

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 20, 1896.

NUMBER 46.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED).

OFFICE,

307-WEST JEFFERSON STREET.

One copy one year (in advance) . . . . . \$2 00  
After three months . . . . . 1 25  
After six months . . . . . 75c

The date on the label of your paper shows to what date you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

JOHN RANDOLPH tried hard to be an infidel, but he said he could not succeed because he felt the hand of his mother on his head, and heard her voice as she taught him to say, "Our Father, who art in heaven." Thank God for godly mothers.

THERE is no single quality in human life that comes nearer the very heart of manliness than the unbending sense of duty that cannot be bribed or cajoled or seduced. If the home, the school, and the church do not reinforce that, they fail in their mission.—Watchman.

REV. SAMUEL WHEATON was pastor in Lynn, Mass., from 1860 to 1879. One of his flock kept a memorandum book to remind himself of things he wished to do. One of the entries is: "Ponder more on ye godlike discourse of Mr. Whiting touching sanctification, and kerri him a load of wood." We wonder how many such entries would be found among the memoranda of men in these days?

The first time Mr. Gladstone was a candidate for Parliament, the party at Newark wished to go on with the campaign on Sunday, as they were in the habit of doing. There was danger to the future political career of the young man if he offended the leaders of his party, but Gladstone refused to allow his canvass to continue on Sunday, would not even spend the day in private consultation, but went to church.

The Baptist Standard gives good advice to the churches: "Let our people everywhere demand of every strange traveling preacher who comes among them that he produce his credentials. Whenever a strange preacher applies for a pastorate, let the church ask him not only for his ordination papers, but for certificates of character and standing from men whom they know and trust. A good man courts investigation, and an adventurer certainly ought to be investigated."

MANY of the Episcopal preachers in England are siding with the aroused laymen instead of with the ritualistic bishops. Canon Eryton says of the apostle: "Romanism without the Pope is a form of religion more intolerable than Romanism with the Pope and with the checks on individual caprice which the Papacy involves." But the apostle does not propose to have Romanism without the Pope. They are aiming at handing the Established church over to the Pope.

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

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

The second query reads: "Wherein doth a true and orderly call to the ministry consist, what is it and how to be effected?"

The answer is so well framed and so thoroughly Baptist that it deserves to be reproduced here:

"A true and orderly call to the ministry consists principally in two things, as 1. In a call from God, and 2dly in a call from the church or people of God. To the first of these, What a call from God is or wherein it consists, as [probably "answer"],

"1. God's call is a gracious call. Those he designs for the work of the ministry he first by his special grace calls to believe in his Son, converts and regenerates them (Gal. 1.15, 16, 12).

"2. By his grace and blessed spirit enables them for, and puts them into the work of the ministry (Eph. 3.7, 8, etc).

"3. Endues them with gracious and soul-enriching gifts of his blessed Spirit (in measure) (1 Cor. 12 throughout), as (1) skill and knowledge in divine mysteries (Mk. 4.11, etc.), (2) a spirit of study and meditation upon God's things, hence Paul to Timothy (2 Ep. 2.15, 1 Tim. 4.13, 15), (3) divine wisdom in handling, dividing and speaking them as they are in Christ Jesus (2 Cor. 4.1, 2, etc.), (4) Divine awe with reverential fear (1 Cor. 2.3), with true love and soundness of mind (3 Tim. 1.7) holding the mystery of faith in a pure conscience (1 Tim. 3.9), holding fast the form of sound words (2 Tim. 1.8, etc.), sound and uncorrupt in their lives, showing themselves a pattern of good works (Tit. 2.7, 8, etc).

"4. God's call is a separative call (Acts 13.2, Rom. 1.1, etc.)

"5. God's call is a powerful call (Acts 9.20, 21, etc.)

"6. God's call is a holy call (2 Tim. 1.9). Such as he will employ in the work of the ministry he will have to be holy persons (1 Thes. 4.7, Isa. 62.11), hence called men of God (1 Tim. 6.11, etc.)

"7. The call of God consists in sending (Acts 20.17, Rom. 10.15), appointing such for and ordaining them to the work of the ministry (2 Tim. 1.11, etc.)

"Some few inferences from what hath here been said I shall deduce as follows:

"Inf. 1. From what hath been said we may learn that all such as are not thus called of God are but pretenders and no true ministers of Jesus Christ.

"Inf. 2. Let this serve as matter of reproof to all such as either set up themselves or preach Christ without being truly and orderly called thereunto.

"Inf. 3. Let then every preacher of the Gospel examine themselves (sic) and see they are thus called of God and that they run not without being sent of him.

"Inf. 4. Let all such as are thus truly and orderly called of God study their own hearts and spirits and tempers, endeavoring to keep a conscience void of offense towards God and man (Acts 24.16), looking (for) and faithfully discharging that trust his Lord and Master hath committed to him (1 Tim. 1.11), giving full proof of the faithfulness of his stewardship (1 Cor. 4.1, 2, 1 Pet. 4.10). And thus much touching God's call.

"Next comes under consideration the church's call, which we shall reduce to these four heads, as 1. Election, 2. Probation, 3. Approbation, 4. Ordination.

"1. Election, we find by what is written in Acts 6.3, 5, that the church of Jesus Christ is to elect or chuse her own officers whether elders or deacons, if we

compare with the former text Acts 14.23, that which our Translation here reads ordained the Greek reads chosen: 'and which they had with lifting up of hands chosen them elders in every church,' noting (1) the church's power in chusing her own officers, 'and they chose Stephen,' etc., (2) the church's unanimity and that in two things, 1st, it pleased the whole multitude and 2dly, they consented to the apostles' advice. The church in chusing her officers and rulers should endeavor to be of one mind. That should be done (if possible) *una voce*, with one voice of the people. It is necessary that every individual member (if it can be) be satisfied in this the church's election before such be ordained to the work of the ministry. Let the church from hence learn to know and keep her own power. This is the first part of the church's true and orderly call.

"2. Probation is the next thing to be considered, as 1 Tim. 3.10. 'Let these also be proved.' Here in this verse, although the apostle is speaking of deacons, yet the conjunction 'also' doth as much refer to bishops in the first and second verses as to deacons here in the tenth verse, which fully evidences that before any persons can or may be truly called and stated in the work of the ministry they must first be proved or tried by the church (1 Joh. 4.1). As to the time how long the church is to try such the Holy Spirit limits not (and therefore let us have a care of setting bounds where God sets none), only the apostle so far informs the church in his exhortation to Timothy (1 Tim. 5.22) to lay hands suddenly on no man, which argues (1) That the church is to spend some time in trying such, before they be ordained, (2) To try such until they be satisfied (not in their gifts only) but in their gracious gifts and abilities to preach the Gospel of Christ both to saints and sinners; and also in their lives qualified both as becomes the servants of Christ and tends to adorn the Gospel of Christ, that in nothing neither they nor the church may be ashamed. The work being great and glorious, the church therefore had need not to be too hasty in ordaining men to the functions of the ministry lest such prove to the church as the Gibeonites to Israel (Josh. 9.14, 16, 23.13).

"3. Approbation. As the church is to prove or try them, so must she also approve of them before such can be truly and orderly ordained to the ministry (Acts 13.1, 2, 3).

"4. Ordination. The manner how this is to be performed is the last thing to be considered. And that is by fasting and prayer, and the laying on of the hands of the presbytery or elders (Acts 13.3, 14.23, 1 Tim. 4.14), a giving up to the work of the ministry by fasting and prayer, being the essence of the work; laying on of hands being, First, a formal resignation by the authority and in the presence of the church, Secondly, by the doing of which act with the former, to wit, fasting and prayer, there might be the exercise of faith in the expectation of an increase of the gifts of the blessed Spirit and fitness to the work of the ministry.

"And thus have I shewn (tho both briefly and brokenly) wherein a true and orderly call to the ministry consists, and how to be effected."

These extracts have occupied so much space that comment is impracticable. It is also unnecessary; for these English Baptists of one hundred and ninety-one years ago had kept themselves so free from the errors in doctrine and in practice that affected almost the entire body at a later time, that we can only admire their thoroughgoing allegiance to the New Testament standard and the soundness of their interpretation of the Scriptures.

Almost the only thing that strikes a modern American Baptist as at all strange in this discussion of the ministerial call is the stress laid on fasting and prayer. In this, I humbly submit, we of the nineteenth century are at fault. It might be profitable to inquire why fasting and prayer, surely apostolic and of perpetual utility, are so generally neglected in connection with the setting apart of candidates for the ministry.

## THE RESPONSIBILITY OF STRENGTH.

Strength is power, and power always involves responsibility. Physical strength is not the most important kind of power, although it is admirable and to be cultivated. Mental strength is the mightier, and intelligence often accomplishes what force cannot do. Spiritual strength is the superior of either. The world conceded long ago that a character sturdy in righteousness is the most striking illustration possible of conquering vigor.

As our day is, so is the strength given us. That is, we can do, or endure, whatever God ordains for us. We have sufficient strength. And as our strength is, so is the divine requirement to use it. It is not given us, whatever its character, merely that we may have it, but that we may be the more useful, both to ourselves and others, by reason of its possession. Whatever of good we can do because we are strong, especially if it be something which others cannot do, we are bound to do. So far as we neglect, or fail, to do what is reasonably possible to us we must consent to be held accountable. To regard our strength as a divine gift and a means of unselfish service is both a privilege and a duty.

"We that are strong ought to bear the infirmities of the weak," declares the apostle. This is a most important element of our responsibility. We cannot relieve even the weak of their own responsibility. Up to the limit of their power, however little they may possess, they have their own duty to be done. But we who are stronger can supplement their ability. By the relief afforded by our sympathy and co-operation their efforts are rendered more successful, their comparative feebleness is developed into greater sturdiness and efficiency. And, by the blessed law of reflex influence, in helping others we grow stronger ourselves. Our own powers are enlarged and a wider field of possibility is opened before us.

Strength promotes courage. Boastfulness and even silent over-confidence are to be condemned. But it is right to estimate our own powers justly and to trust in them, always recognizing also dependence upon God. Nobody accomplishes much who is continually in doubt about his ability. He succeeds who dares: This is as true in spiritual matters as elsewhere. The strong are expected to be brave, active, successful because they are strong, and the expectation is fair. The responsibility of strength ought to be appreciated and welcomed.—Exchange.

It is in the calmness of the soul—not when its passions are awake, not in its insensibility, but in its calmness—that we become most conscious of the divine presence. Thus the prophet sought his cave and the patriarch went out at eventide to meditate and Jesus found on the solitary summit of the mountain a place where he might be alone to pray. . . . We need more than the patriarchs of old to go forth at eventide to meditate and to seek in quietness of the heart the presence of God.—Ephraim Hebeody.

ABANDON-NELIGENCE.

BY PROF. J. P. FRUIT.

Many good Christians, in moments of quiet introspection, feel that they stand more on etiquette than common sense in their religious life. They are conscious of a reserve that does not comport with the zeal going about doing good.

I conceive that many would welcome a clear conception of what it is to abandon one's self to the true life. Do not many draw back through fear of making mistakes?

It requires a plunge, soul-forward and headlong. There is hardly a Christian who does not recall his favorite out-door game and the abandon with which he always went into it. Be it the town ball of our fathers, he pulled off his coat, jerked off his collar, rolled up his sleeves and rubbed his hands in the dust for a surer grip. It was no time for a "biled shirt" or a standing collar.

Negliges describes the boy ready to abandon himself, soul and body, to his game.

A true Christian should be just as intent to win a crown of life, and negliges should be his attitude towards the things that society would encumber him with. Were he half so much in earnest as the enthusiast in a game of ball, he would win, if not by tact, then by "main strength and awkwardness." He cannot fall who thus goes in to win.

"IT IS FINISHED!"

BY PASTOR HUGH D. BROWN, M.A., DUBLIN.

Only one Man, Himself the Son of God, durst utter in its supremest sense this sentence, "It is finished!" and to do so cost Him His life! Yes, Christ loved His people unto the death, and He will love them into the glory. Brethren, I offer no apologies for at once introducing the "Man of Sorrows," with His coronet of thorns, upon this platform. With such a theme, 'twere well-nigh a treachery to indulge in any preface.

"Behold the Man!" forsaker of His Father, His heart the target for every jibe and blasphemy of man, His body torn and bleeding, Himself the object of hellish hate and fiendish wrath; and as you realise it was to save sinners that Jesus thus "stooped to conquer," bow down in worship at His Cross with a reverence deeper and truer than even that begotten beside Sinai's crag and the burnt-up cities of the plain.

Now, in this Victor's cry we see, first, prophecy fulfilled. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, "I thirst." Our blessed Lord was so occupied with the supreme ambition to please the Father, that even in His death agonies His main desire was to carry through in every detail to their consummation the "things concerning Himself." Christ had no doubt or hesitancy concerning the inerrancy of the Old Testament Scriptures; yea, He so fully and unreservedly endorsed and argued from Moses and the prophets, that His character may be said to stand or fall with the Pentateuch. To read Moses is to read Christ. Our Lord knew nothing of two Testaments, and quoted from "Daniel the prophet." He even set the impress of His seal and character on the flood, Lot's wife, Jonah and the Great Fish, and other incidents derided at the present day. Believe me, brethren, the so-called Higher Criticism involves more than mere questions of grammar, or arguments concerning Hebrew words and Greek roots; it assails the veracity and knowledge of the Son of Man, and if its conclusions be correct, rob us of our Saviour and our God. With what amazing reverence Christ treated those Scriptures so carelessly dissected by our modern professors! Yea, even verbally, He endorsed them with His sanction, and as I said before, even in His death agonies fulfilled each trivial detail of such predictions. From every part of the Old Testament the lines of prophecy lead up to Calvary—there from Eden, the Psalms, Isaiah, and Daniel, all meet and find their fulfilment in the cross and sufferings of our blessed Savior.

Secondly, we note in these words ritualism ended. All types and shadows pointed forward to the Cross. God's ordained ritual carried through in every detail, "according to the pattern," typified in every jot and tittle Jesus Christ, every whit of it uttered His glory, and it ceased when the type found its fulfillment in the antetype. When the sun rises, moon and stars disappear; the models are no longer needed when the structure is complete, and those who would introduce a ritual borrowed from Judaism into the Christian Church, are vainly endeavoring to put the hands back on God's eternal clock. When our Lord died, "the veil of the temple was rent in twain from the top to the bottom," signifying that God was now revealed to man. But Ritualists would fain re-veil Him. Even a superficial study of the Epistle to the Hebrews emphasizes the fact that all the old economy of rites and sacrifices has passed away because the Christ to whom it pointed has himself appeared. As in Solomon's Temple in olden days the glory of God drove out the priests from the sanctuary when the fire consumed the sacrifice, so when the glory of Christ's bleeding wounds stream forth, no room, no foothold, is found for any priest, be he Jewish, Anglican, or Roman.

We rejoice in the assurance that

ATONEMENT IS COMPLETE.

Our Savior knew our utterly lost condition, and as the golden blood-besprinkled mercy seat covered the broken law, so has He, the propitiation for our sins, blotted out our transgressions. "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our sins was upon Him, and with His stripes we are healed." The storm burst on him, and now for us the sun is shining, and the heaven is blue. "By one offering He hath perfected for ever them that are sanctified." You can add, need add, nothing to His finished sacrifice. At eventide in olden days a priest might be seen walking quietly from the Tabernacle, bearing with him in a napkin the ashes of the burnt sacrifice, which he, by divine command, reverently buried, never to have a resurrection. Believer, your sins have been cremated, and the very ashes cast into oblivion. Don't insult God by impertinently doubting, when He has said it, "Thy sins and iniquities will I remember no more," but rejoice in accepting His irrevocable pardon, as He hands thee His contract sealed with "the blood of the everlasting covenant," and exclaims, "I have blotted out as a thick cloud thy transgressions." For all God's ransomed people, atonement, full, free, absolute, is a completed fact.

Lastly, we have also

ETERNAL GLORY GUARANTEED.

In the tenth chapter of the Revelation we read that when "time shall be no longer the mystery of God shall be finished, as He hath declared unto His servants, the prophets." That mystery Paul explains in the third chapter of Ephesians. As the ingathering into one church of Jew and Gentile, as the bride of our beloved Lord, then God's great plan in the sacrifice of Jesus will be consummated, and Christ will have all those for whom in a special sense He paid the price of blood, around Him in the glory, all the purchased property there, not one missing.

"Look on this picture and on this." A lone, forsaken sufferer, so poor, that naught of covering hides His nakedness, forsaken (for our sake) of heaven, assailed by hell, deserted by His friends, "despised and rejected by men," assailed by devils—the object of common ribaldry and scorn—sowing in His life's blood that "corn of wheat" which must yield an eternal immeasurable harvesting. And see Him yet in clouds of glory surrounded by the myriad hosts of angels, the innumerable multitude of His ransomed ones, and wearing all the crowns of earth and heaven upon His once thorn-clad brow. Yea, hear the refrain echoing from lip to lip, and star to star, through the regenerated universe, "Hallelujah, for the Lord God Omnipotent reigneth."—Selected.

Largely Thou givest, gracious Lord, Largely Thy gifts should be restored.

SOVEREIGNTY IN SALVATION.

BY C. H. WETHERS.

It is well for us to keep in mind the truth that divine sovereignty has considerably to do with the salvation of men. Judging from the way in which not a few people speak of personal salvation, one would suppose that God's sovereignty had nothing whatever to do with it. They talk, as though any sinner, at any time, under any personal condition, can obtain his salvation, just as well as not. Well, one may theorize on this point as much as he pleases and in favor of such a view, yet his theorizing is utterly impracticable. I say that a sinner cannot obtain true salvation at any time which he may elect. While it is true that the Gospel is free and that salvation is free, yet it is also true that no one can be saved apart from the direct and specific operation of the Holy Spirit; and the Spirit does not operate upon the sinner at all times. There are seasons when the Spirit leaves a sinner to himself, and at such times the sinner has no inclination at all to be saved; he may be overpersuaded by some Christian friend, or some religiously-minded person, to take certain steps in the direction of obtaining salvation, but such a course avails not a whit without the convicting power and urgency of the Spirit. The experience of every sinner has been that at times he has been unusually moved upon in his heart, by a power not his own, and then he has felt that he ought to yield himself to Christ, but he did not; and this experience has been followed by an indifference to his salvation. The fact is, the Holy Spirit has departed from such an one, for a season at least. There has been a marked cessation of personal anxiety over one's sins; and the time has come, in thousands of instances, when the sinner has been abandoned forever by the Spirit. He had been repeatedly rejected by the sinner, and then the Spirit has forever rejected that sinner. The solemn truth is, there are thousands of people this very hour who regret that they do not have such movings upon their hearts in favor of salvation as they once had; and this experience accords with the teaching and testimony of the Bible. The Bible shows that the Spirit is sovereign in reference to personal salvation. He does not always work salvation at the beck of man. Do not misuse him when he does come to your heart.

"BLESSED ARE THE MEEK."

Meekness is that dominant quality which has power in the end to subdue, and possess, and reign. It is no craven, slavish mood, but rather the seal of spiritual ascendancy. He who spoke this beatitude, was disclosing His own experience and prophesying His own triumph. Jesus Christ, who summed up in His character every beatitude, impressed men most of all by His unpeepable meekness. The Lamb of God could say, "I am meek and lowly in heart." In the same spirit which led him to the slaughter at last. And whenever our children kneel at night to pray, "Gentle Jesus, meek and mild," they are teaching us afresh that the everlasting love of Christ is supremely child-like and long-suffering, and patient, and peaceable, and forbearing. Herein are the might and the majesty of the Redeemer. He triumphs because his meekness never falters, because his gentleness endureth forever. Everything else on earth wears out and breaks down except this one invincible spirit. Christ has revealed the secret of his own victory. He has proved how best to conquer "want by wanting, and weariness by wearying, and pain by suffering, and grief by grieving, and death by dying." For this, and no other than this, is the divine way.

The Church has never quite forgotten her Lord's secret. Meekness, indeed, is no virtue of the natural man. It seems the last quality to be bred in a world of competition. Yet it remains one decisive token of the disciple of Christ. The Lord's servant must not strive, but be gentle towards all, apt to teach, in meekness instructing them that oppose themselves. Such was the typical Christian. And nothing in history is more wonderful than

the way in which this type of character has survived in the long, slow struggle for existence. What could appear less fit to encounter the buffets of fortune than that ideal meekness which Christ initiated in his own person, and perpetuated in his followers? It looked so delicate, so defenseless, so ill-adapted for the stern battle of life. "Why one chief watchword of the Christian was to cease troubling about his own survival," to lay aside ambition and self-assertion, patiently to submit to injury, willingly to embrace the Cross. And yet by a miracle of divine persistence, the Christian type has never died out. Unreal and fragile as it seemed, it has proved "robust enough to endure the wear and tear of ages." It has thriven and multiplied and spread abroad, and possessed the high places of the earth, and pressed into the foremost files of time. The real victories of the faith have been won by meekness. The strength of the Church lies continually in "all those things which the world despises as fitter in themselves to pull down a kingdom than to build it up—in patience and simplicity and innocence and concession and forbearance and passiveness and resignation."

But to believe this goes against the grain of strong men's natures. It seems to contradict common experience and common sense. Was it by meekness that England founded colonies and subdued kingdoms in the past? Is it by meekness that Englishmen make their fortunes and win their fame to-day? To be sure, we may grow too ambitious, too aggressive and intolerant. But must we really turn into women?

Yet the truth remains that God's kingdom is never governed by brute force or cunning or self-assertion. There is an energy far more irresistible and more divine. We Christians can overcome the world, if only we dare be innocent and unworldly. We shall inherit the earth, if only we have faith enough to be meek. For to be meek means to have the noblest will and the loftiest temper—a will submitted to the will of God, a temper subdued by the love of Christ. It means to become gentle and peaceful and forgiving, to be brave enough to suffer injuries quietly without desire for revenge, to be content to fail in appearance, to be quiet in obscurity, and adversity, to be confident of eternal success. It means the endless patience of hope, the unconquerable sweetness of charity. And this one spirit shall outlast the pyramids, and smile at the wreck of all the kingdoms of time.

How often the Church is found relying on something more carnal than meekness! We strive, and cry, and turn bitter, and grow vindictive and partisan in Christ's own cause. We yield to the perpetual temptation to adopt a pushful policy in promoting God's cause among men. Yet the meek shall inherit the earth, and no one but the meek. We shall discover at the end of the day how the Church's very life lies not in inflicting evil, but in enduring it without a murmur. We conquer (as one says) "by turning the cheek to the smiter, by praying for the persecutor, by suffering for the feeble, by bearing with the proud, by showing kindness to the unthankful, by soothing the poor. We conquer by fortitude, and constancy, and fairness, and disinterestedness, and moderation, by sheer patience in enduring ill, by sheer perseverance in doing well." We can overcome evil with good, if we will but oppose it simply and steadfastly with pure good. This was how the Lamb of God himself overcame the evil that is in the world.—T. H. D., in British Weekly.

O, THE luxury, the thrilling, wondrous, unpeepable luxury of giving. If the Church would do that she would have millions—millions! Who is to begin it? You! Do you say, "No, do not trouble me about fifts and tenths and twentieths." Do not run off on some arithmetic issue, but when thou givest unto thy closet, and when thou hast shut the door, give to thy Savior in secret.—Rev. Dr. Joseph Parker.

'Tis not necessity, but opinion, that makes men miserable; and when we come to be fancy sick, there's no cure.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, OCTOBER 30.

MESSIAH'S KINGDOM FORETOLD.

Isaiah 11:1-10.

**MOTTO TEXT.**—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

"The kingdom of Judah lived in hourly terror of Assyria. This chapter should be studied in connection with the one preceding, which poetically describes the approach of the Assyrian invaders. The prophet sees them coming in a straight line from their strongholds on the Tigris. The towns and villages mentioned in the last seven verses are all north-east of Jerusalem, and from ten to two miles distant. Just as the dreadful army has the city within its grasp it is suddenly and irrevocably ruined. Assyria is symbolized by Isaiah as a towering cedar, which, when hewn down, can never revive, for cedars are pines, and pines, when cut to the ground, are incapable of sending up suckers (Professor Crowell); but from the trunk of the Judean vine, also brought down to apparent death, Isaiah sees springing forth a beautiful shoot. Chapter xxi doubles its beauty when contrasted with chapter x."—Hurlburt. Hezekiah was king when this prophecy was spoken. Isaiah was in his home at Jerusalem.

"And there shall come forth a rod out of the stem of Jesse."—Stem means the stump of a tree after the tree itself is cut down. Rod here means a new shoot. Jesse was the father of David, from whose family our Lord should descend. When Judah was at a low ebb, like a tree which had been cut down and seemingly destroyed, the Messiah would come. "And a branch shall grow out of his roots."—The Hebrew means "a brilliant or shining bough." There is also in the verb a suggestion of fruit-bearing, which indicates that what was at first but a brilliant bough should be soon a great tree bearing fruit.

"And the Spirit of the Lord shall rest upon him."—The Holy Spirit. Our Lord, while on earth, submitted himself to the guidance of the Spirit, as is the duty of men. The Spirit is ready to guide all who will give themselves into his hands resolved to obey God with all their power. Of course only regenerated men desire, above all things, to obey and please God; the carnal heart is enmity against God. "The spirit of wisdom and understanding."—The Holy Spirit gives intellectual strength and ability to discern the truth. "Of counsel and might."—The ability to form the best plans and the power to execute them. "Of knowledge and of the fear of the Lord."—Acquaintance with the will of God, combined with determination to carry out that will to the full."—Rawlinson.

"And shall make him of quick understanding in the fear of the Lord."—Ewald says the Hebrew is literally, "He shall draw his breath in the fear of the Lord," a strong figure to indicate sinlessness and exact conformity of will to God's will. That is the goal for which we are to strive, and which we shall reach when we stand faultless before the

throne of God. "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."—He is not influenced by external qualities. No brilliancy can deceive him. He sees the secret workings of the heart, he cannot be deceived by lip service. Yet sinners will hope they can deceive God with hypocritical words when their hearts are far from him.

"With righteousness shall he judge the poor."—The judges in the East were proverbially corrupt. No bribe can influence the Lord Jesus. The poor stand on an equal footing before him with those who could give the greatest bribes, and all receive exact justice. "And reprove with equity for the meek of the earth."—For the weak and timid ones who cannot defend themselves. For their sakes he will reprove or punish the wicked who oppress them.

"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—The earth here means the fallen race. It is only necessary for him to speak and the wicked will be punished as their sins deserve. Thus he is shown to be God and to have that omnipotent power displayed in the creation. "And God said, Let there be light and there was light." The wicked boast themselves against God, when a breath from his lips can destroy them.

"And righteousness shall be the girdle of his loins, and faithful-ty shall be the girdle of his reins."—The girdle held all the other articles of dress in their proper place. Without righteousness and faithfulness the other virtues degenerate into faults; they round out and complete a perfect character.

And now follows a most beautiful picture symbolical of the peace and joy which shall be upon the earth when sin has been banished and God's will is loved on earth as in heaven.

"The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the young lion and the fatted together."—Commentators call attention to the fact that each animal is coupled with the prey it prefers. They say that the wolf as a usual thing attacks sheep-folds, and the leopard can follow goats along mountain precipices where wolves dare not venture, and the lion carries off oxen which neither the wolf nor the leopard could carry. "And a little child shall lead them."—The supremacy of the human race will be acknowledged by the wild animals.

"And the cow and the bear shall feed; their young ones shall lie down together."—The bear shall cease preying upon other animals and shall eat grass with the cow. So shall the lion. It is a vivid picture of the peace which shall be upon the earth.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."—The asp is a small but very deadly serpent, the cockatrice is a large yellow viper, the most venomous of the vipers. Nothing is so helpless and so ignorant of danger as a baby; but when the Messiah's reign is established the most helpless shall be safe in the presence of the greatest danger.

"They shall not hurt nor destroy in all my holy mountain."—Mount Zion is referred to as the type of the church. The knowledge of the Lord shall be in all hearts and banish all evil doing. It is a glorious picture which the prophet enrolls in the midst of his solemn warnings. It is for our encouragement when

the battle seems going against holiness, and is also to remind us of our duty to do all in our power to bring on the glad day when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"And in that day."—The vision is of a far distant future. "There shall be a root of Jesse which shall stand as an ensign of the people."—A flag seen from afar, round which the saints should rally. This root is the Lord, the Saviour of all who believe, whether Jew or Gentile.

FROM MISSISSIPPI.

As we are now without newspaper communication in our State and as you are widely read by Mississippi Baptists, I send the following:

Sept. 27th past, the Tishomingo Association met in its thirty-eighth annual session with the church at Hinkle Creek, Alcorn county. Forty-one of the forty-six churches that compose the association were present by delegates and letters. The letters showed that there had been 210 accessions to the churches, while \$5,821 had been collected and expended in the work during the past associational year.

The association organized for business by re-electing Bro. E. S. Candler, of Corinth, moderator and Bro. J. W. Smith, of Booneville, clerk and treasurer.

The introductory sermon was preached by the Booneville pastor, Bro. E. E. Thornton from 2 Tim. 3:16-17. His theme was, "The Bible, its source, and its effects upon the individual and national life." The source of the Bible was traced to God. "All Scripture is given by inspiration of God." This fixed its authority, and laid the foundation for a comparison of men and nations with the Bible with men and nations that have not the Bible; or better, a comparison of men and nations with the Bible with themselves before they had the Bible. Then followed an array of statistics, showing the effects of the Bible upon individual, town, city and nation, that were startling to all who heard. The sermon was well received, and amid great rejoicing, the right hand of Christian greeting was extended from delegate to delegate.

The second day the sermon was preached by Bro. G. M. Savage of the Southwestern University, Jackson, Tenn., from 2 Cor. 12:9. Theme, "The sufficiency of God's grace." (1) In the salvation of souls (2) In preparing for life's work (3) In sustaining amid the temptations, trials, losses and sorrows of life. (4) In keeping and safely delivering into glory. The sermon was one of power, and left the Christian with firmer faith in God, and better prepared to meet and discharge life's duties.

The third day, Bro. W. T. Lowry, of Mississippi College, Clinton, Miss., preached from John 15:5. Theme, "Usefulness." (1) The foundation for usefulness is an unconditional surrender to Christ, His Spirit and His word, and thorough consecration of heart, life, talents and means to the service of God in the service of truth, right and good in the world. (2) The privileges and blessings of a useful life. At this point, the speaker represented the disciple and follower of Jesus Christ as having one hand clasped firmly in the hand of His Lord and Master, while with the other hand, he pointed humanity to the "Lamb of God," and led and helped all to higher aims and nobler purposes in this life and to heaven

and eternal glory in the life to come. The audience was charming, thrilled, and moved to desires for greater usefulness in the use of their energies, powers and means in the service of God and humanity.

The usual reports on Missions, Temperance, Publications, Sunday-schools, Sabbath Observance, State of Religion, Systematic giving, Schools, Colleges and Education were prepared, read and discussed with unusual interest. Bro. B. R. Hughey of Chalybeate, Miss., paid his very best respects to the report on temperance, and the men who heard him were glad that they did not "drink"—malt, vinous or spirituous liquors, and the ladies were delighted that they did not "dip"—snuff.

The report on Schools, Colleges and Education was spoken to by President Lowry and Savage with good effect, while the report on State of Religion was spoken to by Bro. E. S. Candler with such power as to move all to a desire for a nearer approach to God, and greater influence over men for good.

The church at Hinkle is one of the oldest in North Miss., having been organized by Elder H. G. Savage in 1840. It is located in a populous and well-to-do Baptist community, was well prepared to entertain the association, and seemed in her glory in feeding and lodging the great number of delegates and visitors. It was a marvel to our town folks to witness the ease with which a family would entertain twenty or thirty delegates and visitors.

The year's work as reported was one of the best, if not the very best ever done by the churches of the association, and all returned to their homes with a desire to report even more and better work at Farmington, where we have appointed to meet on Friday before the third Sunday in Sept. 1896.

E. E. THORNTON.

ALABAMA NOTES.

At 10 o'clock last Thursday morning the Mobile Association met with the Zion church some five miles from the city, and continued three days. Indeed some of the delegates remained over the fourth day to discuss Sunday-school work, dispense the Gospel and despatch the remainder of the chicken and etcetera. At best the association is not quite up to Ekhnorn, and this year owing to quarantine and other obstructions the attendance was not so large as usual. Several of the churches were not represented and the visiting brother was not numerously in evidence. The meeting however was fraternal and earnest, and the business was not allowed to drag. For unflagging interest Bro. Bosdell, pastor at Whistler, and Bro. M. Robertson, a missionary pastor in the district, deserve special mention. A new church recently organized at Theodore, a station South of us on the Louisville and Nashville line, was received into the association. It reported 40 members, Rev. J. S. Lambard, pastor, and money collected for missions and minutes. It has begun quite well, and will have plenty of work to do for many years to come.

Quite naturally there has been some anxiety here about the coming of yellow fever. But our honorable Mayor has kept the city in good sanitary condition; no case has appeared so far and with every passing day the probability of an outbreak grows less, and the confidence of the people proportionately stronger.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

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

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

But our sister states, Mississippi and Louisiana, are not faring so well. In New Orleans, so it is reported, the plague is quietly permeating the town, and Bro. W. D. Gay, after less than a year's service, has offered his resignation to take effect the last of this month. I do not know that there is any essential connection between these facts, but the co-incidence is suggestive; and I am quite sure that when present incumbents vacate, unless New Orleans Baptists drop the notion that the preacher is a priest or a nurse, "the sacred unemployed" will be the only persons that will heed their calls. A little common-sense on the part of a church is quite as commendable as so much needless heroism on the part of the preacher.

In Mississippi the health authorities have ordered the cessation of all railway and steamboat travel within the limits of the state, but graciously allow persons to escape to the North beyond the plague line. Very many are availing themselves of the privilege, and cars going North are crowded to the vestibules.

Just what people should do under such circumstances is a matter about which there will probably lie perpetual difference of opinion. Thoughtful persons accord to every man the right to act on his own convictions of duty in the premises, and honor him in following those convictions, whatever they prove to be. But occasionally one meets an imperial spirit who assumes the essential inerrancy of his own excoitations, and the right to visit denunciation and scorn upon such a decline to accept his conclusions.

The Greenville church, up the Louisville and Nashville road, mourns the departure of pastor Hubbard to Eufaula, but the latter city has proportionate joy.

Dr. Bledsoe our affable and excellent secretary of missions, has announced his determination to return to the pastorate after the close of the conventional year. He took up the work when it was involved in debt and discouragement, and has labored with great diligence and fidelity; and he now has a pleasing prospect of going up to the convention, which meets in Opelika early in November, with all bills settled, and a clean score for the new year.

Our schools have opened well. Our people generally seem in good spirits. Our Opelika Convention promises to be interesting. We expect Dr. Harvey down to enhance the interest.

J. J. TAYLOR.

Mobile, Oct 12 1896.

It is the crowning guilt of men that they will not recognize One of whom they cannot possibly be ignorant.

**TEXAS CONVENTION NOTES.**

The report of the convention will be furnished by Rev. R. T. Yates.

On the evening of the 31st inst. I left Louisville by the popular and reliable I. C. railroad for Cairo. While waiting for the train at Fulton I called at the office of the *American Baptist Flag* and was cordially welcomed by Editor J. N. Hall and Matt Ayers, business manager of the National Baptist Publishing Company, and also editor of a daily and weekly paper. He is a man of affairs, and evidences of prosperity are manifest. We enjoyed the hospitality of Bro. J. H. Milburn and wife. They keep a nice hotel, and all preachers, irrespective of creed, are welcomed free of charge. This is the only evidence of a lack of business method that we observed. There are many preachers better able to pay than some who are not preachers. When ministers rely less on charity and more on a reasonable compensation for their services the world will not pity them more than they sometimes seem to respect them.

The I. C. train for Cairo arrived and soon we reached that city, where we took the popular Cotton Belt route for Waco.

Passing through Arkansas, the confidence man appeared, and, as usual, found a victim. In great haste and apparent distress he said to a gentleman from Jackson, Tenn.: "I am a Texas cattle dealer. I sold several car loads in St. Louis, and the baggage-master demands that I pay him \$10 for some freight, give me change for this \$50 bill." The old gentleman replied: "I cannot change it." Confidence man said: "Give me \$10 then and hold this \$900 check until I get my \$50 bill changed by the conductor." He got the \$10 and had not been seen since. The old gentleman is wiser and richer (not in money) in a bogus check for \$900 and experience.

The Texas Baptist ministers' meeting organized on the 5th by electing J. M. Robertson moderator and T. W. White secretary. The topics discussed were practical and interesting.

The great convention, composed of 2,500 messengers from the churches, organized on the 7th by choosing R. C. Buckner president and A. E. Baten clerk. It was the biggest convention in duly accredited messengers from Baptist churches that ever convened. Great questions were considered. Great reports on missions, education and methods of work were submitted. Great speeches were made. Great enthusiasm and spiritual power characterized the meeting. It was Texas Baptists in session, representing 200,000 white Baptists. Texas has more white Baptists than any State in the Union. She also leads all other States in stock raising, the production of wool, variety of crops, fruit raising, in natural resources, in more even climate, in public school facilities, the rapid increase in population, wealth and culture. One-third of all the cotton raised in the United States is produced in that State. Texas, with an area almost seven times as large as Kentucky, and eighty-one times as large as Rhode Island, is destined to become, in many respects, the greatest State in the Union.

On Sunday, during the convention, by request of Judge Moorman and others, I preached morning and night at Hillsboro, a city of 7,000 inhabitants and one of the most beautiful in the State.

influential. They are a noble people.

On reaching Corsicana we were surprised to see from 200 to 300 scaffolds where companies were boring for oil. There are eight or ten wells already flowing freely and a \$150,000 oil refinery is being built. What is worth having that Texas has not? If there is anything anywhere else that Texas has not it is because they have not yet had time to hunt and find it.

The Recorder and Baptist Book Concern's representative was made happy by the cordial welcome he received from all, and the substantial testimony he received of their favor. I must not write more, but refer you for particulars to Bro. Yates' full report of the convention proceedings. And, in conclusion, goodbye, brethren; "May God be with you until we meet again."

W. P. H.

**PROGRAMME.**

The following is the programme of the Fifth Sunday meeting of Elkhorn Association to be held with Mt. Vernon church, near Faynes' Depot, Oct. 30

Friday 7 p. m.—Preaching.—Preston Blake.

Saturday, 9:45 a. m.—Devotional Exercises.

Pastor's duty to his people.—E. F. Wright.

People's duty to their pastor.—G. W. Argabrite.

Bible Sanctification.—W. D. Nowlin.

The work of the Holy Spirit.—Z. T. Cody.

Reflex influence of missions.—R. L. Bowman.

General discussion,—five Minutes talk,—How to enlist our people in mission work.

3:30 p. m.—Pastors' Conference. The needs of our association, how to meet them.

7 p. m.—The greatest need of Kentucky Baptists.—W. B. Crumpton.

Personal Devotion.—D. E. Fogle.

Sunday, 10 a. m.—Sunday-school mass meeting.—E. G. Stout.

11 a. m.—Sermon, "Lengthening and Strengthening in Missions."—A. G. Mosely.

A cordial welcome awaits every one who will kindly notify Rev. J. S. Swers, Payne's Depot, what train you will come on, conveyance will meet you.  
J. M. Roddy, Ch'n Com.

**LITTLE RIVER ASSOCIATION**

Has just closed a most delightful and profitable three-days' session at Donaldson.

Pastor I. M. Wise, of Princeton, was chosen moderator and R. W. Morehead clerk by acclamation, both of these proving themselves able officers of the body.

This great association has always regarded missions, Foreign, Home, State and District, as essentially one, and they are all liberally provided for, as well as our benevolent enterprises, viz.: Orphans' Home, Ministers' Aid, schools and colleges, etc. Nothing is overlooked, all are, on their respective lines, given the right of way.

What a ministry! What a laity! It was good to look in upon their beautiful order and loving concord and patience of hope.

Meets next year at Harmony, near the railroad. I want to live to be there.  
VALK.

PASTOR W. E. MITCHELL writes that the Bracken Board will meet at Carlsale, Friday, October 21, 1898.



Mailed to any address on trial, every week from now to January 1, 1899, on receipt of only Ten Cents

(Silver or Stamps)

THE SATURDAY EVENING POST has been published weekly since 1728—170 years—and is unique in illustration and literary excellence.

**AMERICAN KINGS AND THEIR KINGDOMS**

Will tell the stories of the several greatest money-monarchs of our country—how they acquired and how they retain their power.

**THE POST'S SERIES OF PRACTICAL SERMONS**

By the great preachers of the world. It gives real, personal non-sectarian help toward better living.



**THE PASSING OF THE OLD NAVY**

Two charming articles on the romantic, antique customs and duties of the old trading vessels; the progress of modern naval science, and how invention has killed much of the poetry of sea life. One of the best American illustrators of marine life is now painting pictures that will accompany this series.

**THE PERSONAL SIDE OF AMERICA'S GREATEST ACTORS**

A series of articles portraying our best-known actors in their home life, and showing its relation to their struggles and successes. The series will open in an early number with the "Personal Side of Sam Smith Russell," to be followed by four others, profusely illustrated by photographs and original drawings.

**THE BOOK OF THE WEEK**

Will deal with the week's foremost offering from American publishers an extensive review will be given in many cases, a reading from the book itself, a brief story of the author's life—fully illustrated.



The regular subscription price of the Post is \$2.50 per year. It is offered on trial for so small a sum simply to introduce it.

There are 16 pages every week, the same size as THE LADIES' HOME JOURNAL, and as handsomely illustrated and printed.

The Curtis Publishing Company Philadelphia

**EDMONSON ASSOCIATION.**

This body has just closed a profitable session with Holly Springs church, postoffice Grassland, Ky. This is a young body—only ten churches in the union—one church (Boiling Springs) was dismissed to join Warren Association, which leaves nine churches and about 750 members. The churches have, for the most part, efficient and able pastors—men of God and wise to win souls and feed the flock of God, notably among whom are Elds. Robert Luttrell, the nestor of the body, Doyle, Smith, Page, Parsley, Atwood, Rountree and others, all able men of God.

All our benevolent enterprises received prompt attention; and a liberal collection was taken for the Baptist Orphans' Home.

The new moderator, Hon. John L. Smith, Jr., proved himself to be no novice in directing and dispatching the business of deliberative bodies, aided by an efficient clerk in the person of Bro. Charles Neagle.

The Mission Board, co-operating with the State Mission Board, and composed of Bren. Silas Trenka, Isaac Bird, J. L. Lindsey and others, made a good report of work done among the destitute in their own boards.

The WESTERN RECORDER has a warm place in the affections of Baptists of this body, and is steadily winning its way to the families represented by the churches of this association. It will be a glad day for the cause when no Baptist household in the bounds of Edmonson Association, nor even of the whole State, shall be without it, for it is most helpful in the religious training of families and of churches. Let heads of families and pastors see to it that nobody is without the stated visits of the WESTERN RECORDER.—VALK.

**THE SOUTHWESTERN GERMAN BAPTIST CONFERENCE.**

The eighteenth session of this conference was held with the church in Concordia, Mo., September 16-20. This conference consists of the States of Missouri, Kansas, Colorado and part of Iowa. There are forty churches belonging to the organization, of this thirty-eight were represented either by delegates or by letter.

The introductory sermon was preached by Rev. F. Heisig, of Newton, Kas., from the text, Jeremiah 11:9. His theme was: The importance of the knowledge of the Lord.

Rev. J. Merkel, of Burlington, Ia., was elected moderator, and Rev. J. Pastorel, of Higginsville, Mo., and Rev. H. Kitzing, of Kansas, clerks.

This session took place just before the General Triennial session, which was held at St. Louis, Mo. A lively interest was manifested for the Home Missionary work the past year, a large number were converted and new fields are open for missionary work. The churches reported 125 baptisms, 163 received by letter and restoration, the present membership of this body being 3,080 members; \$28,144 was raised for Home Mission work.

The German churches are doing all they can to preach the glorious gospel to their German fellow-men.

The next session will be held with the church in Burlington, Ia., and will take place the first week in October, 1899. J. M.

**DR BABBY'S BOOK.**

I have examined a book, entitled, "Jesus the Nazarene is certainly the Messiah of Prophecy." It is a timely work and certainly will do great good. Let it circulate.  
N. G. Tracy.

A SONG.

BY REV. L. E. HALL.

Some months ago Rev. G. W. Kalch...

TUNE—AVON.

To These whose thrones is far above...

OUR PULPIT.

THE MEDIATOR—THE INTERPRETER.

BY G. H. SPURGEON.

And all the people saw the thunders...

The giving of the law was glorious with pomp of power...

To us, that day at Horeb is a type of the action of the law in our nature...

and abandoned forever all hope of acceptance by the works of the law.

The glorious majesty which surrounded the institution of the law is not, however, our subject at this time...

First, let me remind you that the Lord has ways of communing with his people which fill them with fear...

Sometimes the near approach of the Lord fills his people with apprehension and alarm...

we have a full assurance that our iniquities are put away, the Lord sometimes works in us a further work of the law...

The Lord also may most truly and profitably come to a man, and in his coming may unveil to him the depravity of his nature...



What Does She Read?

The answer will show what the girl is and what she will become. A girl cannot read YOUNG PEOPLE'S WEEKLY for six months without showing signs of its good influence...

Young People's Weekly

has been enlarged, improved and made more attractive in every department. It is finely illustrated in black and white and in colors...

Four Months for 10 Cents IF YOUR ORDER BE RECEIVED BEFORE JANUARY 1, 1896.

Such an opportunity to get high grade reading matter equal to several volumes, at merely nominal cost, has never before been offered...

DAVID C. COOK PUBLISHING CO., 36 Washington St., Chicago.

Holy Spirit, and the power of divine grace, hell itself does not contain greater monsters of iniquity than you and I might become...

The Lord may also come to us and lead us by his light to a discovery of actual sin in our life. We may sit here and think ourselves very good...

what you have done. Brethren, you have prayed this week. I only refer to this week; for seven days are more than enough for my purpose...

If we add to these apprehensions of our own unworthiness a sense of the divine glory, then we cower down and hide ourselves in the dust...

At The Best Clubs

Kin-hee Coffee

Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.

science inspires an equal awe, while his goodness, his love, and his holiness are even more overwhelming when fully realized. One might possibly stand with unblanched cheek in the presence of divine power; but when the Lord reveals his holiness, a man might far sooner gaze into the sun than look into the face of God. Even his love is as the fire of a furnace to our unloveliness. At the sight of our God we say with Job, "I have heard of thee by the hearing of the ear: but now my mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The nearness of God to sinful man is a killing thing, and those who have known it will confess that it is so.

If to this be added an apprehension of speedy death, as in the case of the Israelites, who cried, "This great fire will consume us;" then, indeed, it is difficult to remain calm and hopeful. It will be no trifle to stand before the face of the Eternal. Since heaven and earth shall flee from thy face, and rocks shall melt, and stars shall fall, and the moon shall be turned black as sackcloth of hair, who shall stand before thee, thou great and glorious One!

Thus have I spoken to you upon the fact that our God does sometimes commune with his people in a way that fills them with overwhelming dread; let us advance to our next theme.

All this endears to us the Mediator. The Israelites turned at once to Moses. They had already murmured against him: they afterwards said, "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him;" once they took up stones to stone him; but now they are of another mind. Terrified by the presence of God, they cry to Moses, "Go thou near, and hear all that the Lord our God shall speak unto thee." The Mediator is everything to them now. They had found out by experience the necessity of an interposer; and they had not made a mistake, either, for God himself said they had well spoken what they had said. There is in God's esteem an urgent need for a Mediator.

It is a matter of fact that we need a mediator; and these people were driven to see it. Brethren, be sensible of your sin, and you will no more attempt to approach an absolute Deity than you would walk into a volcano's mouth. You will feel that you need a sacrifice, a propitiation, a Saviour, a Mediator. Perceive the infinite difference between your nothingness and the divine infinity, and you will feel that there is no drawing nigh to the Eternal but by Jesus Christ. How can we, of ourselves draw nigh unto God? It is wisdom to say unto the Well-beloved, "We pray thee stand between the Lord and us." When your trembling is upon you, when your heart faints with awe, then you perceive how much you need an Advocate. Bless God that he has appointed one to be High Priest for you who can safely go into the thick darkness, and stand in the presence of the Thrice Holy Majesty, and represent you without fail.

Now I come to my third point, upon which I would lay stress: the Mediator teaches us to interpret wisely the Lord's dealings. Moses became an interpreter of the Lord's terrible appearance to the trembling people, and he put a cheering construction upon it. You, to whom God has been speaking in a way of terror, and

have had to comfort them; you have a Mediator to explain to you the ways of the Lord. Be ready to learn the lesson which he teaches you: it is this—"Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." These rough dealings of God with your conscience, with your body, with your family, and with your estate, are not for your destruction, but for your instruction: not for your killing, but for your healing. As he came in tempest, and thunder to teach the children of Israel, so has he come to you. If God is teaching you, he cannot mean to destroy you: the law does not provide a schoolmaster for a convict who will be hanged tomorrow. The discipline in God's house, however severe it may be, is a sure proof of love. We educate sons, and not enemies. The Lord is teaching you what you are, and what he is. If he had meant to destroy you, he would not have showed you such things as these. If a criminal must needs die, we do not put him through a rehearsal of the pains of death. No, no, there would be no use in such a course—it would be sheer cruelty; and depend upon it, the Lord will not show you his own greatness merely to make you miserable, nor reveal to you your own ruin merely to drive you to despair. He does not afflict willingly. Infinite love dictates the apparent severity with which he afflicts your conscience. You are being judged here, that you may not be judged hereafter with the ungodly; you are now made to abhor yourself, that the Lord may not abhor you in the day of the judgment of the wicked.

Faith sees many reasons for refusing to read as fear would suggest; here is one of them. When the Lord spoke to these people with the voice of trumpet and thunder, he did not speak in anger after all, but in love; for his first words set the key-note. Here they are: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." What gracious words! What happy memories they arouse! What loving kindnesses they record! It is true that your Lord has taken your wife or your child away, or has made you sick, or has tried your soul by the hidings of his face, but it is not an enemy who has done this. It is your God who has done it, even the same God that delivered you from the power of sin, and made you free in Christ Jesus. The Lord of love has chastened you, and chastened you in love. Learn Job's philosophy, and say from your heart, "The Lord gave, and the Lord hath taken away, blessed be

the name of the Lord." Think of his former loving kindness. Consider what he has done for you through the Lord Jesus and his death on your behalf. He brought you out of the bondage of your natural depravity, and he set you free from the Pharaoh of your evil passions. He has washed you from your sins, and brought you through the Red Sea of your fears by his own right hand. Can you not believe that he means well to you? What if he does speak roughly, may he not do so without being distrustful? He is the same God; he changeth not, and therefore you are not consumed; can you not rely on his faithful love? He gave his Son to redeem us, he cannot now do us a displeasure; let him do as seemeth him good.

He died that I might live, and now it is impossible for him to mean anything other than good towards me. I sometimes think that if I never had a gleam of love from his face again I would live on that one text: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And now, beloved, if you can take the Lord in this way, hence-

forth and forever believing in his love, and never staggering through unbelief, thou wilt glorify thy God and get good to thyself in every way. If thou believest, then thou wilt be strong; for faith is the backbone of the spiritual man. If thou believest, thou wilt love, and love is the very heart of the spiritual man. Believing and loving, thou wilt endure with patience, and thy patience shall be a crown to thee. Believing, loving and enduring, thou shalt become equipped for every holy service, and in that service thou shalt acquire more and more of likeness to thy Lord, till when thou hast endured to the full, thou shalt be in all points a brother of him who is the Firstborn. Like him, thou shalt be able to go into the thick darkness, and have that communion with God which only they can know who have felt the consuming fire passing through them again and again, and burn up that corruption of the flesh which makes God to be a terror to men. Like our Mediator, may we be made to plead with God for men, and with men for God. May we go up into the mount and see God and eat of the drink, and then come down; and

shining with heavenly light. God give us thus to have a Mediator, to interpret our God through a Mediator, and then to grow like our Mediator by the work of his own Spirit.

I have said a great deal that must be very terrible to ungodly men, since if even tries the holiest. O my hearers, if you are unconverted, I do not suppose that the terrors of the Lord, even though they make you fear, will work any lasting good in you; for I remember that those very people who trembled at Sinai were found in a very few weeks, madly dancing before a golden calf, and saying, "These be thy gods, O Israel, that brought thee up out of Egypt." Fear alone will work no saving or sanctifying effect on the heart. It ploughs, but it does not sow. In the child of God, mixed with faith, fear becomes a holy tonic, a salutary medicine; but, as for you who have cause for fear, there is something else for you. Flee to the Mediator, trust in Christ Jesus, who stands between man and God, look unto him at once, and looking you shall live. To our adorable Mediator be glory forever and ever. Amen, and Amen.

# J. BACON and SONS,

425 to 429 East Market St., LOUISVILLE, KY.

## Our Mail Order Department

Is the Largest in the South, and has the Special Attention of one of the Firm.

### Ladies' Underwear.

- 25c For Ladies' Jersey-ribbed, fleeced-lined Vests or Pants, crocheted neck and front.
- 35c For extra quality Ladies' Jersey-ribbed, fleeced-lined Vests or Pants; worth 50c.
- 50c For superior make of Ladies' fine ribbed, fleeced-lined Vests or Pants, extra well made; worth 75c per garment.

### Cloth Department.

- All-wool Ladies' Cloth, 64 inches wide, in all the new and popular shades, only 65c
- New Farnsworth Suitings, 50 inches wide, for 40c
- Penance Suitings, 60 inches wide, all shades, for 50c
- Amans Society Suiting, 56 inches wide, in the latest and newest shades, all wool and well shrunken, at 65c

### Flannel Department.

- Plain Blue-gray Wool Flannel, soft quality, for babies and children's skirts, at, per yard 14c
- Good quality White Flannel, 27 inches wide, non-shrinking, at, per yard 15c
- Red all-wool Twilled Flannel, 26 inches wide, a heavy quality; regular 20c quality, for 15c
- All-wool navy blue Flannel, 27 inches wide, for boys' waists and men's shirts, for, per yard 20c

### Ladies' Hosiery.

- 15c For Ladies' black fleeced-lined Hose, double sole and high-spliced heel, made full seamless; worth 25c.
- 25c For Ladies' navy blue or brown fleeced-lined Hose, full regular, extra double sole, high-spliced heel, all fast colors.
- 35c For Ladies' fine black fleeced-lined Hosiery, Hermsdorf dye, extra double white sole and high-spliced heel; worth 50c a pair.

### Ladies' Dress Skirts.

- 98c For Ladies' Black Figured Dress Skirts, 3 1/2 yards wide, made on good lining and bound with velvet.
- \$1.44 For Ladies' Black Figured Brillantine Dress Skirts, 3 1/2 yards wide, well lined and bound.
- \$1.98 For Ladies' Black Serge Dress Skirts, 3 1/2 yards wide, made very stylishly of extra quality serge; extra quality lining and binding.
- \$2.75 For Ladies' Black Serge Dress Skirts, 3 1/2 yds wide, trimmed with black satin ribbon, made on good lining; velvet bound.

### Shoulder Shawls For Old Ladies.

- 35c For nice Woolen Shoulder Shawls, 37x47 inches, in dark cheeks, made by the Tioga Textile Company.
- 65c For strictly All-wool Dark Gray Shoulder Shawls, 35x35 inches, with fringed ends.
- 90c For extra quality Dark Brown and other shades Ladies' Shoulder Shawls, size 42x42 inches.
- \$1.25 For superior quality All-wool Shawls, size 47x47 inches, in brown or gray.

### Black Dress Goods.

- 25c For Black Figured Mohair, 40 inches wide, extra good value.
- 25c For extra heavy quality, 36 inches wide, All-wool Ladies' Cloth, worth 40c.
- 35c For All-wool silk finished Henrietta, 38 inches wide, worth 50c yard.
- 50c For extra fine quality All-wool Storm Serge, 50 inches wide.

### Colored Dress Goods.

- 25c For Novelty Check or mingled All-wool Dress Goods, 34 inches wide.
- 35c For All-wool Mixtures, 36 inches wide, good quality, all the new Fall shades.
- 45c For All-wool Flannel Plaid Suitings, 36 inches wide, in the latest styles.
- 50c For solid color Covert Suitings, 36 inches wide, for coat suits.

### Jewelry Department.

- Gold Plated Beauty Pins for ladies, the most popular pins now in use, at 5c
- Beautiful Jeweled Enameled Hat Pins, all new and attractive styles, at 25c
- Dainty Gold or Silver Chains, for lockets, etc., at 24c
- Just received a line of those swell Lornette Cains, to wear singly or double, in black and gold, turquoise and gold, and gold and lilac, only 98c
- Ladies' Black Silk Watch Guards, with Sterling Silver or Gold Plated Swivel, at 24c

EDITORIAL.

It is surprising how wise the editors of our great city dailies are on religious matters. When we consider that these editors, as a rule, seldom hear a sermon, seldom read the Bible, and do not attend representative religious gatherings, their wisdom in religious matters is truly startling. They are so sure they know all about it. The bare possibility that they may be mistaken never occurs to them.

The New York Herald has recently been telling the preachers how to do it. It finds fault with them for not being more eloquent, and says that if political orators were no more eloquent than the preachers, elections would be dull affairs. So far as our observation goes, preachers are not behind political speakers in eloquence. Several things should be borne in mind:

1st. Preachers must address the same people three times a week, while a political speaker needs to make only one speech for each campaign. He goes about delivering that same speech to different assemblies. It would not be wonderful, then, if a politician should be able to make one speech a season, which, worked over and practiced, would be better than the average sermon of a pastor.

2nd. The people are interested in political elections. Many want office for themselves or their friends. Many have a theory of government they want advanced. The papers are full of campaign news and campaign falsehoods, which serve to stir up the people. None of these things are seen in the case of the preacher.

3d. Political campaign speakers seek to entertain and please the voters, and carefully avoid saying anything which might prove unpleasant. The preachers, however, must "reprove, rebuke and exhort" the people, and warn them of the doom that awaits the impenitent. It is not surprising, therefore, if a political speaker is more agreeable to his hearers. The carnal heart is enmity against God. The same amount of eloquence goes a great deal farther on the stump than in the pulpit.

4th. Political campaigns come only at intervals, while the work of the pulpit goes on the same all the time. A man may occasionally attract attention when that man would drop out of sight if he were continually trying to get the people to listen to him. Men cannot remain in a state of tension all the time. The political speakers have their season till the election, and then everything quiets down till the next campaign. Hence the work of the political speaker is vastly easier than the work of the preacher.

We have noticed that in the Southern Baptist Convention and other large bodies, where statesmen are on the same floor with preachers, the latter do not suffer by comparison. It often happens that a preacher and a statesman measure swords in debate in such gatherings, and the preacher does not always go down in defeat. We remember once witnessing a battle of giants in the Southern Baptist Convention. Four eminent statesmen were on one side and four divines on the other. It was a question of the interpretation of language, a matter in which both sides were equally at home. It was a battle royal and the preachers carried the day.

The Herald also expresses itself on the subject of the salaries of preachers, and reaches the conclusion that the poor preachers are paid too much, while the good preachers are paid too little. We do not know of any preacher who are overpaid. And as for those whom the Herald regards as poor preachers, they are certainly underpaid. They are, as a rule, faithful, hard-worked men, and they are "worthy of their hire" to an extent far beyond what they receive.

When Dr. Diaz was driven from Cuba and his work there as missionary of our Home Board was suspended, he was employed by the American Baptist Publication Society to go with a chapel car through Texas and Mexico. Then he went into the army, was hurt by the fall of his horse at Santiago, and went to his family in Mexico to recuperate. Hearing that a vessel was to sail from Vera Cruz to Havana, he decided to go, not knowing whether he would be allowed to land. He did land, however, and found the Baptist people there enthusiastic over his coming. The church had kept together wonderfully well in the trying ordeal through which they passed, and they were filled with exceeding joy at their pastor's return.

But just here arose some questions. Dr. Diaz is still in the employ of the Publication Society. The house of worship in Havana is the property of the Southern Baptist Convention, and the church there is a mission of our Home Board. Did the Society propose to assume charge of our Board's work in Havana? Is there not danger of serious complications?

Such were the questions that were asked, and some brethren, including some editors, made such comments as they deemed fit. We are glad to be assured by both Dr. Tichenor and Dr. Seymour that our Home Board and the Publication Society understand each other perfectly, and that there is no prospect of any friction between them. The Publication Society simply employed Dr. Diaz temporarily until such time as he and the Home Board might arrange for him to resume the work he laid down when he was banished from Cuba. The Society is ready to give him up whenever our Board is ready to take him. The Society did not send him to Havana. He went there of his own motion, and it is not intended that his going there while in the employ of the Society shall in any way embarrass the work of our Home Board.

Such are the assurances we have received (orally) from Dr. Seymour, the Missionary Secretary of the Publication Society, and we place full confidence in them. We are glad to know that there is no disposition on the part of the Society to interfere with the work of our Home Board in any way.

We had a pleasant visit from Dr. J. T. Jelks, of Hot Springs, Ark. He is one of the most eminent physicians in America and in his profession he enjoys a national reputation. He is also a leader among Baptists, a man of learning and culture.

The Religious Herald answered a question in regard to "Quo Vadis" with great good sense and discretion: "It is not at all to our taste. The rhetoric of it is extravagant, the tone is morbid, the whole atmosphere of it is feverish and unwholesome."

The Tennessee Baptist Convention met at Athens, Tenn., on Thursday of last week. It was preceded by the State Ministers' Meeting. President Henderson was unanimously re-elected, and Messrs. G. H. McDowell, A. U. Boone, Martin Ball, Fleetwood Ball and W. M. Woodcock were all unanimously elected respectively, 1st vice-president, 2nd vice-president, secretary, statistical secretary and treasurer.

A special welcome was given to visiting brethren and to new members. Among the visiting brethren were Drs. Tichenor, Bartow, Seymour, Whitsett and Eaton. Pastor Davis made a very neat address of welcome, sketching briefly the history of the Athens church, which was planted by the Convention, and telling of the noble sacrifice of Father Russell. To this the Rev. J. O. Rust replied appropriately.

Education was the first general topic discussed, and some difference of opinion was developed. The report did not favor the existence of state universities, and an amendment was offered and lost striking out the part of the report reflecting on such institutions. The debate was lively and interesting, Doctors Hawthorne, Strickland, Tindall and Lofton, along with Messrs. McDowell, Lucado and others, taking part. Dr. Whitsett made an appeal for the Students' Fund, and got on his paper \$700, which he stated was just the amount expected from Tennessee.

The sermon was preached by the Rev. J. O. Rust, and was very happy. His text was "Evil communications corrupt good manners," which he interpreted to mean that errors of doctrine corrupt morals. The sermon was followed by an appeal for the Orphans' Home at Nashville, and nearly \$400 was pledged. Dr. Holt made the gratifying announcement that the property at Nashville was now free of debt.

The Convention reached high water mark on the subject of missions. Dr. Holt was unanimously endorsed and commended by a rising vote. He followed with a stirring speech on state missions, in which he told of the years' work of the Board. Fifty-three missionaries and twenty-five colporters were under appointment, supplying 271 stations. They preached 6,625 sermons, organized 25 new churches, erected 10 new houses of worship, organized 109 new Sunday-schools, held 33 Sunday-school institutes, and baptized 898 candidates. The amount raised for this work was \$8,149, and the Board was out of debt. The statement came from the Board that Dr. Holt had traveled 45,000 miles and wrote 9,000 letters.

All the subjects received due attention and the spirit of the meeting was admirable. On the night before the Convention, Dr. Hawthorne delivered, solely for the benefit of the church, his lecture on "Courage and its Counterparts," which was very well received by the large congregation that heard him.

Dr. W. D. Powell was present representing the Southwestern Baptist University. He expects 25 students from Mexico there this session. He takes hold of his new work with his wonted enthusiasm.

Dr. Folk announced that the Baptist Beacon had been consolidated with the Baptist and Reflector, so that now there is but one Baptist paper in Tennessee. How long before the brethren will start others somewhere in the state, no one can tell. Several times the Western Recorder has been sent out all the other

tist papers in Kentucky, only to see others started, after a little. The last sale of a Kentucky Baptist paper, we believe, was the Texas Baptist Standard, but the editor of the paper sold was soon editing another paper and claiming his same constituency. This last paper found no purchaser, when it could run no longer and so died a natural death.

The Peace Commissioners in Paris do not seem to be making very rapid progress. Their meetings being secret, it is difficult to know just what progress they are making. Spain wishes to hold the Philippines and to have the United States assume the Cuban and Porto Rican debts. Of course, our country will have nothing to do with those debts, and it is ridiculous to expect otherwise. As for the Philippines, it is doubtful what is, on the whole, best for this country. Some of our people want our government to take the whole group, but those who know most about those islands do not seem to be very favorable to such a project. Whether we will be content with Manila and some other coaling stations, or whether we will stop with the island of Luzon, or whether we must have everything in sight, cannot now be learned.

But we need not wait for the status of these islands to be determined before we send missionaries there. It is announced that the Methodists will at once send missionaries to Cuba, Porto Rico, Hawaii and the Philippines. Baptists should not allow themselves to be surpassed in missionary zeal by the Methodists or by anybody.

Dr. H. F. SPROLES, of Jackson, Miss., sent an appreciative reply, to Dr. Boyet, to the telegram of sympathy from the Baptist Pastors' Conference of Louisville. He said:

Please express to the Baptist Ministers' Conference of Louisville my appreciation of their sympathy and assurance of prayer on behalf of myself and family and the church of which I am servant "for Jesus' sake." The fraternal and tender manner in which you conveyed the wishes of the brethren did not surprise me, but deeply touched me. We, too, "can be touched" with the trials of our brethren.

Those who could do so have left the city. I thought it my duty to stay with those who have remained, and I do not regret my decision. To be calm and truthful and strong ones needs only the conviction that he is doing God's will. "O, Lord of hosts, blessed is the man that trusteth in thee."

I do not expect to have the fever or the die now. No one does. I may do both. I am not afraid of death. "The sting of death is sin." My atoning Savior has extracted that sin for me. Fraternally,

H. F. SPROLES.

Mrs. ROSA DICHTER, a Jewess, was sick in a Catholic hospital in an Eastern city, and she was converted to Catholicism. Rabbi G. Deutsch, in the Jewish Comment, speaking of the affair, among other things, says: "Rabbi ought to make it their business to look after the Jewish patients confined in such institutions, and to protect them from salvation by force."

This is a very remarkable statement. Think of frankly avowing a desire to "protect" people "from salvation," and that, too, "by force." To protect a man from salvation is a contradiction. A man cannot be protected from a blessing, but only from an injury. Here this rabbi wishes his people "protected" from what he himself calls "salvation." How can he expect what he ad-

Editorial Varieties

Happy the man who can say things in a striking way without talking nonsense. Most of the striking sayings are lacking in sense and will not bear close examination.

Soon after Charles H. Spurgeon began to preach, Dr. Estlin went to hear him and afterward said of the sermon: "It is an insult to God and man." Yet what preacher, since Paul went to his reward, has done more to honor God and benefit man than has Charles H. Spurgeon?

The Friendship Association in Georgia passed a resolution calling upon their State Board to publish in full a detailed statement of the misdeeds, secretaries, etc., with their salaries. The Board promptly responded with the publication desired. It appears that some \$2,500 a year is being used in Institute work.

The Hebrew Standard declares that Christians are welcome to all the Jews they can convert. We hope the work of preaching the Gospel to Jews will be pressed vigorously. The Rev. Sigmund Ragowaky, the converted rabbi, has been greatly favored by having many Jews to listen to his sermons wherever he has gone.

Pastor Booue, of Clarksville, made a calculation recently and found that his church averaged \$18 per member for the past seven years. Woodcock reports that the Clarksville church has contributed during the past year to the objects of the Tennessee Baptist Convention more than any other church in the state.

Dr. Christian landed in New York last Saturday, four days overdue. The delay was caused by the storms at sea through which the vessel passed. He is well and strong, having had a very satisfactory trip. He received a royal welcome from his congregation. Many of them met him at the depot; others awaited him at the church, and others still at his home.

The vote in Canada on prohibition showed 11,000 majority in favor of such a law. It was not a vote on such a law, but expressing the opinion of the people that Parliament ought to pass such a law. It remains for the Parliament to act. The largest vote against prohibition of the liquor traffic was in those regions where Roman Catholics are most numerous. Romanism runs certainly go together.

The Autumnal Baptist Conference at Cincinnati next week (Oct. 25th-27th) promises to be an occasion of unusual interest. We acknowledge receipt of an invitation to present and take part. Among the appointed speakers are: H. C. Mearns, H. L. Morhouse, E. E. Chivers, H. J. Howland, W. M. Lawrence, K. B. Tupper, J. A. Henry, W. L. Pickard, R. G. Seymour, F. H. Kennedy, T. G. Field and J. H. Strickland.

Dr. M. D. Jeffries struck the nail on the head at the Tennessee Baptist Convention when he said the reason so many church-members do not like to hear the preachers talk about money is because the preachers so often speak sharply and even angrily when they talk on the subject. We think this is true to a great extent. People do not enjoy being scolded. If the pastor scolds his people when he talks about giving, they will not like to hear him on that subject.

We congratulate our Texas brethren on providing for their State Mission debt of \$15,000 so bountifully as to put nearly \$4,000 surplus in their treasury. This, however, will soon be expended, and so there should be no let up on contributing. We congratulate our Tennessee brethren on their providing fully for the debt of their State Board and on their paying the debt on their Orphanage. The initial letters of these states are T, T, and the second letter in each name is K.

When Deacon I. B. Mirriam went to Talladega, Ala., to live, he was put in charge of his Sunday-school class of six boys whom "nobody could manage." He succeeded with them so that in three years five of them were converted. One of this class is a prominent pastor in Texas, and is an ex-college president. Another is an editor, another a professor in a state university, and another is a prominent pastor in Alabama. A remarkable class that, and they had a remarkable teacher.

The Christian Index publishes a salty letter from a bigoted pastor in Texas, and is an ex-college president. Another is an editor, another a professor in a state university, and another is a prominent pastor in Alabama. A remarkable class that, and they had a remarkable teacher.

The exercises of the Walnut-street Sunday-school last Sunday morning were of peculiar interest. There was a harvest home offering for the Orphans' Home. A large quantity of vegetables, fruits and edibles of all sorts were brought and were lastingly arrayed. A large pumpkin was fixed up on a "cosh" box and it received generous contributions in money. There were great interest and enthusiasm. These were given by Messrs. J. H. Weller, Theodore Spurgeon, H. A. Vanhook and the men on the

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter. Sunday-school had a harvest home offering for the Orphans' Home which kindled great interest and enthusiasm.

Broadway—Pastor Jones preached. Two joined by letter and several received under the watchcare.

Chestnut-st.—Pastor J. M. Weaver preached. Three joined by letter.

East—Bro. D. V. Bagby preached at both hours.

McFerran Memorial—Pastor Eager preached especially to children in the morning. Brother George Barsom preached at night. One joined by letter.

Twenty-second and Walnut—Pastor Hunt preached. One baptized.

Franklin-st.—Bro. J. L. Spolens preached. One joined by letter.

German—Pastor Wm. Ritzmann preached. Two restored to fellowship.

Highlands—Pastor Dawes preached. One received by letter. Pastor preached every night this week.

Parkland—Pastor Gordon preached at both hours. One received by letter.

Portland-avenue—Pastor Shelton preached in the morning and Bro. J. M. McFarland at night.

Southgate-street—Pastor McFarland preached in the morning and Bro. J. E. Shelton at night. Meeting every night. One received by letter and one baptized.

Third-av.—Pastor Boyet preached. Three received by letter, one for baptism and one baptized.

Twenty-sixth and Market—Pastor Thompson preached in the morning and Bro. L. W. Doolan at night. One received by letter.

East Mead—Pastor Whittinghill preached. Two received for baptism. Four cottage prayer-meetings. House now enclosed.

Pastor Jones made an interesting talk on Baptist Social Unions. He told of the work of these bodies in Boston, New York, Chicago and elsewhere. He thought it well to have such a union in Louisville whenever the time is ripe for it. Bro. Weaver, Eaton, McFarland, Eager, Dawes and Warder spoke along the same line. Pastor Christian spoke briefly of his trip abroad, and of his stormy passage home. The Social Union matter will be further discussed on the second Monday in November.

SEMINARY NOTES.

Number of students to date about 216. All of the professors are at their post doing hard work, and having it done.

"The pastor—First year, idolize him; second year, criticize him; third year, courtise him."

Bro. John Bass Shelton is assisting Pastor McFarland at Southgate-street church in a helpful and successful meeting.

Prof. T. M. Hawes is still kept away from his work in eclosion by sickness. We hope soon to see his genial face in our midst.

Dr. Dargan gave the Texas boys an enjoyable account of the gathering of Baptist hosts in their State. All the boys from Texas seem anxious for the organized work of their State.

After hearing Dr. Kerfoot's eloquent and logical lecture on "The Existence of God," all the class in Systematic Theology were glad to know that we have a great preacher in our faculty. "How our hearts did burn within us as he talked with us by the way!"

Supplies for Sunday:—S. W. Kendrick, Tabernacle church, New Albany, Ind., morning, J. L. Shipp, evening; U. H. Setzer, Meeting Creek; S. W. Smith, Sanders; J. F. Hambleton, First-second at Big Lick; J. Bell, Highland Park; J. W. Doolin, Twenty-sixth and Market; J. L. Spolens, Franklin-street. J. L. S.

THE STATE.

Pastor J. E. Gardner writes: "I have just closed a very interesting meeting at New Hebron church, Muhlenburg county, lasted about two weeks. Bro. W. McMillan was with me the first of the meeting. He did good, earnest preaching and endeared himself to many. The writer was alone then two or three days in the ministry when Bro. J. W. Goodman, who has been my assistant, he worked faithfully during his stay with us. The visible results of the meeting were 14 conversions; among that number was my only child that was out of the church. I can now say, "Glory be to the name of the Lord: as for me and my house, we will serve the Lord." Ten baptized, 2 joined by letter, 4 stand approved for baptism and the church greatly revived. To the Lord be all the praise."

Pastor J. B. Hunt writes: "On the 9th inst we closed a series of meetings with our church at Cox's Creek, which had continued for more than two weeks. Bro. J. H. Dew and F. O. Lamoreaux were with us two weeks and labored most acceptably. Bro. Dew preached the Gospel with great boldness and ability in simplicity and power. His preaching was eminently plain and Scriptural, and was highly edifying and profitable to the church. Bro. Lamoreaux won all our hearts by his sweet Gospel singing, and aided greatly in the meeting. As a result our church was greatly revived and strengthened in the faith, and is promising a good future. Added to our number by experience and baptism, for which we give thanks to God."

Bro. T. C. Stackhouse writes from Lexington, Oct. 15: "I was to have begun a meeting to-day at East Hickman, with Bro. W. A. Whittle preaching me. But such was the pressure brought to bear upon me and my church by Bro. J. S. Coleman, that we excused Bro. Whittle for one month that he might go to Madisonville to hold a meeting for Bro. Coleman. Bro. Whittle preached for us this morning and left for Madisonville. He expects to return to us on the third Sunday in November."

Pastor Wm. McMillan writes: "On Monday night after the 4th Sunday in September we began a meeting with our church at Concord and continued fourteen days. Bro. J. A. Lee, of the First, Covington, was with us and did the preaching. Bro. Lee is plain, earnest and forceful in his presentation of the truth. We had a glorious revival. The church was greatly revived; 13 by experience and baptism and 1 by letter. The visible results of the meeting were a deep spiritual feeling pervading the entire community. May the Lord be praised. This is my ninth year with this church. May the blessing of heaven rest upon this noble people."

Bro. J. P. Jenkins, pastor of Brandenburg and Shepherdsville, called to see us. He has resumed his work after a ten weeks' illness. He secured on Sunday last an organization of 117 at school at Big Lick. He appreciates the kind things the brethren said of him during his sickness.

Eld. Wm. W. Horner has been called to the pastoral care of Hickman church, to succeed Bro. T. C. Mahan, who has gone to Black Rock, Ark. He has just entered upon his work at Hickman.

Pastor R. E. Reed writes from Poplar Ridge: "On Oct. 2nd we began a meeting with this church and continued ten days. Bro. J. N. Edwards, of Franklin-street church, Louisville, was with us during the excitement. His sermons were able and instructive. Our people love him because of the uncompromising way in which he rebukes sin, commends righteousness and upholds the Holy Spirit; with God's Word as the true standard for the Christian. We had 14 additions, 13 by baptism, 1 by letter. One from the Middle-aged men, one

revived, for we live that way—God is ever with us—and we grew in grace."

The meeting at Morganfield has closed with 45 additions to the church. Pastor Riley has been aided by Evangelist Sid J. Williams and his sweet singer, J. A. Brown. Pastor Riley has entered on his second year, and the church has been signally blessed under his labors. Bro. Williams and Brown passed through Louisville Tuesday of this week on their way to Gloucester to aid Pastor Foster in a meeting.

Pastor W. J. Puckett writes: "I closed a two weeks' meeting with Middle Creek church the 9th instant with the following results: Nine conversions, 10 baptisms, one of whom came from the Campbellites, church revived. I had the valuable assistance of Rev. B. F. Page, of Oakland, Ky., whose preaching is characterized by plainness and to the point."

Pastor W. M. Kuykendall writes: "We closed a meeting of two weeks at the Fork of Dix river, church revived. I had the valuable assistance of Rev. B. F. Page, of Oakland, Ky., whose preaching is characterized by plainness and to the point. We were aided by the faithful and earnest preaching of Bro. B. J. Davis, of Clay Village. Bro. Davis certainly knows how to preach the pure Gospel. We were aided during the first week on account of rain and sickness. Some of our best members were not able to attend during the meeting. Result: Two received by experience. All of the Christians who attended the regular week were greatly edified and built up by Bro. Davis' preaching. We feel assured that seed has been sown that will bring forth fruit in the near future. I have entered upon my sixth year as pastor of the Fork church."

OTHER STATES.

Bro. H. M. Bell writes from Dana, Ind.: "Please forward paper to address above instead of to Long Beach, Cal. I have resigned there in order to be nearer home. I brought home the body of my Brother Joe, who died in New Mexico, and my parents are so broken up over his death that they want all the boys nearer home. I will probably locate some place in Indiana or Kentucky."

Bro. Jos. N. Harbee writes from Ashburn, Mo.: "Please forward address of the dear old Recorder from Ashburn, Mo., to Louisiana, Mo. Make change at once, as I move 11th of October."

At the earnest protest of his church, Pastor W. D. Gay, of New Orleans, has withdrawn his resignation. We have no regret in announcing that Bro. J. W. Bell, as accepted the call to the pastorate of the Shreveport church, Louisiana, and that is that he did not accept work in Kentucky. We congratulate the Shreveport brethren.

A meeting in the Mt. Gleed church, Mississippi, resulted in 12 additions, all by experience and baptism.

Nine were baptized into the fellowship of the Bethesda church, North Carolina, and several restored, as the result of a meeting held by Bro. J. W. Smith.

The Gun Spring church of the Pees Den Association, North Carolina, has set apart Bro. W. N. Thompson to the full work of the Gospel ministry.

A meeting in the Matthews church, North Carolina, greatly revived the church and added 12 to its membership.

The Holden church, Mo., have set apart their new house for the worship of God.

A fifteen days' meeting in the Crooked River church, Clinton Co., Mo., closed with 10 additions to the fellowship of the church.

The Wilson church, Mo., has set apart its new house for the worship of God.

Eld. C. W. Powell held a meeting in the West Plains church, Mo., which resulted in 13 additions to the fellowship of the church.

Thirty-three were added to the fellowship of the Fairfield church, La., as the result of a meeting held by Eld. H. M. Michael.

A meeting in the Fitzgerald church, Ga., resulted in 12 additions to the fellowship of the church.

Twenty-eight have been added to the fellowship of the Liberty Grove church, Richmon county, Ga., as the result of a meeting conducted by Pastor W. W. Glover.

GAIL BORDEN EAGLE BRAND CONDENSED MILK HAS NO EQUAL AS AN INFANT FOOD. INFANT HEALTH SENT FREE. REGISTERED TRADE MARK.

Elder W. R. McMillan held meetings in the two churches in South Carolina of which he is pastor. Ten were added to the Fork Shoals church, and 9 to the Rabun Creek church.

Twenty-six have been added to the fellowship of the Walhalla church, S. C., 22 by experience and baptism.

An eight days' meeting in the Warrior Creek church, S. C., closed with 20 additions to the fellowship of the church.

Thirty-seven have been added to the fellowship of the West Creek church, S. C., all by experience and baptism.

Pastor J. F. Singleton held a meeting in the Lebanon church, S. C., which closed with 21 additions to the fellowship of the church.

A nine days' meeting in the Beulah regular, Richland county, S. C., closed with 10 additions all by experience and baptism.

A church has been constituted near New Hartford, Mo.

The Fayette church, Mo., has set apart Bro. John S. Thornhill to the full work of the Gospel ministry.

The Huntville church, Mo., has set apart Bro. John S. Thornhill to the full work of the Gospel ministry.

The Thayer church, Mo., has set apart its new house for the worship of God.

A meeting in the Fellowship church, Granville Co., N. C., closed with 25 professions of religion and 20 baptisms.

Eleven have been added to the Sharon church, Ga., as the result of a meeting held by Eld. J. M. Henderson.

ORDINATION.

We had a most delightful service at Eminence last Sunday morning, having with us the following ministerial brethren: B. F. Hunsford, of Shelbyville, Ky.; Wm. Lunford, of Roanoke, Va.; O. M. Huey, of Carrollton, Ky.; J. N. Edwards, of Louisville, Ky., who assisted me and the church in the ordination of the following deacons: T. M. Ramey, Wm. Batterton, E. T. Forsey and Andy Crab. The ordination sermon was preached by Bro. Hunsford, from the lessons Acts 6:1-6 and 1 Cor. 3:18, taking as his text 1 Cor. 3:13. The sermon was able, pointed and very clear in the presentation of the Scriptural qualifications of the deacon in his relation to the church, the pastor, the order and to himself. The charge was delivered to the candidates by Bro. Lunford in an impressive manner, and with the distinctive duty of the church and the deacon clearly set forth. The ordination prayer by Bro. Edwards was full of the Spirit of Christ, and melted all hearts as the ministerial brethren knelt about the kneeling deacons invoking the blessing of God upon them and the work they were now assuming. When the ministers finally arose and placed their hands upon the heads of the still kneeling candidates, there were few dry eyes in the congregation. Bro. Huey preached at night in the Presbyterian church at the united services of all the churches to a large and appreciative audience from the text 1 Cor. 14:10—"The music of life."

S. O. MITCHELL.

ELD. WM. GRESTON.

Please allow me to add my testimony to the worth of the life and character of this noble man of God. He buried me with my Lord in baptism, and discovered my struggles with the impression to preach when I thought no one knew save the Lord and myself. His name I shall ever love, his memory I shall ever revere. May the Lord bless the bereaved. Yours in Christian sympathy, JOHN D. JORDAN.

Savannah, Ga. Oct 16.

We are pained to learn of the death on the 17th inst. of Miss Ada Elizabeth, the only daughter of Brother and Sister C. K. Caron, of this city. The bereaved family have our sympathy.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1898.

OCTOBER. Graves county—Farmington church, 20th. East Union—Rockcastle—Sinking Valley church, Pulaski county.

If changes are desired, write to the WESTERN RECORDER.

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

J. K. NIVENKLEY, Sec'y.

PROGRAMME.

The following is the programme of the Fifth Sunday Missionary and Sunday-school Meeting, South District Association, to be held with Hustonville church, Lincoln county, Ky., Oct. 20 and 21, 1898:

Introductory Sermon, J. F. Williams.

Organization, Election of Officers, etc.

Who is Responsible to the World for a Pure Gospel? J. W. Lynch and J. W. Campbell.

Effect of Denominationalism on Personal Piety, T. H. Campbell and J. E. Williams.

Regeneration: What is It and Its evidences? R. B. Noel and T. H. Coleman.

Nature and Importance of Wholesome Correction Church Discipline, A. Mobley and J. W. Smith.

A Plea for Inter-Denominational Temperance Work, J. F. Williams and J. P. Coleman.

What is Conducive to a Revival Spirit and Work in our Churches? W. M. Kuykendall and J. T. Hale.

How May the Sunday-school be Rendered Most Effective? A. L. Voris and T. F. Baker.

Question Box.

Missionary Sermon, Sunday, 11 a. m., W. B. Crompton.

DR. BYE'S PASTOR FORTY YEARS AGO.

Unionopolis, O., Dec. 18, 1897. Dr. D. M. Bye, Indianapolis, Ind.

Dear Sir:—This is to certify to all it may concern that my wife was afflicted with cancerous affection for twelve years, located on her left temple between the eye and the ear. At times it appeared to affect her eyes, she would complain of their being sore. Having noticed in our church paper, the *Conservator* some wonderful cures performed by the use of your Combination Oil remedy, I was induced to order the medicine and use it according to your directions. I now take pleasure in saying to those who may be like afflicted that my wife is cured; no more complaining that her eyes are sore. I have waited some time to see if the cure was permanent, hence the delay in writing to you. Thank God for providing such a remedy for such a direful disease, and thanks to you, Dr. Bye, for the use of your medicine and for your liberality in my case.

Yours respectfully, WM. MILLER.

P. Elder of West District Anglice Annual Conference Church of the United Brethren in Christ.

Persons afflicted with Cancer of Tumor may address Dr. D. M. Bye, Loc. Box 25, INDIANAPOLIS, IND., and he will send them a book and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half-tone cuts from photographs showing facts that cannot be questioned.

PASTOR H. W. VIRGIN, of La-Grange, Ky., formerly of Lake Charles, La., called at our office. He is no stranger, having served as pastor at Nicholasville over two years. He devotes a big share of his time to the study of the Bible, and has advanced more for the church than any other man in the

FAMILY CIRCLE. STORIES FOR YOUNG AND OLD.

THE BRAVE AT HOME.

BY THOMAS READ. The maid who binds her warrior's wounds... With no one but her secret God... Received on Freedom's field of honor!

MR. PIXEY'S PREDECESSOR.

BY LEANDER S. KEYSER.

"Well, what do you think of him?" asked Mrs. Climax. "Oh! he's fairly well to middling, as my old grandfather used to say..."

He felt jealous of his popular predecessor. He gave vent to his feelings in several of his pastoral calls. "All of us thought so much of Mr. Heritage," said Mrs. Homer...

"No, I should think not!" laughed Mr. Pixey, bitterly. "Now, I don't mind let me ask you this question: What would you think of our people if, after Mr. Heritage had served them faithfully and lovingly for so many years, they should forsake him in a few weeks?"

BENJAMIN FRANKLIN'S NEW CHAPTER FOR GENESIS. BY GEORGE H. WESTLEY. Among the many clever things ascribed to our illustrious countryman Benjamin Franklin, there are few more clever than the new chapter for the book of Genesis which he once improvised for purposes of argument.



No wonder some women feel as if the disease which constantly pursues them is just a malignant devil dooming them to a cruel misery. Thousands of women who could find no relief from any other source have written grateful letters to Doctor R. V. Pierce...

Church Roll and Record.

Best and cheapest on the market. It contains rules of order, church covenant and articles of faith; also place for names and addresses of members...

BAPTIST BOOK CONCERN, INCORPORATED.

LOUISVILLE, KY. J. Henry Barnett, Mgr. Book Department.

SPEED COMFORT SAFETY - THE - OLD RELIABLE

LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

Table with train schedules for Louisville, Nashville, and other routes. Columns include destination, departure times, and arrival times.

A HOME IN TEXAS

Let me tell you. We have hundreds of acres yet that we can sell cheap and on long time. Handwritten illustrated book, fully containing the best real estate...



TEXAS CONVENTION.

The great Baptist General Convention of Texas met with the First Baptist church of Waco, October 7, 1898. The meeting was great because of its size, and because of the results achieved. This meeting was preceded by prayer, as probably one never was before. Many, many prayers had gone up from all over the State that God would bless the meeting.

The pastors' conference, which met during two days previous to the convention, was largely given over to prayer. Pastor B. H. Carroll made an earnest request that Thursday morning should be given in special prayer that the Holy Spirit should be present to guide the proceedings of the convention. Fervent and earnest prayers went up from every heart. The hearts of all present seemed to be melted into one blessed desire that Jesus should be present with all his power and love.

The convention was called to order on Friday at 9 A. M. by Bro. R. C. Buckner, and devotional exercises led by Bro. L. R. Millican. These devotional exercises were followed by short, crisp reports from some of the State missionaries which were very thrilling, as they told in an earnest way of their work.

At the close of these reports the great swelling audience of 2,600 people sang

All hail the power of Jesus' name and prayer was led by Bro. J. B. Kimbrough.

Immediately following these exercises Pastor B. H. Carroll stated that 3,000 messengers had been appointed by the churches to attend this convention.

Bro. R. C. Buckner then took the chair and begged that there should be no heated controversy during the meetings of this great body. He read the second chapter of Philippians and pled that all hearts should earnestly ask the Lord to do his pleasure. After which the president led in a very tender, pleading prayer for the blessing of God to rest upon the convention, and that everything should be taken out of the way that would hinder its progress.

Dr. Willingham, of Richmond, Va., consented to preach at the First church for the great crowd of people that could not get into the Tabernacle.

Come thou fount of every blessing was sung and a committee of fifteen were appointed on credentials.

How firm a foundation was sung and Bro. Uphaw, of Georgia, was called upon to talk for a few minutes while the president selected the committee. After the names were announced Dr. Frost, of Nashville, Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention, addressed the convention on the work of the Southern Baptist Convention, and made an earnest appeal that the literature of the Southern Baptist Convention be put in all the Sunday-schools of the great State of Texas.

The afternoon session of Friday was begun by singing "O for a closer walk with God" and reading of a few verses from Psalms 37, Mark 11 and Romans 8:26. Prayer was led by Bro. A. S. Bunting. Several songs and prayers followed and the address of welcome was given by Pastor B. H. Carroll, of the First church of Waco, and Pastor George W. Truet, of the First church of Dallas, responded. These addresses were very warm, earnest and pathetic. "Blest be the tie that

binds" was sung and Dr. S. H. Ford, of St. Louis, led the prayers. Dr. Burleson, as the only living representative in the organization of the convention fifty years ago, then spoke a few words.

After singing "All hail the power of Jesus' name" Dr. Willingham addressed the convention on Foreign Missions.

The convention then adjourned to meet at 7:30 P. M. to hear the convention sermon by Pastor W. M. Harris, of Galveston.

7:30 P. M.—After reading, singing and prayer, the old people were asked to take seats near the speaker, to which invitation many responded while "How firm a foundation" was sung. The text was chosen from Matt. 10:34 and Luke 2:14. The theme of the discourse was "Jesus Christ, the occasion of strife, the prince of peace." With many beautiful illustrations and strong argument it was shown that, "It takes both the force of character and beauty of character in the superlative degree to make a perfect man," both of which Jesus Christ had.

After the sermon Dr. Luther, representing the American Baptist Publication Society, addressed the audience in behalf of his work.

SATURDAY, 8:30 A. M.

The convention was opened by devotional exercises led by Pastor Lamkin, of Houston.

The chairman not yet having arrived, Pastor B. H. Carroll was called upon to talk. He made a strong appeal that all should do everything possible to glorify God by what each should do and say in the convention.

At 9:30 the president appeared at the stand and called the convention to order for permanent organization.

The Committee on Credentials being ready to report, the report was read by Dr. Brown, the chairman. A motion to seat all unchallenged messengers in the organization was carried. Dr. Carroll then arose and, with a crisp speech, nominated Dr. R. C. Buckner as permanent chairman and Geo. W. Truet moved that he be elected by acclamation. The vote was taken by rising. Almost every person in the vast audience instantly rose to his feet and immediately swelled the song "Praise God from whom all blessings flow."

After Dr. Buckner's acceptance with a warm-hearted speech "All hail the power of Jesus' name" was sung. After electing vice-presidents and secretaries the chairman on the Credentials Committee stated the seat of Dr. S. A. Hayden was challenged. A motion was made and prevailed that the challenged party be allowed thirty minutes in which to defend himself against the challenge, and that some one be allowed twenty minutes in which to speak in favor of the challenge. The challenge was then read, which took about one hour and fifteen minutes. The convention then adjourned till 2 o'clock P. M.

Afternoon session Saturday was opened at 1:15 and devotional exercises conducted by Bro. A. B. Ingram. Prayer was led by Bro. McComb. "Jesus lover of my soul" was sung and an opportunity was given the old brethren to speak and testify what promise or hymn had been the most precious to them during their Christian lives. A number responded, stating what songs had done them the most good. At the close of each speaker's little talk the song he had named was sung. It was soul-stirring to hear the great assembly of 2,600 people join in singing these

grand old songs. Bro. Truet was then asked to lead in a special prayer for these old brethren. The devotional exercises closed at 2 P. M., and the chair announced the matter left off before noon would be taken up. Dr. S. A. Hayden was then allowed to make his defense in the charges brought against him in the challenge. After he had made his defense Dr. J. M. Robertson, of Dallas, spoke in defense of the challenge. The vote on the challenge was then called for. The vote was taken by rising and the challenge was sustained by an overwhelming majority. The convention then proceeded to regular business, and after the appointment of a number of committees the report of the Board of Directors of the convention was read by Geo. W. Truet. Time for discussing was set for Sunday at 7:30 P. M.

Dr. Gambrell moved there be a missionary mass meeting at 7:30 P. M., Sunday.

Saturday, 7:30 P. M.—The convention was called to order after devotional exercises, and Dr. Gambrell was elected superintendent of State Missions and his salary fixed at \$1,800 per annum.

The report on education was read by Bro. J. M. Carroll. It was moved that the report be adopted. Dr. Gambrell spoke to the motion in a rich, terse speech that called forth all the good feeling of one's nature, and made him laugh because he could not help it.

Geo. W. Truet introduced W. G. Wooten, of Dallas, who also made an excellent address on the subject. Dr. O. C. Pope, of Simmons' College at Abilene, and Dr. Wormmack, of Burleson College at Groesville, also spoke. Convention then adjourned till 9 o'clock Sunday morning.

SUNDAY 9 A. M.

Sunday-school mass meeting opened by several songs and prayers and reading the 100th Psalm. Brethren F. M. McConnell, Luther Little and E. C. Everest made short addresses. After prayer by Bro. W. D. Powel, formerly of Mexico, the meeting adjourned.

SUNDAY 11 A. M.

After reading the latter part of Rom. 8th chapter, Dr. Frost preached, using as his text 1 Cor. 15:24. Eph. 5:27, Heb. 2:10. The theme drawn from the passages was "the relation between the heirs of salvation and their captain."

"Am I a soldier of the cross" was sung at the beginning of the sermon and "On to victory" was sung at the close. The sermon seemed to reach and touch every heart in the great audience. Other excellent sermons were preached at other places in the city.

At 3:30 P. M. there was a B. Y. P. U. mass-meeting and three subjects were discussed.

1. The B. Y. P. U. as a social factory; by Bro. Freeman, of Texarkana.  
2. The B. Y. P. U. as an educational factor by Dr. Dargan, of Louisville, Ky.  
3. The B. Y. P. U. as a spiritual factory, by Dr. R. J. Willingham, of Richmond, Va.

Services were concluded by a solo by Bro. Hart. Dr. Tichenor, of Atlanta, Ga., was introduced and spoke on the subject of Home Missions. Benediction by Dr. Burleson.

SUNDAY 7:30 P. M.

According to the order of business the Convention assembled in the form of a mass-meeting to discuss the subject of missions. The discussion was opened by an address from Dr.

SINGER HOLLAND (NETHERLANDS) NATIONAL COSTUME SERIES.



THE SINGER MANUFACTURING CO. OFFICES ALL OVER THE WORLD.

L. T. Tichenor representing the Home Mission Board. Next spoke Dr. R. J. Willingham representing the Foreign Mission Board. Bro. Walne returned missionary from Japan was called upon and made a few remarks. The Convention was then addressed by Dr. Gambrell representing the State Mission Board. So closed another Lord's day.

The balance of the time—Monday and Tuesday—was taken up with reports of committees, which did not elicit any very great interest except the general discussion on the report of the Board of Directors as read on Saturday and deferred till Monday before taking the vote to adopt. It was a lively and an interesting discussion, and made doubly so by the questions asked Dr. Gambrell and his replies. By the questions propounded and the answers to them it was clearly shown that Baptist churches are independent (or sovereign) at home, and the Convention is composed of individual messengers and not of churches. When the question was called for and the motion put it carried by almost a unanimous vote.

The next report that called forth speeches of any special interest was the report of Trustees of Baylor University. The report was discussed by Pastor B. H. Carroll, Prof. Lattimore and Prof. Tannor. Bro. Geo. W. Truet spoke a few words and proceeded to take subscriptions for the benefit of young men attending the University. A subscription and collection of over \$2,800 was promptly secured.

MONDAY 7:30 P. M.

After devotional exercises, and the reading of some resolutions, Dr. Dargan of the Southern Baptist Theological Seminary addressed the audience in favor of the Students' Fund and took subscriptions amounting to \$1,000.

TUESDAY 9 A. M.

After singing and prayer, the Convention was called to order, and a motion made to allow the report on the Orphans' Home a place in the minutes of the Convention. Dr. Buckner made a short address in which he stated that it takes \$55 per day to furnish supplies for the table alone for the Home. A subscription was then taken for the special purpose amounting to \$1,700. This was in addition to the \$4,800 taken on Thursday night for building and improvement purposes.

Resolution was passed that thanks be tendered the president—Dr. Buckner—for the kind and efficient manner in which he presided over the meetings of the Convention. At this point this scribe left the building to catch the south bound train on the M. K. & T. R. R. which was to leave in a few minutes.

Great Convention this was. The East and the West, the North and the South of this great empire state joined hands and hearts at Waco to do God's will. May the time be long remembered for the good that was done, and may the waves of influence for good there set in motion never cease till they shall break upon the shores of eternity.

Huntor, Texas.

R. T. YATES.

PROGRAMME.

The following is the programme for the fifth Sunday Mission Board meeting of Greenup Association at Coalton, October 28-30:

FRIDAY NIGHT. Introductory sermon—W. C. Pierce.

SATURDAY.

- 9 A. M.—Business session.
- 11 A. M.—Sermon—Christian Giving—D. Wood.
- 2 P. M.—A Baptist Sunday-school in every Baptist church in Greenup Association—D. J. Caudill.
- 3 P. M.—The Sunday-school Institute—What is it? Its benefits—W. T. Justice.
- Night—Sermon—James T. Reynolds.

SUNDAY.

10:30 A. M.—Sermon—G. J. Justice. EUGENE MAY, Sec'y. Naples, Ky.

Charles M. Sheldon's ..BOOKS..

Over 310,000 Sold.

In His Steps—'What Would Jesus Do?' The Crucifier of Finley Strong Robert Hardy's Seven Days His Brother's Keeper Richard Bruce The Twentieth Door  
Bound in cloth 15 cents each, paper 10 cents each, postpaid. Any Five to one address, postpaid, in paper 31 1/2, in cloth for 31.  
Sent postpaid on receipt of price by THE ADVANCE PUBLISHERS CO., 245 Madison St., Chicago.

CONDITION OF OUR FOREIGN MISSION BOARD.

It is a matter of regret and reproach that our recent rejoicing over the financial condition of our Foreign Mission Board, should so soon give place to sorrow. From a cash balance, on the fifth of May, we now find ourselves confronting a deficit of about \$25,000. Nor has this condition been brought about by increased expenditures upon the part of the Board, but simply from a want of current contributions. This will more plainly appear when we remember that all of our contributions, since the convention in this connection only aggregate, about \$15,000. The running expenses of the Board will average about \$9,000 per month, with a probable increase of this amount, for the month of October, as several missionaries are to be returned, and fields, made vacant by death and otherwise, to be supplied. The monthly expense account like death and taxes must be met. No financial system can engineer a delay here. Our missionaries, ought to be, and must be paid. From this dilemma, there are but two possible avenues of escape, viz., withdraw about three eighths of our present missionary force, so that the present rate of income will meet the current expenses, or repeat the old story, of increasing and interest bearing debt. The first proposition is positively repulsive, to every truly missionary heart; the latter, but a miserable make-shift, made necessary by the dilatory tactics and criminal carelessness of a large portion of our people. The periodic policy of procrastination, when looked at in the light and logic of its results, becomes not a mistake, but a crime. These may seem wrong words, but that they are justified, is evidenced by the fact, that the interest paid by our board since its institution, would easily support quite an additional number of missionaries. It must then be admitted that our want of due diligence, comes at a cruel cost to the cause of Christ. Nor can I find, either excuse, or apology for our action, or rather want of action in this connection. In fact, the time when a large part of our missionary funds are collected, is the hardest known to business circles. If then there be no real reason, for our past and present policy of postponement, why should we continue it? Let it be borne in mind then, that it is not so much the money question, as it is the time question, not so much a question of giving, as giving now. Let us not emphasize less the needs of the work, but emphasize more the present needs of the work. Let it be shown, as it easily may, that he who gives promptly, gives twice. Even with our present contributions, if paid when it is really in our power to pay, we could have an interest-bearing fund, as opposed to our present interest-bearing debt. For my own part, I am persuaded, that we cannot drag along in the years to come as we have in the past years. The debt problem of the board, will ultimately, and I predict at no distant day, find its solution; either in prompt payment, or a reduction of our forces. We cannot go backward, God and conscience alike forbid. From the very thought, of dwarfing this God-given work, every Missionary Baptist should shrink with unspeakable horror. We have created the problem, let us solve it. We have a brotherhood that can do anything that they will to do. I glory in the history of

our brotherhood, I believe in their power and integrity, and have an abiding faith that they will meet the present emergency. I am thankful also, to say, that I do not believe that it is possible to have one who can do more along all lines of our missionary work, than our big-bodied, big-brained, big-hearted Willingham.

J. W. PORTER.

BLACKFORD ASSOCIATION.

This association met with New Hope Baptist church, Hancock county, Ky., October 5. The attendance was very good. The meeting was spiritual and the reports not so favorable in some particulars as last year. The members seemed to be one in spirit, prayer and purpose. They passed some strong resolutions; one asking the Trustees of the Southern Baptist Theological Seminary to accept the resignation of Dr. Wm. H. Whitsett as President of that institution, and also the following:

Resolved, That we the members of Blackford Association endorse the great, grand and conservative old WESTERN RECORDER, and we commend it to our people as worthy of their support.

Everybody we met had a good word for the RECORDER, and we added a few names to the list of subscribers. We also had the pleasure of preaching to the saints in Hawesville, whose pastor is Bro. Z. Ferrill, who on October 5 became a full fledged bishop by becoming the "husband of one wife."

While some of the brethren of this association are not rich in worldly things, we found them rich in grace, firm in decision, conservative in conviction, tender in feeling and ardent in love. We thank them for their kind consideration of our welfare while among them.

ALVAH F. GORDON.

GREENUP ASSOCIATION.

This body convened at Catlettsburg on September 7-8. We had a large attendance. There was an oneness of purpose in all plans among the brethren. It was one of the best sessions that Greenup has ever had. Excepting a few cases, our churches have increased in donations for all purposes. We have an increase of three Sunday-schools and three new churches over last year.

Eld. D. Wood, in the introductory sermon, gave a review of work in our association for the last fifteen years, and said, while we were doing so little now, we had gained about 100 per cent. per year in the last fifteen. We have now planned to have a colporteur and missionary on our field for the year to come. Eld. M. Branham has been selected for the above. We earnestly pray that God may grant success to the work, and that this may be an impetus to our brethren to give to the colporteur their support. If one thing Northeast Kentucky needs more than another, it is an earnest colporteur and missionary in the field all the time. Three county seats in this corner of the State have no Baptist church, to-wit: Greenup, Carter and Elliott. Truly "the field is white unto harvest."

EUGENE MAY, Clerk.

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Dr. Cuyler.

OBJECTIONABLE STATEMENT.

I see in a communication in your issue of September 1 a statement by "Merton" in the following sentence: "Infidel philosophy, either being ignorant of or rejecting revelation, asserts that matter is eternal. This results from the fact that human reason cannot account for its origin in any way. Here we find that it is evolved from God himself. 'In the beginning God created' it, not out of nothing, as is sometimes asserted, but out of himself." One part of the statement is, that God created matter; the other, that it was "evolved from, out of, himself."

The two statements are in direct conflict. To say that matter is evolved from, out of, God himself, and that it is eternal, is to me the same thing. That which is simply evolved must have existed before, was not created. I have no other conception of creation than the production of something which before had no existence. This, I conceive, is the primary signification of the word "created" (Gen. 1:1).

If it be meant that matter must have had a potential existence in God before, I suggest that the power to produce is one thing, the product to be created quite another. The power to produce, create, all things, of course, existed in God from everlasting, but the things to be created only in purpose. The writer's statement in the latter part of the sentences I have quoted is, to me, but another one of the protean forms of pantheism, distinctly stated in Powers' prose poem, that all things have been evolved out of God. I think the writer unfortunate in the selection of the term evolve!

It is painful that men cannot content themselves with the fearless interpretation "of the words which the Holy Ghost teacheth," in their ascertained sense, without puzzling themselves with the hows often only to be "apprehended," not "comprehended," as the writer happily suggests.

TAS.

WESTERN RECORDER: In your last issue you published a card from Gen. W. F. Perry in reference to some resolutions passed by our church recently, and he also took occasion to remark upon the exclusion of a brother. I was one of those who most heartily indorsed the resolutions. There were a number present who refused to vote for or against them. The general, however, made a mistake in saying that every one conversant with the facts indorsed the action of exclusion. In the church a number of us think it was a mistake, and quite a large number believe that those present and voting for the exclusion at the time in the utmost good faith, but through ignorance, violated the plain letter of the rules as contained in "The Manual of the First Baptist Church." This rule is thus written: "No member, if absent, shall be censured or excluded at the same meeting during which a charge is preferred against him." The charges were made, the member was absent and within ten minutes the member was excluded. This, in my judgment, was a grievous mistake.

I sincerely deplore the reopening of this old issue, and think the gentleman's card uncalled for, but it was a mistake to give out the impression that we who differed with them then now concur. Respectfully,

W. B. GAINES.

As you get, give; as you receive, distribute.—O. H. Spurgeon.

Had to Jump.

THE FATE OF A PROMINENT MARINE GROCERYMAN.

F. H. Monahan, one of Detroit's Oldest and Best Known Merchants Meets with a Serious Experience.

From the Evening News, Detroit, Mich.

Prominent among the business men of Detroit, Mich., is Patrick H. Monahan, who resides at 120 Baker street. He has been actively engaged in the grocery business for the past forty-seven years, of which forty-two years has been in Detroit. Leaving here nearly half a century ago, he started into business at the corner of Second and Jefferson Avenues, and for years entered to the marine trade. From Duluth to Buffalo his name as an honest, hard, honest boat supply man was well known to all boatmen. No matter what time of day or night, the Monahan Marine Grocery was kept open for the convenience of the lake boats. It was the best known and oldest retail grocery dealer in Detroit. He has been successful in business by his square dealing, and is yet to be found behind the counter any day at his large store corner of Twelfth and Baker Streets. To a reporter he recently said: "When we first opened the Jefferson Avenue store we had to work day and night. The vessels that needed supplies wanted their right off and we had to jump all the time. The reason we were in partnership was because we filled their orders at once. Every hour counts with them and we had a double set of books that worked day and night. I have been justifying all my life. No man can succeed in business without hustling. Some people hustle too much and I was one of them. About four years ago I had to give up on account of my back aching out, it had bothered me for years. For a week I sat around the house and had to go to the bed. The family physician said that I had worn myself out by hard work. I had no time for nearly two years and doctoring for my kidneys. My friends advised me to try remedies that they had faith in, and I tried nearly all of them. I was ready for any remedy that would relieve me, but I did not receive any benefit. I read considerable during my sickness and in my daily paper I noticed frequently articles regarding the wonderful cures made by Dr. Williams' Pink Pills for Pale People, and how the pills contained, in a condensed form, all the elements necessary to give new life and strength to the blood and restore shattered nerves. One day I read of a case the nature of which a complete cure had been effected. That convinced me that the pills had merit, and I decided to try them as they cost only 50 cents a box (never in less form for 50 cents) for \$2.50 and could be had at any drug store, or by mail from the Dr. Williams' Medicine Company, Schenectady, N. Y. The next day I asked the druggist regarding them. He said, 'We sell large quantities of the pills and they will recommend them to the purchaser. They build up the blood and restore the glow of health to pale and sickly looks, and effect a radical cure in all cases starting from men and women, old or young, of whatever nature. I bought a box and took it home, and commenced to take the pills. Before I had taken one box that intense pain which for fifteen years had nearly killed me was gone. I continued using the pills until I had taken four boxes, which made me feel as well as I had for years previous to my sickness. My friends, noting the change in me, and well-meaning, finally persuaded to see me and get me a bottle. I continued taking the pills, and in less than sixty days I was so much improved that I was able to attend to business.

FACTS WORTH NOTING. COMPLETE LINES OF FOLLOWING GOODS NOW ON HAND. 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. W. H. MCKNIGHT, SONS & CO., WHOLESALE & RETAIL. 225 Fourth Avenue. 328-330 W. Main Street, LOUISVILLE, KY. PLEASE NOTE—We are sole agents for the Interior Hardware, etc., of Indianapolis. Come to see us for estimates on floors and Interior Furnishings.

E. L. HUGHES. WHOLESALE. BLINDS, MOULDINGS, SASH, DOORS, BUILDING PAPER, LUMBER. 125-125 East Main Street, next to Salt House, LOUISVILLE, KY.

THE OMAHA EXPOSITION. IS REACHED DIRECT BY THE PACIFIC RAILWAY. WE OFFER SUPERIOR EQUIPMENT, PULLMAN BUFFET SLEEPING CARS, RECLINING CHAIR CARS (SEATS FREE) AND THE ONLY LINE DIRECT TO THE GROUNDS. SEE Agent for further particulars. A. S. WARNER, General Manager, ST. LOUIS, MO. W. B. DODDIDGE, Ticket Manager, ST. LOUIS, MO. H. C. TOWNSEND, Gen'l Pass'r and Ticket Agent.



A Well-Kept Shoe

In a comfort and credit to the wearer. A soft, pliable, comfortable shoe...

VICI Leather Dressing

Will not only polish your shoes but make them soft. It is a medicine for leather. The ingredients of VICI...

ROYAL INSURANCE COMPANY LIVERPOOL. Incorporated. Barboe & Co. Agents in all towns in the South.

GRAND NATIONAL PRIZE OF \$5,000 FRANKS AT PARIS. QUINA-LAROCHE. Endorsed by the Medical Profession of the World...

GERMAN BANK. Fifth and Market St. LOUISVILLE, KY. CAPITAL \$500,000. GENERAL BANKING & SAVINGS BANK.

BOOK AGENTS WANTED FOR OUR WAR WITH SPAIN. THE GREAT CHURCH LIGHT.

WATCH AND CHAIN FOR ONE DAY'S WORK. BUCKEY BELL FOUNDRY.

THE GREAT CHURCH LIGHT BELLS. BUCKEY BELL FOUNDRY.

THE FARM KENTUCKY TRADE ITEMS.

The Burgin Messenger tells of sales of 5,700 bushels of wheat at 61 to 63c.

The Elizabethtown News has reports of sales of 120 900-pound cattle at \$4.10.

Hunn & Walker sold to W. S. Drye, of Hustonville, five horses for \$500.—Adair News.

The late crop of tobacco in the Bluegrass section is said to be far superior in quality to the early tobacco.

Will Rout and Jones Baughman, of the West End, who have 90 acres of hemp, have refused \$5 for it.

J. H. Baughman sold a four-year-old jack for \$200, and F. T. Fox, Jr., a five-year-old jack for \$125 to an Indiana party, says the Advocate.

The Irish potato crop is good as to quality, and the yield is fair. They are selling in lots at 50c per bushel.—Georgetown Times.

Sales of 112 good feeders at 4c, 48 heavy cattle at \$4.60 and several lots of hogs at 3 1/2c are noted in the Winchester Democrat.

James Thompson has sold 50 1,300 pound cattle to Jonas Weil at \$4.55 per 100. They are to be delivered next month.—Bourbon News.

Joseph Mattingly bought four sugar weanling mules at \$45. Henry Miller sold to R. N. Wathen 22 extra good mules at \$128.—Lebanon Enterprise.

G. A. Swinebroad, of Lincoln, a leading stockman, bought 150 600-pound cattle from parties here last week at 4 1/2c. He bought mules at \$25 to \$40.—Richmond Climax.

Thos. W. L. Vanmeter sold to M. Joseph 85 export cattle at \$4c, and Thos. C. Robinson sold 65 of the same kind at the same price.—Winchester Democrat.

L. B. Summers sold last week to A. Baber & Co., of Indianapolis, 100 head of good cattle, averaging 1,200 pounds, at 4 1/2c, to be delivered on October 5.—Elizabethtown News.

Ballard & Dunn sold to Hon. J. D. Goodloe 75 head of feeding cattle and one car-load of G. G. Mason at 4c. B. P. Beatty, of Kingston, sold to a Georgetown man 12 head of two-year-old cattle at \$3.80 per 100.—Richmond Climax.

The Richmond Register says that there were 3,000 cattle on the market last week, but prices were slightly off. A good many cattle changed hands, but the demand was not brisk. Prices ruled from 2 1/2c for heifers to 4 1/2c for the best grade of feeders.

Mr. Dabney Davis, of Marrowbone, sold last week to Mr. John Diddle, of Gradyville, 80 1,100-pound steers at \$3.85 around. Mr. Diddle also bought of Messrs. Henry Pace and W. E. Davis 25 steers at the same price.—Glasgow Times.

B. G. Fox, of Danville, bought two work mules of Speed Taylor for \$180. W. W. Stephenson has bought of various parties 1,000 bushels of clover seed at \$3. Breck Bonta bought 50 700-pound cattle of Board & Martin at 4 1/2c. Terhune & Co. bought last week 50 mule colts at \$10 to \$25 and shipped to Pennsylvania. Also bought from F. P. James 12 fine sugar mule colts at from \$85 to \$40.—Hartshurg Democrat.

A GOOD INSECT LAW NEEDED.

I have been kept busy the past spring, fighting caterpillar worms in the orchard. Like many other farmers, we are without a spraying outfit, as our orchard is small. In the rush of getting in the crops the value of spraying is overlooked, until the worms are at work, when it is too late to spray with good effect. Whole orchards in this vicinity have been stripped of every leaf. I have noticed the common choke cherry trees, along the roads and fences, completely enveloped in webs, every leaf gone, and the greatly ugly crawling worms grouped in masses in the crotches or crawling over the roads to find other trees to ravage. We keep these trees cut on our farm, but near the corner of our orchard, on another man's land, is a clump badly infested. That part of our orchard has been literally alive with worms.

It seems to me it would be wise to pass a law immediately compelling farmers to destroy these worms. We have laws against the black knot and weeds, why not against these worms and the English sparrow? Since the advent of the sparrow, the swallow, which feeds on the moths of these very worms, has been driven from our stock and outbuildings, and it is the exception, rather than the rule, to find a row of swallows' nests under the eaves of a barn. If the larger insects could be destroyed, birds would have inclination to search out the smaller ones, which will eventually do great damage unless kept under control.

The past season, every bud on every apple and plum tree, without exception, that I have examined, even newly set grafts, has contained a little brown worm, not more than a sixteenth of an inch long. This was living on the heart of the tender little bud. Where they were not discovered in time on the grafts, the buds dropped and the grafts died.

It seems to me that the same methods that have been employed in the West to get rid of the grasshoppers could be employed here to destroy the worms, that is, by fostering their natural enemies, the birds, and by destroying that which they primarily feed upon. As yet, in this vicinity, and I believe all over the State, the only wild trees the caterpillars feed upon are the different kinds of wild cherry trees. These are none of them valuable trees, and if they were exterminated it would be no loss to anyone, and it would prevent the development of countless millions of worms. I hope the legislators will take this matter in hand.—M. J. MERRITT, in American Agriculturist.

THE MEMORIAL ROSE.

Too much cannot be said in praise of the dainty little Rosa Wichuriana or Memorial rose. Its natural manner of growth is creeping and if allowed to have its own way it will quickly cover a large space, throwing out roots at frequent intervals, thus providing a much larger amount of nourishment according to the size of the plant, than any other rose. It came from Japan and like all plants which come to us from that strange country, it has great merit and attractiveness. The leaves are very small, of a handsome green and shine as if varnished; here they are partially evergreen, entirely so in many places where considerable freezing may be expected. The flowers are of the form and

size of the wild rose, creamy in color, with an unusual number of golden yellow stamens which give an added beauty to the flower. The fragrance is exquisite, having something of the violet odor and reminding one of the fragrance of the Banksia roses. Instead of blooming in June with the other hardy roses, this little gem begins to bloom in July, giving a great profusion of flowers during that month and providing an occasional one through the remainder of the summer and fall. The roses are followed by brilliant red hips that remain on the plant till spring.

This rose is especially adapted for cemetery planting, and two or three good plants will completely cover a grave in one season, either on the bare earth or over the sod. Little trimming or clipping is needed the first season, but the branches need to be trained in the right direction and pegged down occasionally; after the first year the plants will need considerable pruning to keep them from running all over the lot. It is so hardy that it lives unprotected almost anywhere and starts into rapid growth early in spring.

The vines can be trained to grow upright if desired and a vine grown in that way is a beautiful sight. As the branches are slender they need a firm support for about three feet from the ground, and then the shoots can be allowed to follow their own sweet will. In this again the trailing habit shows itself, and the branches droop gracefully in all directions; when in bloom a more beautiful sight cannot be imagined than the graceful swaying vines thickly covered with foliage and gemmed with the flowers. Vicks Magazine.

An advantage gained by early cutting of clover is the preservation of the clover field itself. The clover plant is a biennial, that is, it takes two years for it to seed. When it fulfils its mission—that of seeding—it gradually weakens and dies. If cut while in early blossom, before the seed forms, the root still retains its vigor and will live on, striving to accomplish its mission. Allowing the clover to stand until the seed forms before cutting, is a sure way to weaken the roots, and finally kill out the meadow, so far as clover is concerned. The largest profit from a clover meadow can only be obtained by cutting it early, on the first appearance of the blossom, and then cutting a second crop in September, in the same way, before the seeds form. Treated in this way the stand of clover is very much better maintained.—Hoard's Dairyman.

A FARMER in Iowa tried the plan of spraying his peach trees in the winter with common white-wash, to save the buds, as was advised by the Missouri experimental station. Having eight trees in a bunch, he sprayed four of them as directed, four times each. Two were sprayed twice, and two were not sprayed at all. He now reports to a Missouri paper that the four are bouquets of bloom. The two sprayed twice are not as full, and those not sprayed at all have scarcely a bloom on them. He says he will spray them all hereafter. We think he may find that those sprayed twice will set as much fruit as he should allow them to bear, but it is better to have than to have some that not to have any. "A surplus is easier to handle than a deficit," said a former mayor of New York city.

\$2.75 SPECIAL \$2.75. Illustration of a woman's face. Text describing a product or service.

HOW A LADY MADE \$300.00. A correspondent... I had no means of supporting my family and began to look for work. I had no money and was in a very poor condition. I was in a very poor condition. I was in a very poor condition.

ILLINOIS CENTRAL. Union Depot, Foot of Seventh St. Double Daily Service to Memphis and New Orleans. Memphis & New Orleans Limited. No. 20 leaves 7:30 p. m. No. 204 arrives 7:00 a. m.

MONON ROUTE. 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.

MONON ROUTE. CHICAGO. Notice the MONON. It is the most popular route. E. H. BACON, D. P. A., Chicago. FRANK J. REED, G. P. A., Louisville, Chicago.

The lamp-chimney Index is worth some dollars a year to you — free.

Write Macbeth Pittsburgh Pa

\$18 IMPROVED. PROMPT PREPAID. For this style... WATNEY MANUFACTURING CO. No Fourth Ave., Louisville, Ky.

SONG BOOKS! By Mail... BAPTIST BOOK CONCERN, INCORPORATED, LOUISVILLE, KY.

Without a Rival. The "Denver and Pacific Coast Limited," via the Union Pacific, is the fastest and finest train out of Kansas City.

Reduced Rates West. Via Union Pacific September 25th, October 4th and 18th. Address Jas. F. Aglar, Gen'l. Agent, St. Louis.

OPPRESSING OUR PASTOR.

I sometimes wonder what is the matter with our church-members (I suppose I should say Christians, if they can come under that head). If one goes to a substantial farmer and asks for mission funds (which is not a desirable job), and he says, "Let the preacher sell his gold watch," that is inclined to make one quit collecting. God has prospered most of our members bountifully and what are they doing in return? We are contemplating calling our pastor twice a month, and one sister whose husband makes money at every turn, and she herself sells from \$3 to \$5 marketing per week, says she can't pay but \$1 per year to her pastor. Her husband is unemployed. Can his wife be a bad influence? Oh, if our Christians were more liberal, how many more souls could be won to Christ! It's a hard matter for a sinner to throw his mite in the contribution box when his neighbor Christian fails to see it when it's almost rubbed against his nose. I wonder how a member would love to see his pastor and wife come in church ragged and dressed in clothes three or four seasons old. Oh, they wouldn't like it.

Pay your pastor his salary. Even then he doesn't make half you do. After it's his, he has a right to spend it as he pleases. If it's for bon-bone and rocking-horse, that's nothing to us.

A SYMPATHIZER WITH THE PASTOR. Southampton.

A MAN is what his heart is—his faith and hopes and purposes. These are himself, both the foundation and the superstructure of his entire personality. As he thinks in his heart, so is he.— Dwight.

Items of Interest.

The tenth cavalry (colored) U. S. A., was sent from Montauk Point to Elizabeth City. They had not been off the train an hour before one of them raised a disturbance and was arrested by the provost guard, composed of a detachment of the Sixth Infantry. The negro cavalrymen attacked the provost guard and in the fight which ensued the commander of the guard was killed and two men were wounded. This has made the Sixth Infantry very bitter, but further trouble is carefully guarded against.

The Washington Star says a remarkable cave has been discovered near Parkersburg, W. Va. The entrance only permits one person going in at a time. A narrow passage fifteen feet long ends in a room twenty feet square. Dates are carved on the walls as far back as 1861. In another room were found many human skeletons.

The Korean Minister of Foreign Affairs refused to grant certain mining privileges to Germany on the pretext of the Russo-Japanese War. Whereupon the German ambassador sent for him to come and see him at the legation. He went and the German ambassador gave him a severe thrashing. The Korean government is very angry at such summary proceedings, but nothing has been done about it.

The anthracite coal mine owners have been considering what was the best thing to be done to revive the anthracite coal trade. This coal is being rapidly supplanted by soft coal from the East. Among their efforts was to have anthracite used on the United States navy. Secretary Long replied that the ships were all fitted for soft coal, that anthracite took too long to kindle, and that there were many parts of the world where soft coal was the only kind the ships could procure. The anthracite outlook is gloomy.

The English papers are indignant at the yielding of Parliament to the claims of anti-vaccinationists. They are calling attention to the difference in the ravages from small-pox in Germany, where vaccination is compulsory and in Austria and Italy where it is not. The total number of cases in Germany in 1897 was 92, and of deaths in 1,043 and in Austria in the same year there were 9,095 cases and 7,363 deaths.

There is a modern version of the old resolutions that, let, the earth is the Lord's and he has given it to his saints, 2nd, we are the saints, therefore we will drive out the heathen Pagods and take possession of the land. It is the modern version of the old resolutions that it is unorthodox to get on better than another, it has a right to attack that other and take possession of its country, all in the interests of "humanity."

The college presidents East and West are speaking out, and some of them agree with Prof. Norton. President Jordan of Stanford University is strongly opposed to expansion and said in an address to his students that Russia had as good cause of complaint of the treatment the United States have given the natives of Alaska as he had to complain of Spain's treatment of the Cubans. President Schurman of Cornell University says: "The people of Europe are in a state of ferment, do not want Asiatic dependencies or the military despotism they would entail." We turn these Presidents over to the tender mercies of Senator Hoar.

Dr. Girard says it is impossible for any foreigner at Panama to escape malaria. He examined the blood of the new-comers from France and found it normal. After a month he said in an address to his students that malaria in every instance examined.

The Presbyterian Board of erection aided a church in Seattle to build and to mortgage on the building. This mortgage bore no interest and the principal was not to be paid except upon the alienation of the property or the disbanding of the church. An effort was made to have the mortgage set aside as invalid, but the Supreme Court of Washington has sustained the mortgage.

The Michigan State Board of Health reports that in twenty-five years the mortality in that state from scarlet fever and diphtheria has been reduced 75% from whooping cough and measles 95%, and that from typhoid fever and consumption has been materially lessened. As for malarial fever it has been practically driven from the state by means of improvement in drainage.

Every few days we hear of something new which is made of paper. The latest thing we have heard of is paper bottles. These are made in Germany. The advantage in them is that they do not break, and this is a great advantage on ship board.

One of the shortest of poems composed the highest price which has ever been paid for poetry. The poem contained only six lines, and was written about the city of Venice. The Venetians paid him 400 crowns.

TO SAVE DOCTORS' BELLS. Use "Warrant" Bitters and Balm.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, favorably in advance. Don't let the word pass you know as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LOWE.

On Sunday, October 2nd, occurred the death of Mrs. Alice Brown Lowe, wife of Mr. Romeo Lowe, at Covington, Ky. She was a member of the First Baptist church, of which Rev. O. G. Jones is pastor. She leaves a devoted young husband and two children. She had a sweet Christian character and was truly a devoted wife and mother.

Jesus said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." JOHN 11:25.

FLORA TEMPLE RICH.

GABRIAN.

Our fifteen-year-old Myrtle entered heaven Sept. 12th, and since then the days go by like shadows over the heart, for the good-humored fun and the light-hearted gaiety that brightened our lives has vanished away. Everything misses her—even her dumb friends, the horses miss the gentle hand and the voice of petting, the hand now beckoning from over the crystal river and the voice softly calling: "O, mother, I am so happy in this beautiful place; let them all go to come!" O, be glad for Myrtle's sweet sake that we had to early give her back to God!

October 6, 1908.

L. E. W. W.

James Hiram Lewis died of typhoid fever Oct. 1, 1908. Born Feb. 1, 1850; married April 10, 1880, to Miss Martha E. Henderson; she and four of their children survive him and two are in heaven. He was a faithful, devoted Baptist; joined church first at Invesville at the age of fourteen and then served New Hope as clerk and deacon from its organization. Rev. F. G. Ellis conducted the funeral in his presence at the residence of sympathizing friends. It is a pleasure to think of the beautiful, consistent, meek and plow life this brother lived. Naught of evil is said of him. E. H. MADDOX.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

The Netherlands.

There is much interest just now in the Netherlands, or, as they are called, the Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over 17,000,000 people and is not only by wealth and energy from being entirely flooded by the sea. The country is a wide, a wide morass, partly protected by sand hills on the coast. The water is embanked on the land, and is strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals, the numerous bridges, the solidly constructed windmills, and the flowers and trees that the raising of which the people have become famous. Although generally healthy, and living well, Dutch people are, as a rule, very by nature steady and frugal. The men are usually of middle height, strong built and fair complexion. They eat much and drink strong liquors, but intemperance is rare. The women, tall and slender, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the same order and cleanliness, it usually contains a Singer Sewing Machine, thousands of which are sold annually to the British Dutch houses. It is shown in a photograph reproduced in another column.

The M. Thane Miller School for Girls.

An Ohio institution which receives the endorsement of President McKinley, ex-President Harrison, Hon. John W. Wankner and other men of national reputation, is the M. Thane Miller School in a beautiful suburb of Cincinnati. This school, formerly known as the Mt. Auburn Institute, was founded in 1854, and began its forty-third year with a prestige unsurpassed by any private school for girls and young ladies. The broad and scholarly work that has made it famous will continue, not only in the regular courses, but also in special work and advanced studies for post-graduates. The school is an ideal home for young ladies, and the surroundings are beautiful and healthful; the building is large, commodious and comfortable. It is well equipped to suit the needs of the school.

"The Grecian games are unburned." "And I will give you some 3.

Our dames soon rid themselves of this trouble, they used Pond's Extract.

Next Sunday most of the pastors will be in their own pulpits again. Here is a hint to you as a member of the church. Stay after the morning service, head toward the pulpit and not the door, and give the pastor a hearty handshake and welcome home. Do this especially if it has not been your custom. It is a simple thing to do, but it will start the work with a glow. It is astonishing how little it takes to brighten a pastor's heart and lighten his labors. Appreciation is a magic oil to make the church machinery run smooth. Apply a little of it and see.—Watchman.

YOUR OPPORTUNITY

to purchase Dry Goods. It is seldom high-class goods, such as we have the reputation for carrying, are offered at such reasonable prices. During the past two months our large corps of buyers spent their time in securing goods to this end, and we feel confident in stating that this sale will be a money-saver to every customer who visits our store. During the past our efforts have been fully repaid by our customers, and we feel assured that we will not be disappointed in our efforts for this GREAT SALE.

Ladies' and Children's Underwear.

- Ladies' Ribbed Fleece-lined Vests or Pants, 25c.
Ladies' Fleece-lined Union Suits, 40c.
Ladies' Ribbed Merino Union Suits, 50c; former price 60c.
Ladies' Ribbed Merino Vests or Pants, 90c; former price 1.00.
Ladies' Ribbed Cotton Vests, high neck and long sleeves, 15c; cream and natural.
Ladies' Ribbed Corset Covers, high neck and long sleeves, 50c.
Boys' Ribbed Fleece-lined Shirts or Drawers, colored, 35c.
Children's Cotton Ribbed Shirts, 25c.
Children's Ribbed Merino Vests or Pants, 35c.
Children's heavy Ribbed Union Suits, 35c.
Children's Nazareth Waists, all sizes, 25c.

SENSATIONAL WAIST and SKIRT SALE.

- Black Taffeta Waists, made of good quality taffeta, full front, silk collar. This is a world-beater at \$1.50.
Taffeta Silk Waists, tucks and corset, red and navy, the latest waist in the market for \$3.50.
Black Satin Waists, extra quality of satin, corded across front, two styles, of \$2.00 and \$2.75.
Black Taffeta Waists, three clusters of corset on front forming point, extra good quality of silk for \$3.75.
Solid colored Taffeta Silk Waists, in the best quality of Taffeta, all shades, corset and tucks, only \$5.00.
New Black Satin Skirts, 25c, \$1.00 and \$1.50.
All-wool Merino Skirts, \$2.75, \$3.00 and \$3.50.
We set the pace for everybody with our Silk Skirts, Black and Colored Silk skirts, nicely made, less than you can buy the silk for at \$2.00, \$2.50, \$3.00 and up to the most extreme novelties.

Ladies' and Children's Hosiery.

- Ladies' Fast Black Double Heel and Toe 12 1/2c.
Ladies' Fast Black Hosiery, regular 25c quality, in this sale 15c.
Ladies' fancy Plain Hosiery, regular 25c quality, 10c.
Ladies' fancy Plain, Check and Polka-dots, full weight, 35c.
Ladies' Black Lisle All-over Lace, very newest fall designs, 90c.
Ladies' Black Silk, plain and ribbed, all size in this sale at 60c.
Children's Black Ribbed Fall-weight School Hose, all sizes, 90c; regular 25c goods.
Children's Tan Stockings, 10c.
Infants' Ribbed Black Stockings, 10c.
Boys' Knee Caps, in leather and jersey, 75c former price 90c.
Ask to see our special importation of the China Silk Hosiery, ribbed and plain in all colors; regular \$3.50 goods for \$2.25.

HANDKERCHIEFS.

- Ladies' Initial Handkerchiefs, hand embroidered, all linen, 12 1/2c.
Ladies' old English Initial Handkerchiefs, hand embroidered, pure linen, 6 for 50c.
Ladies' Lace-trimmed Handkerchiefs, 5c and 10c.
Ladies' Lace-trimmed and Embroidered Handkerchiefs, 15c, 16c, 17c, 18c, 19c, 20c, 21c, 22c, 23c, 24c, 25c.
Ladies' All-linen 1 1/2 inch plain attached Handkerchiefs, 25c; worth 35c to 75c.
Ladies' All-linen Mourning plain Handkerchiefs, 15c, 16c, 17c, 18c, 19c, 20c, 21c, 22c, 23c, 24c, 25c.
100 dozen Ladies' Embroidered Handkerchiefs, all linen, 15c; worth 25c.
Boudoirs, 31 inches square, for Sofa Pillows, 25c.
Just received our full line of Fall novelties in new Fines, now on sale.

Wondrous Dress Goods Retailing.

- 50c a yard for Cloth Suitings, in all colors, 45 inches wide.
50c a yard for Camel's Hair Dress Plaid in blue, red and green.
50c a yard for fancy Novelty Dress Goods, all wool.
50c a yard for All-wool Camel's Hair Suitings in tan, brown, green, navy, 48 inches wide.
50c a yard for new All-wool Plaids, in fourteen different styles.
75c a yard for one big lot of silk and Wool Plaids, all new colors.
1.00 a yard for Cover Cloth Suitings, 32 inches wide.
1.10 a yard for French Coverts, Venetians and Meltonites for tailor-made suits.
50c a yard for Ordinary Bicycle Skirting in green, brown, navy and tan.
50c a yard all colors in All-wool Covert Goods.
50c a yard Wool Dress Goods, 48 shade effects, in blue, green and red.

CORSETS.

- There has been a Corset revolution—short hips and low busts. We have made in all the leading styles and makes, such as the Fasso, A. P. F., C. P. J., H. Knib, R. G. Thompson's Paris shapes, Warner Brothers, Her Majesty's, the Double V and Ferris Brothers' Waists, etc.

Linens at Low Prices.

- 12 1/2c each—Large size All-linen Hem-stitched Towels, size 17x41.
15c each—All-linen Damask Towels, hemmed ends, colored borders.
20c each—All-linen Damask Towels, with knotted fringe ends and colored borders.
25c each—All-linen Scarfs in pretty bright colors, fringed on sides and ends.
30c each—An extra good white Crochet Spread in Marseille patterns; regular \$1.25 quality.
50c yard—Best color Turkey Red Table Damask, 40 inches wide, warranted fast colors.
50c Yard—All-linen Bleached Table Damask, 64 inches wide.
75c Yard—All-linen Bleached Table Damask, 7 yards wide.

MEN'S UNDERWEAR.

- Men's Natural Wool Shirts or Drawers, 35c.
Men's Wool Ribbed Shirts or Drawers, medium weight, 41c.
Men's Imported French Cashmere Underwear, was \$7 and \$9 per suit; now \$5 per garment.

DRESS GOODS.

- 50c a yard for Cloth Suitings, in all colors, 48 inches wide.
50c a yard for All-wool Plaids, in 11 different styles.
50c a yard for All-wool Camel's Hair Suitings, 47 inches wide.
75c a yard for one big lot of silk and Wool Plaids, all new colors.
1.00 a yard for Cover Cloth Suitings, 52 inches wide.
1.10 a yard for French Coverts, Venetians and Meltonites; special for tailor-made suits.

We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES. Stewart Dry Goods Company NEW YORK TOE LOUISVILLE.

**ROYAL**  
Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menace to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

**Items of Interest.**  
NEWS THE WORLD OVER.

The steamer Mohagan was wrecked last Friday off the Island, England. Fifty of the passengers and crew were saved and 108 are lost. No cause for the disaster is known. The ship was some six miles out of her course, but the two engineers who were saved knew nothing of the reason.

"Commissioners" are everywhere—in Canada trying to arrange the differences between that country and this; in Paris, making peace with Spain; in Havana, Porto Rico and no one knows how many other places. The papers one day tell what progress they have made, and the next day deny it all.

A train load of negroes from Alabama was taken to Virden, Ill., to take the place of the striking miners. These miners opened fire on the train and were themselves fired on from the train and the stockade. The engine carried the train on to Springfield, Gov. Tanner sent troops, but also sent a sharp rebuke to the mine owners for importing labour from other states. Fourteen were killed and many more wounded in the fight.

A plot has been discovered to kill the German Emperor when at Cairo, Egypt, and also to kill King Humbert of Italy. Eighty-nine conspirators have been arrested, all Italians. It was Italians who killed the French President, the Spanish Prime Minister and the Austrian Emperor. If this thing goes on, the world will have to quarantine against Italy.

Prof. Koch has returned to Germany from East Africa where he has been studying malaria. He says he found his knowledge of the Texas fever in cattle suggestive. That he found was due to ticks, and he has concluded that malaria is carried around by mosquitoes. Where there are no mosquitoes, no malaria troubles human beings. The indictment against the frisky mosquito was heavy before, but this is the worst charge ever brought against them.

Excavations at Lyons, France, have uncovered a Roman road twenty-four feet wide. It is paved with gray granite, resting on a bed of concrete. Near by is a subway, Roman passage stone and high which is thought to have connected the Governor's palace with the amphitheatre.

A new kind of paper called pagamoid has been invented in England. It is giving much satisfaction for book binding purposes, as water does not affect it, and it can be washed off like China.

It seems strange that a man should threaten to resort to mob law. In the field and dignified *Bibliotheca Sacra*. In a late number Z. S. Holbrook sets forth the corruption of even the judges in Illinois and adds: "If honest business men in Chicago do not get some relief, if counties continue to turn deaf ears to the pleas of outraged taxpayers, then they will resort to violence, organize a 'Hemp Club' and elect a few men honorary members."

Rev. J. P. Jones, writing to the Congressionalist from India, regrets that he cannot send a favourable report about the plague. But it is still raging in Bombay and spreading continuously into other regions. The death rate in Bombay is nearly two hundred a day. The disease is spreading rapidly in the large state of Hyderabad, and as yet all the resources of medical science have not availed to check it.

Sir Manuel Wills, a great medical authority in England, is now engaged to the best medicine for consumption. He replied: "The only remedies I know for consumption are air and sunshine—air, sir, fresh air."

A host of aluminum has been constructed at Glasgow which is intended for use in the Klondike. It is eighteen feet long, and yet can be taken in pieces and packed in a small box or a hand trunk.

A resolution was introduced into the Grand Camp of Confederate Veterans of Virginia, declaring that the Confederate Veterans renounce the right of secession forever, and was promptly voted upon.

Thereupon one man, Mr. W. L. Royall, left the body, declaring they were not sufficient to reconstruct.

Mr. H. Bliss has lost his laurels. A geological survey party under G. H. Eldredge reports a higher mountain in Alaska to the right of the Kushitua River. This mountain is more than 20,000 feet high. The party named it Bulshaha, an Indian name. They report the sides so precipitous ascent is impossible.

If the representative of the United States to Turkey shall be made an ambassador, instead of minister plenipotentiary, as is probable, then Mr. Oscar Straus, the present minister, will occupy the highest position ever held by a Jew in this country.

**THE LEVITE WHO LOOKED ON.**

You can see him standing there on the Jericho road. He was not quite so brutally cold as the priest. He would have hotly condemned a man who passed on without a glance of pity for such distress. He came and looked down upon the suffering traveller. He inquired his name perhaps. How many robbers were there? How much of your money did they get? Are you suffering much pain from those ugly wounds in your head? It is outrageous that the Roman Government does not ferret out the highwaymen that lurk in these rocks. Then having gotten all the particulars so far as he could relate them to his Jericho friends that night, and having expressed his great regret that such things were permitted in this wicked world, he passed by on the other side.

You have met this man, too. He is not always a Levite. Sometimes it is a woman almost out of breath over what she calls her interest in charity work. He represents the people who love to take up problems and look at them. Their philanthropic bent will always "make a fair show in the flesh." They like to meet and organize and adopt a constitution and by-laws with a right ring in them, and then elect a president and several vice-presidents. They hear addresses and discuss papers and eat big dinners, and pass resolutions and make reports. The wounded man is still there suffering and they pass by on the other side to attend another public meeting in the interest of reform down in Jericho.

One of the perils is that some of the present day reforms are in danger of becoming fads. They form a parade ground where the sensibilities may don their blue coats and brass buttons, and by marching and counter-marching, acquire a feeling that the hosts of want and wretchedness are being put to flight. . . . One reason why we dread excessive organization in church and outside of it, is that the people quiet their consciences and satisfy that demand which God has implanted somewhere in most of us, by going through certain motions in the organization. If you are president of some relief society and secretary of some guild for vagrants, and if you helped to frame the constitution for the rag-carpet society, you feel that you must be helping on the good cause of charity, even though you may never have actually done any real Samaritan like work.

O. R. BROWN.

There can hardly be a doubt about it—we are all suffering from too much evangelism. The Methodists, Baptists, and all the other denominations have suffered from the same evil. One result that is of a very serious nature is the rushing of unconverted material into our churches. They are becoming full of people who have no proper conception of religious duty, and not even a clear understanding of a religious experience. Such members can

never be of service to either themselves or to the churches. A church that is full of unconverted material is like a man who is "land poor." It is hampered by its own inefficiency. Many of our churches need to pray for the good Lord to deliver them from any more revivals, and ingatherings that consist in sensational preaching and the collection of unconverted material into the membership.—American Baptist Flag.

The Rev. David Tilton Morrill, D. D., died last week at the home of his daughter, Mrs. J. A. Herrick, at Belvedere, Ill. He had been paralyzed for two years. He was widely known and loved. Perhaps his best known work was with the Fourth church in St. Louis. He leaves a large family. His sons are Dr. G. L. Morrill, pastor of the First church of Owensboro; the "Morrill Twins," evangelists; the Rev. Kingman Morrill, Frank 'Morrill, Esq., Mrs. H. M. Cook, wife of the pastor of the Calvary Baptist church, Chicago, and Mrs. J. A. Herrick, wife of the pastor of the First Baptist church of Belvedere. It is a wonderful family. Four sons are ministers and their two sisters are the wives of ministers. Dr. Morrill was nearly seventy-three years of age, and he lived a happy and a useful life. We tender our condolence to the bereaved family.

**THE MARKETS.**

**LIVE STOCK.**  
Report for week ending Oct. 15.

Cattle—Monday the market ruled steady on all desirable grades of butchers, while the common and medium grades were slow sale. No change during remainder of week.

Calfves—Receipts very light. The market continues steady, with choice veals selling at \$22 75. Common kinds slow at quotations.

Hogs—On Monday the market opened active and 5¢ higher than Saturday, choice 150 to 200-lb. hogs selling at \$22 00, 160 to 180-lb. hogs at \$21 75, best heavies at \$21 00, light shippers at \$20 25 to 20, pigs at \$2 25 and roughs at \$2 25. The market ruled unsteady during remainder of week. Pens well cleared.

Sheep and Lambs—The receipts continue to be very light. The market ruled strong on fat sheep, best selling readily at \$22 75; choice lambs steady at \$4 00 to 4 75. No change in other grades.

**CATTLE.**

Extra good export steers, 1,250 lbs. and up . . . \$4 75 to 5 00  
Light shipping, 1,200 to 1,400 lbs. . . 4 50 to 4 75  
Best butchers . . . 4 00 to 4 40  
Fair to good butchers . . . 3 50 to 4 00  
Common to medium butchers . . . 3 25 to 3 50  
Thin, rough steers, poor cows and scullies . . . 1 50 to 2 25  
Good to extra oxen . . . 2 50 to 3 00  
Common to medium oxen . . . 2 00 to 2 50  
Feeders . . . 4 00 to 4 25  
Stockers . . . 3 75 to 4 00  
Bulls . . . 2 00 to 2 50  
Veal calves . . . 6 00 to 7 50  
Milk cows—Choice . . . 20 00 to 25 00  
Fair to good . . . 15 00 to 20 00

**HOGS.**

Choice packing and butchers, 250 to 300 lbs. . . \$7 50 to 8 00  
Fair to good packing, 180 to 250 lb. . . 7 25  
Good to extra light, 160 to 180 lbs. . . 7 00  
Fat sows, 120 to 160 lbs. . . 6 00 to 6 25  
Fat sows, 100 to 120 lbs. . . 5 50 to 6 00  
Pigs, 60 to 90 lbs. . . 5 00 to 5 25  
Roughs, 160 to 200 lbs. . . 3 75 to 4 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep . . . \$2 00 to 2 25  
Fair to good . . . 1 75 to 2 00  
Common to medium . . . 1 50 to 1 75  
Roughs . . . 1 25 to 1 50  
Ships and scullies, per head . . . 60 to 70  
Extra Spring lambs . . . 4 00 to 4 25  
Best butcher lambs . . . 3 75 to 4 00  
Fair to good butcher lambs . . . 3 50 to 3 75  
Wethers . . . 3 25 to 3 50

**LEAF TOBACCO.**

Report for week ending Oct. 15.

SALES BY COMPANIES.

Year 1900	1,287	74,320
Year 1901	1,288	104,415
Year 1902	1,284	104,021
Year 1903	1,281	103,281

Receipts this week . . . 61 1,287 1,287  
Receipts Jan. 1 to date 1,287 1,287 1,287

RECEIPTS.

Receipts this week . . . 61 1,287 1,287	Receipts Jan. 1 to date 1,287 1,287 1,287
---	---

Trunk, green or mixed at \$2 50 . . . 2 50 to 3 00

**The Cold Wave**

From the West has struck us—The weather man says, "Fair, Cooler." That means an Overcoat—Let us tell you about them. First about those made by the

**Stein-Bloch Co.**

We're showing their newest shades and styles—rich blue, black and brown Imported Kerseys, winter-weight, lined with finest all-wool worsted in rich patterns—faced to armhole with same goods as the outside—piped with silk, silk velvet collars—guaranteed not to crock, to match cloth—also handsome Coverts and beautiful Whipcoats, self lined—magnificent tailor-made Kerseys, lined throughout with satin. These garments are positively equal to the best efforts of any custom tailor in every point.

In other lines we show a handsome Kersey Overcoat, full silk lined, at \$15.  
At \$12 and \$10 every color, shade and material that can be made up into an Overcoat.  
At \$7.50 our crack-a-jack line of blue, black and brown Kerseys and Coverts and Whipcoats. Positively the greatest values ever offered.

**No Other House Does This.**

We keep all garments bought of us in repair for one year—we have confidence in our goods. See?

- Time for Ladies' Fur Capes and Underwear. **BUY THEM NOW.**
- Time for Winter Underwear. **BUY IT NOW.**
- Time for Buggy Robes and Gloves. **BUY THEM NOW.**

And buy them here, where your money will go farther than elsewhere and you'll be treated like ladies and gentlemen, free as the air—to buy or not to buy—as you will.

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

**Simonson, Whiteson & Co.**  
NEW MAMMOTH

424 to 424 West Market Street, LOUISVILLE, KY.

**FINE BULBS**

For Fall Planting and Winter and Spring Blooming.

By Mail Prepared in any address upon receipt of price.

Best Roman Hyacinths . . .	10 each
Per dozen 60c . . .	
Dutch Roman Hyacinths . . .	8 for 10c
Per dozen 80c . . .	
Fine Named Hyacinths . . .	10c each
50 per dozen . . .	
Fine Mixed Hyacinths . . .	6c each
75 per dozen . . .	
Fine Named Tulips . . .	2c each
50 a dozen . . .	
Fine Crocus . . .	1c each
50 a dozen . . .	
Chinese Sacred Lilies . . .	15c each
Grandiflora Narcissus . . .	30 for 10c

Where bulbs are taken from store, a slight reduction will be made, allowing cost of packing.

We publish no catalogue of Bulbs, but our catalogue of Fruit Trees, Grapes, Vines, Hoses, Hardy Shrubs, Trees, Cut-Rovers and Floral Designs free on application.

**F. WALKER & CO., 644 Fourth Avenue, Opposite Post Office, LOUISVILLE, KY.**

**RAISE.**

1900	127	100
1901	128	100
1902	129	100

Total sales of new crop to date . . . 71,287 1,287 1,287  
Sales new crop to date, original intention . . . 71,287 1,287 1,287

**REJECTIONS.**

Rejections this week . . . 170 416 20	Rejections Jan 1 to date 1,287 1,287 1,287
Percentage of rejections to shipment sales . . . 20 18 20	

**RECEIPTS.**

Receipts this week . . . 61 1,287 1,287	Receipts Jan. 1 to date 1,287 1,287 1,287
---	---

Trunk, green or mixed at \$2 50 . . . 2 50 to 3 00