each of us for evil or for good. The day of diligence, duty and devotion leaves it richer than it found us; richer sometimes, and even commonly; in our circumstances; richer always in ourselves. But the day of aimless lethargy, the day of passionate and rebellious disorder, or of a merely selfish and perverse activity as surely leaves us poorer at its close than we were at its beginning.—Exchange.

## WHAT IS NECESSARY TO THE BEGINNING OF A CHURCH?

BY J. L. D. HILLVER, D.D.

The question as written above is meant to be strictly construed. It is not an inquiry as to what is generally required to begin a church, nor what is advisable, nor what church comity may demand. The question goes back to first principles. It is proposed that we find out what those first principles are.

Of course the term "church" is used as we understand it; namely: a company of regenerated, baptized people, united together for the service of God, and having such an organization as can hear a question, deliberate upon it, and give a judgment that no earthly power can set aside.

The preparation of the material for the formation of a church is the subject matter of the whole Gospel story. That is to say, the whole Gospel story is taken up with the "plan of salvation"—the plan by which people are to be saved. These saved people are the material out of which churches must be built. It is not necessary that our inquiry should be pushed in that direction. What we want to find out is the necessary agency by which a church must be brought into being.

Among the many things said by our Lord to his disciples, we will call to mind just two, which will throw light on this subject. In the explanation of the parable of the tares, the Lord says: "The good seed are the children of the kingdom." The children of the kingdom must be the means by which the vital forces of the kingdom were to be disseminated. The great commission gives the Lord's command to his followers: "Go ye therefore and teach all nations," etc. This commission is the marching orders given to the children of the kingdom.

Our next source of light on this subject must be found in the account given in the New Testament, of the way churches were propagated by those who had the unerring guidance of the Holy Spirit.

1st. As to the church at Jerusalem, John the Baptist and the Lord himself prepared that material. The preparation of material for other churches was committed to the disciples. The way in which the disciples prosecuted that work is given to us in a few examples selected by the Holy Spirit to be our guide for all time.

2nd. The persecutions which followed the death of Steven caused the church at Jerusalem to be scattered abroad. But we are told that the apostles did not go. The inspired penman follows only one of those exiled messengers of eternal life. That was Philip who was ordained "to serve tables," but not, as we are anywhere informed, to preach the Gospel. His qualification for the work upon which he entered is no more and no less than that which is mentioned when he was selected to be a servant of the church at Jerusalem, namely, "Of honest report, full of the Holy Ghost and wisdom." This Philip went first to Samaria. Others went to other places. Somebody went to Antioch. But in the wisdom of the Holy Spirit the only one whose work is recorded was Philip's. His example is therefore conclusive to us as an example of the whole method. What, then, did Philip do? Under his preaching there was a great awakening at Samaria. Many were converted and both men and women were baptized. Peter and John heard of this great work and went up there and assisted in the work at Samaria. Philip was then sent into a desert place, where he found the eunuch going into Ethiopia. He went to him, he took the Scripture for his authority, and "preached to him Jesus." The eunuch was converted and baptized. This example shows all that is necessary to the foundation of a church. If there had been two converts or any number of them, all could have been baptized as well as one, and the organization of a church would easily have followed. We are not here seeking to find out the most orderly way by which churches are formed, but simply that which is necessary. It was, of course, in accordance with good order that Peter and John should have participated in the work at so important a place as Samaria. It was in accord with the direct instruction of the Holy Spirit that Paul and Barnabas

were ordained as foreign missionaries at Antioch. It is at least on the side of decency and good order that ministers of the Gospel should be set apart to that work by prayer and fasting, and the imposition of hands, as Timothy was. But what is necessary? Is it necessary that "a child of the kingdom" shall be ordained before he can preach and baptize, and, if baptize, organize a church? Or, to put the question a little differently, may not a church begin without an ordained preacher? Philip had certain qualifications. He was of honest report, full of the Holy Ghost and wisdom, and a member in good standing in a Baptist church.

Considering the record left to us for our guidance by the Holy Spirit, we conclude that all that is necessary for the beginning of a church is a child of the kingdom, of honest report, full of the Holy Ghost and of wisdom, and a member of a church, who, under the good providence of God, shall preach Jesus and make and baptize disciples. And we make this statement also: that we cannot absolutely require that the mere act of baptizing shall be done by the evangelist himself. If it be done by another person under his authority, and by his sanction, it is his act, to all intents and purposes. Cornelius was baptized by the command of Peter. The record does not say who baptized the jailer. Paul says he baptized many of the church at Corinth.

The necessary thing in the beginning of a church is, therefore, the effective ministry of the Word by one who is a church-member, of honest report, full of the Holy Ghost and of wisdom, and the baptizing of those that believe by the evangelist himself or under his direction.

The place to learn church polity is the New Testament, nothing later than that is of any authority.

Atlanta, Ga.

## GOOD INTENTIONS.

BY WILLIAM MATHEWS, LL. D.

Sir Walter Scott, in his Autobiography, states that when he was at school there was a boy in his class who was always at the top, and whom he was unable by the utmost effort to supplant. Finally Scott noticed that whenever a question was put to the boy, he always fumbled with his fingers at a particular button in the lower part of his waistcoat. The unworthy device of removing the button at once suggested itself to Scott, and in an evil moment he stealthily removed it with a knife. The trick was too successful. The next time the boy was questioned, his fingers sought as usual for the button; but it was not to be found. In his distress he looked down for it, but in vain. "He stood confounded," says the perpetrator of this mean act, "and I took possession of his place; nor did he ever recover it, or ever, I believe, suspect who was the author of his wrong. Often in after life has the sight of him smote (sic) me as I passed by him, and often have I resolved to make him some reparation; but it ended in good resolutions."

How full the world is of well-meaning people who, like Scott, after the wrong he had done, make an abundance of good resolutions, which they never execute—people of large promise, but of small performance, who fail to do this or that acknowledged duty, but always with the best intentions! What models of virtue would all men be, if they were to be estimated, not by their actual performance, but by their intentions! Why, the very thief, the forger, and even the murderer, had before he was captured and put on the road to the jail or the gibbet, excellent intentions. The oldest and most incorrigible sinner had, in all probability, in the hour when he was struck by the mortal illness which swept him from the earth, the noblest intentions. How differently our censors would think and speak of us, if they could only know, when we neglect a duty, how good are our resolutions! Alas! these intentions, instead of extenuating our vicious deeds, and neglects of duty, often aggravate our criminality. If a man were conscious of no good intentions, he would know that he was utterly bad, and this self-knowledge might possibly alarm him, and rouse him

to make an effort at self-reform. But the man of good intentions is generally blind to his own real character, however badly stained, and if he feels, at long intervals, momentary stings of conscience, he absolves himself from his sins by the efficacy of this pretended virtue, which encourages him to sin the more. The good intention, instead of ripening into act, tends only to supplant the performance that might have taken place. Good intentions tickle the conscience till it sleeps, and then tempt their victim on, in blind security, to his destruction.

The plea-in-abatement which such sinners put in, when arraigned at the bar of public opinion, is quashed as summarily as it was when urged in a trial before Chief Justice Guillaume, of the Irish bench, in behalf of a man who had stolen a sheep. The crime was proved beyond the shadow of a doubt, but it was shown by many witnesses in his defense that he was a man of high character and "most excellent intentions." "Gentlemen of the jury," said the judge, "here is a man of the highest possible character and of the most admirable intentions who has stolen a sheep, and you will find accordingly."

When shall we learn, and act upon the knowledge, that in the doing of duty nothing counts but the performance? It is worse than useless to talk of our meaning well, unless we do the thing we mean to do. The truth is, that in nine cases out of ten, the act itself would cause far less trouble—less wear and tear of mind—than does the continual contemplation and shrinking from it. How often we have to make by encumbering our minds for weeks, months, or years, with an oppressive weight of intentions, when we might at once relieve ourselves by doing the disagreeable thing which we know we cannot escape from doing with mental ease, decency, or honor! "Every duty which is bidden to wait," says Charles Kingsley, "returns with seven fresh duties at its back." What seems hard to do to-day will not only seem, but be harder to do to-morrow, next month, or next year, for the bondage of habit will have been added to the present dislike.

Let us cease, then, to lay to our souls this "flattering unction" of good intentions, when they are not consummated by instant action. Let us resolve in every case to do our duty, but let the act follow the intention, as the report of a rifle follows the pulling of the trigger. Let us no longer hear a man, who has wronged another that has since died, say that he had designed, but was prevented by the sudden departure of the injured man from making reparation.

Our space will allow us barely to allude to another class of pleaders of "good intentions"—mischief-makers, who, with little or no knowledge of human nature, political science, or political economy, engage in Quixotic schemes of philanthropy or reform, which would only aggravate the evils they seek to abolish or abate. To such schemers, when they plead their good intentions in excuse for the disasters that spring from their rashness and ignorance, we may say with Sydney Smith: "Good intentions! my dear sir—good intentions! Believe me, a Bengal tiger, with his tail up, is not half so dangerous as a genuine fool with good intentions!"—Watchmen.

FORGIVE me my sins, O Lord, forgive me the sins of my youth and the sins of mine age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself and the sins that I have done to please others. Forgive me those sins which I know, and those sins which I know not; forgive them, O Lord, forgive them of thy great goodness.—Private Devotions, 1560.

DUTY is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

## DOES IT MAKE ANY DIFFERENCE?

The Evangelical Church is defiantly challenged to show reason for its existence. Infidelity and liberalism say that the old faith is not wanted, and that, in reality, it is dying out or is dead. Immorality and worldliness object to the old standard of living and insist that the old strict views as to personal character are offensively puritanic and fanatical, and that they should be quietly dropped and forgotten.

The Church of Christ hears the challenge and need not hesitate, for one second, to take it up boldly. The Word of God, as found in the Scriptures of the old and New Testaments, is its only rule of faith and practice. The doctrines that are there found are never going to die, and the code for living therein contained is never going to be out of date. The more boldly the Church takes up the challenge and issues its own challenge to the united world, flesh and devil, on the basis of the teachings of Almighty God, the better will it be for every fair and blessed interest that is involved.

Let it be understood that the Church of Christ does not propose, by one hair's breadth, to finch or to compromise. It stands on an eternal foundation and proclaims eternal truth in the name of Jesus Christ. It has a definite commission from God. As the Church did not originate this commission, it cannot think for one moment of attempting to change it, and it does not believe that the world is able to change it.

The Church is to proclaim one condition of salvation, and this is a personal faith in Jesus Christ. Along with this it is to teach men to observe all things whatsoever Christ has commanded in the Holy Scriptures. He came not to destroy, but to fulfill and to honor the law. The faith of the Gospel is to be accepted, and the life defined in God's Word is to be lived. The doctrines that cluster around the cross are the essential articles of faith for the Christian, and the obedience demanded by God in his Word is to be reverently rendered. It does make a great difference what men believe and how they live. To assert to the contrary shows the independence of thought that is the essential characteristic of folly. The Christian has a right to definite faith and practice. He is under orders. It makes an infinite difference whether men respect, or not, what God says.

There are those who seem to imagine that Christian thought of to-day is in a haze, and that the old doctrines are held very lightly. This is a misapprehension. It may arise, and doubtless does, from some men who are hazy and loose, proclaiming themselves as Christian teachers. If they are hazy and loose, they are not Christian teachers. Let no one be deceived and led astray by them. "If the blind lead the blind, they shall fall together into the ditch," said Christ, who had just such cases in mind. There never was an age when the truth was held more clearly and unwaveringly. If there are troublemakers and dissemblers and doubters to-day, so have there always been, but that does not change the fact that there are multitudes who hold just the same doctrines exactly that Peter, John and Paul taught, and that Luther, Calvin, Whitfield and Edwards preached. The evangelical world stands to-day on the truth of Christ, and does not propose to be led into bogs and quicksands of unbelief and uncertainty.

It does make a great difference whether men believe, or not, in the Bible as absolutely inspired, in Christ as being our God, in his death as being an atoning sacrifice, in the absolute personality of the Holy Spirit, and in the existence of eternal heaven and eternal hell. It does make a great difference whether one takes Romish or Protestant ground, whether he is Unitarian or Evangelical in his faith, whether he is befuddled by the infidelities of "Christian Science," or has a clear mind and a believing heart. To those who believe the Bible it does make a great difference whether its teachings are respected or trampled under feet. There are too many easy-going people in the world as to matters of faith.—Herald and Freebyter.

CRACKERS AND THE YOUNG PEOPLE'S ORGANIZATIONS.

BY REV. PARKLEY D. HOOT.

"There have always been crackers who have seen in any form of separate organization of young Christians a divisive principle that would ultimately prove a serious menace to the welfare of the church."

"This word which is defined as 'murmurer, complainer, grumbler, censurer, fault-finder,' etc., seems to have come into favor with a certain class of writers who seek to hurl it forth against such as dare speak in opposition to what they conceive to be a step toward the up-building and enlargement of the Redeemer's kingdom in the world. Whoever does not agree with them is a 'cracker.'"

Whatever may be said to the contrary, we certainly have cause to be grateful that there are such as have taken to heart the words of Athenians who were always seeking something new, those to designate as "crackers," for they have at least held in check to a remarkable degree, considering how like a contagion the new "fad" called the "Young People's Societies" has spread among the churches, and which at one time threatened to encompass all the land, whether invited or not.

Now and then one who saw only good in these organizations, as they are brought to realize what the crop bids fair to be from the seed they have helped to sow, have manifested enough to acknowledge their disappointment. It is certainly remarkable that such a change of sentiment has taken place among the least prejudiced of us, such as were the strongest supporters. It was not long since when for one to question the wisdom of pushing this movement to any length was to be dubbed not only a "cracker," but a "heretic," and so zealous were these advocates in helping forward the organizations as to "see" the least predisposition in that direction on the part of such as were not heart and soul with them, and in many instances table them from the pastorate, even though they were among the most godly and useful ministers. As time works great changes, the least is not that which has come to pass, but the security of these advocates of the young people's movement, so that we may now, with less likelihood of suffering harm, state what it has done for many who could see little or no good in them, and had the courage to express their convictions, for there has been suffering because of it. We can but be surprised at the change of sentiment manifested by many of those who were instrumental in bringing it about.

A prominent deacon of a city church recently remarked that "unless a change was brought about soon, the young people's societies would bring such harm to the churches as that they would not soon recover from." It is becoming a usual thing now-a-days to hear such as were "all carried overboard" by the young people's movement in the start, express alarm lest the church should receive injury from these societies. Even Dr. Vedder, whom we quoted in the commencement of this article, lifts up his voice against the course pursued by the young people, and seems to express surprise at what is done by them. When he says that "the course which they pursue is a course which some one who had been wont to look with fearful apprehensions upon these organizations, they would be called 'crackers' without stopping for a second thought."

In the article which the WESTERN RECORDER of Sept. 16 copies from the Christian Observer, from the pen of Dr. Vedder, the societies bring about a division in the church, a thing that has taken place in many churches, and is still taking place in others, and then the Doctor goes on to say that so determined are the young people to be independent of the church as that when the church bends her energies to raising money for any specific object in which all should unite, the young people have another object for which they are laboring. Let me quote his words lest I give a wrong construction: "While the church is making its offering to foreign missions, they are raising money for a chapel in Montana; when the church is praying and giving for the relief of the famine-stricken women in China. There is a necessary division of sympathy and effort, and such a division will in time lead to estrangement and friction."

The trouble with our good doctor is, that he only sees as a layman, and that the goodly men saw would be the result of such an organization soon after it was introduced into our churches. Were we to apply the "medicine" to Dr. Vedder which he and many others applied to such as saw what he now sees a long time ago, and because of which they uttered words of warning, we might expect to see the word he and they lived so well to use—"cracker."

To predict that these words of warning came pretty late in the day, might subject one to the danger of having the guns turned upon him, and the old epithet applied with renewed vigor. However, this may be a not impossible thing to be done. The influence which for several years has been exerted over the minds of the young by which they have in large measure been predisposed to believe that these organizations were of Divine origin, has brought about a very strange state of affairs with them, and we are led to acknowledge

with Dr. Vedder that "it is once more discovered to be easier to teach a wrong method than to unlearn one that has been taught."

How long the young people's organizations will continue no one can tell, but it is very evident that a reaction has set in which will not only cause, and we should not be surprised at, its power gradually decrease until reason and sound judgment, prompted by the Spirit of God, should again, as in the days past, reassert itself, and the churches of Christ be under the direction of not one class or body, either old or young, but of old and young, who shall regard themselves as laboring in further forth efforts for the advancement of the cause of Christ in the earth. With no organization but such as was carried on by all irrespective of age, only such as were worthy of honor because of the multitude of years which rested upon them and the spirit of wisdom which dwelt within them were held in respect, we might with much assurance look forward to a revival of pure and undefiled religion, and the return to Bible experience by such as should be added to the church. That such a thing may be, many devoutly wish and pray.

SECRET PRAYER.

Public prayer is an important feature of religious worship and an essential element of church life. But all cannot offer public prayer, nor is it available at all times and in all places. There are special advantages in secret prayer. Special promises relating to secret prayer are found in the Bible. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Our Lord does not forbid silent prayer, but insists on secret prayer, and enforces his precept with one of the most gracious promises found in Holy Scripture.

Secret prayer is free from certain temptations which beset those who offer prayer in public. The temptation to make a show of words is always present with us when we pray in public. We cannot readily divest our minds of the thought of the hearers who are present. It is right to consider them, not only for the purpose of leading their minds out in suitable supplications, but also that we should clothe our prayers in suitable words. To offer public prayer in slovenly language is unseemly, and in some places it would be highly censurable. Our solicitude about the form of words we may slide unconsciously into dead formality. In the time of our Lord this temptation had prevailed so generally that, as a rule, those who prayed in public made long prayers "for a pretense." No one can escape this fault without grace and vigilance.

But in secret prayer there is no such danger. The devout soul who speaks to God in silence is free to consider the form of words in which his prayer is clothed. The Heavenly Father sees the heart, reads the thoughts, and knows the desires of the worshiper. It is indeed well to use words in secret prayer, but the words need not be chosen with reference to their effect on men. When dealing with God alone there is freedom.

In secret prayer there is freedom from distraction. Many things arise in a public congregation to disturb and divide the mind of the leader of the devotions. He cannot forget the critical spirit of unbelievers and of many professors of religion. Frequently his thoughts are intently fixed on the discourse he is about to deliver, and he is excited. The result is inverted and rendered incompetent by distracting circumstances, that many Christian people consider it unwise to attempt extempore prayer in the presence of a public congregation. But when we go apart from the crowd to commune with God in secret, distracting circumstances are excluded. The door is shut. Curious and critical ears are away. Only the ear of the Father, whose heart is full of sympathy, can hear. These conditions are most favorable to effectual prayer and spiritual culture.

Secret prayer is a great help to public prayer. If we usually pray only in public it would not be long before our prayers would cease to be effectual. Private prayer is needed to keep the heart in tune for public worship. The man who goes from his secret devotions to the place of public worship will easily resist the temptations and overcome the distracting influences of the place and the hour. His mind is fortified by communion with the Holy One; his heart, throbbing with heavenly impulses, inspired by close contact with the Almighty, needs not to wait to catch the spirit of prayer. It is already upon him. There is little danger that his soul will grovel in the dust and devotion die upon his lips.

In private prayer particular mention can be made of certain important cases which could not be paraded in public. One may pray for his enemies in a general way in the presence of a promiscuous congregation, but he cannot with propriety mention their names and dwell on important particulars. It is sure to bring a great spiritual blessing when sincere prayer is offered for an enemy. He may be a very wicked and unjust person, his ways may be exceedingly disagreeable to us, but when we mention his name to the Lord in the secret place of devotion we do him a great favor, and receive a rich increase of love and peace in our hearts. "It is easier to pray for far-away enemies than for those at-hand, provoking sinners." It requires grace, and his ways may be deeply wronged us; but prayer is the language of love. Not until we can pray for our enemies definitely and in sincerity can we win them to a better mind or lead them to God. This is a work for the closet, and not for the public eye and ear.—N. Y. Advocate.

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.

MAGAZINES.

Scribner's Magazine for October has the following contents: Frontispiece—Arnold Tells His Wife of the Discovery of His Treason (The Story of the Revolution, drawn by Howard Pyle); The Battle of San Juan, Richard Harding Davis; The Regulars at El Caney, Capt. Arthur H. Lee, R.A.; British Military Attache; The Day of the Surrender of Santiago, James F. J. Archibald; A New York Day—Evening, C. D. Gibson; The Workers—the West, Walter A. Wyckoff; "Who Go Down to the Sea in Ships" (a poem), Grace Elbery Chanley; Johnny's Boat, Octave Thoinot; The Story of the Revolution—The Test of Endurance, 1776-1781, Henry Cabot Lodge; Red Rock—A Chronicle of Reconstruction, Chapters XXXVII-XL, Thomas Nelson Page. Price, 36 cents a number; \$3 a year.

Beginning with the next (November) number, Frank Leslie's Popular Monthly will be changed in form and dress. Its price will be reduced to ten cents per copy, one dollar per annum. Mrs. Frank Leslie, whose association with Frank Leslie's Popular Monthly has been the chief factor in its success and fame, now resumes direct editorial control of the magazine, after three years' rest and sojourn abroad. This change will secure Mrs. Leslie's exclusive attention. Under her skillful and sympathetic guidance, the changes inaugurated in the long-time favorite illustrated family magazine will be in the line of development of the popular pictorial and literary features which have characterized it heretofore.

Lippincott's Magazine for October is divided between subjects connected with war and stories. The complete long story is "Confessions of an Aide-de-Camp," by Captain F. A. Mitchell. "Artillery Ancient and Modern," gives much interesting information not known to the general reader. "War and Trade," by Fred P. Powers, is of much value.

Table Talk does not confine itself to matters connected with the table. In addition to the usual large number of answers to questions in regard to household matters, recipes, etc., the October number discourses of "The Twentieth Century Parent," "Living on the Mosquito Coast," "The American Woman Viewed Through Foreign Eyes," etc., etc.

Among the good things in the New England Magazine for October three things proved of special interest to this writer—Montreal, by W. D. Lighthall; Forest Preservation in New York, by Cuyler Reynolds, and Early and Late With the Birds, by Edith M. Thomas.

A NEW feature in that admirable magazine, Good Housekeeping, is a page devoted to challenging recipes. The chafing-dish has come to stay in these days of the fad for tiny rooms and small flats, and recipes for dainty dishes made on it will be widely welcomed.

UNCLE JERRY'S PARABLE.

BY STEPHEN WALKLEY.

I first met Uncle Jerry at the seaside. He seemed to be every one's uncle, though I don't know that he had blood relation in the world. He was a marked character. A prominent peculiarity was that though he made no show of religion, and though his language was old-fashioned and often ungrammatical, he followed Paul's suggestion, "Let your speech be always with grace, and salt with salt." After we had been acquainted I said to him one day, "Uncle Jerry, I wish I had your kind of religion."

"O, don't wish that," said he, "my religion is nothing to brag of, and even if 'twas I've noticed that if we get vaccinated with other folks' religion we are apt to get something else out of their constitutions that we don't want. I suppose that from the Lord's pint of view religion is a simple thing, and all true religion's pretty much alike, but as we look at it, it's mighty complicated, and every one's religion needs to be fitted to him. You have got to feel right or you won't act right, and if you don't set right you can't feel right very long. In order to help others you have got to help yourself, and in order to help yourself you have got to help others. And to help others in a right spirit and a right way is as hard as drivin' a nail. I've a good mind to tell you a story. You might call it a parable, only it's something that really happened. It was about a year ago. "When I was a boy we used to raise a calf every spring, and from about the first of April till section day we kept him in the home meadow. One day the calf got out and mother sent me out to drive him in. The lot that he got into had just been sowed with oats and

there wasn't a thing in it that he could eat. "I let down the bars and then drove him up to the fence. He was pretty skittish, but he seemed anxious to get back into the meadow. He would run into every crook of the fence and look over it, and under it, and through it. But when I got him to the top of the fence he turned around and looked at me in a scared kind of way, and then galloped off into the middle of the lot.

"The next time I tried him it was the same way. I told him he was a 'darn fool,' but it didn't seem to help him a mite, though I guess I said it kind of spiteful, and I determined that if he did not go through the bars the next time he would get something more than a piece of my mind. I did not mean to have him fool away any time tryin' to crawl through the fence, so I drove him right toward the bars. When he got within two or three rods of them he faced right about as if he was comin' towards me. I threw a stone at him and said, 'way!' Then he made a dive and skipped by me quicker'n a cat. Just then mother came out with a pan of milk and said, 'Jerry, you come here now, and look at this one stone at that calf, but when mother said a thing right up and down I knew there was no use in arguin' the pint. She went to the bars and rappin' on the pan, called in a voice too aggravatin'ly kind for that sort of a calf, 'calfy, calfy, calfy!' He looked at her a while and then he came toward me. When he got almost to her she stepped quietly into the meadow and set down the pan. By the time it reached the ground the calf's nose was in it. 'Jerry,' said mother, 'you may put up the bars and come into the house.'

"She did not generally stop to pint a moral, and she didn't try to cast no p'inted lesson. The worst of it that time was that it p'inted straight at me. "Now when we see sinners (or saints either, for that matter) out of the fold, there are several ways of lookin' at 'em and goin' at 'em. It's easy to give them the idea that we know they are out of the fold, and we have gone out to Jerry, you come here now, and look at this one stone at that calf, but when mother said a thing right up and down I knew there was no use in arguin' the pint. She went to the bars and rappin' on the pan, called in a voice too aggravatin'ly kind for that sort of a calf, 'calfy, calfy, calfy!' He looked at her a while and then he came toward me. When he got almost to her she stepped quietly into the meadow and set down the pan. By the time it reached the ground the calf's nose was in it. 'Jerry,' said mother, 'you may put up the bars and come into the house.'

"If it's a rail fence they'll look over, kind of careless, and say: 'Well, you can't run a fair course, but there's no use in my goin' in till I'm hungry,' or perhaps they'll say: 'I'm tryin' to get in, but I can't. The fence is too high to climb and too low to crawl under, and the theological rails are so close together that I can't creep through. If you try to show 'em the fence, you'll only cast 'em a fair course, but then it's natural for 'em to say: 'Well, you've been in there and I've been out here, and I don't see that you are much fatter than I am.' If that makes you call 'em fools and want to throw stones at 'em, it's about time for you to come away and let somebody else try.

"If we go because we feel real sorry for them, and they can't get in, we'll tramp 'em around on plowed ground when they ain't be'yin' down in green pastures and nibblin' sweet, tender grass, we may feel like tryin' mother's way. There's no use in rappin' on an empty pan, though. It don't sound like one with milk in it—more like a tinklin' cymbal, perhaps.—Congregationalist."

"ALL SCRIPTURE." It is declared, "is given by inspiration of God." No choice is left us between "all" or none. If all Scripture is given by inspiration of God, the reference to Paul's cloak requires the same inspiration as those passages which declare the principle of salvation. The question is not whether many things in Scripture might have been known without inspiration, so there are unquestionably others that could not at all have been otherwise known. As long as it stands recorded "All Scripture is given by inspiration of God," so long the cloak of revelation is as much concerned in the inspiration of an incidental allusion, as in that of the most fundamental truth.

"This holy book, on every line Marked with the seal of high divinity. On every leaf bedewed with drops of love Divine, and with the eternal heraldry And signature of God Almighty stamped From first to last."

Let, then, this Bible be the rule of our life, the supreme arbiter as to what is right or wrong. Let our faith be that which was "once delivered to the saints." Let us not only hold it fast as our own, but "content earnestly for it." Given by inspiration, the principles and directions of holy writ should be laid as a gold on rule along every human tenet and transaction, and between these and the rule there should be complete correspondence.—Sci.

In the old temple there was a gate called Bezouph. Its leaves were gold; its pillars were exquisitely precious stones; over its entrance was hung a golden grape vine, whence depended jewels for clusters of grapes. It was the crown of the temple worship; it was the joy of the temple architecture. Every Christian church ought to have a Gate Beautiful—not a Gate consisting of gold, silver and precious stones, but a built of something costlier far, a gate built of warm and loving hearts going out in brotherhood and sisterhood to those who do not love the Lord, seeking to win them to Him and so to win them to His church.—Wayland Hoyt.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, OCTOBER 23.

ISRAEL CALLED TO SERVICE.

Isaiah 6:1-13.

**MOTTO TEXT.**—"I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, here am I, send me."—Isa. 6:8.

Isaiah began his prophesy in the last year of Uzziah's reign, and lived until Manasseh's reign, when, according to a generally accredited tradition, he was martyred by that king. Thus he prophesied for sixty years. Considered from a mere literary standpoint, there are few productions in the world to equal the sublime and beautiful poetry of Isaiah. The greater part of this book should be memorized by all children.

"In the year that King Uzziah died."—759 B. C. Isaiah goes back to his call as a prophet. He needed to think of this call often in his moments of discouragement because the people would not hear him. Many a preacher since Isaiah has found comfort when his words seem to fall on deaf ears in going back to God's call to him to preach; and, knowing that he was called, finds strength for his work in the thought that God knows and God decrees.

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."—Isaiah had before him a long, hard life of warning those who would not hear, of seeing his God disobeyed, his people grow more hardened and the punishment drawing near. To comfort and sustain him he is granted this vision of God's sovereignty and holiness. There is no doctrine which has in it so much consolation and so much strengthening power as that of God's absolute sovereignty over his universe. This was a vision which was granted to Isaiah, it is thought, while he was in the temple. Only in a vision could a man see God and live. Not even Moses could do it.

The throne was high and lifted up to emphasize God's sovereignty. The imagery is that of the kings of the earth. His train was the robe of his majesty. "Thou art clothed with honor and majesty. Who covereth thyself with light as with a garment."—Pa. 104:1, 2. How the magnificence of Uzziah sank into insignificance in comparison with the ineffable glory of the king of kings!

"Above it stood the seraphim."—This is the only time in which the veil is lifted high enough for us to catch a glimpse of these highest beings who stand nearest the throne. The cherubim are the "knowing ones," the seraphim the "burning ones," or the loving ones. And love is higher than knowledge, and nearer the throne of God. In the vision the seraphim appeared as men having six wings. This was a symbolic appearance. They were balancing themselves above the throne with two wings; with the other four they covered themselves to indicate their unworthiness in the presence of the holiness of God. He chargeth his angels with folly and the heavens are unclean in his sight.

"And one cried to another, saying, Holy, holy, holy is the Lord

of hosts."—The Trinity is indicated by the thrice repeated adjective. The attribute of God which is praised ceaselessly by these highest of beings is his holiness. It is this which exalts him infinitely above any of his creatures. And his holiness is a consuming fire to all impurity. "The whole earth is full of his glory."—"This end of the work of God stands eternally present before God; and the seraphim also have it before them in its final completion as the theme of their song of praise."—Delitzsch.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."—"The foundations of the thresholds" is the literal meaning. These foundations vibrated at the sound of the voices, as one seraph after another took up the words, like houses vibrate when the railroad trains go by.

"And the house was filled with smoke."—This may refer to two things, and commentators are divided on the meaning. It may mean the smoke arising from incense on the altar, this incense being praise to God; or it may refer to the smoke of God's wrath burning up all that is impure and unholy. From what follows the latter seems most probably the true exposition.

"Then said I, Woe is me, for I am undone, because I am a man of unclean lips, etc."—The words spoken by the lips show the condition of the heart. The sight of God's holiness convicted Isaiah of sin. Whenever sinners are truly convicted it is when the holiness of God is brought home to their consciences. Then they feel their guilt and are ready to cry for the forgiveness of their sins. Indifferent sinners must be brought to know "the fiery heat that God's whole nature burns with wrath towards sin."

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar."—The golden altar on which incense was burning. The seraph took one of the hot stones upon which the incense was scattered, and with it touched the lips of Isaiah, the uncleanness of which he had lamented.

"Lo, this has touched thy lips; and thine iniquity is taken away and thy sin purged."—"The symbolic act showed that sin could be purged; that the highest angelic nature could not alone, and of its own force, purge it; and that the purging could come only from that fire which consumes the incense that has been laid upon the altar of God."—Rawlinson.

"Whom shall I send, and who will go for us?"—The plural pronoun shows forth the Trinity. Isaiah does not hesitate as did Moses when called. He eagerly offers to go. "Here am I; send me."—To serve God wherever God chooses to send him, is the desire of his heart.

God accepts him as a messenger, and lays plainly before him the difficulty of his mission. "Hear ye indeed, but understand not; and see ye indeed, but perceive not."—How often is this true to-day! Men listen to the warnings of Scriptures, but show by their refusal to repent that in their hearts they do not perceive all the mighty import of the message. "The thing predicted is judicial blindness, as the natural result and righteous retribution of the national depravity. This end would be promoted by the very preaching of the truth, and therefore a command to preach was in effect a command to blind and harden them."—Alexander.

"Make the heart of this people fat."—The heart as the source of feeling would be covered so as to be impervious to the impression the preaching ought to make. The day of grace for them was ended. Their sin of refusing to hear Isaiah would fill the cup of their iniquity more rapidly and bring the end which was coming. God's justice was dealing with them; his mercy with other nations to the end of time in showing them the sure results of such sins.

"Then said I, Lord, how long?"—It was indeed a most disheartening errand upon which God sent Isaiah. Is it to go on forever? Is nothing good coming after? No day after this dark night? The Lord answers that it must go on till ruin comes upon the land. Israel was carried away never to return. Judah went into captivity at Babylon.

"But yet in it shall be a tenth."—A remnant should return from Babylon. Some were left in the land. The teil tree, or the terebinth, was a common tree in Palestine. It had a great facility for sending up shoots from the ground when it was cut down and when it seemed entirely dead.

**FIFTH SUNDAY MEETING.**

Programme of the fifth Sunday meeting of Liberty Association to be held with Three Springs church, beginning, Friday night, October 28th.

**FRIDAY NIGHT.**  
Sermon for discussion.—J. R. Winn, Alternate Solon Edwards.

**SATURDAY FORENOON.**  
How to get attendance of church members, and how interest them in church work.—S. G. Hatcher and Alfred Cooper. The relation of pastor and church and duties arising therefrom.—N. G. Terry and S. J. Greenwell.

**SATURDAY AFTERNOON.**  
How develop young members.—T. G. Lewis and D. K. Slaughter.  
How interest church and people in prayer-meeting.—P. F. Chaney.

**SUNDAY MORNING.**  
Missionary Mass-meeting.—J. T. Winlock and John W. Wheeler.

W. S. DOYEL,  
W. H. SMITH,  
Committee.

**DEDICATION.**

It was my privilege to visit and worship with the Baptist church at Smallhouse, Ohio county, Ky., on the fourth Saturday and Sunday in September. This is a vigorous church one year old. It was organized under the auspices of the District Mission Board of Daviess County Association in September, 1887. It was the result of a tent meeting held by Bro. A. N. Whittinghill. At the last service in the tent a church was organized, a pastor, Bro. E. D. Maddox, called, and arrangements for building a house of worship inaugurated. Under the leadership of their earnest and devoted pastor, they were ready to celebrate their first anniversary by setting apart to God's worship a neat, well-built, commodious, frame meeting-house, costing about \$1,500, with every dollar paid. The attendance was about five times the capacity of the house, but the entertaining capacity of the community was fully equal to the occasion, all being supplied with dinner on the grounds, and many basketful were left. The dedicatory sermon was preached by the writer, and all necessary money was collected during service. At 7 P. M. there was an impressive dedicatory service. The dedicatory prayer was led by Bro. D. J. K. Maddox, father of the pastor. After appropriate remarks by the pastor, the exercises closed with an old-fashioned handshake.

J. A. BRUNNERT,  
Fairview, Ky.

**GOSHEN ASSOCIATION.**

This body held its eighty-second annual session with Sandy Hill church, September 28-30. Our minds and hearts were called to the business of the hour by singing that dear old song we Baptists are so proud of. "How firm a foundation ye saints of the Lord, etc." We are proud of that foundation—"His excellent word." The annual sermon was preached from Rom. 6:23 by I. M. Waaburn. The truth there presented is a blessed comfort to all God's children. We were glad to have Brethren Warder and Harvey with us. Bro. Warder led us in prayer and made us think of the Scripture—Rom. 8:16. The letters from the different churches came in so scattering that it made some of us pastors get a little nervous, others when they were read—the mission post—made us more so; however some of our churches did very well and we are hoping for much better reports next year from all. We had some splendid speeches on missions. Rev. W. E. Crocker, late from China, was with us. He believes that the heathen are lost already; and wants to help save them. Dr. Harvey wants all Baptists to take the Recorder and advises them to also pay for it. I think myself if we would take the Recorder and read it, that we need not be afraid of paying for it, even if we do have to "crawl in a wet log," we could as Baptists split it, even if it was ecclesiastically bound. The Recorder is a good paper, and ought to be read by every Baptist. Bro. Duvall the pastor, thinks a great deal of his Sandy Hill people, I think he is right. If his friends are as plentiful and good as the dinners they gave us, he is indeed greatly blessed. Bro. Harvey thinks it is a good thing for brethren not as "fat" as he is to travel for the Recorder, and stop at the associations. There was an effort on the part of some of our brethren, to give more time to the discussion of missions. I was glad to see that and hope to see in the near future, the spirit of missions a flame in every messenger's heart. Brethren the mission question is the great question of all. How it did us all good to see dear Bro. Warder lift his voice once more so earnestly for the spirit of missions in all the churches. Bro. Harvey also spoke on missions doing us all good. Bro. Rutledge wants us to live and work so it will be consistent to call us Missionary Baptists. Bro. Duvall wants us to quit taking "for granted" that people read the Bible, and see to it that they do. While talking to a brother that has a right to know, he said that in many respects, this session was the best that had been held for many years.

Bro. H. B. White was chosen to represent us next May, when the Southern Baptist Convention meets at Louisville, and Bro. A. D. Ashcraft alternate. The Orphans' Home was remembered by cash promises to the amount of \$60. Brethren, they are ours to look after. The next session, if God is willing, will meet with the Stephensport Baptist church, on Wednesday before the first Sunday in October 1890.

J. T. Lewis.

PASTOR J. K. PAGE, of Hazlehurst, Miss., has been spending some time in Kentucky. He is now in Louisville. We have enjoyed his visits to our office. Come often, Bro. Page.

**Clergyman's Statement**

**Nerve Strength Gained by Taking Hood's Sarsaparilla.**  
BRIGHTON, IOWA.—Rev. Bernard M. Buehler of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

**Hood's Sarsaparilla**

is the best—in fact the One True Blood Purifier.  
Hood's Pills are the only pills to take with Hood's Sarsaparilla.

**TENNESSEE ASSOCIATION.**

This venerable body, the mother of all our other associations in Tennessee, closed its ninety-sixth session last night, having held a prosperous meeting with the Second Baptist church, Knoxville, of which Dr. M. D. Jeffries is pastor. The body is composed of fifty churches, all of which reported Sunday-schools save two. Five churches are located in Knoxville and others on the suburbs. The delegation was large, intelligent and business-like, and with their efficient moderator, Deacon W. R. Cooper, dispatched the business with ease and alacrity. Three new churches were admitted to membership. Preliminary steps were taken looking to the centennial of the body when it shall round out its first hundred years of existence. This session was the first in the history of the body that has been held in Knoxville, although almost all the churches are located in the limits of Knox county. Prophets who had foretold a slim attendance, low-grade of interest, etc., because of the meeting in a big city, may be imprisoned and fed on the bread of affliction and the water of affliction for ill-boding crows!

Rev. J. F. Hale, of Sevier Co., preached the association sermon upon the character of John the Baptist. It was a clarion call to integrity of character and loyalty to duty, a most timely theme. Dr. Acree, of the old First church, Knoxville, preached the doctrinal sermon—"twas just what was expected, a great sermon, clearly defining our position as New Testament churches. He warned us of two dangers, viz.: the magnifying of the doctrine of personal independence to the neglect of the recognition of pastoral authority and leadership so plainly taught in the New Testament; and the fast-growing practice of utterly ignoring Gospel discipline. Upon these rocks, in my humble judgment, many Baptist churches have already fatally split.

President J. T. Henderson of Carson & Newman College, was on hand (he appears to be ubiquitous) and made a masterly argument for his school. He was followed by Ex-President Tyndall and others.

The spirit of missions is growing, but there is great room for further growth.

Dr. Jeffries and his people extended abundant hospitality to delegates and visitors and free "hospitality" at a convenient livery stable for beasts and bugles. I was handsomely entertained by Deacons John McCoy and W. A. Wray, both of Dr. Acree's church.

Wm. Henry Strickland,  
Morristown, Tenn., Sept. 29th.

The most unhappy of all men is he who believes himself so.

**TWENTY-SIXTH AND MARKET STREET CHURCH.**

DEAR RECORDER:—I take it for granted, that you will print the following lines about the work of our Master as going on in Twenty-sixth and Market Street Baptist church.

Two years ago last June our church called Bro. C. M. Thompson to the pastorate, and verily it was a good choice, as every member in the church will testify to the same effect. Our Sunday morning congregation had numbered 50 to 60 and our evening congregation between 100 and 125 out of a membership of over 200. As soon as the new pastor commenced preaching the scattered members rallied around him, because he furnished them with food for their souls in due season. Having discovered his earnestness and hard labor, they remained with him. A new influx soon filled the empty benches and after one year's labor 100 additions to the church could be recorded. Where is the secret to this success? I will try to explain as far as man can see! As mentioned above our pastor is wrapped up in his work for the Master. Not only does he prepare his sermons with painful accuracy, as well as due research, but also he has the eminent gift to master each topic with a peculiar originality, which makes his sermons interesting and instructive. During the past 24 years of my Christian life I have heard sermons preached on Daniel in the lions' den, the dying thief on the cross, Judas the traitor, etc., by different ministers of our faith, but I never was impressed in such a manner, as after hearing Bro. Thompson's sermons on these subjects. This is not my experience only, but you may hear remarks to that effect on every hand. Do you still ask: Why and Wherefore? Well, let me tell you in plain English! There is prayer behind the man. He is filled with the Holy Spirit! This is the secret, and the only secret I know, of his success in the Lord's cause. His life is consecrated to God, he does not work for filthy lucre, nay, a very modest salary is at his disposition, although he had better paying calls extended to him from other fields. Of course people and pastor work together hand in hand, and there is the second reason, why God condescends to bless our little church. We have, praise the Lord, a host of earnest, god-fearing, praying members in our membership of 400 to-day.

The finances of the church are in the hands of one deacon, the Sunday-school in the hands of another, the Young Men's meetings are supervised by still another, and the erring, wandering sheep, sometimes lambs also, are looked after by another good deacon. Special mention is made of one earnest worker for the Master, who arranges the prayer-meeting bands of young men every Sunday afternoon at three o'clock, rain or shine. There are seven messengers with thirty-five to forty helpers. Not only do they enter the abodes of the church, but also those of friends who are willing to open their doors for such worship. Each messenger or leader of such a prayer-meeting band is furnished with a printed card, which he fills in as follows: place of worship; name, street and number; number present; prayers offered; talks made and hymns sung. These cards are delivered to the clerk, who keeps a record of same and compiles them semi-annually. Here is the last report: 151 places, 2,377 present, 964 prayers, 487 talks,

842 songs, 1,337 requests for prayer. Great good is done in this way. Seeking souls are requested for their names and address, which information is furnished the pastor, who in his turn explains to them more fully the plan of salvation, which was brought before them in a stammering way, often, by the young men of the church. Do you see the links of the chain?

Of course it is hard work and self-sacrifice. But Jesus Christ and his apostles have done the same thing identically. Do you desire to win souls for Christ? Go after them into their homes, go into His vineyard and work for the Master. That means just what it says. If we remain at home on Sunday afternoons and rest our weary bodies (?) we cannot expect to gather in the harvest of our Master. Our young men are aware of this fact, and being consecrated to God, they spend their lives willingly in the service of their Master. Our prayer-meetings on Wednesday night are very well attended, averaging over 300. On a Sunday morning we find about 75 men and 140 women in attendance, but of an evening we have a crowded house, even through the hot summer nights. Many queries have been raised as to our capability of seating our winter congregations, for last year every chair in the church was placed in the aisles, and of course occupied.—Secondary institutions of our church are: the Sunday-school, with an average attendance of 200. The Young People's Society meets every Friday night and have an average attendance of 100. The Young Men's Society meets every Thursday night with an average of 87, as their report shows 956 present during the past six months. The Ladies' Aid Society meets every Thursday afternoon with an average of 14 members and the "Buds of Promise" on Friday afternoon with 25 to 30 young ladies in attendance. You may ask: what are they doing for God? I will tell you: the Young People's Society pay for the fuel and gas used in the church; the Ladies' Aid Society beautified the church with a \$112.50 carpet; the Sunday-school gives the tenth of every Sunday's collection to missions. The "Buds of Promise" and Young Men's Society help the church, whenever in need, and that is every six months. As to the finances of the church would say, whenever God converts a man, his pocketbook is converted also, and he gives freely of his means to the support of the Master's cause. Alas, alas, we have also many who do not love the Lord according to the measure of their sins being forgiven, like the woman in Mark 14:8, but those who are giving for the cause of Christ, are doing their level best, and there is a bright future before us. I will close with one question. No doubt dear reader, you will say this is a New Testament church, they are working for the Master! Yes we are trying to be more like Jesus every day and try to spread the good tidings by our example in daily life, and by preaching the word in season and out of season, but— as we stand here on the spot the Lord has called us, we feel it keenly, that there is not one among our number, who is blessed with riches of this world, and do you know, that our church property has an indebtedness of about \$5,000? Every six months, as mentioned above, we pay the interest on our debt, but so far, have not been able to pay anything on the capital.

A. MEMBER.



**"PUBLIC OCCURRENCES" THAT ARE MAKING HISTORY**

An important department in THE SATURDAY EVENING POST, a weekly magazine founded by Benjamin Franklin in 1728.

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**SEVERAL THINGS.**

Returning from my last regular visit to Uniontown, I had the company of Prof. R. P. Shacklett, principal of the Baptist High School at Sturgis, for forty or fifty miles. It is generally understood that, except for the generous assistance of the two McGill brothers, this institution would necessarily have succumbed to financial pressure, some time ago. They saved it temporarily. At a recent meeting of the Board of Trustees a plan formulated by Prof. Shacklett was adopted by which it is hoped not only to save the school, but also to establish its financial status beyond any probability of failure. Bro. Shacklett explained the merits of the plan to me and, not being at the trustee meeting mentioned, I feel that, as one of the trustees, I ought to express my hearty approval of the plan as I understand it. I cannot give it here in detail and will only say that I know it must result in building up that school to a high standard every way including its financial status also if properly pushed.

Elder J. N. Hall, editor of the American Baptist Flag, is engaged to push the work. Let anyone desiring to attend a good

school on exceedingly easy conditions or any one having children or wards to send to such school, send to Prof. R. P. Shacklett, Sturgis, Ky., for full information.

It will interest RECORDER readers to tell them that a letter just received from my son-in-law and daughter, Mr. and Mrs. Ira C. Prichard written from Montpelier, Vt., says: "The birth place of the world-famed Dewey is on the same street as our hotel and not far from it. It is an old-fashioned, mildewed looking house, with little wee tiny windows, some about large enough for a play house. Stories of Dewey are afloat everywhere. He has two brothers here, one is president of a bank and also president of a big insurance company. The other is a dry goods merchant. He also has some nephews here. He used to be such a fighter that he was called the bull dog. He would tackle four or five and whip them all."

Here is but one more of the very many proofs of the fact that the world's truly great men are not brought up in gilded palaces, rocked in silver cradles, and fed with silver spoons. The boys need to be brought in contact with rough and sterner things of the world without expectation of

"Being carried to the skies On lowly beds of ease, While others fought to win the prize And sailed through bloody seas."

The evergreen Sabbath-school at Grand Rivers at close of the associational year showed an enrolled attendance of 101 with an average of 65. Its contributions for periodicals, orphans' home, missions, etc., compared with other schools, and making allowance for environments, certainly excel.

Both church and Sunday-school have reason to be encouraged. Let them work on and sacrifice on and trust results with God and He will surely in due time bless.

We hope to begin a revival series of meetings with the church next Monday with our dear Bro. Elder T. C. Carter of Marion to do the preaching. Let our brethren pray for the divine blessing on our efforts.

T. E. RICHY.  
Princeton, Ky.

**MARRIED**  
At the residence of the bride, on Sept. 25th, by Rev. W. R. Earle, Mr. Geo. S. Hollis and Mrs. Laura A. Swearingen.

The most certain sign of being born with great qualities is to be born without envy.

"WHAT THEN?"

(Translated from the French by Rev. S. Goblet.)

Not my name, but my words well spoken;  
Not me, but my deeds for Christ's sake done,  
Will outlast my life's wheel when broken,  
And be stars at my setting sun.

What then?  
After the joys of earth,  
After its songs of mirth,  
After its hours of light,  
After its dreams so bright,  
What then?  
Only an empty name,  
A weaned frame,  
An aching heart,  
Pierced with a dart.

After that empty name,  
After that weaned frame,  
After that aching heart,  
Pierced with a dart,  
What then?  
Only a last farewell  
To a world loved too well,  
A draped bed,  
And then "He's dead."

After that sad farewell  
To a world loved too well,  
The draped bed,  
The news, "He's dead,"  
What then?  
The judgment day,  
The great array,  
The deeds measured,  
The words treasured,  
The opened books,  
The confused looks  
Of guilty men,  
And then, oh then,  
The parting throng  
Twixt right and wrong,  
For woe or bliss,  
Heaven or abyss.

OUR PULPIT.

PERVERSIONS OF THE GOSPEL.

BY REV. JOHN HALL, D.D.

But there be some that trouble you and would pervert the Gospel of Christ.—Gal. 1:7.

The words, and especially the meaning to which I would turn your thoughts, are the closing words, "would pervert the Gospel of Christ."

There is a great deal of attention being given at the present time to certain strifes and troubles that are in the churches, notably in the Protestant churches; and I presume there are some truly Christian people who are discouraged in a certain degree as they look at these troubles. It is a very natural thing that they should be so discouraged; but there are certain considerations upon the other sides to which we ought to give due attention. If, for example, the Father of Lights is spreading the light of the glories of the Gospel, we may be sure that the Prince of Darkness will put forth all the energies that he can control in order to resist this enlightenment. Now, I think there never has been a time when the truth of the living God was making so great progress as it is making in our own day; and we need not therefore wonder if the devices of the wicked one are being brought into operation as far as possible to check this advance, and to keep men in the kingdom of darkness.

Remember, we are not to suppose that churches are no longer true and faithful churches because they have difficulties and troubles within them. The Church of Galatia was an Apostolic church, and the apostle's labors had founded it; and yet in its very early history, when it had been only a few years doing the work of the church, there were troubles within it, and the gravity of those troubles you can estimate in some degree by considering the very strong language that is used by the Apostle Paul in this letter. You have sometimes said, I dare say, that lawless

people have made attempts to wreck railroad trains. Well, they do not usually make the attempt by presenting themselves face to face with the locomotive, and raising their hands in order to stop its progress. That they could not do; but they try if possible to turn it upon side lines in this and that direction, so as to accomplish in that way their malignant purpose. Some policy like that is pursued by the wicked one; and apparently it was being pursued in the case of the Galatians, as the Apostle Paul indicates in this his letter. These troublemakers were not Greeks or Romans, standing up for the worship of Jupiter, Juno, Diana and Venus, and the rest; they were professing disciples, who were advocating the maintenance in the church of certain things for which they could plead that they were ancient, venerable, and even that they were Divine; and I dare say they could have set forth many plausible reasons for the continuance of these institutions, such as that there would be a joining together of Jews and Gentiles. But the apostle says that in all this they were doing evil; they were troubling the church; they were perverting the Gospel of Christ.

Now we have to keep in mind that Satan pursues substantially the same methods all through. You remember when he was tempting our first parents he did not say, "Disregard Deity; set God aside; you are under no obligations to obey him." He said, "For God doth know that in the day ye eat thereof then shall your eyes be opened, and ye shall be as gods, knowing good and evil." He perverted the truth. He gave a half-truth, but he made it a whole error. And so precisely do his agents continue to do to this day; so they tried to do to the troubling of this Galatian church. In many cases those who are thus opposing the truth are not agnostics, they are not infidels, they are not skeptics; we do not question even their sincerity and their fervor; but the danger is that they give half-truths and put them as the whole, and so, as it is said in this striking phrase, perverting the Gospel of the Lord Jesus Christ.

GOD THE FATHER.

Begin with God the Father. The tendency in some directions at the present time is to teach men that, because he is the Creator, all intelligent creatures stand in the same relation to him, are all alike, and on the same basis entitled to look up to him and claim his assistance and guidance and blessing as their Father. He is the Creator of all; therefore, in the same sense, the Father of all. I saw, some time ago, in print, from one of the important centres of thought in the land from which I came, this statement: "The Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man." I can fancy some young people with a sentimental nature charmed with the beauty of such a statement; and yet, brethren, when you come to think of it calmly, it is absolute nonsense. What is nature? Nature is the name for an effect whose cause is God; and to put nature on the same basis with Deity, speak of Nature as our mother, and to base upon that a claim for motherhood, is to outrage the truth of God's Holy Word; nay, more, it is to trample upon the common sense of mankind. Are all God's intelligent creatures entitled to look to him as Father in the same sense and way? The infidel is his creature, the atheist is his creature, the fallen angels are

his creatures, the devil is his creature. Are these entitled and enabled to look up and say, in the spirit of the Gospel, "Abba, Father?" No, no! There is creation; but, dear brethren, there is, to sinful, fallen man, the need for new creation, and that new creation comes in God's infinite grace, through Jesus Christ, believing in whom we are taken as sinners into the family of God, and the spirit of grace is given us to work within us; and then, in the name of Christ, in the name of our High Priest, in the name of our Elder Brother, as God's adopted children, we can look up to him and say, "My Father in heaven."

Do you want some Scripture proof for that statement? Here are words which are familiar to most of you, for they come from the first chapter of John's Gospel: "He [Jesus] came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Do I need to apply this, my hearers, to you? Be not content with being God's creatures; be not content until you can feel that you are in Christ, and if any man be in Christ he is a new creature. If you are in Christ, receiving him, believing him, then you are the adopted children of God; you are his by his grace; you are his in Christ; "you are heirs of God and joint heirs with Christ Jesus."

GOD THE SON.

Now we come to the second Person of the Godhead—Jesus the Saviour. "Oh, yes," say some, "He is the Saviour, of course! He was so blameless, so patriotic, so pure, so unselfish, so kind-hearted, so loyal to God, that the history of him, as we have it in the Gospels, awakens men's admiration, sets men to imitate him, and so he saves them." That is one of the ways of perverting the Gospel. No man can speak too strongly about the character of Jesus; no human language gives words that will present the whole of the ideas involved in that character. But, dear friends, it was not by his blameless, unselfish, self-sacrificing life-work that he saved men. I do not need to recall to you the many statements made to us in the Scriptures. "He was wounded for our transgressions;" "he was bruised for our iniquities;" "the chastisement of our peace was upon him;" "with his stripes we are healed." It is not merely that he lived to set men an example; he died for our sins, the just for the unjust, that he might bring us unto God. "By one offering he hath perfected forever them that are sanctified." He had to satisfy the Divine law; he had to bear the penalty of sin, which is death; he had to take the cup that the righteous Father put into his hand, and to drink it. And so we have redemption through not merely his teaching, and not merely his magnificent life; we have redemption through his blood—even the forgiveness of sins according to the riches of God's grace.

There are presentations of what is called the moral theory of the atonement that are very attractive and very plausible, but they are defective. Jesus made a real atonement on the cross when he gave his life a ransom for our souls. If you wanted a line of proof indicated to you, it is easy to do it. I have quoted the prophecy given by Isaiah centuries before he came; I direct



It is a hard thing for a man in active service to keep himself clean. Scarcity of water necessitates an economy in its use, especially when it has to be saved from the drinking-allowance. The man in the field should have, therefore, the best quality of soap, pure white Ivory Soap. It is safe from loss by sinking in the streams.

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you to the history of the Lord Jesus as it is given you in the Gospels: "The cup which my Father hath given me shall I not drink it?" "I am the Good Shepherd; the good shepherd giveth his life for his sheep." Hear his prayer; listen to his cries: "My God, my God, why hast thou forsaken me?" He is making atonement to the Holy God; he is bearing the penalty of sin. Take the Book of Revelation; let it carry you into the heavenly world, and listen to the song that is to be sung there. I hope you and I will be permitted to join in it. Here is its refrain: "Thou hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign forever and ever."

So, dear friends, when you think of salvation by the Lord Jesus do not think simply of his awakening admiration, arousing enthusiasm, and stimulating men and women to be imitators of him, and so saving them. All that is good in its place; all that is good as far as it goes; but there was need that Christ should die for our sins and rise again for our justification. And because he has done this, he is the Saviour, regarding whom it may be truly said, "See the Lamb of God, that taketh away the sin of the world."

My dear hearers, are you resting upon this Saviour? Are you trusting him because his work is finished? Do you go to his table, finishing him say to you, "This do in remembrance of me?" Do you take the cup and seem to hear his tender voice, "This cup is the New Testament in my blood shed for many for the remission of sins?" You owe this to Christ. Trust him and confess him before men in the way that he would have you do.

GOD THE HOLY SPIRIT.

Now we come to the third person of the Godhead, the Holy Spirit. "Oh, yes," say some, "there is a spirit of God! Every man has his spirit, his temper, his feelings, his character; and the Holy Spirit describes and means the temper, the disposition of Deity; and when we ask for the

Holy Spirit, we mean that a kindred temper and feeling may be wrought in us to that by which Deity is characterized." That is one perversion of the truth, one perversion of the Gospel. If the phrase "Holy Spirit" in the Bible simply means the temper, the disposition of Deity, then why pray to the Spirit, why ask the presence of the Spirit with us, why repeat the apostolic benediction, "The grace of the Lord Jesus Christ, the love of God, the Communion of the Holy Ghost," if that means simply the temper of Deity? Well, I do not suppose that there are many of you tempted upon that line, so that I do not need to dwell upon it.

Let me indicate to you another of the perversions in relation to this Holy Spirit. This Bible is said to be inspired of the Holy Ghost. "Oh, yes," men say, "there is no doubt about that! These sacred writers were inspired, no doubt. This is the reason they have given us such valuable contributions to our thought. So Shakespeare was inspired; so the great brilliant writers in poetry and prose that have influenced human thinking and told upon human character—they were inspired, and in the same way and on the same line. Further, perhaps, but in the same way, these inspired writers gave to us what we rejoice in as the Scriptures."

THE UNIQUENESS OF INSPIRATION.

Now, perhaps, to many young people who have not thought much about these matters a statement of that kind is plausible; but, dear friends, it is misleading; it is deceptive, it is dishonoring to the Holy Spirit, and it

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is destructive of the influence which this Bible is to have over the convictions and life of each one of us. The genius of Byron, the genius of Shakespeare, the genius of Aristotle, the genius of Cicero—you may make the list as long as you please—was simply a natural faculty given by our Creator; but when the holy men of God spake as they were moved by the Holy Ghost it was a supernatural power that they were exercising. They were giving the mind of Christ, the will of God, not their thoughts, their fancies, their guesses at truth, their conceptions—no; but they were setting for that which we ought to know and believe regarding Deity, and which we would not have known and could not believe if we had not these inspired Scriptures. Keep this in your thought, and when you take a chapter that you may read it devoutly, remember that it practically begins with, "Thus saith the Lord." Paul, Peter, John, James, Isaiah—these are the agents, the messengers that God has been pleased to use in this supernatural revelation, and you are to receive what is put by them as his messengers as the mind of God, the revelation of the holy will of Christ.

And, dear friends, it is when we take the Bible to our hearts in this sense that it is a real comfort and strength to us. Many a time have I seen aged saints, men and women, lying on the death-bed with the unseen future near to them, and they knew it to be near; but there was no fear, no terror. And sometimes, with faltering lips, I have heard them repeat, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." What makes that statement a stronghold for the soul when face to face with the king of terrors? Is it the genius of David? No, no!

**PROGRESSIVE GLORIFICATION.**

One more of these illusions, and only one more shall I bring to you. There is a phrase—you see it sometimes in religious books at the present time—which sounds attractively; it is "progressive sanctification." And behind it is an argument like this: "Why, when we go out of this world we are not perfect; and of course when we go into the next world we are not perfect; but we have to be made perfect—so there is 'progressive sanctification.'" And once that view has been accepted, then it is a comparatively easy thing for the most logical or illogical to get on further to a second probation, and to kindred delusions of the wicked one.

Now, dear friends, we need not hesitate to say that when a little child goes into heaven—and thank God so many do go as little children—that little child's soul in the heavenly world has not all the powers, all the knowledge, all the capacities of the sainted Apostle Paul. We need not hesitate to admit that; but, notwithstanding, as many of you who learned your catechism when you were young know, the souls of believers are at their death made perfect in holiness, and immediately pass into glory. Holiness is one thing; such powers as the Apostle Paul, a glorified saint, now has, quite another. So let us not hesitate to stand by this that when there is union with the Lord Jesus, and the king of terrors is employed to part body and spirit, the spirit is made perfect in holiness, the image of Christ stamped upon it. That there will be advance, that there

will be progress, that there will be increasing powers and capacities for serving and glorifying God—that is a different matter; and if we want a phrase that will present the whole truth upon this subject, it must be a phrase something like this—"progressive glorification."

Now I present these to you as specimens of perversions. The list is very long—it would take many sermons to exhaust it—but these are typical specimens, and I bring them to you that you may think the matter over; that when you read you may be guarded against the plausible errors and mistakes, and that you may have distinct and definite convictions upon these practical matters that will make a part of your religious thinking, and so a part of your godly life. For, believers in the Lord Jesus, are you not to aim at being godly? Are you not to aim at living under the power of the world to come? That is the way to be prepared for the great change. A godly minister was on his death-bed, and he had intense bodily pain; he was writhing under it. Said a Christian friend who was standing by, trying to minister to him, "Oh, I am so sorry to see that you are suffering such keen bodily pain!" The godly, dying man, with faint voice and with some effort struggled to make out the statement, "Do not fret over it; half an hour in the eternal glory will compensate for it all." Yes, that is true, dear friends. There may be troubles, vexations, trials, disappointments, pains, indescribable suffering; but your Heavenly Father can use it all for your growth in grace, for your putting on the lineaments of the ascended and glorified Saviour, for your being made meet for the inheritance of the saints in light. So, trust your Father, love him, pray to him, give him the whole confidence of your nature. Live by the faith of the Son of God; believe in the Holy Spirit and look for his presence and his teaching. He will dwell within you and will make your nature holy, living temples; he will prepare you to sing the song of the redeemed, and to rejoice in the presence of the King forever and forever.—Watchman.

**A LITTLE EXPERIENCE.**

I saw in a recent number of the WESTERN RECORDER that the saints in Cuba were in need of food to sustain life. I at once went to the Lord's treasury (I have one in my humble home where one tenth of all I receive is deposited) and took out \$2 and sent it to Dr. Tichenor for the suffering Cubans. A short while after I received a message from a wealthy friend and brother telling me to send to a certain saw-mill and get thirty dollars worth of lumber for repairs around my house and yard.

Verily, "He that hath pity on the poor lendeth to the Lord." A Widow.

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at this moment. This love of our neighbor is the only door out of the dungeon of self.—Geo. Macdonald.

**CANCER**

The following is a true story of cancer without the aid of any medicine. It is a warning to all who are afflicted with this terrible disease. For a full and complete description of the disease, and how to cure it, see the book "Cancer and its Treatment," by Dr. J. C. Moore, 125 N. 2nd St., St. Louis, Mo. For further particulars and free book.

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- 90c** For black corded Bengaline Silk, 21 inches wide, heavy quality, suitable for capes.

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- 35c** For a pair of Nottingham Lace Curtains, 2 1/2 yards long, taped edges, pretty patterns.
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**ELD. WILLIAM GREYSTON.**

This dearly beloved brother and faithful minister of the Gospel died September 2, 1893, at his home in Farmersville, Caldwell county, Ky., in the 77th year of his age.

When about twenty years old he made a profession of faith in Christ, united with the Crooked Creek Baptist church, Crittenden county, and was baptized by Eld. Claiborn Wilson. After a long and trying struggle with his convictions as to preaching the Gospel he yielded to what he believed to be his duty, and, though he had, as he thought, but little qualification for the work, he consecrated his talents to his Master's service, resolved to do the best he could.

He was called to the care of the Camp Creek church, Crittenden county, and was ordained as their pastor in the year 1852 by a council composed of Elds. Wm. Hull, W. A. McChesney and R. B. Tredor. Since then, up to 1897, he has served as pastor about fifteen churches in Caldwell and adjoining counties—Pleasant Grove church almost thirty years, and some others

about twenty years.

His untiring and faithful labors resulted in the conversion of many sinners and the edification of the saints.

During his pastorate at White Sulphur Spring church, near which he lived for more than twenty years, five young men were licensed by this church to preach the Gospel, viz: M. G. Cockrill, J. D. Jordan, James Hiatt, B. F. Hyde and C. Hodge Gregston, a most worthy son of our deceased brother.

Laboring under many disadvantages, having to provide for the necessities of a large family and receiving rather a small salary from his churches, he performed more faithful and efficient service than any other preacher of his time in this county.

By close application to the study of the Bible, the one book to him, and some general reading, he became a sound Gospel preacher, well informed with regard to the doctrinal and practical teachings of the Scriptures, and also well prepared to teach and defend the faith of the Baptists.

He was a good man, possessing

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**Ladies' Petticoats.**

- 98c** For Ladies' Black New Silk Petticoats, made extra wide, with umbrellas ruffle, trimmed with 8 rows of corded lining throughout.
- \$1.34** For Ladies' Black Cotton Petticoats, made extra wide, with deep ruffle, real value \$1.75.
- \$1.75** For Ladies' Fine Black Satine Petticoats, extra well made, trimmed with deep rows of corded and lined through with flannel.
- \$1.98** For Ladies' extra quality Black Satine Petticoats, extra wide, with taffeta silk ruffle, neatly corded, lined through with flannel.

**Ladies' Dress Skirts**

An Unusual Showing.

- 98c** For Ladies' Black Figured Dress Skirts, 3/4 yards wide, lined with cambric and velvet bound.
- \$1.34** For Ladies' Black Figured Mohair Dress Skirts, 3/4 yards wide, cambric lining.
- \$1.44** For Ladies' Black Figured Mohair Skirts, 3/4 yards wide, made on cambric lining, and bound with velvet.
- \$2.48** For Ladies' Black Figured Ritzamine Cloth Skirts, 3/4 yards wide, good cambric lining.
- \$2.75** For Ladies' Extra Quality Figured Mohair Dress Skirts, yards wide, lined with percale.

many noble traits of character and highly esteemed by those who knew him best. In many ways he has been helpful to the young ministers of the Gospel, as well as to others. After having served his generation faithfully, passing through many trials, enduring many hardships and suffering, for two years past, much bodily pain from a cancer in one ear, he fell asleep in Jesus, and now rests from his labors, but his works do follow him and a rich reward for his work, faith and labor of love.

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

R. W. MOREHEAD.

Princeton, Ky., Sept. 7.



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**EDITORIAL.**

It is not safe to conclude that because two things take place together in time that they are therefore logically related. It might be a case of the Tenterden steeple. A tall steeple was built on a church in the coast village, and soon afterward a huge tidal wave swept over them, and the people thought the steeple did it, and they proceeded to demolish that steeple as a protection against future tidal waves.

Yet when events are logically closely connected, they do take place together in time. Hence close connection in time between events is one reason for thinking they have logical connection. When two series of events run along parallel for years, right together, the inference becomes stronger that there is a logical connection between them. Still more warranted is the inference when the two series of events are akin.

Ever since 1894 the ratio of increase in the Northern Presbyterian church has steadily decreased. In the report of 1894 the ratio of increase was .047 per cent. In 1895 the ratio was .030; in 1896, .021; in 1897, .018, and in the report made this year the ratio had dropped to .015, or one and a half per cent.

Along with this steady decrease in the ratio of gain, there has gone a spread of what we may call Briggsism. The "new theology" has spread, and the "higher criticism" has affected the Presbyterian preachers, North. The old, hard doctrines have not been pressed as formerly. A soft theology has largely taken the place of the rock-ribbed article the Presbyterians used to hold and proclaim. The spread of this soft theology and the decrease in the ratio of gain have gone right along, side by side. Is there no connection between them?

If the new theology be true, there is little need of churches beyond the cultivation of social fellowship and co-operation in social reform. If men can do as they please and go to heaven all the same (for this is what the new theology comes to when reduced to its lowest terms), there is little need for churches as means for saving souls. There remain the amenities of life to be cultivated by churches, and the world may be brightened by them, but their chief function is gone. It then becomes a mere matter of personal pleasure or taste whether a man will be a church-member or not; just as whether he will be a Mason, or an Odd Fellow, or a Knight of Pythias, or not. For these and other orders are also benevolent and do good.

It seems to us that the explanation of the steady decline in the increase of the Presbyterians, North, is found in the spread of the "new views" about the inspiration and authority of the Bible. In proportion as a man believes those views, in just that proportion will he regard the existence of churches less necessary. It is just as one of the speakers said at the recent meeting of the American Board of Commissioners for Foreign Missions, that the reason for the decline among Congregationalists of interest in foreign missions was the spread of the notion that while Christianity was better than any other religion, it was, after all, only one of the religions of the world, differing from the

rest only in degree and not in kind. Things work out their tendencies in time, and what we may call Briggsism has now been on hand long enough for us to see its drift, Baptists should heed the warning, and the Presbyterians and Congregationalists should wake up to the situation ere the disease has spread so far, and sent its roots so deep as to be incurable.

In reviewing Dr. Fox's book, the *Evangelist* (Presbyterian) of Aug. 25th says:

The authority of the church to exclude from communion unbaptized persons, is so generally admitted to be proper to its existence, that one is sorry to see a champion for open communion among his Baptist brethren going so far afield for argument that he gets out of bounds and so fights everybody. He holds to "free communion" without regard to baptism. This is simply revolutionary; and is unfair to those who do not stickle about forms. He lets down his Baptist brethren who refuse to commune with Presbyterians, with great ease, lightly saying, "Presbyterians are just like them!" Nay, the unbaptized in any form, are not the unbaptized by one form. And a man of Dr. Fox's acumen cannot fail to recognize the difference. But to make the communion independent of baptism in order to get over the "close communion" difficulty is to tear down the house rather than open the gate that gives access to it! There is an easier way to secure the communion of all true Christians than to give the holy Supper over to the crowd of the unbaptized. Even "close communion" seems preferable to such a degradation of the Supper.

This tells the story. Pedobaptists do not wish to come to the Lord's Supper in Baptist churches as unbaptized persons, at all, at all. They wish us to recognize their infant sprinkling as valid baptism, and on the strength of it to invite them to the Lord's Supper. Those Baptists who favor open communion do so on the ground that we should not make baptism a prerequisite to the Supper. But here comes this Pedobaptist editor and tells Dr. Fox that "to make the communion independent of baptism in order to get over the 'close communion' difficulty, is to tear down the house rather than open the gate that gives access to it."

That a leading Pedobaptist editor should thus rebuke open communion among Baptists, is interesting. Unless we can receive Pedobaptists as baptized Christians they do not wish to come. To ask them to come as unbaptized is to them a "degradation of the Supper" to which "even 'close communion' seems preferable."

That hits the nail on the head. We commend this deliverance of the *Evangelist* to those who favor "open communion."

In all Cuba there is only one Protestant church, Episcopalian, in the city of Havana. It has been aided, \$1,000 a year, by the American Episcopal church.—*Religious Review of Review*.

This illustrates how little other denominations know about the Baptists. The editor who wrote the above extract had never heard of Diaz and his great work in Cuba, and of the large Baptist church in Havana. Many thousands of dollars have been spent every year in Cuba by the Baptists of America. Baptists do not sufficiently inform the general public in regard to their work. If a Pedobaptist denomination had done in Cuba what the Baptists of America have done there, they would have heralded it broadcast, and would have so filled the daily papers with it that well nigh everybody would have known of it.

The Rev. H. P. Fudge was ordained to the ministry at Walnut-street church of this city on Wednesday night of last week. The case was peculiar, and merits more than a passing notice. The candidate was a member of Walnut-street church, having become such by letter from a sister church. He was a student in the Seminary, and on his leaving that institution he was called to become pastor of the Baptist church in Lawrenceburg, Ind. That church called for his ordination in a formal letter to Walnut-street. The latter took the usual course, and referred the matter to a committee. Finding nothing irregular so far as they were able to go, the committee recommended the calling of a presbytery to examine Mr. Fudge with a view to his ordination. This was done, and on Monday morning of last week, immediately after the adjournment of the Pastors' Conference, a presbytery was organized containing nearly all the Baptist pastors of the city, with Dr. Warner, Pres. McCall and others. Dr. Weaver was chairman and the Rev. J. L. Sproule, secretary.

In the progress of the examination the fact was brought out that Mr. Fudge had received only Disciple (Campbellite) immersion for baptism. He stated, however, that when he joined the Baptists no question was raised on the subject, but that latterly he had been studying the subject and had reached the conclusion that his baptism was invalid, and he wished to be baptized regularly. When he brought his letter to Walnut-street, he was simply received on the face of the letter, and no question was raised concerning his baptism.

The presbytery continued the examination, which was satisfactory, and, without a dissenting vote, recommended to the church that Mr. Fudge be first baptized and then ordained. This report was presented on last Wednesday night, and the church unanimously adopted it. Mr. Fudge was accordingly baptized by the pastor and was duly ordained the same night.

We do not recall any case exactly similar to this, where a man was baptized and ordained the same night. And, withal, there was no violation of the apostolic injunction to "lay hands suddenly on no man."

Mr. Fudge is a young man of remarkable promise. He is a sure enough Baptist, and a man of many gifts and graces. We expect to get good reports of his work.

In the Philippines Islands the conditions of living are very different from what we have in this country. For example, the rats are very bad, and there being no cats, the people have large pet snakes—boas—which are kept to catch the rats. Every house has its boa, about as big as a hose pipe and several feet long. These snakes live in the roofs or floors of the houses, and they catch and swallow rats for a living. They are harmless to the people, though hideous to visiting Europeans. One of these snakes will make a night campaign against the rats, making considerable racket, and if he succeeds in swallowing several, he will crawl off to his home in the roof and be quiet for several days, until his stomach calls for more rat diet. Sometimes a family has more than one of these boas. They are for sale in the markets, and are hawked about the streets, so that a family beginning to keep house can lay in a snake with their other furniture.

Another feature of living in the Philippines is that to avoid insects it is necessary to have one's bed-posts resting in pans of kerosene oil. The same is necessary for tables also. Mr. Stevens, in his "Yesterdays in the Philippines," gives a good account of the way the people live there. We do not think there will be any great number of emigrants there from the United States, though there will be many visitors.

By the kindness of Missionary Maynard, of Japan, we have received several extracts of Japanese papers. Among other things we have a copy of the "Ten Commandments" laid down by the Kodakai as follows:

1. Be loyal to the Sovereign, filial to parents, and reverence divine beings.
2. Respect the Imperial Family and love your country.
3. Observe the laws of your country and strive to promote national interests.
4. Study hard in the pursuit of knowledge and be mindful of health.
5. Devote the best efforts to your profession or avocation.
6. Make a peaceful home and love your neighbors.
7. Be faithful and benevolent.
8. Take care not to injure others' interests. Practice charity.
9. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.
10. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.

These ten commandments are, of course, in imitation of the Decalogue. It is noticeable that there is nothing in these commandments about loving God or loving our fellowmen. The only reference to God is to "reverence divine beings." But the first and greatest command is to "be loyal to the Sovereign," that is, to be subject to the Mikado. Heathenism knows nothing of the love of God.

EACH state is allowed to place two statues of its worthies in the Capitol at Washington. Utah is now a state, and so has this privilege. It is now proposed by the Mormons of Utah to put in the Capitol at Washington a statue of Brigham Young. Think of such a statue standing beside the statue of Washington! Think of the effect on the young of our land who visit, in increasing numbers every year, the Capitol! In their histories they learn of the lives and characters of both Washington and Young, and then imagine the shock with which they would see both men equally honored in the Capitol of their country! Certainly a place where Washington's statue stands is no place for one of Brigham Young; and a place where stands a statue of Brigham Young is no place for a statue of Washington. Surely there must be some legitimate way to prevent such an outrage on all American decency as the erection of Brigham Young's statue beside the statue of Washington in the National Capitol.

AFTER having accepted the call to become President of Newton Seminary, Dr. N. E. Wood was persuaded that it was his duty to remain pastor of the First Baptist church of Boston. He has therefore withdrawn his acceptance to the great joy of Boston and to the equal sorrow of Newton.

We greatly enjoyed a call from President McCall of Kentucky College for Young Ladies at Pe Wee Valley. We were glad to hear of the great prosperity of his school. The number of pupils is already double the number last year and they are still coming.

**Editorial Varieties**

The *Atlantic Baptist* has been consolidated with the *Commonwealth*. It seems hard to carry on a Baptist paper in Baltimore.

For three Sundays the saloons in a part of East London were watched. Of the 5,000 customers counted, 2,000 were children. Yet saloonists profess not to sell liquors to minors.

There are in Spain fifty-six Protestant churches, with 443 members. In Madrid six Protestant periodicals are published. Baptists in Spain are very scarce—so much the worse for Spain.

The publication of *The Baptist* at Jackson, Miss., has been delayed by the yellow fever. The new paper under the care of the gifted and consecrated Drs. Searcy and Bailey will appear in due time, however.

There are more Presbyterians in Pennsylvania than in any other state—41,400, or nearly one-fifth of all the Presbytery in the United States. Their contributions to all objects averaged \$10 per member.

"I believe that any man who does not like the RECORDER is open to suspicion in regard to his fealty to the Baptist faith." So writes a leading Baptist layman from the interior of the state. An ungodly Baptist is pretty sure to dislike the RECORDER.

The *Journal and Messenger* defends its correspondent's saying the Seminary is "non-Landmark" as meaning that it is neither Landmark nor anti-Landmark. But that is not what non-Landmark means. Especially when placed in antithesis with Landmark, it means opposed to Landmarkism. Why did not the correspondent say the Seminary is non-anti-Landmark?

Dr. John Clifford, of London, has been greatly honored since he has been in this country. The people of various denominations have vied with each other in doing him honor, and now the Baptists of New York have given him a brilliant reception. He has been, as we have before stated, supplying Dr. Lorimer's pulpit at Tremont Temple, while Dr. L. is supplying Dr. Clifford's pulpit in London.

The *Baptist Mirror* (Cuthbert, Ga.) tells us that by the death of the widow of Judge Stocks, the sum of \$20,000 is to be equally divided as permanent funds, the interest only to be used, between our Home Mission Board and the fund for old and indigent ministers. We are glad that even here and there one of our well-to-do Baptists bestows money to the kingdom of Christ. Such cases ought to be far more numerous.

We extend our deepest sympathy to our stricken brethren in Mississippi. While the yellow fever has appeared as comparatively few points, those who distributed as to put a large portion of the state in alarm. Dr. Sproule is showing himself a hero at Jackson, which is the most severely afflicted place in the state. The Louisville Baptist Pastors' Conference sent a message of sympathy to Dr. Sproule.

Dr. J. T. Christian called for New York Oct. 1st on the death of the widow of Judge Stocks. He was due in New York Monday or Tuesday. He wrote a little before saying that he had gathered concessions on immersion from the present bishops of the Church of England which will prove, of course, very interesting to Baptists. Dr. C. also says that he had an interview with Prof. Masson, the great Scotch church historian, and that "it was satisfactory."

One of the New Mrs Institutes was held Thursday, Friday and Saturday of last week in the Grace street church of this city. Dr. Warner was the leading figure, of course, and he is doing noble service in this as well as in other lines. The colored preachers present were greatly impressed and declared themselves highly benefited. Among the white brethren who took part were Drs. Warner, K. P. Wood, E. E. Easton and Eaton. The following colored brethren made addresses: Drs. C. H. Parrish, F. H. Kennedy, C. L. Purce, W. H. Willis, D. A. Gaddie and W. H. Steward.

The Rev. Sigmond Bagowsky, our converted rabbi, has just delivered five discourses in the new G. A. R. Hall in Indianapolis, under the auspices of the Baptist church of that city. The topics are: 1. What the Jews believe. 2. Is Jesus the Messiah of the Jews? 3. How I became a Christian. 4. The return of the Jews to Palestine. 5. Our obligation to the Jews. Besides these discourses, which many Jews as well as others heard, Bro. Bagowsky has preached in the Baptist churches of Indianapolis with good effect.

We had pleasant visits last week from Drs. J. K. Puse and W. A. Whittle. Dr. Puse is out of from his home at Easton, Md., by quarantines, although the town is still free from yellow fever. He preached an able and impressive sermon at Walnut-street church Sunday night. Dr. Whittle is thinking of writing the life of Dr. J. S. Coleman. Such a biography would have the interest of a *Confession*. Bro. Puse's personality and that, the interest of the denominational and civil history that would be involved. Dr. C.'s many friends and admirers would be glad to read his biography because it is; but beyond that lies the interesting and valuable information embodied in his career. For example, in 1847 he dedicated 79 churches and has baptized 1,500 converts.



FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

HAVE FAITH IN THE BOY.

Have faith in the boy, not believing That he is the worst of his kind, In league with the army of Satan. And only to lead him astray...

HIRAM HURD'S FIVE DOLLAR BILL.

BY SARAH L. TENNEY.

Mrs. Underwood was tired out. All day long she had been looking over boxes and bundles, cleaning out chests and bureau drawers preparatory to the fall season...

not asleep came and placed in her hand a loose page from the Holy Bible. "I found it among the rags," he said, "and you have told me never to destroy or throw away even a leaf from the Scriptures, and here is a whole chapter. What shall I do with it?"

to obey; but as Archie, his errand accomplished, attempted to pass him on his way out, Hiram caught him by the arm and exclaimed, "Did he tell me the truth, boy? 'Isn't this a five dollar bill? I mistrust he's a foolin' of me. What is it, anyway?"

hood, while from out the echoes of the dim past he seemed to hear a loved voice saying a plain "Wait, though it had just spoken, "Wait, Archie. Nothing is ever lost that is done for God. Wait his time, my son."—Christian Intelligencer.



ing the danger of disease. Many an attack of chronic illness would be headed off if at the first precursive symptoms the victim would strike quickly...

THE PLACE OF RESPONSIBILITY.

There is a false and injurious tendency to shift the responsibility from the individual to society. The current teachings on heredity and environment may be all true, at least largely true, but when they are pushed to the extreme by which personal accountability is weakened, they must work untold evil.

HAVE YOU EVER BEEN THIS RECEIVED?

The gullibility of the average consumer of merchandise of all kinds is well known, and the ability of "Shrew" (who should say dishonest merchants to palm off imitations of articles which have gained a reputation and are demanded by name is also well known in making small and insignificant purchases it is not to be wondered at that consumers can often be induced to accept substituted articles which are claimed to be "just as good" by the interested merchant, but when it comes to articles of value which are likely to be used the greater part of a lifetime, we think the purchasers of such goods are as foolish as the merchant is dishonest if they allow themselves to buy anything but just exactly what is asked for by name.

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MISSIONS AND THE KINGDOM OF HEAVEN.

BY PROF. W. O. CARVER.

No professor can, or should, avoid teaching missions in whatever department of a theological seminary. The Southern Baptist Theological Seminary has always emphasized this. All its professors will continue to teach missions in their various departments. But continuous, consistent, specific study is as important for missions as for any other branch of biblical study.

The Bible is the standard in any correct study of the principles of missions. But we must be careful to distinguish what is principle and perceptive, and what is illustration and only suggestive.

I. The aim of missions found to be the extension of the kingdom.

No exact definition of the kingdom is to be sought, for it is variously spoken of in the Bible according to the point of view. It is the heavenly reign now partially on earth and to be dominant at the Second Coming. The whole duty of the children of the kingdom is to labor constantly for its extension in the world. This view is opposed by many of the ablest thinkers and workers in missions. The contention that this is the age of evangelization as opposed to the age of the kingdom is part of a millennial theory. No millennial theory has any right in any wise to influence our missionary endeavor except to increase it.

This is the age of "witnessing," as claimed, but witnessing is not an end but only a method. A study of the commands to "witness," and of the labor of the apostles in obedience to this command, shows that the New Testament idea was that the supernatural facts necessary to the extension of the gospel of the Miraculous Person, Jesus Christ, needed the testimony of specially prepared witnesses. The testimony by which men accept Jesus as the Messiah is by men; that by which they accept Jesus in their hearts as Lord, is by the Holy Spirit.

No "plan of the ages" is given in the commission, nor in any discussion about the commission. No teaching about the millennium is so clear as to allow dogmatic statement. The word is dogmatic in teaching that it is our duty to go into all the world, even unto the uttermost parts of the earth and make disciples of all the nations.

We are not to save individuals in this age and nations in the next age. In this or any other age the work must be through the individual to the mass. We are to seek "the world for Christ," but by "giving Christ to the world."

The idea that the aim of missions is the establishment of as many self-supporting, self-governing, self-propagating churches as possible, was the immediate, but not the ultimate aim of the apostles. The thought of Christ contained something larger than the local church, something in which the local church is only a channel for work. The burden of all Jesus' recorded teaching is the kingdom. Doubtless he taught the disciples much about churches, but he taught that in effort and prayer their first thought was to be of the kingdom.

Church work has been divided into several parts including missions and into this part has gone only the surplus energy. Nearly everything has been expended on repairs and improvements for the plant, and hardly anything in

missions, the proper output of the machine, has been produced or expected. We use the church as a hospital camp for convalescents instead of a recruiting and equipping station for hosts that are to battle with sin on earth. It is well that this century of modern missions has been one of evangelizing but we now need an age of Christianizing. We have been making disciples of the nation and baptizing them. Now we need to teach them to observe all things commanded by Christ.

Sociology is properly a sphere of Christian effort. Social reform must be sought in accordance with the principles of the kingdom, and the heavenly kingdom cannot be organized out of earthly subjects. Men must be regenerated into the kingdom, not organized into it. We must go through the first great commandment into the second, not try to go the other way. But we must not stop until we have made the entire journey. This wide view of the missionary aim is not pessimistic if we remember that we are co-workers with God who, besides our temporal schedule, has an eternal schedule.

II. The unit in missionary extension of the kingdom, found in the individual.

A considerable party of Baptists insist on more honor for the local church, making it the unit in all Christian endeavor. We needed the lesson of more faith in God but we do not need more mistaken honor for the local church. We need in missions not more church, in the abstract, but more church, and churches, in the concrete. The missionary was not delivered to a church as an organization, but to individuals in an aggregation. If this were questioned, still it must be admitted that Paul received his commission as an individual and that his obligation was not grounded on any connection with a church but in his union with Christ.

Dr. Harris in the first of his "Dr. Lectures" discussed "Where the Obligation Rests," hoping to create discussion of this question. He was disappointed. I can hardly hope to succeed where he failed, but this subject needs to be discussed. There can be no question that the church has an obligation in missions, nor that the individual ought to work through his church. But the final obligation rests on the individual. Even less than the local church is any other body or organization the unit in obligation.

Carey is not the "father of modern missions," but of organized missions, of the missionary society. His idea was that the individual is responsible to God for the world's evangelization and that his nearest means to the discharge of this obligation is through co-operation with other individuals who share with him the consciousness of the obligation. This has been the Baptist idea except in the South where we have sought to include in one organization the co-operative, in-operative and anti-operative elements of the denomination.

The unit in conquest is also the individual. In the Middle Ages the unit was national. Since Carey's time even the national "churches" have adopted the individual as the unit on new fields and have sought to save him. But the tendency is to revert to antibiblical ideas. Pedobaptists make the family the unit, and so far there is small ground for hoping that they will learn the lesson that God, in missions, is so plainly teaching; that the re-

sponsible individual is the unit in redemption, and that therefore, a "national church" is an idea foreign to the kingdom, and that church "members" who are not "communicants" are an anomaly.

III. Method by which missions are to extend the kingdom by means of "the man of God with the word of God."

We cannot object to organization, to schools, to chapel-building, to industrial and medical missions on the ground that they are not found in New Testament mission fields, for many of them were not then available, and there is as much evidence for their use in mission fields as in home fields. Censorious criticism of missions is no longer aimed at the enterprise itself but at the practical working of the idea.

"Faith missions" has valuable lessons. By opening doors beyond all possibility of organized occupation has not God called for a new spontaneous movement like that of apostolic times? One of three things seems demanded: (1) An age of martyr faith missions; (2) an age of real sacrifice at home; (3) a combination of (1) and (2) employing the best features of generally accepted plans of organization. This is best but the first cannot wait for this. We cannot demand this for the reason that Paul the missionary had no stipulated salary, for neither had Epaphroditus, the pastor of the church that most frequently contributed to Paul's need. But if God calls you, my meanness cannot excuse your idleness. In the latter months of his missionary work Jesus was supported by a band of women—the original women's missionary society. But before they came to his support, what? And had they not given it what?

Missionary colonization could do much for the cause. Missions have now a great opportunity to use the nations of earth for the furtherance of the kingdom if we wisely remember the principle of separation of church and state. God made the great nation and he will use them to make other nations great. An Anglo-Saxon confederation to rule the world is ambitious and earthly. An Anglo-Saxon confederation to lift up humanity may be a divine ideal to be realized. But our work must be inward as well as outward. We need the wisdom to interpret the providence that makes highways among the nations and the grace to travel them. With this idea we need to join the ambition of Paul, "so to preach Christ not where he has been named," but in new territory.

Let us fix our eye on the aim of winning the world through the Gospel and into its accomplishment throw all our energy, ever "looking for and hastening the coming of the day of God."

If we let our "labor of love" be in "the patience of hope" it will "not be in vain in the Lord."

There is more Catarrh in this section of the country than in any other, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly dosing with them tried to cure the patient, but they were required to confess that it was a constitutional disease, and therefore they resorted to general treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. One or two hundred dollars for any case it fails to cure. Send for circulars and testimonials. Sold by F. J. CHENEY & CO., Toledo, O. Hall's Family Pills are the best.

NEATNESS, when moderate, is a virtue; but when carried to an extreme it narrows the mind.

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The SINGER MANUFACTURING Co.

OFFICES IN EVERY CITY IN THE WORLD.

LAUREL RIVER ASSOCIATION.

Association met at 9 A. M. and after devotional exercises proceeded to business.

Committee on divine service reported preaching at Baptist church at 10 A. M. and Woman's Missionary Meeting at 10:30 A. M. at Christian church.

Minutes of previous meeting read and approved.

Committee on correspondence submitted their report which was adopted.

The following delegates were appointed to attend the General Association to be held at Winchester: Brethren N. T. Bryant, T. P. McCracken, Andrew Jackson, S. A. Lovelace, D. R. Brock and — King.

Committee on Ministers' Aid Society submitted report and recommended collection for its benefit.

Cash collection \$15.25, subscriptions \$21.50.

Committee on Baptist Orphans' Home reported, and cash collection of \$8.55 and subscription of \$150.50 was made. Miss Mary Hollingsworth, supt., of the home was present.

Committee on Education submitted a report recommending that Laurel River Association build an academy within its bounds. After a delightful talk from Bro. W. B. Crumpton, the association adopted the report, and the moderator appointed the following trustees: Brethren G. R. Brock, E. O. McWhorter, H. J. Johnson, F. M. Ponder, B. F. Johnson, Rev. W. T. Bryant. Bro. C. G. Brewer, was chosen to preach the next annual sermon.

Committee on destitution made report of its work during the last year and reports collection of \$12.12.

Committee on Sunday-schools submitted a report urging greater zeal in that work, which was unanimously adopted.

Committee on Temperance submitted a report recommending that each church cleanse itself of any members who sell or deal in liquors or use it as a beverage. That each member refuse to support any candidate for any office who uses it to secure election or uses it as a beverage; also commending the work of the Inter-denominational Committee at Frankfort during the last meeting of the Legislature and asking that a committee of three be appointed to co-operate with them.

Report was adopted and the following committee appointed: Brethren C. R. Brock, J. I. Weaver and B. F. Johnson.

Resolution thanking the citizens of London for their entertainment, and the officers of the association was adopted.

Ordered that the association meet on Thursday, before the first Saturday in October, 1899, with the church at Mt. Ararat, Knox county.

Adjourned. This session was one of the most successful ever held by Laurel River Association. Every one

enjoyed themselves and was greatly benefited. The citizens of London and vicinity are to be commended for management and successful entertainment given.

REV. WALTER A. WHITTLE.

It seems that a special providence put it into the mind and heart of this servant of God last week to visit me at my home here, simply for social and religious purposes; but finding me indisposed and under the treatment of the doctor, he graciously consented to protract his visit over Sunday, and fill my pulpit. This he did to the great joy and comfort of my people. He addressed large audiences both morning and evening, and by his faithful and earnest Gospel preaching he not only ingratiated himself into the favor and affections of my people, but also won golden opinions for himself. Not content with hearing him preach they urged him to stay over Monday night and deliver his favorite lecture on "Jerusalem" which he consented to do, and had the pleasure of addressing an immense audience for two hours, to their great gratification and pleasure. All this seemed only to whet the appetite of our people to hear another lecture, on "500 mile camel ride in the far East," and hence he consented and remained over Tuesday night and delivered the aforesaid lecture, which was spoken of as the highest achievement of his four public appearances. Both nature and culture have wrought assiduously, united with most favorable opportunities, to make Bro. Whittle a most attractive preacher and lecturer, and his visits to pastors and churches are a benediction upon both, at least we so testify, gladly, at Greenville. I felt constrained to write this notice for the Recorder by the sense of duty and obligation.

J. S. COLEMAN.

Greenville, Ky., October 5.

Charles M. Sheldon's

..BOOKS..

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**GERMAN BAPTIST CONFERENCES.**

Fifty-seven years ago there was a small though vigorous beginning of the German Baptists in Pennsylvania, and now they are divided into seven conferences—the Atlantic, Eastern, Central, North, Southwestern, Texas and Pacific—with 240 churches and a membership of 22,000; 1,092 converts were baptized.

**THE CENTRAL CONFERENCE,**

comprising the States of Ohio, Indiana, Illinois and Kentucky, with forty churches, convened at Pekin, Ill., September 15 to 20. Rev. A. Pistor, of Evansville, Ind., preached the opening sermon—a strong, able and edifying discourse. Rev. H. Schulz, of St. Joseph, Mich., was chosen moderator, and Rev. Geo. Klipfel, of Dayton, O., and E. Lirbes, of Cleveland, O., clerks.

The reading of the letters revealed that 247 converts were baptized, 127 less than the year previous. Two new churches were organized—one in Canton, O., and one in Chicago, Ill. The total membership has grown to 4,591. For Home and Foreign Missions were collected \$3,051, or 64c per capita, and for all purposes nearly \$50,000, or \$10.00 per capita. The value of church property has increased to \$275,000, and the debts considerably reduced. The church at Peoria has erected a beautiful and modern house of worship, with scarcely any indebtedness, and a new chapel valued at \$6,000 is in process of erection for the fourth German church soon to be organized at Cleveland, O. The cause is still progressing amidst all kinds of hindrances and obstacles.

It is much more difficult now to push our work into the rank and file of unconverted Pedobaptists than at any time before. More earnest prayers and fearless courage and self-denying consecration is needed now to convince the Germans of their worthless and sandy foundation of ceremonialism and ritualism and other isms. May every worker prove himself a hero in his respective field.

Thorough papers were read and discussed on "Christian Socialism," "Church Discipline," "Scriptural Giving," "Times of Refreshing for the Pastor" and others.

At a Sunday-school institute held on Sunday afternoon the following topics were discussed: "Shall we teach our articles of faith in Sunday-schools?" "How can we best awaken more interest for missions among the scholars?" and the temperance question.

The Young People's Union had their sessions for business and mutual conference, as also the women societies.

Mrs. Edward Scheve, who is blessed with a most beautiful voice, gave several classical selections of church music, accompanied on the organ by her gifted husband, Prof. E. Scheve, a pupil of one of the most renowned conservatories of music at Berlin, Germany. They are touring now in the United States, giving church concerts, the proceeds of which to be devoted toward securing a sanitarium at Victoria, the capital of Kameroun, Africa, for the benefit of German Baptist missionaries, sent there from Germany and the United States, of whom several have recently died of the Black Water fever. The mission work there is rapidly growing and the converts many, but we need laborers in the field, and such who are there must necessarily repair from time to time to a healthful place of rest. Mr. and Mrs. Scheve en-

deavor to accomplish this noble purpose. May God bless them abundantly, and may we in Louisville have the privilege of hearing them before they leave next spring for Germany.

On Wednesday, September 21, nearly 250 delegates and visitors from all the conferences except the Pacific assembled at the First Baptist church at St. Louis, Mo., for

**THE TWELFTH TRIENNIAL CONFERENCE.**

Prof. L. Kaiser, of Rochester Seminary, was chosen chairman, and Bren. J. H. Merkel, of Burlington, Ia., and H. Geil, of Rochester, N. Y., re-elected clerks.

The Publication Society's committee made their report. The publishing house is located at Cleveland, and issues one weekly and five monthlies in nearly 60,000 copies to bona fide subscribers and many tracts, books, etc. The concern represents a value of over \$70,000. Rev. J. C. Gruinnell was re-elected editor-in-chief and Rev. P. Ritter, manager.

A splendid paper was read by Rev. C. A. Daniel, of Rochester, on "The Christian press an ally of the pastor," and an exceedingly interesting letter from Rev. Dr. Ph. Bickel, of Hamburg, Germany.

On Friday morning educational matters were taken up and the report of the Professors and Trustees of Rochester Seminary received. There are now five professors, several tutors and fifty-three students at the academy and seminary, where they receive a most thorough course of instruction. We ought to have more students, as the extension of mission work in the Northwest and Southwest requires more laborers. May the Lord make yet many young men willing to lay themselves entirely upon the altar as fitful instruments for the salvation of men. Of the endowment fund of \$100,000 undertaken three years ago by Prof. H. M. Schaffer, deceased last year, \$65,000 have been secured to date, one-half of which among the German Baptists, and \$14,000 already paid in. By January 1 the whole amount must be subscribed in order to secure a single subscription of \$20,000.

Rev. J. Fellmann, of Chicago, spoke most earnestly about the responsibility of the churches for the character of the theological students whom they recommend.

Saturday afternoon, while many of the delegates went to the city, Tower Grove Park and Shaw's Garden, the German Baptist Mutual Aid Society held its session. Over \$50,000 have already been paid since its organization by Rev. H. F. Miller, of Baltimore, Md. Dr. D. B. Stumpf, of Buffalo, N. Y., was elected president.

Sunday was a day of blessing. Rev. R. Stracke, of Lorraine, Kas., preached in the morning and Rev. L. C. Knuth, of Philadelphia, in the evening.

Monday the report on missions was the important topic. Rev. G. A. Schulte, of New York, was re-elected General Secretary. Over \$250,000 have been collected for missions by the German Baptists within the last fifteen years. Of this amount over \$104,000 within the last five years, surely a beautiful evidence of love and liberality for the salvation of the Germans and others. Votes of thanks were heartily given to the Southern Baptist Convention and Home Mission Society for their timely and liberal help. Missionaries are sorely needed in the North and South-

west, particularly in the Dakotas and in Oklahoma.

On Tuesday the matter of the German Baptist Orphanage at Louisville was settled by a large majority. The brethren gave up the institution, which was practically owned by one individual, to individual control, and elected a new orphanage committee of one from each of the several conferences, who will see that German Baptist orphans are taken care of in private families. Over \$42,000 have been collected from the German brethren in the United States for the maintenance of the orphanage in twenty-seven years, and for this large amount the privileges in the management of the institution have been so very few that it caused a widespread dissatisfaction.

The General Young People's Union also held its session and re-elected Dr. Stumpf, of Buffalo, president; Bro. H. P. Donner, of Pittsburgh, Pa., vice-president; Rev. Wm. Pfeiffer, of Applington, Ia., corresponding secretary.

Miss Burdette, of Chicago, addressed the ladies on Sunday afternoon, as also Mrs. B. Graf, a returned missionary from Kameroun, Africa, now of Kansas City, Mo.

Rev. J. Heinrichs, returned missionary and President of the Theological Seminary of Ramapassam, India, gave an illustrated lecture of that benighted country. He spoke very feelingly of the many privileges the brethren in this country enjoy in meeting with each other so often for mutual conference and encouragement.

A large choir under the direction of Rev. O. Korig, pastor of the church, rendered very acceptably several cantatas. The evening meetings were held in the rear of the church under two large tents, where the guests were also handsomely entertained noon and evening. A most cordial and brotherly feeling distinguished all meetings, and *dei deutsche genuetlichkeit* (a word untranslatable into English) reigned in all the hearts and permeated the whole congregation.

The Triennial Conference will meet again in 1901 at Berlin, Ontario, while the Central Conference will meet at St. Joseph, Mich., next year. In 1900 we shall most probably have the conference in this city. May God ever bless the labors of his servants for the extension of his kingdom, the coming of the Lord in glory, the salvation of men and the edification of his people.

Wm. RITZMANN.

Louisville, Ky.

**POST CHEQUE.**

The Post Cheque which has been under consideration for a time by the Treasury and Post Office departments, and the adoption of which has been urged by many of the prominent business concerns and publishers throughout the country, will be brought before Congress, and its adoption urged.

It is an undoubted fact that the business of the country, in so far as the items relate to remittances of small sums, has been very greatly hampered by the complex and awkward methods now in use for obtaining safe transmission of money through the mails. The British government look upon the enclosure of small sums of actual money, silver or paper, in letters, as a temptation to Post office employees, and a fine is exacted from the sender, whenever it can be discovered that a letter encloses any negotiable sum large or small.

**A SOLDIER'S ESCAPE.**

From the Democrat-Message, Mt. Sterling, Ill.

When Richmond had fallen and the great confederacy had met beyond the historic apple-tree at Appomattox, the 8th Pennsylvania Volunteers, prematurely aged, clad in tatters and rags, broken in body but of dauntless spirit, swung into line for the last "grand review" and then quietly marched away to begin life's fray anew. Rebel shot and shell, the dread misdeeds of the southern swamp, sleepless nights and wearisome days had depleted their ranks until only a handful remained. Among the number Asa Robinson came back to the old home in Mt. Sterling, Ill.; that he had left at the call to arms four years previous. He went away in the first flush of vigorous manhood; he came back a ghost of the self that answered to President Lincoln's call for "200,000 more."

With his return to the old homestead there came to him the knowledge that war with him was only begun; that he must fight the battle with disease to the end of his days; that the glare of a southern sun and the biting fire of a southern soldier were as nothing compared to the onslaught of an enemy that fought under cover and disregarded all the rules of civilized warfare. Scatitic rheumatism fastened its fangs upon him, incapacitating him for manual labor and rendering him, much of the time, physically as helpless as an infant. The years passed by, but his suffering, with increasing age, were increased rather than diminished. He spent a small fortune for doctor's medicine, praying for even temporary relief, but it did not come.

To-day he is an alert, active man of fifty-five years. His rheumatic pains have departed, and while there are traces of his years of suffering in his face, his back and his hair, the soldierly bearing and springy step of a healthy young man.

In the Democrat-Message reporter he talked freely about his case. Mr. Robinson is a man of much more than average education and intelligence. Where he is known in Brown County his word is as acceptable as the bond of the average man, and there is no question but that in his case, as in almost all cases, a miraculous cure was wrought by Dr. Williams' Pink Pills for Pale People.

"I was a great sufferer from scatic rheumatism almost from the time of my discharge from the army. At times I was nearly almost double, and got around with only the greatest difficulty. Nothing seemed to give me permanent relief until three years ago, when my attention was called to some of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People, and I made up my mind to try them. I had not taken more than half a box when I noticed an improvement in my condition. I took three boxes of the pills, and at the end of that time was in better condition than at any time since the close of my army service. Since then I have never been bothered with rheumatism. Dr. Williams' Pink Pills for Pale People is the only remedy that ever did me any good, and to them I owe my restoration to health.

ANA R. ROBINSON.  
Subscribed and sworn to before me this 12th day of July, A. D. 1897.

JOHN G. GREENLAW, Justice of the Peace.

Medical evidence is added in the following physician's certificate:

This is to certify that I have this day examined Asa Robinson and find him enjoying a healthy physical condition and free from rheumatism.

HENRY M. COWEN, A. M., M. D.  
Subscribed and sworn to before me this 12th day of July, 1897.

R. K. VANDEVENTER,  
County Judge, Brown County, Ill.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the general health to pale and sickly cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

**FACTS WORTH NOTING.**  
COMPLETE LINES OF FOLLOWING GOODS NOW ON SHOW.

Carpets, Rugs, Mattings, Linoleums, Oilcloths, Lace  
Curtains, Portieres, Shades, Cornice Poles, Art  
Squares, Carpet Sweepers, Sash Curtains, Etc.

We claim to have the most select and best assortment in above lines to be seen in this market, and ask your inspection.

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WHOLESALE & RETAIL.  
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PLEASE NOTE—We are sole agents for the Interior Hardware Co., of Indianapolis. Come to see us for estimates on floors and Interior Furnishings.

Our money orders are safe enough after once obtained, but the objection to them is the expenditure of time and trouble in obtaining them. Anyone can fit the matter to his own case by realizing that whenever the need arises for sending a fraction of a dollar, or two or three dollars and a fraction thereof, by mail, instantly there arises in the mind the difficulty of obtaining the money order. Travelling or sending down to the Post Office to secure a money order for perhaps \$1.25, may look like a simple matter on its face, but to many men, the time required is worth more than the \$1.25 in question.

In the great majority of cases, remittances are postponed or abandoned altogether in the case of those who desire to make purchases by mail or send subscriptions to publishers; and when remittance cannot be avoided, recourse is had to private checks on inland banks, subjecting the receiver to an expense of perhaps ten to fifteen cents for their collection; or to silver pieces placed in holes cut out of cardboard; postage stamps, which

are usually stuck fast to the letter, and charm the recipient who has to soak them off and sell them at a reduction.

All these crude methods plainly point to the desire on the part of transmitters of small sums, to save themselves the inconvenience and trouble of obtaining money orders, and while the remittances in these small sums, do not aggregate anything like the total of the large remittances by bank exchanges, they nevertheless represent \$174,482,676.94, as shown by the Postmaster General's last report, for the year ending June 30, 1897; and it is safe to say that several times this sum is sent through the mails by other means than the regulation money order; therefore any hindrance to the convenient handling of business aggregating perhaps Eight Hundred Million to a Billion Dollars per year, should be removed, and the transmission of small sums of money made as convenient as possible.

FEAR nothing so much as sin, and your moral heroism is complete.

"A PERFECT FOOD—in Wholesomeness as in Deliciousness."

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BREAKFAST COCOA**

"Has stood the test of more than 20 years' use among all classes, and for purity and health worth to unexcelled."

Costs less than ONE CENT a Cup.  
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By which you can see the interior of the church without leaving the street. It is a perfect and complete system of lighting and ventilation. It is the only one of its kind in the world. It is the only one that can be used in any building. It is the only one that can be used in any building. It is the only one that can be used in any building.

**OUR 1893 MACKINTOSH**

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**CLYMER CHURCH**

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**BUCKEYE BELT FOUNDRY**

Wm. A. Bell & Co., Louisville, Ky.

**THE FARM**  
KENTUCKY TRADE ITEMS.

The Woodford Sun reports sales of 126 big cattle at 44c.

Scott Rennick, of Clarke county, was offered \$6 for his hump, but refused it.

Joe L. Shadon sold to Geo. W. Jones 83 700-pound steers at 84c.—Somerset Paragon.

The Bourbon News reports sales of 285 cattle, 1,500 to 1,600 pounds average at 44 to 45c.

J. G. Burnside, of Garrard, sold to John Hurst 20 yearling steers at \$18 and bought a bunch at \$15.

C. T. Bohon, of Hustonville, bought in Garrard a bunch of mule colts at \$17 to \$30.

Orion Lester, of Adair county, raised eight watermelons that aggregated 402 1/2 pounds.

In Clark county J. E. Gaitskill sold to John Embry 88 export cattle at \$4.65.

The wheat crop for the world this year is estimated at 2,607,000,000 bushels, the largest on record.

At the sale of O. R. Johnson, in Clark county, 17 Shorthorns averaged \$100, one bull selling for \$180.

H. W. Floyd, of Tennessee, bought in this county 25 yearling mare mules at \$75 to \$80.—Anderson News.

Hudson, of Adair county, sold to Robinson & Morgan 26 cattle averaging 900 pounds at \$3.05.—Lancaster Record.

In Montgomery county George W. Denton sold to John B. Embry 25 export cattle, averaging 1,450 pounds, at \$4.60.

C. S. Brent & Bro. purchased of C. Clay, Jr., 50,000 pounds of hump, and of Junius Clay 30,000 pounds at \$4.—Paris Kentuckian.

Stock ewes at \$3.75, 500 barrels of corn at \$1.25 in the crib, 20 acres at \$1 in the field, and 70 1,050-pound cattle at 4c are some of the sales noted in the Harrodsburg Democrat.

Conrad Hiatt, in Rockcastle, sold in Garrard 13 steer calves at \$13, and a bunch of yearling heifers at \$13. J. L. Hutchins, of Prescherville, sold 20 yearling steers the same day at \$30.

Hudson & Page, of Adair, sold to B. F. Robinson at Lancaster last week 26 steers, averaging 950 pounds, at \$3.70, and to Price Bros. 26 of same a shade better at 4c. They also sold a bunch of calves at \$19.55.

Jonas Weil has bought 54 1,500 pound cattle from John Ireland at \$4.65, and 50 cattle of same weight from Will Fisher at the same price. Alfred Clay also sold 20 1,500-pound cattle to same party at \$4.65 per cwt.—Bourbon News.

**THE CARPET.**

Most of the household magazines speak of the carpet as though it were an essential part of home decoration and comfort instead of a source of danger and discomfort, as it is. The genesis of the carpet in America is easy to read. In "ye good old times," in which we are all glad that we did not live, houses were roughly built, the best of them, and breezes came in everywhere, and not least at the floors. The carpets were then an adjunct to warmth and comfortable living, and it was only the very poor, who had not even a rag carpet to cover their bare floors. Withal, so deeply ingrained in the New England housekeeper has become this belief in the rag carpet as a sign of thrifty living that it still survives, and may be seen covering the floors of many a good New England homestead, although no cheaper and far uglier than grades of factory-made carpeting. Gradually more expensive and heavier floor coverings came into use; still warmer, more comfortable and luxurious as the people increased in wealth, until the carpet became a mark of the prosperity of the household and the bare floor a sure sign of poverty, and, indeed, stood in the novels of some decades past as a sign of and concomitant of want, discomfort and destitution.

So deeply ingrained in the American people is the respect for the carpet that in many a beautiful, far, far Southern home on the opening of the outer door the peculiar scent, half must, wholly dust, and a suggestion of decay, which is an unfeeling evidence of a fully carpeted house, greets one after the odors of magnolias and jasmynes without, doubly repulsive.

In some of the Creole homes, where a certain amount of good taste and love for fitness is in-born, the incongruity of the carpet and the long, luscious summer is recognized, and during those months the ugly abominations are banished. In others the fetich worship is too deeply rooted. To save that, and yet not offend their natural good taste, the monstrosity is covered with a pretty, creamy, washable crash. Is it not, however, reducing the carpet to a manifest absurdity?

At the present day the carpet really has no good excuse for existence, and there are many and most excellent reasons for its abashment. As for the bare floors offending the eye, the carpet is sure to offend delicate nostrils, and at the worst the bare floors can be relieved by rugs. Rugs can be kept far cleaner, aired, beaten and disinfected frequently, so that they will be as wholesome as anything of such a nature can be.

At the present day every one accepts the germ theory of disease, and every one knows that all textile fabrics are liable to harbor germs and bacilli in uncounted numbers. Disease germs are surely in sufficient quantities in the streets. They may come to the house on the feet of friends and lurk for months in the carpets.

The possibilities of the infected carpet are far more gruesome than of the tuberculosis-haunted milk. As for cleanliness, let any housewife look at the heap of disagreeably scented refuse which comes from the floor when the carpets are removed and call it clean if she can. It is a survival of the time when, after a feast, the Saxons spread fresh rushes on the floor to hide the dirt of the day past. To keep them

really clean is impossible. Dirt will "seep" through, dust will gather and the semi-annual cleaning is not equal to the demands of an inhabited room for disinfection even let alone absolute, sweet-smelling cleanliness, which disdains the necessity of scents and heavy odors to hide filth and possible disease.

From the hygienic point of view, the plain, bare floor is far preferable to any amount of rags or carpeting. The clearer and purer the air of a house, the more healthful, and of course all superfluous draperies and fabrics of all sorts will interfere with absolute, perfect cleanliness, most of all, the carpet trodden by so many feet. Fortunately, polished floors are already accepted among fashionable people with the rug proviso, and even the simplest household can afford stained or oiled floors in preference, as being less expensive as well as more healthful.

That the "bare rooms," as we would term them, are less homelike and attractive is simply a superstition from the fact that simple furniture and no draperies has been associated in our experience with poverty, bad taste and discomfort. But the prettiest, most charming room I recall was in the home of a little Japanese lady, a large, lofty room with bare floor, a few screens of bamboo and matting, simple furniture, little decoration, with the sea breezes blowing through and two tiny, black-haired, quaintly-garbed Japanese babies playing about the cool, clean, breezy space.—SARA A. WARNER in Good Housekeeping.

**OKRA RECIPES.**

**OKRA GUMBO.**

Cut one pound of veal and one half of a pound of ham, into inch dice, slice three dozen okra pods, one onion and one green pepper. Dust all lightly with flour and brown in one tablespoonful of lard. Add to this two quarts of boiling water and simmer gently for two hours. Add two small tomatoes skinned and cut fine, seasoning to taste and simmer half an hour longer. Serve with boiled rice.

**OKRA SALAD.**

Boil two dozen okras in salted water until tender then drop into cold water for half an hour. Drain, dry on a towel and arrange in a salad bowl on a bed of chicory. Pour over a French dressing, sprinkle with one tablespoonful of finely chopped parsley or mixed herbs and serve.

**OKRAS, VIRGINIA STYLE.**

Take fifty small tender pods, trim off both ends and wash well; put in a saucepan with two tablespoonfuls of butter, one green pepper and one onion cut fine and one pint of tomato sauce. Season with salt, cook slowly for an hour and serve in a deep dish.—Table Talk.

WHEN the fly is about which produces grub in the head, and the sheep are running about with their heads near the ground and stamping, put pine tar on their noses.

**EVERY LADY SHOULD READ THIS.**

I will send you a copy of my new book, "The Art of Dressing," for free. It is a complete guide to the art of dressing. It is a complete guide to the art of dressing. It is a complete guide to the art of dressing.



**A good idea is to keep some Pearline**

in a sifter, ready to use for floor-washing, dish-washing, etc., etc. You sprinkle a little over the floor, for instance, and then just wash it over with a wet cloth. See how much more convenient to use than soap, to say nothing of the easier work! If you're buying and using Pearline simply for washing clothes, and not for all kinds of washing and cleaning, you're cheating yourself out of a great deal of comfort and economy.

**Millions of Pearline**

**ILLINOIS CENTRAL.**

Union Depot, Foot of Seventh St. Double Daily Service to Memphis and New Orleans.

Memphis & New Orleans Limited. No. 28 leaves 7:35 p. m. No. 29 arrives 7:40 am Through Ventilated, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

The fastest and best train leaves Louisville for the South. Less than 11 hours to Memphis, 25 1/2 hours to New Orleans.

Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

**PAST MAIL.**

No. 301. Leaves 7:30 am. No. 302. Arrives 10:45 pm

Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville Elizabethtown, Owensboro and Hopkinsville Central City Accommodation.

No. 31 leaves 6:25 am. For Central City and all intermediate points.

**PAST MAIL AND EXPRESS.**

No. 32 arrives 6:15 pm. FROM Fulton and all intermediate points. No. 33. ACCOMMODATION. No. 32. Leaves 4:00 pm. Arrives 9:25 am.

For Elizabethtown, Hodgenville, Letchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

**ALL TRAINS RUN DAILY.**

Except that there is no Sunday service to Elizabethtown and Hodgenville.

The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.

City Ticket Office, 23 Fourth Avenue. A. B. HANSON, G. P. A., Chicago. W. A. KELLOND, A. G. P. P. A., Louisville.

**MONON ROUTE**

TO

**CHICAGO**

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS . . .

E. H. BACON, FRANK J. REED,  
D. P. A., G. P. A.  
Louisville, Chicago

Red Lion's Paw-Wow, HUNTINGTON, IND., OCTOBER 18TH.

For this occasion the "AINE LIMBER," L. E. & M. L. C. R. R., will run special train, Louisville to Huntington, Kentucky, Oct. 18th, leaving Louisville 6:30 A. M., and returning, leaving Huntington at 10:25 P. M., with 10 A. M. for the round-trip. Ticket collect at Fair and Main, and depot Seventh and River, Louisville, Ky.

Macbeth's is the only lamp-chimney advertised. What of that? It's the only make worth advertising.

Write Macbeth Pittsburgh Pa.

... may have had a good lamp, good chimney and good oil—but it did not have the

**"Marshall Process" WICK**

We want to send you a bottle and two samples of our famous "Marshall Process" wick.

Used by all the leading lamp, stove and heater manufacturers, and for sale by dealers everywhere.

NEW JERSEY WICK CO., Newark, N. J.

**SONG BOOKS!**

Manly's Choice (words)	10c
Manly's Choice (music)	25c
Baptist Hymnal (words)	50c
Baptist Hymnal (music)	1.00
Hymns New and Old (music)	25c
Sacred Songs (music)	1.00
Sacred Songs (words)	1.00
Harvest Bells (music)	50c
Harvest Bells (words)	1.00

**BAPTIST BOOK CONCERN, INCORPORATED.**  
LOUISVILLE, KY.  
J. Henry Burnett, Mgr. Book Department.

**\$18**

**LATEST AND IMPROVED**

**SEWING MACHINE**

For this style low high arm machine with all attachments warranted 10 years. It is not satisfactory in 30 days, money will be refunded. Head cash with order. Identify five circulars sent on application.

WHYME MANUFACTURING CO., 40 Fourth Ave., Louisville, Ky. This firm is responsible—Western Recorder.

**BOOK AGENTS WANTED FOR OUR WAR WITH SPAIN**

ITS CAUSES, INCIDENTS, AND RESULTS. Available and authoritative story of the war, Civil, Military, and Naval, seen in perspective for the purpose of showing the cause of the war, the progress of the war, the results of the war, and the lessons to be learned therefrom. By HENRY R. HARRIS, Editor of the "Western Recorder." 100 pages, 10c. Sent on application.

A. S. WOODRUM & CO., Hartford, Conn.

**MORPHINE!**

KIDNEY PAINFULNESS, PERMANENT HOME CURE. We will send any one addicted to MORPHINE, OPIUM, LAUDA NUM, or any other DRUG HABIT, a trial treatment, FREE OF CHARGE, of the most remarkable remedy for the purpose ever discovered. Containing the GREAT VITAL PRINCIPLE lacking in all other remedies. Confidential correspondence invited from all, especially PHYSICIANS.

ST. JAMES SOCIETY, 121 BROADWAY, N. Y. CITY.

**D. BLAUDS PILLS**

**GENERAL DEBILITY**

Silver Contd. & "Blood" stamped on each PILL. E. F. POLK & CO., New York. All druggists.

**OPIUM**

THE HIGHEST GRADE SEWING MACHINE

For 25.00 you may have the best sewing machine in the world. It is the only one that will sew on all kinds of fabric. It is the only one that will sew on all kinds of fabric. It is the only one that will sew on all kinds of fabric.

**Without a Rival.**

The "Denver and Pacific Coast Limited," via the Union Pacific, is the latest and most reliable line of the Union Pacific. It is the only one that will sew on all kinds of fabric. It is the only one that will sew on all kinds of fabric. It is the only one that will sew on all kinds of fabric.

Reduced Rates West

Via Union Pacific September 25th, October 4th and 11th. Address Jas. F. Agler, Gen. Agent, St. Louis.

**Items of Interest.**

NEWS THE WORLD OVER.

Two preachers who were chaplains have already been ordered to be court-martialed for telling uncomplimentary things of His Serene Highness, Capt. Sampson, and some other Serene Highness. But even this has not caused the Rev. St. Brady, Episcopal Archbishop of Pennsylvania, who was chaplain of the First Pennsylvania, to keep still in regard to what he saw at Chickamauga. He said: "I saw men left in the hospitals for thirty-six hours without any medical attendance whatever. I saw men in those hospitals suffering from fever with the rain falling down upon them. When I think that these things have taken place in this, the richest, greatest, and presumably the most advanced nation on the face of the earth, I cannot hold my peace."

As will be remembered, only one man was killed in the United States Navy in the fight with Cervara's fleet. His name was George H. Ellis, and he was chief yeoman on the cruiser New York. He was a member of the Washington-avenue Baptist church of Brooklyn. The church was crowded on the night of October 2nd, when services were held in his memory and a large collection was taken to add to the fund which is being raised for the benefit of the cruiser New York.

A storm from the West Indies did much damage along the Georgia and South Carolina coasts. The lowlands around Savannah were submerged, there were heavy losses to the rice growers, and one island was destroyed. It is thought twenty of the inhabitants failed to make their escape. The loss of life in other places, so far as is known, is not, but as the reports come in, the death list increases.

Some little time ago, the city of Glasgow, Scotland, called for bids for iron pipes of a certain kind. To their amazement when the bids were opened, the three lowest were from the United States. There was a technical flaw in the bids which gave an opportunity to re-advertise, and again the lowest bid was from the United States and the contract was let accordingly. Last year the United States sold \$20,000,000 worth of steel and iron to Europe.

Stanley Spencer and Dr. Herson went up in a balloon from the Crystal Palace in London to an altitude of 7,500 feet. At the height of 3,000 feet the air was so rarified they were compelled to breathe compressed oxygen by tubes. The temperature was 51 degrees below freezing point.

All men are not grasping at money. The Lankenshire, Opitum, and Lauda Num dynamite guns for the United States Government, because they thought the use of the guns wrong. Another company at Scranton were glad to get the job.

The London Lancet thinks the secret of Gladstone's long life was "doubtless due to the fact that he was not only able to sleep soundly, but that he was always ready to abandon the most important, the most urgent task, and to lie down to sleep then and there, whenever he felt really fatigued."

An amusing illustration of red tape occurred at Chickamauga. An order was issued to Lind, Quartermaster of the Twelfth Minnesota, when that regiment and a Wisconsin one were ordered to Porto Rico, that in one car in which were parts of both regiments, he must make a line of demarcation on the car floor in white chalk, and the steps must be marked with blue chalk that each regiment could know which steps it might use! The amused officer sent in a requisition for eight cents worth of chalk.

Then red tape arose in its glory. The requisition for chalk was signed by the Colonel, the Brigade Quartermaster, the Brigade Commander, the Division Quartermaster, the Division Commander. He detoured on to the Chief Quartermaster. He detoured awhile over the extravagance of the order, and decided to reduce it to four cents. After having gone the old rounds again, it came back to Lind. As it was to mark the car of regiments ordered to Porto Rico, one wonders if the regiments were delayed by the lack of chalk.

Some admirer of the water hyacinths introduced them into the Florida rivers with the result that they grew so rapidly navigation was seriously impeded by them, and it was a serious problem how to get rid of them. But a little red spider has come to the help of puzzled man, and as the result of its work, Mr. Fairhead declared to the Board of Trade at Jacksonville that the hyacinths had decreased 75% in a year.

It is said that the natives of some tropical countries chew the fibres of green coconuts as a remedy for fevers. They contain much iron and make a very good substitute for quinine.

The worthlessness of their government seems at last to have roused the ire of the somewhat Chinese. They are rising in rebellion all over the country, and have defeated the troops sent against them. The secret societies are thought to be a the source of the disturbances. These are strongly anti-foreign.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Copy and proof must be in our hands at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**PENDELTON.**

Mrs. Catharine S. Pendleton, widow of Dr. J. M. Pendleton, died at the home of her son-in-law, Mr. James Waters, in Nashville, Tenn., September 21st.

Catharine S. Garnett was born in Glasgow, Ky., June 18th. She was the daughter of Richard Garnett, of the famous Garnett family of Southern Kentucky, a family known everywhere for the talent of its members and the high position they occupy in every community in which they reside. She was converted and united with the church when fourteen years old, the weather being so cold when she was baptised, even in Southern Kentucky, that the ice had to be broken.

Miss Garnett was married to James M. Pendleton March 12, 1868, and they lived an ideal life for more than fifty years, having celebrated their golden wedding in 1903. I knew them first when they came to Murfreesboro, Tenn., where he was pastor of the church and Professor of Theology in the University which has since been moved to Jackson, Tenn. Memory retains no brighter picture than that of the home of which Mrs. Pendleton was the main-spring. She was a most capable and confident, girls and boys going to her with the trials which seemed so great to them, sure of loving sympathy and wise advice. She was not only the revered mother but the comrade of her children, keeping her heart young through all the years.

I have often heard their old friends say that she was an ideal wife for Dr. Pendleton. For, although his dry humour was one of his chief characteristics, he had his cheerful hours of dependency. Her sunny cheerfulness never failed and the clouds soon rolled away, unable to remain in her presence.

The tie between Mrs. Pendleton and her oldest son, John M., was a close and beautiful one. His chivalrous reverence and devotion to her and her loving pride in her talented and handsome boy, can never be forgotten by those who knew them. Knowing the deep love between them, we feared his death at the battle of Perryville, fighting for the South, would kill her. But she put aside her own crushing grief, as only sweet wives can, to be the comrade and support of her husband.

One forgets her rare mental ability in contemplating the loveliness of her character. She was a brilliant conversationalist and a most charming letter writer. She filled well every station in life to which God called her. I could write columns and yet feel that I had failed to do her justice.

She leaves four children—Mrs. Leslie Waggner, Mrs. James Waters, Mrs. B. F. Proctor and Mrs. Garnett Pendleton—not to mourn for her, but to rejoice that she has gone to her Lord, and been united to her loved husband; and to thank God that he gave them such a mother.

**PETTY.**

Ira Petty was born Sept. 15, 1874; was re-elected Sept. 12, 1894, and was baptised by Rev. W. M. Uthman, becoming a member of Huff's Creek church, of which he was soon after elected moderator and remained so until his death, Aug. 24, 1906. This young man, by his close, exemplary Christian life, won the love and esteem of all who knew him. For several years he had been teaching school, and at the time of his death had a position in the College at Beaver Run, Ky. The writer became his pastor in June, 1897, and always found him ready to do anything he could to forward the interest of his Master. May the life of this noble young Christian man be an inspiration to others to live for God and God alone.

J. DENHAM HOCKER.

**PARK.**

Mrs. Jane Park, nee English, died at the home of her daughter, Mrs. H. C. Boone, of Little Bend, Ky., Sept. 30, 1906, in her 74th year. She professed faith in Christ in her 18th year and was baptised into the fellowship of Rhudes Creek church, Hardin Co. Later she moved her membership to Sandy Hill, and still later became a member in the organization of the Louisville church. She leaves two children and many more distant relatives to mourn her loss. She lived consistently and died full of the faith. While God rewards her, may he comfort those who sorrow.

E. K. SHULTZ, Her Pastor.

**MONUMENTS.**

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for price and design. Warehouse: 517 West Jefferson St. Works: 18th to 14th on Maple St., Louisville, Ky.

Do not believe those who too lightly say that nothing succeeds like success. Effort—honest, manful, effort—succeeds by its reflected action upon character better than success.

**Pond's Extract**

All relieve the pain of sunburn, chafing, mosquito bites, stings of insects, bruises, lameness, and sore feet in quick time. It is an indispensable friend for those who indulge in golfing, cycling, fishing, boating, tennis and other summer sports. Avoid substitutes. The genuine is manufactured and bottled solely by the Pond's Extract Company, 70 Fifth Ave., New York City.

**Stewart Dry Goods Company**

**INCORPORATED**

**NEW YORK STORE**

**LOUISVILLE,**

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.**
- 10 dozen All- linen Ladies' Hemstitched 25c
  - 50 dozen All- linen Ladies' Mourning Handkerchiefs, hemstitched 25c
  - 50 dozen Lace-trimmed handkerchiefs 5c
  - 50 dozen Lace-trimmed and Embroidered Handkerchiefs 10c
  - 100 dozen Children's Initial Handkerchiefs 5c

- Wash Goods.**
- 10C Yard for new line of dress Ginghams.
  - 10C Yard for New Outing Cloths and Flannellettes.
  - 40C Yard for Fast-dyed Table Damask.
  - A 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 39c
  - Children's Fall Weight Cotton Ribbed Vests and Pants 25c
  - Children's Union Suits 25c
  - Ladies' Fleece-lined Cotton Vests and Pants 25c
  - Ladies' Ribbed Merino Vests and Pants 48c
  - Ladies' Fall Weight Fast Black Hosiery, real Mako 25c
  - Ladies' Fast Black 100% double heel and toe 15c
  - Children's Heavy weight Ribbed School Hose 25c

- Men's Furnishings** — Latest Fall Neckwear.
- All 80K, in Tucks, Purts and Four-in-Hands 25c
  - New Fall line of Shirts, colored bosoms \$1.00
  - A splendid quality steel Rod Umbrella

**Laird, Schober & Co.'s**

**Fine Shoes** — All of the latest Fall Boots Have Just Been Received.

- Ladies' Cloth and Kid Button, hand-turn, the "LORRAINE."
- Ladies' Cloth and Kid Button, patent leather fox, the "WAYNE."
- Ladies' Glass Kid Button, hand-welt, the "HAMILTON."
- Misses' Glass Kid Button, hand-welt, the "NATURA."
- Misses' Glass Kid Button, patent leather fox, the "BOSTON."
- Misses' Cloth Button, kid fox, the "PICCADILLY."

**See Our New Fall Line of Carpets.**

Our New Line of Hugs, 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, 37 inches wide 50c
- Ladies' Cloth Suitings, in solid colors, all-wool, 36 inches wide 35c

**H. 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. Baptist Book Co's.

**ROYAL Baking Powder**

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powder is the greatest menace to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

**Items of Interest.**

NEWS THE WORLD OVER.

Queen Victoria narrowly escaped death in a runaway accident on the 1st, she was riding in her carriage with her daughter, the ex-Empress of Germany and Princess Adolphe of Schaumburg-Lippe, when the horses bolted and the coachman had no control of them. The horses were checked into the woods where, fortunately, the carriage stuck between two trees. The ladies were much frightened but not at all hurt.

The Sultan must feel lonesome any day on which he does not receive an ultimatum from some body or other, and he pays about as much attention to them as a duck does to a shower. The last one is the most solemn one, signed by Russia, England, France and Italy, ordering him to remove his troops from Crete, which he will probably do when he gets ready.

The Silver men bolted from the New York State Democratic Convention and held convention. But that convention divided, some taking the ground that there are other issues more important than silver this year and that the question of coinage should be left in abeyance—others insisting on the silver issue and nominating young Henry George as their candidate for governor. He declined, telling them that he considers silver a dead issue, and they have not as yet nominated another candidate, but will no doubt do so soon.

The battleship Illinois was launched at Newport News, Oct. 17, in the presence of 20,000 people. A large delegation went from Chicago. The "christening" was done by Miss Nancy Letter with a bottle of champagne, as Governor Tanner decided wine should be used. The Illinois is one of the largest battleships, being of 12,225 tons displacement when her ammunition and stores are on.

An effort was made to arrest two or three of the Pillager tribe of Indians as witnesses in a case of liquor selling contrary to law. The Indians were alarmed at the idea of being arrested, they took their side and fought against General Bacon and his soldiers at Bear Island, in Minnesota. It was reported that ten. Bacon and all his men had been killed, but it proved that Lieut. Wilkinson and six men were killed. The blame rests primarily upon the men who, knowing the Indian nature, tried to arrest them as witnesses.

Mr. Solomon Mend had a small farm in Connecticut. He lived frugally and invested his money with care, leaving a large fortune at his death which occurred recently. He directed his executors to sell all his property and divide his estate into 250 shares. Twenty-one of these were to go to each of his seven children and the remainder goes to various charities. The Baptist Missionary Union receives ten, the Home Mission Society twelve, Presbyterians and Congregationalists receive liberal bequests also. The shares will be worth not less than \$2,000 each, and it may be \$5,000.

The latest hump is the "boy doctor of Dunhallo", Ireland. He is eleven years old, "was born on Good Friday and christened on Easter Monday," and hence has "marvelous power." The whole south of Ireland is going crazy and rushing to him. Such things are among the most marvelous exhibitions of human nature.

The Canadian Commissioner has made his report in regard to the gold in the Yukon region. This season's output was \$11,000,000 and he estimates the next at \$20,000,000. But a great many have come home to report that the gold there costs more than it is worth to get out of the ground.

Secretary of State Hay paid a beautiful tribute to Thomas B. Bay who had occupied the same high office: "His sound of everything mean or base; his disregard of consequences in the pursuit of what he thought right; his belief in the sincerity of others, being himself absolutely sincere; his keen eyes more than his good looks and gallant bearing, gave the impres-

sion not only of a young man, but of one who would always be young."

The sick list shows 3,700 in the hospitals of Porto Rico, which is more than 25% of the army. But that does not tell the whole story, for large numbers who have been discharged from the hospitals are unfit for duty. These convalescents are being sent back to the United States as rapidly as possible, as recuperation is almost impossible in that climate. The health of the Louisville Legion continues exceptionally good.

The government of Canada promised prohibitory legislation if the people of the province should show by their votes that they desired it. The election has come off and the majority for prohibition is 18,000. The maritime provinces gave a large majority for prohibition. Quebec, through the influence of the Catholic priests, gave a large majority against it.

**COVINGTON, KENTUCKY.**

Thirty-three years have past away since it was our privilege to become acquainted with Baptist affairs in Covington, Ky. In 1873 Rev. S. L. Helm had just retired from the pastorate and was succeeded by his nephew, Rev. W. Pope Yeaman. The General Association of Baptists of Kentucky, was in session with the old First church. The men that controlled and shaped Baptist affairs in the State were Helm, Yeaman, Campbell, Pratt, Dillard, Vaughan, Frost, Thurman, the Kirtleys, Coleman, Dowden, Keene, Gardner and Pendleton. A large number of young men were coming to the front and taking permanent places in our great denominational enterprises. In addition to the ministry there was a large contingent of wise and prudent laymen, who took active and efficient part in the meeting of our General Association. Notable among them were Col. Porter, Dr. Wise, Prof. Rust, Farnham, Rucker, and others. These noble men of God laid deep and broad the foundation of our educational interests both ministerial and literary as well as missionary enterprises both at home and abroad.

One of the chief factors in the promotion of all these denominational enterprises during the past three quarters of a century has been our faithful state organ the WESTERN RECORDER and it is doing more now than it ever did before, for the evidences of its increasing usefulness is seen on every hand and the Baptists of Kentucky are appreciating it more and more every day.

After a lapse of more than three decades of years we look again in front upon the meeting of a Baptist Association, not the General but the local North Bend Association and we behold the strong men of the denomination in that body.

Pastor Jones of the old First, Swindler of Madison-avenue and Lee of the Third church, backed in their work by such noble men as Deacons Halkoth, Metcalf, Porter, McCracken, McGill, Alexander, Burk and a host of others, too tedious to mention. Covington is rapidly becoming Baptist ground. But go beyond the limits of Covington and you have such men as Jas. Kirtley Sr., Hoover, Outa, Johnson, Hill and Deacons Howard, Mason, Cowen, the Ryals, Walton, Grana, Hueys, Ruckers, Wilsons and a host of other men of might for the cause.

The faith and beneficence of these noble names, are spoken of throughout all the whole world.

**VALU.**

Sulphur, and its preparations, as soap, pills, ointment, etc., are as popular for the ills of human flesh as was camphor and blue glass in their brief respective reigns. But Sulphur will be a "stay" for sulphur is a most valuable curative agent, particularly in affections of the skin and blood. This new specific is the liquefied form of sulphur, just as syrup is that of sugar. Its conversion to a liquid form is the Sulphur Company, Chicago.

**DISTRICT ASSOCIATIONS.**

Time and Place of Meeting 1896.

**OCTOBER.**

West Union—Antioch, 12th.

Ohio Valley—Zion, Henderson Co., 18th.

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

Graves county—Farrington church, 26th.

East Union—

Rockcastle—Sinking Valley church, Pulaaki county.

If changes are desired, write to the WESTERN RECORDER.

Please prepare statistical table with care and send two copies of your minutes to me as soon as printed.

J. K. NUNNELLEY, Sec'y.

**THE AUTUMNAL BAPTIST CONFERENCE**

will meet in Cincinnati Oct. 25, 26 and 27. The opening session will be Tuesday 7:30 P. M., Oct. 25th. All meetings will be held in the Ninth-street Baptist church. The object is a campaign of inspiration and information on the line of missions (home and foreign), education, city evangelization, and, in general, the advancement of the kingdom. Some of the ablest men and speakers in the denomination (including the secretaries of the national societies) will be present. The conference will be of great value both to pastors and laymen and all such are cordially invited to be present. There will be opportunities for discussion and comparison of views. For further information, address:

Rev. Charles H. Moss, Mount Auburn, Cincinnati, Ohio.

**Big Merchants' Carnival,**

KNOXVILLE, TENN., OCTOBER 19-21, 1906.

The merchants of Knoxville, Tenn., have arranged a big Street Fair and Trade Carnival, Oct. 19, 20 and 21, 1906. This event promises to be more successful and expensive than ever before. The Southern Railway Company will sell round-trip tickets at one fare for the round-trip from points in Kentucky Oct. 18th, 19th and 21st, limited for return until Oct. 26, 1906. For tickets and further information, call upon nearest ticket agent.

W. H. TAYLOR, Asst. Gen. Pass. Agt.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Oct. 8.

Cattle—Receipts light and quality of the offerings fair; market steady on all grades at quotations. Pens well cleared.

Calfves—Receipts light and market steady, choice veals selling at 96¢ 75.

Hogs—Receipts light, only 1,800 head on sale; quality fair. The market opened with best heavy hogs, 225 to 300 pounds, selling at \$3.05, 180 to 230 pounds at \$3.75 to \$3.65, mediums at \$3.75 to \$3.60, light shippers at \$3.65 to 70, pigs at \$3.75 to \$3.25 and roughs at \$3.25 to 25. Pens well cleared.

Sheep and Lambs—Receipts very light. No change in the market, steady prices prevailing on all grades.

**CATTLE.**

Extra good export steers, 1,250 lbs. and up	\$4 75 to 50
Light shipping, 1,200 to 1,250 lbs.	4 50 to 4 75
Best butchers	4 25 to 4 50
Fair to good butchers	4 00 to 4 25
Common to medium butchers	3 75 to 4 00
Thin, rough steers, poor cows and scullwags	1 50 to 3 25
Good to extra oxen	3 50 to 4 00
Common to medium oxen	3 25 to 3 50
Feeders	2 50 to 3 00
Stockers	3 75 to 4 00
Bulls	2 50 to 3 00
Veal Calves	6 00 to 6 75
Milch cows—Choice	30 00 to 35 00
Fair to good	15 00 to 20 00

**HOGS.**

Choice packing and butchers, 225 to 300 lbs.	3 75 to 4 00
Fair to good packing, 180 to 220 lb	3 50 to 3 75
Good to extra light, 180 to 180 lbs.	3 75 to 4 00
Fat hogs, 180 to 180 lbs.	3 50 to 3 75
Fat hogs, 120 to 130 lbs.	3 00 to 3 25
Pigs, 60 to 90 lbs.	3 75 to 4 00
Roughs, 120 to 120 lbs.	3 00 to 3 25

**SHEEP AND LAMBS.**

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

**BRIGHT'S DISEASE**

A Patient of 74 Years Rescued from Imminent Death by

**BUFFALO LITHIA WATER**

**A Case Stated by Dr. E. C. Laird**

Member of the North Carolina Medical Society, Member American Medical Association, and formerly Resident Physician at the Springs:

"Mr. —, aged 74, arrived at BUFFALO LITHIA SPRINGS in an exceedingly prostrate condition, exhibiting unmistakable symptoms of Bright's Disease, viz.: puffiness of the face, eyes suffused, impaired vision, breathing labored and distressed, heart involved, inability to take a recumbent position for any length of time, feet and legs so swollen that he could not wear his shoes, and Ursemic poison to such an extent that he was generally asleep when sitting in his chair. Examination of the Urine the day after his arrival, both chemical and microscopical, showed the presence of albumen, tube-casts, and epithelium, confirming the diagnosis of Bright's Disease. This situation, especially in view of his advanced years, seemed to preclude the possibility of benefit from any remedy. He was put, however, upon the water of Spring No. 2, which to my equal surprise and gratification, proved promptly and highly beneficial, and to such an extent that he rested comfortably in bed, which he had not been able to do for several months previous. His improvement, excepting an intermission at one time of a few days, was continuous and steady during a stay of twelve weeks at the Springs, and so rapid that when he left, not only had all symptoms of his trouble entirely disappeared, but he had gained largely in flesh, and possessed a beautiful vigor by no means common to men of his years."

**BUFFALO LITHIA WATER** is for sale by Grocers and Druggists generally. Pamphlets on application.

**PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA.**

**Send Us**

A small order, if you can't come yourself. Send for Clothing for men and boys, Furnishings and Shoes for men, boys and ladies, Headgear for men, women and children. Whatever you want, you'll find it here—more of it than anywhere else and for less money.

**A few special items for this Week.**

Special School Suits, extra good values, at **\$3.00**

Sizes 7 to 16 years. They are made up for wear; coats are double-breasted, pants have double seat and knees. They come in plain blacks and blues and a dozen fancy patterns and mixtures. A knife with each suit.

A rich line of Young Men's Suits, sizes 14 to 19, plain colors and fancy patterns, regular \$7.00 values, at **\$5.00**

**Our Great Special Knee Pants for Boys.**

Made to stand hard wear, fifty styles to pick from and a new pair if they don't wear. **50c**

**New Arrivals in Silk Waists \$2.98.**

Some new and very rich shades in changeable Silk, several shades, made with self collar. You will appreciate them if you see them and we'll appreciate it if you'll look.

**The Celebrated Z Z Corsets**

In black, white, rose, violet and light blue. In medium and short sizes. This corset is a great favorite. Those ladies who have been waiting for their arrival will be pleased to know that we are ready to supply them. All Corsets purchased here fitted perfectly by an expert—also altered and repaired FREE OF CHARGE.

**MONEY BACK FOR ANY ARTICLES THAT FAIL TO PLEASE**

**Simonson, Whiteson & Co.**

**NEW MAMMOTH**

424 to 424 West Market Street, LOUISVILLE, KY.

**LEAF TOBACCO.**

Report for week ending Oct. 8.

Following were the sales for the week and year to October 8, with comparisons:			
Year 1906	1,348	97,125	
Year 1905	2,261	124,115	
Year 1904	2,947	120,100	
Year 1903	2,415	161,100	

**SALES BY COMPARISONS.**

Total sales of new crop to date	71,001	118,262	120,115
Sales new crop to date original inspection	55,434	96,322	102,734

**REJECTIONS.**

Rejections this week	201	527	779
Percentage of rejections to auction sales	29	21	35
Rejections Jan 1 to date	12,070	26,222	24,701

**RECEIPTS.**

Receipts this week	1,090	1,097	1,096
Receipts to date	24	1,261	1,260
Receipts Jan. 1 to date	23,118	102,700	102,600

**BURLEY—1897 CROP.**

Colony.			
Trash, green or mixed 64 000 50	5 00 to 6 00		
Trash, sound	5 00 to 7 00		
Common lugs	7 00 to 8 00		
Medium lugs	8 00 to 9 00		
Good lugs	9 00 to 10 00		
Common leaf, short	8 00 to 9 00		
Common leaf	9 00 to 10 00		
Medium leaf	10 00 to 12 00		
Good leaf	12 00 to 15 00		
Pine and selections	15 00 to 20 00		

**BARK—1897 CROP.**

Trash, green, mixed	3 10 to 3 25		
Trash, sound	3 25 to 3 50		
Common lugs	3 50 to 4 00		
Medium lugs	4 00 to 4 50		
Common leaf, short	4 50 to 5 00		
Common leaf	5 00 to 5 50		
Medium leaf	5 50 to 6 00		
Good leaf	6 00 to 6 25		
Pine and selections	6 25 to 6 50		

**TOBACCO—1897 CROP.**

Receipts this week: 1,090, 1,097, 1,096

Receipts to date: 24, 1,261, 1,260

Receipts Jan. 1 to date: 23,118, 102,700, 102,600