

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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The statistics at the recent meeting of the Welsh Baptist Union gave great reason for thanking God and taking courage. The total number of Welsh Baptists is 90,445, of whom 4,483 were baptized last year.

LORD ROSEBERRY, in a recent speech, warned his country of the growing evil of pauperism, that is, of getting things for which you do not pay. He said it destroyed self-reliance, and that will inevitably ruin the country.

DR. CUYLER says the king of hymns is "Book of Ages," and like unto it is "Jesus, lover of my soul." We would reverse the order of these two, confessedly the greatest of hymns. Next to these Dr. Cuyler places, "My faith looks up to thee," and "Just as I am."

THE Kingsbridge church in England has a record of the twenty-five pastors it has had and the length of their pastorates from 1640 to 1899. The shortest pastorate was one year. But then the church does not know its own history, and its record goes for nothing with Dexter's disciples.

REV. H. M. BROOKS says: "All understand that a creed statement is necessary in any religion. The word 'creed' means 'I believe.' Hence that which a man believes in his creed. *Man will believe something.*" He is entirely right except in the first sentence. There are men found in too great abundance ignorant enough to denounce "creeds."

DR. HALL says of the Northfield meetings: "These meetings are 'practically based on the theory of undenominationalism,' and imply that our Lord did not intend to establish a church, but left his disciples if they pleased and as they pleased to form themselves into churches, the organization and creed and ministry and rites and discipline of which are legitimately matters of human arrangement. This position we cannot seem to sanction."

AFTER the *Religious Herald* made no objection to a Baptist minister's communing with the Campbellites in Richmond, and even administering the communion to them, we thought nothing could surprise us. But this utterance of Rev. James Pratt in the *Outlook* does. He is a Congregationalist and writing in a Congregational paper of the surplus of their ministers: "Not another student should receive a cent of money to further his seminary training. It destroys his virtue, it hurts the church and ministry."

PREACHERS AND PLAY-ACTORS.

BY THURSTON.

A singular and somewhat unnatural conjunction of subjects, this title presents. What relation do preachers and play-actors sustain that they should be thus collated? Well, they are both professionals. Both are trained and self-trained for addressing public audiences. The reputation and compensation of both classes depend largely, if not chiefly, on their ability to attract and interest congregations. And presumably, and very naturally, both classes desire and aim at this end, and their study and self-training will seek to secure this attainment—the ability to attract and hold the largest number of hearers. With the play-actor this is a commendable ambition, and quite in harmony with the purpose of his profession. With the preacher this is—or should be—quite subordinate, and wholly unworthy the end contemplated in the institution of his vocation. The actor's calling is a profession and also an art, and the artistic element is paramount. The preacher's calling is only incidentally, and to a small and inconsiderable degree, an art. Still the artistic element exists and has a legitimate place in it, and while it should not be overlooked or ignored, but be allowed to have its proper place and contribute to the chief end of his profession, it should not be magnified and made to overshadow the supreme aim and purpose of his high calling.

But the chief resemblance between the preacher and the actor, and the one which occasioned and which justifies this reference, is this: that the public has come to regard both as catering to the public taste, by providing entertainment for the audiences they can attract. Consequently their reputation and standing with the public will depend on their success in that line, and they both will be judged by one and the same rule. Scarcely at all, or to a very slight degree, will their merits be judged by the *manner* of their discourses, but by the *manner* of their delivery. It is to be noticed, however, that with the actor, the great end of his profession is acknowledged to be the entertainment of the public, and consequently the *artistic* element in his performance is supreme, while the *ethical* element has no place at all, or a very inconsiderable and wholly subordinate place. On the contrary, the preacher cannot hide from himself the fact, however his hearers may ignore it, that his vocation is a "high calling," the chief end of which is not entertainment, but "instruction in righteousness," wherein the ethical element is to be supreme, however much he and his auditors may overlook that fact, and the artistic element is eliminated altogether, or holds a very inconsiderable place. The original designs and ultimate purposes of the two professions so very different need not here be emphasized. The one is divine, supreme and sacred; the other, earthly, secular and sensual. The stage might, and ought to be, a teacher of good morals, though it seldom or never is such. The pulpit should always be a teacher of good morals and religion, though often its teaching function fails altogether, and it lowers itself to a ministry of entertainment simply like the stage.

Much has been said of late by the religious press of the "age-limit" of the clergy, "the dead line," that period of life beyond which ministers are not desirable as preachers and pastors for the churches; at least beyond which they are not desired by the churches. In Protestant denominations pastors and teachers

are not imposed upon the churches, but the people insist, by one form or another, on choosing their own pastors and leaders. Therefore they will choose such as they prefer. It is coming more and more to be the custom for the churches to select young men for pastors, young men of zeal and enthusiasm, rather than elderly men of experience, discretion and wisdom. That shows the ignorance, fatuity and blindness of the churches, or, at least, of that part of the church which constitutes the leadership and directs their administration. Some churches, it is credibly reported, have given notice that they will not consider the case of any candidate for their vacant pulpit who is over forty, certainly who is over fifty years of age. They do not say, "It seems good to the Holy Ghost and to us" to make such a ruling. The Holy Ghost is not called into such councils. The Holy Ghost will not accept the insult, nor take the responsibility of a fellowship in such a folly. Who does not know that one man may be younger for all purposes of effective services at sixty than another at forty. Many a man at seventy is worth ten times as much to a church as a teacher, guide and counsellor as many another man of twenty-five. That man passes the dead line, whether it be at fifty, or forty, or thirty, when he ceases to keep himself young, to be in sympathy with the people, old and young, who ceases to dig deep and earnestly for truth, and bring forth from the inexhaustible storehouse of God's Word things new and old, rather than rely on the past.

But why do the churches prefer young men without experience or practical wisdom, with little ability for teaching, and still less for guidance and counsel? Simply because they wish actors rather than preachers. And here is where the pulpit and the stage approach each other in the popular mind. The churches—or the leaders who shape their policy and control their actions—are coming to demand entertainment from the pulpit, not instruction in righteousness; not the way salvation pointed out, but a frivolous taste gratified. Therefore young men are preferred, as they are preferred for the stage. These two professions coalesce here, and demand young men. For law, for medicine, for journalism, for the teacher's chair, men of age, experience, prudence and sound learning are universally preferred. For the pulpit and the stage actors are demanded, as entertainment is expected. It is a fad of the religious public in this strange age, especially in cities and towns; and, of course, suburban and rural districts will imitate the towns. It is useless to grumble or inveigh against this amazing folly, this perversion of sacred functions. It will have its way and run its course until the Christian people come to see its absurdity and correct the evil; or, until it wrecks the churches, and a wiser and better instructed generation arises to see more clearly and to defend more bravely the true mission of the preacher and the pulpit.

But a caveat may be entered against wholesale statements touching these perversions of common sense and sound godliness. It is not every church that insists on callow candidates for their pulpit. It is not every church that so heavily discounts age, ability and wisdom. It is not every church that has so far forgotten what was the original and the divine purpose of the church and the ministry. Nor is it every young man who enters the ministry who intends or would consent to become a play-actor, or degrade his pulpit to the level of the stage, or make his service a theatrical performance. Many of our young ministers are godly young

men, and have a very distinct view of the purpose of the Gospel ministry. But young men naturally desire good settlements, perhaps prominent and notable settlements. They naturally desire to be called to prominent pulpits—not always wisely so—therefore they naturally wish to be what such churches are seeking for, and the temptation is strong to cultivate those qualities which the churches require. There is another perplexing element in this problem. Our schools for the education of young men for the ministry desire to see their graduates in prominent pulpits. It speaks well for the school, and secures the patronage and support of their churches. Therefore they wish to graduate men who will be acceptable to such churches. An unconscious tendency would, therefore, incline their teachers to give that training which would make them entertaining speakers, rather than sound and able instructors and guides to the people. A subtle influence bears teacher and pupil, and church and the public towards the vocation of the stage and the actor, and away from that of the pulpit and the preacher.

Mount Vernon, N. Y.

HOW TO BE LOYAL IN YOUR OWN CHURCH.

First be patient with it. Do not demand or expect that it will be perfect. The perfect church has never yet existed. If it did exist, it would not suit you, and you would not suit it. When the church consisted of only twelve members picked by the Master, they were a quarrelsome lot, and one of them was a devil. You will do well if your church averages you better. Everything in your church may not please you, some things may offend you, and yet it may be the best church for you. If you were to go into another, you would probably find it less pleasant and profitable. Then be patient with imperfections. Do not resent them nor try to mend them by vigorous or violent means. Only time can heal some things. Do not talk about them and keep them irritated, but let silence soothe them. Keep quiet and many evils will die of inanition. Try to be perfect yourself, and that will add so much to the perfection of your church.

Next, be appreciative, thankful, and hopeful. Beware of becoming a chronic grumbler, growler, and kicker. Every church must have its "kicker," but let some other man or woman fill this office. Remember that it is easier to be critical than correct, and that uncharitable judgments are one of the greatest dangers of church life. Look on the bright and best side of your church and see its good points. Never run it down, but always talk it up. Appreciate the pastor's sermons, and let him know that you do. Have a good word for the choir leader and the Sunday-school superintendent. Speak of the prayer-meeting to your neighbor the next morning, and tell him what a good meeting it was. Be cheerful and hopeful, even in the midst of discouragements, and you will thus infuse into your church your own spirit of enthusiasm.—Presbyterian Banner.

A CHRISTIAN man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs. And in the end, when God shall lift up the finished garment, it will appear that the dark colors were as needful to beauty as the bright colors.—Becher.

STILTED PREACHING.

REV. A. C. CAPERTON, D.D.

There is no work of such vast importance as the preaching of the Gospel. In the matter of an awful, overwhelming responsibility, the work of a Christian minister stands far in advance of every other. Other men deal with questions and interests of a temporal character—law, literature, politics and the principles of state-craft and of government—but the minister of Jesus Christ deals with matters of eternal concernment—the law of God, the Gospel, the soul and its eternal destiny. Hence the necessity that the minister should understand his work. And by this I do not mean college and theological training. This, in most cases, is important. It will give increased power. But we have seen a good many men who have enjoyed fine advantages in the way of mental drill and equipment, men thoroughly familiar with the classics, and well versed in theology, who are failures as preachers and pastors; while here and there is a man who has enjoyed none of these advantages, but who is a splendid success. This suggests the question, What is the matter?

Without at all attempting to pronounce upon this in an oracular way, yet I have an opinion of my own. I am convinced that, without intending it, ministers, in many a case, fall into a stilted, grandiloquent style that fails of the object of preaching. It is entertaining, it charms and pleases; it may be instructive and provoke thought, but in "perfecting the saints for the work of the ministry" and in "edifying the body of Christ," it is a failure. Many a ministry is barren of results. Churches are not enlarged, developed, lifted up and souls are not saved. This not because the pastor is not prepared by previous training for his work; not because he is not thoroughly a good man; but rather because his preaching does not, somehow, meet the wants of the people. Preaching, to be effective, must have primary reference to man's spiritual nature and necessities. True, the intellectual is the avenue to the spiritual. The mind must be interested. He who fails to arrest attentions yes, to please, in the better sense of the term, cannot succeed in interesting men religiously, whether saint or sinner. But they are to be interested, not by dealing in speculative theories, neither by the presentation of some novel views, nor even by finely-conceived and well-constructed literary essays, historical recitals or disquisitions on morality. The Gospel, the Gospel of the ages, can be so presented as to rivet the thought and enchain the attention of every one, cultured or uncultured. There is nothing that has the attractive power of the cross. Calvary has lost nothing of its freshness and fragrance. "I, if I be lifted up, will draw all men unto me," said Jesus, and he has been drawing all the ages through. And to draw men should be the purpose of every sermon. This does not mean that a minister should be boorish, stupid, or ignorant. If there is anything that the average man cannot endure in a minister, it is the presence of either of the qualities described by the foregoing adjectives. Graces of manner, graces of elocution, graceful forms of expression, should be studied by the minister. He should seek to win, to captivate the ear, the eye, the attention of those to whom he speaks. He may weave the flowers, the stars and all manner of beautiful things into his sermons, for God has scattered these with a lavish hand over the face of nature. But all this for a purpose—simply that he may get the Gospel into the hearts and lives of men, and the danger that is to be guarded against at this point is that there may be so many flowers that men will lose themselves in admiration of the brilliant beauty, instead of receiving healthful and lasting impressions from the truth itself.

The purpose of preaching is not to please, to entertain, nor even to instruct, as an end. For this we have lectures, concerts and art exhibitions. The purpose of preaching is to save souls—that alone. And the preacher must ever keep this one purpose steadily in mind; therefore he must get off his stilts and put his thought on a level with the comprehen-

sion of the people. He must get the food down where the lambs can reach it. He may win applause by soaring among the stars, or by the discussion of curious, speculative theories; but he will not win souls; and it is all a mistaken notion that one must be lofty and profound in order to attract and interest. Christ was simple in his methods of statement and in his illustrations. Spurgeon, Moody and all the most successful preachers are the same, and wherever and whenever the preacher walks in the footsteps of his Master in this regard, the truth is honored and his labors are richly blessed.

Leitchfield, Ky.

DIVINE HEALING.

BY REV. S. E. WISHARD, D.D.

All Christians believe that God is the healer, that "every good and perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Health and healing are among the good things that come from him. All intelligent Christians believe and acknowledge that our daily bread comes from him. He has taught us to ask for "our daily bread." We believe also that it would be mockery to ask him for it, and then sit down and wait for him to bring it to us miraculously. He did bring it miraculously to Elijah. He did bring it to the widow whose barrel of meal did not waste and whose cruse of oil did not fail. He did it miraculously for forty years in the wilderness. He supplied Israel with 284,844 bushels of manna every day, which was equivalent to more than three miles of solid freight train loads, during all the journey in the wilderness. Why should we not sit down, therefore, and pray and wait for the divine supply? God could furnish it. We can not furnish it without his help. He has taught us to ask for it. Will he not give it? Yes, on condition that we comply with his direction. He has told us what that condition is: "In the sweat of thy face shalt thou eat bread." Toil and trust obtain the bread. Use the means and ask God to prosper you and give his blessing. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." It is along the line of doing that the bread comes. The man who toils for his bread is doing good. "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

It is perfectly plain, therefore, that some provision is to be made for the life and health of the family. Food, raiment and occupation must be provided, or the family will die. If health should be impaired, shall we cease to provide at that point? By what process of reasoning, or on what principle of trust, shall we cease to use the means necessary for the health of the family at that particular crisis?

The advocates of divine healing without the use of medicine reply that we are commanded to get our bread by toil, as above quoted, but have no such command to use medicinal agencies. Is that correct? The careful student of God's Word will discover precisely the opposite.

Our Savior gave us the parable of the good Samaritan (Luke 10:34), who turned aside to the wounded man, "and bound up his wounds, pouring in oil and wine." He gives us a picture of the best aspects of benevolent life, and enforces it by his command, "Go and do thou likewise."

The veriest tyro in Biblical knowledge knows that oil and wine were the great medicinal agencies in the East in the time of our Savior. They were the cure-alls, as truly as any popular medicines of to-day. Our Savior not only commends the good Samaritan for using them as such, but commands us to "do likewise"—to look after the suffering and helpless and use such remedies as are known to be efficacious.

There is unquestionable authority for the use of means in relieving suffering and disease, in Paul's direction to Timothy. Timothy was suffering from his infirmities—and the original means, sickness—and needed some remedy. Paul directed him to "use a little wine" for his relief. The single point here is this:

wine was then considered a remedial agency; whether it was the best or not is not now in question. It was popularly so regarded, as much so as the best tonic is to-day. Paul directed Timothy to take it as medicine.

Why did he not tell Timothy that medicines dishonor God; that he should pray and rely upon God for divine healing, without the instrumentality of medicine? Paul evidently did not mean to count God out. He did not mean to dishonor God by a lack of faith. Rather, he would honor God by "showing his faith by his works." Had he not believed that God would bless and use the remedy for Timothy's recovery, he certainly would not have prescribed it.

In replying to the Pharisees, who criticized our Lord for his sympathy with sinners, for his efforts to heal them spiritually and restore them to God, he replied: "They that be whole need not a physician, but they that are sick." The application was pertinent. The Pharisees claimed to be spiritually whole, and on their own assumption they did not need him. He was a spiritual physician. He came to the sin-sick souls with remedies adapted to their diseases. The sinners needed him, his remedial agency, his atoning work. To make the application he indorsed the universal verdict of common sense, that while people in health do not need a physician, they that are sick do. There were physicians at that time. There always have been and always will be. Of course, these Scriptural authorities for the use of medicines for the recovery of health, are no indorsement of quackery or poisonous drugs.

The Scriptures do not attempt to settle the question as to what were the proper remedies to be used; nor is that question under discussion now. The question is, Do the Scriptures sanction the use of medicines for the removal of disease? And both the Old and New Testaments furnish numberless allusions to the custom, and with approval.—Herald and Presbyter.

SIGNS OF A REACTION.

More than two months ago the *New York Tribune* said in an editorial: "No terms sounds harsh. So does 'Thou shalt not.' So do all laws and all manifestations of authority to lawbreakers. There is nothing more harsh than justice to the unjust, nor than reason to the unreasonable. But law is not designed to please the taste and fancy of the lawless, but to protect the rights and execute the will of the law-abiding. And the attitude of the law and of its agents toward the law-breaker cannot be that of compromise. It must be unyielding and inexorable. If not, it commands not respect but contempt. The government may negotiate with another government. It can enter into no such relations with irresponsible brawlers and felons. Toward them it can show no phase but that of stern repression."

These are brave and true words, needed and welcome in these days when so many are advocating a paternal government making no end of allowances for disobedience to righteous and beneficial laws. The disposition has been growing to ascribe irresistible power to environment, heredity or other controlling influences, and to find excuses for the conduct of habitual law-breakers. But the editor of the great daily is right in insisting that the lawless must bear the results of disobedience to wise and just laws, that there is no room for compromise, that the law must be enforced and offenders must be punished, that law-breakers must understand that they shall not disobey with impunity.

If this principle is applicable to human laws, which are admitted to be imperfect, much more is it applicable to the administration of divine law which is holy, just and good, which is perfect, without a flaw, exactly declaring the rights of God and man, and the duty of man. It makes known what a man ought to do and ought not to do. To fail to enforce such a law is to fail in preserving the rights of men as well as those of the Creator and Supreme Ruler of men and communities. It is also to fail in preserving the welfare

and happiness of the subjects of divine government. Such a failure not only encourages lawlessness, but puts a premium on it by allowing it to participate in the results of obedience. Not to execute the law is to establish the reign of incalculable disorder, and loss and suffering, involving the righteous in this life to almost as great a degree as the unrighteous.

Other words recently given to men at large indicate a return to sound sense and an antagonism to the injurious sentimentalism which has been advocated in recent years. The attention of Englishmen has been arrested recently by the publication of a volume of sermons, by the Rev. T. G. Selby, on The Unheeding God, in which are such passages as this: "The strenuous man will believe in a strenuous God, and will turn atheist if asked to do homage to an Olympian dilettante, who lounges on a couch of ivory with cup-bearers at his side. The indolently amiable God we all worship to-day, so much like the God of the apostate Jews of Zephaniah's time, this deity who impersonates upon an enormous scale the easy-going ways of a man about town, this languorous clubland magnate, is as much an idolatrous fabrication as Dagon, Ganeah or Mumbo Jumbo. It is, perhaps, a more insulting thing to make God a Ludocian like ourselves than to think of Him as a fiction of the imagination. A denial of His existence may be better than wholesome misrepresentation."

In reviewing this book, *The Spectator*, of London, says this generation has "largely forgotten the fact of sin," and has regarded God "as fundamentally a good-natured being, who never will be so hard-hearted as to punish men very severely."

Akin to these utterances is the editorial in *Scribner's Monthly* last month on The Passing of the Devil, in which the question is raised whether it has been "an unmixed good" that in "popular literature on social subjects, or realistic fiction . . . we have substituted for the embodied spirit of evil of the old days, an abstraction, society, which is responsible for nearly as wide a field of harmfulness as its predecessor." The editor writes also: "The old doctrine was stern and terrible enough in principle, and trivial enough in some of its workings out; but it encouraged the idea that each man must bear his own burden and fight his own fight. It developed the martial virtues; it trained a race of men, austere and narrow, but so virile, so indomitable and forceful, that their impress is even yet stamped deep upon our national character."

These quotations seem to indicate a reaction away from what men mean nowadays when they talk about the Universal Fatherhood of God, ignoring altogether that God is the Supreme Ruler of all created intelligences, who administers law, rewards the obedient and punishes the law-breaker. Our Lord Jesus Christ said to the self-righteous of his day, "Ye are of your father the devil, and the lusts of your father ye will do." But society in these times, as did the Pharisees and Scribes of Jerusalem, will tolerate no such talk as that, and demands that the Christian pulpit shall prophesy smooth things. Shall the church of Christ be regulated by society, or shall the church regulate society? Must the church, entrusted with the truth, neglect, put in an inferior position or out of sight, a large portion of that truth? How seldom the pew of to-day hears of moral responsibility to God, of a day of judgment, of the need of a new birth—of being born from above, born of the Holy Spirit, of the holiness, without which no man shall see the Lord! But thoughtful men here and there seem to be detecting the loss which is incurred by defective teaching, and to be counting the cost of acquiescence in the imperious demands of society. Some day the race for wealth, and pleasure, and a fair show in the flesh, will be arrested by an earnest exhortation to lay up treasure in heaven, to seek the crown of life which the Lord will give to them that wait for his appearing. The Word of God, a great trust, is committed to the church to be declared to men. Faithfulness demands the declaration of the whole truth in faith and love.—Christian Intelligencer.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 15.

ESTHER PLEADING FOR HER PEOPLE.

Esther 8:3-9; 15-17.

MORRO TEXT.—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Ps. 37:5.

To understand this lesson the previous chapters in the book must be read. Esther had saved herself, and her cousin Mordecai was now prime minister of the king. But this was not what the heroic young queen wished. She desired to save her people. Palestine was a part of Ahasuerus' dominions, and all the Jews would have been killed had the decree been carried out.

"And Esther spake yet again before the king, and fell down at his feet, and besought him with tears."—She had a most difficult task. Ahasuerus, like all the Eastern despots, cared little for bloodshed. Esther's own life and that of her adopted father were safe—why should she trouble him further? Moreover a decree once issued could not be reversed according to the laws of the Persians.

Esther, with great tact, lays the blame for the decree upon Haman, and not upon the king. And, in truth, Haman was far the guiltier, though the king shared in the terrible crime.

"Then the king held out the golden sceptre toward Esther."—Which indicates that she had again taken her life into her hand and gone into the inner court without being summoned.

"And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes."—His holding out the golden sceptre had removed all danger for her, but she trembled for her request, knowing how daring a thing it was to ask for the reversal of a decree. Twice she appeals to the king's love for her, and that was the only argument to have any weight with Xerxes. Little he cared for what was right, but he could not endure the grief of his queen.

She makes an impossible request of the king, but enforces it with an all-powerful argument to the husband's heart.

"For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Esther had been queen for four or five years, it is thought, and was not yet twenty years old. She uses the power of her great beauty for the glory of God, the salvation of her people, and the good of the king himself by preventing him from committing a great crime. The beauty of woman is a great power, how often, alas! it is used for evil!

"Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew."—Haseema to have taken time to consider how he could grant the queen's request without violating the law of the Persians that decrees were irrevocable. He decides to leave the devising of the plan for the escape of the Jews to his astute prime minister. He summons Mordecai and Esther and tells what he

has already done to please the queen.

"Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring."

—The sealing with the king's signet ring made the decree a royal one no matter by whom it was written. "For the writing which is written in the king's name and sealed with the king's ring, may no man reverse." With these words he reminds them that the former decree could not be reversed, but gives them his permission to devise whatever plan they could to save the Jews, which did not require a change in the former decree.

They accordingly sent a decree to the Jews to defend themselves against all who should attack them. It was the best that could be done. While the second decree did not reverse the first, yet it showed the king was not anxious for the destruction of the Jews, and therefore his subjects would not feel that they must kill them. In these circumstances only those who hated the Jews and those who wished to get possession of their estates would attack them. Such men deserved the death they met in voluntarily trying to kill the Jews.

"And Mordecai went out from the presence of the king in royal apparel of blue and white."—The inner vest of the king was striped with white. The garments which he gave to his nobles and favorites were generally of one color. When the people saw Mordecai dressed in blue and white they would understand how high he stood in the monarch's favor. The outer garment was white and purple, the linen being white. The crown of gold added emphasis to the display of the favor of the king.

"And the city of Shushan rejoiced and was glad."—There were many Persians in the capital, and they looked kindly upon the Jews. All were glad of the downfall of Haman, and felt that the rule of Mordecai would be a great change for the better.

"The Jews had light, and gladness, and joy, and honor."—Light here means happiness. They may have felt as men do when a great light breaks suddenly upon them. Their case had been so utterly hopeless in seeming unless God worked a miracle in their behalf, and no miracles had been wrought for many a day. When the capital saw the wonderful way which the young queen had, and her love for her people, they were glad to honor the Jews.

Throughout the provinces, as the good news came to them, the Jews held a thanksgiving day. How far they might be allowed to go against their enemies no one could tell. Hence the fear of them fell upon the people, and many were made proselytes to their religion.

If men thus rejoiced when provision was made for the salvation of their earthly lives, what ought not to be their joy and gratitude at the provision which God has made for saving their guilty souls from eternal death?

A TRIP TO SEATTLE.

BY J. H. EATON.

The West is the land of great distances. Leaving Salt Lake City early in the morning on the Oregon Short Line, which is the great route to the Northwest, it is an all day and night trip to Huntington, Oregon, the Western Terminus of the road. There is no imposing mountain scenery on this line, but the peculiar character of the country, sandy

and treeless, with strange geological formations, affords a continuous source of interest. To ride through plains and over mountains of sand, desolate and bare of all forms of vegetation except scattered sage brush, is a strange and weird experience worth going across the continent for. Huntington is a small town just on the line between Idaho and Oregon completely shut in by great hills, out of which gold can be taken by placer-mining wherever water can be had.

At Huntington the Oregon Short Line connects with the line of the Oregon Railroad and Navigation Company which runs to Portland, Oregon. Some of the grandest scenery in the country is on this road. The line cuts through the great Cascade range, and here for the first time are to be seen mountains that are really snowcapped. In the Rockies are peaks which are streaked and spotted with snow, but in the Cascade mountains are great peaks which for miles upon their surface are completely covered with unbroken and unfathomable snow. One of the grandest of these peaks is Mt. Hood, along whose base the train runs for many miles. The road follows the Columbia River for two hundred miles, and with the great river on the one side and the towering snow covered mountains on the other, the scenery is grand beyond description. It is not generally known what a majestic river the Columbia is. With its tributaries it drains 500,000 square miles, while the entire area of the United States east of the Mississippi River is but 875,000. At the Dalles, the United States Government has spent \$20,000,000 in the construction of the great Cascade Locks, by which the river is rendered navigable above.

Portland, Oregon, is a beautiful and flourishing city, rich and prosperous, but the Western city to which attention is now chiefly directed and which is unquestionably the coming city of the extreme West, is Seattle, Washington. In 1850 white men for the first time visited the site of Seattle. The town was plotted and named in 1853. In 1880 it had 3,000 inhabitants; in 1890 it had 43,000 and in 1898 not less than 80,000. Of all the causes that tend to produce a great city, and of all the conditions necessary to the existence of one, Seattle appears to have them all. Its climate is superb—never too hot nor too cold. The mean annual temperature for 1898 was 52.3 degrees. It has one of the finest harbors in the world, and back just two or three miles from the Sound is a beautiful piece of fresh water, nineteen miles long by two miles wide, called Lake Washington. Everyone knows how sea vessels frequently have to be dry docked, at considerable expense and loss of time, in order that their bottoms may be scraped clean from the barnacles which gather there. Now these barnacles will drop off if the vessel lies for a short while in fresh water; and plans have been prepared whereby a canal will be constructed from the Sound to Lake Washington, so that vessels can sail into the lake, and by the time they have unloaded and loaded, their bottoms will be clean.

Seattle not only has a splendid harbor, but it is the natural outlet for all the trade for Alaska, China and Japan. It is also in the midst of the greatest timber reserves of the country; and development work just recently begun are showing that the moun-

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tains of Washington contain enormous deposits of coal, iron, copper, silver and gold. Though the list of Seattle's unquestionable advantages is a long one, yet its greatness as a city is still in the future. The majority of the population seem to have come there looking for jobs. There are no manufactories there of any importance, beside saw-mills; and the people seem too much inclined to live off the climate and the future instead of working together for the benefit of the city. Seattle is a great place for a man with capital, but it is no place for a man without capital, for there are too many of the latter sort there now. But its superb climate, its grand location, and its magnificent natural advantages will unquestionably some day produce a great city, but how long that day will be in coming it is now impossible to tell.

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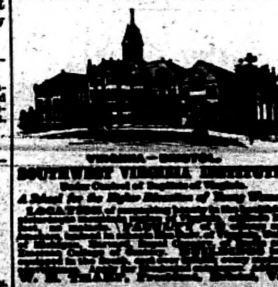
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A LETTER FROM TEXAS.

As this is the season for associations, it may be your readers would enjoy hearing from one in the Lone Star State.

This, the Cullen County Association, has just closed an interesting session. It met on Tuesday morning, but Monday evening was devoted to a mass-meeting in behalf of the County E. Y. P. U. Convention.

R. H. Coleman, an ex-Kentucky layman and President of the State B. Y. P. U. Convention, is a member of this association, and adds much to the interest of the mass-meeting.

The ministers' conference of the county met in a short session just before the convening of the association. The old officers were elected—Bren. G. O. Key, moderator; T. W. Newsom, clerk, and T. A. Parris, treasurer. Bro. E. E. King preached the introductory sermon.

There are 46 churches in the county, and nearly all of them were represented by their pastors, other messengers and a letter. On the plea of saving time the letters were not read, but the experiment was not satisfactory. The statistics will not appear till the minutes are published, but it was learned that the aggregated membership of the churches is more than 5,000, and that they received into their fellowship over 600 during the year, and that many of the churches had wrought nobly, giving largely to missions and education, and had enjoyed gracious revivals and large ingathering of new members.

The Allen and Shiloh churches had each received 75 accessions, Farmersville 128 and McKinney 182, and the contributions from McKinney were for missions \$507.50, for education \$1,020.25 and for Buckner Orphans' Home \$420.

The association is in hearty accord with the organized work of the State, and there was not a dissenting vote on the adoption of the usual reports and denominational work.

The reports were ably discussed, chiefly by local pastors, though there were present a number of visitors whose counsel contributed to the interest of the association. One visitor, desiring to represent a paper that is antagonistic to our work, was not invited to a seat in the association.

There is not much missionary territory in the county, but a missionary colporteur was appointed whose chief work is to distribute good literature, largely

Baptist books, but none the less good reading.

The association has a building committee which collects a fund and assists weak churches in building houses of worship. The writer built two this year.

The county has a Baptist Sunday-school Convention with which the association heartily co-operates in the good work of building up Sunday-schools. The State Education Commission left the canvassing of the county to the pastors, and the work has been well done.

Adding an item of State work, it is pleasant to write that the indications are that the education commission will report to the State Convention in November \$100,000 in cash and good subscriptions for our afflicted schools. There are eight Baptist schools in the State, and each has opened with bright prospects for a prosperous season.

Baylor College, at Belton, enrolled 130 the first day, and Baylor University, at Waco, 350 the first week.

The State Mission Board has 145 missionaries employed, but is hopeful of coming up to the Convention out of debt.

E. E. KING.

McKinney, Tex.

TRIP TO SOUTH CAROLINA.

It was my privilege to spend the month of August in South Carolina aiding my friend and brother, W. W. Jones in revival meetings with his churches. It was a pleasure indeed to be with this good brother and his excellent people in the Lord's work. Notwithstanding the hot, dry weather which prevailed at that time large crowds attended the meetings and the close attention which they gave to the preaching evinced their love of the old, old story simply told. The gracious power of God was manifest in the meetings and many souls were added unto the churches, and we trust unto the Lord as well. The field occupied by Bro. Jones is an important one and the churches to which he ministers are first-class in every particular. There are among them some choice spirits indeed, ready for every good work.

It was delightful to see how large a place the pastor occupied in their hearts. His praises were upon all their lips. Bro. Jones is a Baptist through and through and knows why; and, like some of the rest of us, doesn't know any better than to give the WESTERN RECORDER a front place among our religious journals. He was reared a Presbyterian and became a Baptist from a careful study of the New Testament, but he is withal sweet-spirited and courteous toward those that differ from him. This age needs more men with convictions and the courage to maintain them.

A noticeable and commendable thing about these South Carolina Baptists is, that so many of them take a religious paper—a much larger per cent than I find in many places. This means intelligence and enterprise in denominational matters. And several showed their good judgment by subscribing for the WESTERN RECORDER through this scribe.

My route of travel going, was over the Southern Railway along the beautiful Blue Ridge Mountains which presented some inspiring and magnificent scenery and returning by way of Lookout Mountain, where a day of pleasure in sight-seeing was enjoyed to the fullest.

Respectfully,
J. B. HUNT.

MINISTERS' AND DEACONS' MEETING.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association to be held at Sulphur, Ky., Oct. 27th-29th.

1. Introductory Sermon—Eld. L. T. Chilton, Eld. Wright Alternate.
2. Subject Matter of Church Discipline.—Elda. W. W. Fores, J. M. Eaton.
3. Is the Sabbath Law Still Binding?—Elda. L. M. Theobald, J. T. Sampson.
4. The Settlement of a Pastor.—Eld. D. N. Porter, Dr. J. W. Morris.
5. Need of Money in the Work of Christ.—Elda. R. M. Priest, J. W. Head.
6. The Holy Spirit, His Office Work.—Elda. Wm. J. Agee, T. B. Hill.
7. Advantages of Sunday-school.—Eld. J. B. Tharp, Bro. J. T. Wilson.
8. Baptists and Missions.—Elda. H. W. Virgin, J. S. Satchell.

The editors are cordially invited.
J. B. THARP,
Secretary.

SALEM AND EAST LYNN ASSOCIATIONS.

The former met with Stithon church, Hardin county, on the 24th, and the latter with Rolling Fork church, Laine county. Your writer had the honor and pleasure of preaching the introductory sermon at each association.

Salem is one of our largest associations, but there seems to be a settled purpose to form a new association from the number of churches that requested letters of dismission. Deacon Bland, as usual, presided with marked ability as moderator, and Eld. Duvall was chosen clerk. The session was well attended, and the messengers were not as restless as we see them at many of the associations. They assembled to attend to business, and remained until it was finished. The clerk will furnish regular report of proceedings.

We enjoyed the hospitality of Dr. Reeser, one of the most popular physicians in Hardin county. East Lynn convened on the 22d. Judge McFarland was chosen moderator and Eld. Short was elected clerk. The association is only about three years old, and, considering the territory, they are doing well, and determined to improve. Bren. Ferrell, Tandy, Brown, Cave, Hunt, Short and others are doing a noble work, and their churches are devoted to them.

For courtesies extended we are indebted to Sister Miller, of New Hope, and Prof. and Mrs. E. W. Elrod, who are well known as accomplished educators. Bro. Elrod has opened a school with a fair prospect of success at his present home, about three miles from New Hope, at what is known as "Rest Haven Hotel." The famous Miller, White Sulphur and Magnesia Springs are here, and many in quest of rest and health resorted thither this season. We know of no place where any one would enjoy rest and recreation more than at Rest Haven Hotel.

Bro. Short has kindly promised to furnish a regular report of the proceedings of the association.

W. P. H.

MORPHINE Obtain, Curious and Unusually Dangerous Habit. Beware of cheap imitations. Sold by physicians, druggists and others. Beware of cheap imitations. Sold by physicians, druggists and others. Beware of cheap imitations. Sold by physicians, druggists and others.

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And the proof of this is that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys. BECAUSE they fail to filter your blood.

Your other organs may need care—but your kidneys most, because they do most.

If you are sick, begin doctoring your kidneys, because as soon as they are well they will help all the other organs to health.

When your kidneys are not doing their work some of the symptoms which prove it to you are pain or dull ache in the back, rheumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night; uric acid, sleeplessness, nervous irritability, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great medical triumph of the 19th century, discovered after years of untiring effort and research, by the famous kidney and bladder specialist, Dr. Kilmer. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

This famous new discovery, Swamp-Root, will set your whole system right.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of Swamp-Root and a book telling all about it, and containing some of the thousands upon thousands of testimonial letters received from sufferers cured. Both the sample bottle and book will be sent absolutely free, by mail, to any address.

ORDINATION SERVICES

Were held at the German Baptist church, Evansville, Ind., on September 28, 1899, for setting apart for the gospel ministry Bro. J. Peter Brunner pastor of the church. The following churches were invited to send delegates for constituting a council: The First, Calvary and German of Evansville, Princeton and Booneville, the First German of Louisville, Ky., and Second German of Ellinwood, Kas., where the father of the candidate is pastor.

After a very thorough examination of the candidate, who is a recent graduate of Rochester Seminary, German department, the council unanimously expressed their entire satisfaction with his Christian experience, call to the ministry and views of the doctrine and proceeded with the ordination services, which



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received from sufferers cured. Both the sample bottle and book will be sent absolutely free, by mail, to any address.

The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure to mention reading this generous offer in the Louisville WESTERN RECORDER when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

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were arranged as follows: Reading of Scripture by Rev. C. Tecklenburg, of Evansville, Ind.; sermon by Rev. Wm. Ritzmann, of Louisville, Ky.; ordination prayer by Rev. G. Brunner, of Ellinwood, Kas.; charge to the church by Rev. Wm. Thomas, of Evansville; charge to the candidate by Rev. C. Tecklenburg; benediction by the candidate.

The brother took charge of the church on May 21, and already enjoys the entire confidence of the church as well as of his English brethren. The Lord has also blessed him with fruits of his labor. May they multiply manifold in that field with such a large German population. The church possesses a very neat house of worship, with parsonage, and the people seem to rally earnestly around their young pastor. God bless him ever more.

WM. RITZMANN.
Louisville, Ky.

COURAGE.

If the day's brief pain and passing care
Have seemed too much and too hard
To bear;
If under its trivial press and smart
Thou hast failed in temper and lost
In heart;
If the undiscouraged, journeying sun,
As it asks to rest with its travails
done,
Leaves thee all spent with trouble
and sorrow—
How shalt thou face the harder to-
morrow?

If the things familiar daunt thee so,
How shalt thou deal with an un-
known woe?
If conquered by every passing dole,
How build the sinews of the soul?
To stand and shiver on the brink
Of each recurrent task, and shrink,
Will never harden thee to abide
The waves of the turbulent Jordan
tide.

Never a river but brims and fills
By the aid of numberless slender
rills:
Never a strength but has grown and
fed
With the force of a weakness con-
quered;
Never a day but is ruled and shaped
By the power of a yesterday escaped;
And never a human soul that grew
By a single resolve to its stature true.

So, if the now seems cruel and hard,
Endure it with thoughts of the after-
ward;
And be sure that each task that is
clearly set
Is to brace thee for other tasks harder
yet.

Train the stout muscles of thy will
In the daily grapple with daily ill,
Till, strong to wrestle and firm to
abide,
Thou shalt smile at the turbulent
Jordan tide.

—Susan Coolidge.

OUR PULPIT.

GOD'S UNSPEAKABLE GIFT.

BY C. H. SPURGEON.

"Thanks be unto God for his un-
speaking gift."—2 Cor. 9:15.

If you will read, at home, the chapter from which our text is taken, you will find that Paul was stirring up the Corinthians to an act of liberality. He had boasted of what they would do, and he had just a little fear that they might fall behind, and not quite come up to what he had promised in their behalf. He stirred them up to liberal giving, telling them that they that sowed liberally should reap liberally, and they that sowed sparingly would reap sparingly. Once upon that theme of giving, the apostle could not help speaking of another gift. He saw a track just off the main road, and he felt that it led him straight away to his God, and to his Saviour; and so, while the ink was yet flowing in his pen, he began to write about it as though he would say, "I am not thinking now, my brethren, so much of your gifts as I am of another gift; not so much of your gifts to the Lord's poor people as of the Lord's great gift to you, his poor people. Thanks be unto God for his unspeakable gift."

A person, who was collecting for some good object, called upon a friend one day; and, as he wanted him to be very generous, pleaded hard with him. After a while he seemed to quit the subject altogether, and he said, "I knew your father." "Did you?" "Yes, and I called upon him about a certain business, just as I do upon you, and your father did not want any prompting. He said, 'State the case,' and as soon as the case was stated, he pulled out his purse and gave me ten times as much as I had expected to obtain from him." You see, our friend was not exactly pleading with the

son when he told that story, and yet I do not know how he could have pleaded better; for reverence for his father's name, and the desire not to seem to fall off from his father's standard, were the very best arguments that could have been used with him. So I admire the wisdom of Paul. When he would bring these Corinthians up to a high standard of liberality towards their poor brethren in Judaea, he says, as though it were only by the way, "Thanks be unto God, your Father and my Father, for his unspeakable gift. Whatever you give, I can speak about; but what he gave, surpasses all powers of speech. Thanks be unto God for his unspeakable gift."

Now, this text to-night gives me three things to speak of. The first is, that Christ is a gift; and, secondly, that as a gift Christ is unspeakable; and, thirdly, as a gift unspeakable, Christ calls forth praise to God from us.

I. First, then, Christ is a gift. How often you hear people speak about Christ and his salvation as though they were the reward of merit, as though we did something by which to win his divine favour! If they do not teach that salvation comes through our own doings; yet, according to them, it is the effect of our feelings and our experiences. Somehow or other, according to this common notion, we must get fit to receive God's gift; and thus, what comes to us is more our due than an alms of heavenly charity. I hesitate not to say that this teaching flies in the teeth of the entire Word of God. Everywhere in the Scriptures the great word is not merit, but grace; not deserving, but receiving freely of the great mercy of our Lord.

Our Lord Jesus must be a gift to us if we are ever to possess him. He could only come to us as a gift, and then ask how it is conceivable that we could have deserved that such a person as he should come here and live and die that we might be saved. I can conceive of a man meriting this or that honour among his fellowmen; but when I think of the Prince of life, the Lord of glory, equal with the Father, the King of kings and Lord of lords, very God of very God, and when I see him giving himself up to die for men, my very blood boils at the thought that we could ever have deserved that sacrifice. One is indignant that human pride should dare to go the length of even imagining that a life of perfection could have deserved to be rewarded by the gift of Christ. Nay, my brethren, if we had kept God's law without a flaw, if there had been no omission of duty, and no commission of sin, and we could have taken the compound merits of a perfect world and laid them at the feet of God, they could not have deserved that Christ should become man, that Christ should live in poverty, that Christ should die in shame for man. There would have been no need of Christ's death if man had not sinned; but had there been a supposable need, Christ's sacrifice could not have been deserved even if we had remained innocent, like our first parents in the Garden of Eden, before the Fall. I am sure that none of you could, for a minute, tolerate the thought that any human merit should deserve the incarnation of God upon this earth, the coming of the Divine Son in our nature into this world, and his shameful death upon the cross of Calvary.

But, next, this will be very evident from the nature of the work for which Christ was given. It is clear from the Scriptures that he was given for the undeserving. He came into the world to save sinners. He took upon himself not our righteousness, for there was none for him to take; but, as we read just now, "the Lord hath laid on him the iniquity of us all." The prominent and paramount idea of Christ in the Scripture is that of a Priest offering sacrifice; but the Priest is for men who need atonement for their sins; the expiation, the sacrifice, the sin-offering, is for guilty men. How could Christ die on the cross for deserving men? The idea is absurd! No bruises were required for those who needed not to be healed. There needed to be no chastisement of peace for those who deserved well of God. The very work of Christ in dying, "the Just for the unjust, that he might bring us to God," implies that we were at a distance from God. It also implies our injustice; and, consequently, our total inability to deserve such a gift at God's hand. No, no; a Saviour is for sinners; a dying Saviour must be for those who deserved to die. Christ does not come, therefore, to us as deserving him; but he is God's unspeakable gift.

And let us think of the splendour of his grace, the lavish wealth of blessing which comes to us through him. Know ye not that as many of you as have believed in Christ are made to live with an everlasting life? There pulses in you to-night the life of eternity, the life of heaven. You have begun to live the life that shall last for ever and ever. Know ye not that ye have been regenerated by the Holy Ghost, adopted into the family of God? You are the children of the Most High. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." Did you deserve this? Could you deserve this? Is it possible? Being adopted into the heavenly family, you have been justified, made just in the sight of God; and now you know that you are loved with an everlasting love, that you are predestinated to glorify God here by being conformed to the image of his Son, that you are ordained by divine decree to sit upon a throne which he has prepared for you, and to reign with him for ever and ever. Did you deserve this? Can it be conceived that anything you have ever done could have been rewarded with such extraordinary boons as these? A boy runs an errand for me, and I give him twopenny, or, if I am generous, I give him sixpence; but if I were to give him a thousand pounds, he would not believe that it was a payment for his service, he would not think that possible; he would feel that the reward was far above anything that he had earned, that his services were quite unworthy of so great a gift, and he would conclude that if that great sum of money was really his, I must have given it to him out of pure generosity. He would never dream that he had earned it, even supposing that he had done his errand with all the diligence in the world. And no child of God, however much he has served his Lord, ever thinks he deserves to be a child of God, that he deserves to be an heir of heaven, that he deserves to be a priest and a king, to live forever at God's right hand in untold blessedness. Oh, no, all this must be a gift; we could not

have earned such a blessing as this.

You know that there are two things to make a gift; there cannot be a gift without, first of all, one to give it, and then another to receive it. Have you received Christ? It is essential to make him a gift to you that you should accept him. It is little enough that you should take into your empty hand the priceless treasure that God bestows. It is little enough that, like an empty cup, you should stand under the flowing spring, and let the crystal stream flow in; but it is necessary in order to complete the gift. I will not ask you to thank God for his unspeakable gift unless, God having given, you also have received. You may receive Christ, oh, so freely! If salvation were to be bought, if it were to be earned, we would be unto you; but being a gift, nothing is freer. The poorest man in the world may accept a gift; a trembling hand may receive a gift; he that is a thief and a robber, he, a murderer, doomed to die, may accept a gift, if it comes not of merit, or by way of reward, but entirely of the generosity of the bestower. Oh, what a glorious thing it is that you and I and all of us may receive God's unspeakable gift!

And I will say one more thing. When once you receive this gift you will never lose it, "for the gifts and calling of God are without repentance," which means that God never repents that he has given this unspeakable gift. He will never say, "You must let me have that again." If God has given these Christ, and thou hast accepted him, he is thine forever. And this is the glory of this divine gift. A possession that I may lose is a very poor possession after all. A suit at law may be brought against me, and I may lose what I thought was mine. I would not like to have such a possession as that; I could not go to sleep at night through fear that I should lose it; but if God has given me Christ, and I have taken Christ, he is mine. Nor death, nor hell, nor aught else, shall ever be able to separate the soul from Christ, or Christ from the soul that has accepted him. It was well spoken, "Christ and a crust, ay, Christ and no crust, would be better than all the world without him." Oh! give me Christ, and let me die, sooner than let me live without Christ; for that cannot be truly called life which is without him who is "the Way, the Truth, and the Life."

I know that some of you have been straining after doing something or being something in order to obtain God's unspeakable gift. Will you have it? Will you have it for nothing? Do not insult God by bringing your poor wretched merits as the purchase-money for his free gift of Christ. Come just as you are, and freely take what he freely gives, and Christ is yours forever.

I was surprised the other day when I found that a poor soul in deep despair had obtained comfort from a sermon of mine, not upon the universal redemption of men, nor upon the free offer of salvation, but the man had laid hold of the sharp angular points of a sermon upon the everlasting covenant and upon election. When I heard of it, I saw how God can give a soul comfort simply by the exhibition of his sovereign grace. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." O soul, if thou wilt have Christ as a gift, thou mayest have him to-night! You need not go home; you need not wait

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a moment. But if you will not have him as a gift, you shall never have him, for in no other way can Christ ever belong to thee and me, except as God's gift which we, by his grace, are led freely to accept.

Thus much, and perhaps too much, considering our time, on the first point, that Christ is a gift, the free gift of God's grace.

II. Now, in the second place, let us consider the fact that, as a gift, Christ is unspeakable. "Thanks be unto God for his unspeakable gift," said the Apostle Paul; and so say we. "Why," says one, "do you speak about him, then?" Well, principally because he is unspeakable. By this time, after nearly nineteen hundred years, if the theme we have to preach about were speakable, we should have exhausted it; but as it is unspeakable, a sea without a shore, an ocean without a bottom, we will keep on preaching for another nineteen hundred years if the Lord does not come, and we shall never get to the end of this theme, I am quite sure. I heard of a minister who explained to one of his hearers what a trouble it was for him to get a sermon. "Oh!" said he, "it takes me days, and makes my head ache, and I do not know what to do." "Sir," his friend replied, "if it is like that I should think you must be near the bottom of the tub." And I should think so too. But when we come to speak about Christ we have an unspeakable subject. Here is a well springing up that overflows, and we can speak forever upon this unspeakable theme.

How is it unspeakable? First, he who spoke best of Christ declared that he was unspeakable. Do you know anybody who spoke better of Christ than Paul did, inspired as he was? What majestic sentences, what wonderful paragraphs you come across in Paul's writing, where he piles up his words, mountain upon mountain, in order to glorify Christ! If anybody could have spoken Christ out from Alpha to Omega, and told all about him, Paul was the man; but though he did not give up the blessed task, but lived and died at it, he declared that God's gift was unspeakable, and I am sure it is so.

Next, he who needs a Saviour most will tell you that Christ is God's unspeakable gift. You know that man. He sits down in the deep distress of his soul, with his hand to his heavy head; but he cannot lay his hand on his heavy heart. It would break his arm to try to hold that up. Laden with guilt and full of fears, he says, "There is no salvation for me but by Christ. Oh, that I could get Christ! Oh, that I could get Christ! It would be an unspeakable blessing if I could

but believe in Christ." I know one who talked like this to his mother the other night. "Why, John," said she, "you look very miserable! You look as if you had the whole world hanging on you." "Mother," he replied, "I could better bear the whole world with Christ than live without him." When a man thus feels his need of Christ he knows that Christ is God's unspeakable gift.

When you receive Christ you will find that he who enjoys him most feels him to be an unspeakable gift. When we do not enjoy Christ much we can talk like parrots about his charms; but when we get our souls full of Christ generally we cannot talk at all about him. The man who feels that Christ is his, that he is saved, and that Christ has filled him full of heavenly treasures and made him to possess all things, such a man as that, when he begins to try to talk about Christ, gets choked up. The tears are in his eyes. "Oh!" says he, "let me go home, let me get alone and sit down and quietly think this subject out, for it is altogether unspeakable." He who thinks that he could tell all that he knows about Christ may also conclude that he does not know much, for he who knows most of him feels that he is God's unspeakable gift.

And, beloved, he who has used Christ most and used him longest will tell you this. At first Christ is everything to the newborn soul in one direction. By-and-by he is everything in another direction; and in the end Christ is everything in every direction. Tell me, my grey-headed friend, what thinkest thou of Christ? If thou hast known him fifty years, at what is Christ best, man? "Best?" say you, "he is best at everything," and so, indeed, he is. And to what use doest thou put Christ, my brother, in the midst of the battle of life? Dost thou find Christ good as a helmet, breastplate, shoes or girdle? "Oh!" say you, "he is good as a full armor. All I want I find in Christ, yea, more than all." It would be impossible to tell all the uses to which Christ is put. You who have used him most and longest will say, "He is unspeakably precious to us, for he has been good to us in sickness and in health, in poverty and in wealth, in joy and in depression. He is equally good everywhere. Oh, that we might still go on to know more of him, for as God's great gift to us he is unspeakable!"

Again, the preacher who has preached him fully knows that Christ is unspeakable. Ah, dear friends! I do not suppose that you can understand the feeling that comes over me at times. I have sometimes had glorious liberty in preaching; I have felt like Naphtali, a hind let loose; and I have talked away of my Master to my own joy; and I think to yours, too; and then, when I have been on my way home, I have begun asking myself, "Now, how did you preach, after all?" and it has seemed to me a poor, miserable affair. I have so little in honor of my Master compared with what I ought to have said, that I have felt half inclined to come back here and begin again, only the thought has often struck me, "You will do it worse if you go back, so that you had better let it alone as it is."

III. Now, thirdly, as a gift unspeakable, Christ calls forth praise to God from us. "Thanks be unto God for his unspeakable gift."

The gift of Christ makes us view God with thankfulness.

Never fall into the mistake that is often made by ignorant persons, when they suppose that our Lord Jesus Christ came into the world to make God loving. No, no, no; Jesus Christ came into the world because God was loving, and in love to us gave his Son, Jesus Christ, to die for us.

"Twas not to make Jehovah's love towards the sinner flame, That Jesus, from his throne above, A suffering man became."

"Twas not the death which he endured, Nor all the pangs he bore, That God's eternal love procured, For God was love before;

and he solved the world that he gave his only begotten Son. God's unspeakable gift is not the cause of his love, but the fruit of his love. Do not say, "Thanks be unto Christ for dying to placate the Father." No, no! "Thanks be unto God for his unspeakable gift." God gave his Son, and we adore the giver, and bless his name. Once we thought of God with dread; but now that he has given us Jesus, we think of him with thankfulness. We are glad that there is a God. It is no question with us whether there is a God or not. If there were no God, it were eternal ruin for us; but because there is a God, there is heaven for us, nay, our God is our heaven, blessed be his name! Thus, we think of God with thankfulness.

And notice, next, that we ought to express that thankfulness. The apostle says, "Thanks be unto God for his unspeakable gift." But, Paul, what brought you to that topic? You were talking to these Corinthians about giving, not grudgingly, as of necessity, and so on; what brought you to the subject of God's unspeakable gift? Paul answers, "It is impossible to say what brought me to this topic, for I am always at it. Whatever I am talking about, whatever business I have on hand, I am always thanking God for his unspeakable gift." The apostle broke out into that burst of praise because he could not help it. His soul was swelling with intense gratitude, and he was obliged to cry out, "Thanks be unto God for his unspeakable gift."

Dear friends, praising God is never out of season and never out of place. You know that some of us who profess to be Christians are the most orderly and proper people in all the world; that is to say, we never intrude our religion upon other people. We can see a man for twenty years, and yet never say a word to him about Christ. We do not have those dreadful people crying out, "Hallelujah" in the service, do we? We are so dreadfully proper! Besides that, we are dreadfully cold as well. Perhaps we should speak about Christ very imprudently, and do some very rash things if we loved him better; but we love him so little that we become wonderfully prudent and wonderfully proper, and we and the world jog on together as if there were no difference between us. If a man does roll out an oath now and then we are very sorry, but we never rebuke him. Of course not. Ah! well, I wish that we could be at least as rash as one old man who was employed at a wharf unloading. He was weakly and sickly, and so they gave him less pay than others received, and he was quite content. But there was a steward who one morning swore at him, and the old man bowed his head but said nothing. The blasphemer swore again and the old man bowed his head again. At last the swearer said, "You old fool, what are you bowing to me for?"

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- 12c For a pair of Pretty Importation Shell Side Combs, with open work, fancy tops; worth double.
- 24c For a pair of Highly-Polished Side Combs, look like the real shell; those long ones that sell generally at 40c.
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Ladies' Purses.

- 25c For Ladies' Black Real Leather Purses, combination style, black bottom, extra value.
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- 24c For Ladies' Black Leatherette Shopping Bags, good style.
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The good man replied, "I was not bowing to you, but you named the name of God, and I thought that I would pay him reverence if you did not." Well done, old man! Well done old man! May every Christian here find out some way of thanking God for his unspeakable gift! The more the world curses the more let us bless. We are to express our thanks as well as to feel grateful.

Our expression of thankfulness for God's unspeakable gift would make ourselves all the surer that Christ is ours. A man who has received a gift, and never looks at it, and never thanks the giver, will come by degrees to forget that he has it, or to forget the giver, and to forget how he came by it. Cultivate a grateful spirit when you think of what a gift you have in Christ. Praise the Lord for Christ. Then you will want to praise him again; and when you have praised him again you will want to praise him yet again; and the more you praise him the more sure you will be that he is really yours. Suppose that a man has a garden and that he knows it is his; he is quite sure it is his. But suppose that

for twenty years he has always gathered all the fruit of the garden and lived upon it. Then nobody can question his right; he has the right of possession, the right of enjoyment. He received his garden as a gift, and for the last twenty years he has thanked the giver of it. I am sure that his title is clear enough. Oh, how some of you would clear your titles if you praised God more! Your very praising and blessing him would be a re-examination of your title-deeds; and your confidence would grow to full assurance. You would not only know that you had received God's unspeakable gift, but you would also know why you had received it.

I learned a lesson in praise the other morning. I think it was a little after five o'clock, when I was just waking I heard a blackbird come and chirp a note or two close by my window. After a minute or two a thrush also began to sing, and when the two together became fairly awake they were not satisfied until they had aroused all the chaffinches, and goldfinches, and sparrows. So they chirped away and sang on until they awoke every bird near

my house. What an oratorio of praise the bird musicians gave forth! They never had to look to their paper to see whether they kept to the score; but each one did keep to the score, and they rose higher and higher and higher in their exultant songs to the God of day, who had chased the night away and given them light once more in the morning. Now I am the blackbird that would start the praise to-night. There are birds of all sorts here of different colors, and varying plumages, and able to sing all manner of notes. Let us join together to give the Lord an evening song as those birds gave him a morning song, and let this be the key-note, "Thanks be unto God for his unspeakable gift." Before I dismiss those who are not going to remain for the communion, let us all sing—

Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

LUCK is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. — Richard Cobden.

EDITORIAL.

When the Long Run Association was organized Sept. 16th, 1868, the following was adopted as the doctrinal basis:

Agreed unanimously that this Association be constituted on the Philadelphia Baptist Confession of Faith. Excepting something contained in the third and fifth articles, it construed so as to make God the author of sin. Also in the Thirty-first article respecting laying Hands on newly Baptized persons, that the using or not using that ceremony be no bar to fellowship. And that an oath before a Magistrate be not considered a part of religious Worship as contained in the Twenty-fourth Article of the same.

The Philadelphia Confession of Faith is a noble document, and the Western Recorder has done a good deal toward circulating it. The Baptist Book Concern have published it in pamphlet form. But it is by no means a complete statement of the Baptist faith. It was aimed at certain errors rife at the time it was put forth, and in those regards it is all that is to be desired. But there are important points lacking, and some things in it had better been left out.

For example, in the original edition, the statement appears: "Elect infants, dying in infancy, are regenerated and saved by Christ." &c. This language is borrowed from the Westminster Confession, and implies that non-elect infants dying in infancy are lost. The truth is all infants dying in infancy are elect and saved. This language was modified in after editions of the Confession, but when we speak of the "Philadelphia Confession," we mean, or ought to mean, the document "Adopted by the Baptist Association met at Philadelphia, Sept. 25, 1742."

Again, this Confession is not clear on the subject of communion, and while it implies that Baptism is a prerequisite to the Lord's Supper, it does not squarely say so. It has been claimed that this Confession is an open communion document.

Those who are now posing as the special champions of the Philadelphia Confession do not propose to carry out its teachings. None of them, for example, advocate what is taught in the 31st article, as follows:

XXXI. OF LAYING ON OF HANDS. I. We believe that laying on of hands with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a farther reception of the Holy Spirit of promise or for the addition of the graces of the Spirit, &c.

This is as plain a part of the Philadelphia Confession as is what is said about baptism or the church, and we commend it to the attention of those brethren who throw this Confession at us as if it were inspired, and as if any departure from it were the rankest heresy. Not one of those who pose as special champions of the Philadelphia Confession, advocates observing "laying on of hands with prayer, upon baptized believers, as such," as "an ordinance of Christ," and so they are guilty of themselves departing from this Confession.

We value the Philadelphia Confession very highly as a whole, and wish every body would get a copy and read it. It is a noble document, but it is not inspired, and it has lately been sadly misinterpreted and abused. If anything can bring it into dis-

repute, it is the way some who pose as its champions are treating it. We hope, however, it will, in spite of this, maintain its high place in the esteem of the Baptists of the land.

We do not think it is, in its present form, exactly suited to be adopted as articles of faith by our churches. If used for this purpose, it should be modified something as the Long Run Association modified it in 1808. What is known as the New Hampshire Declaration of Faith, is a more complete document, though much shorter, and is far better suited to be adopted as the articles of faith of our churches. And most of our churches have adopted it or its equivalent.

Church Defense is the name of a new paper started to defend the Protestant Episcopal church from "higher critics" and "higher criticism." It represents those Episcopalians who are outraged at the reception of Dr. Briggs into their "orders" of the ministry. It says: "Unbelief boldly demands admission to the priesthood, and a bishop has been found to lay hands upon an avowed disciple of error, an impugner of God's Holy Word. This sacrilege was not committed thoughtlessly or unadvisedly, but in the face of serious and earnest protests."

This is an encouraging sign, and we wish the new paper success. If the Episcopalians furnish a home for the heretics of other denominations, they will become a menace to the cause of our common Christianity. Let a man who denies the fundamentals of the Christian faith be obliged to go where he properly belongs—outside all organizations of Christians. Two cannot walk together except they be agreed, at least on the fundamentals. And the most fundamental doctrine of Christianity is the inspiration and authority of the Bible. He who denies that, is not a Christian, and has no right to wear the Christian name. One can believe in God and be a Buddhist, a Brahmin, or a Mohammedan, but to be a Christian one must accept the inspiration and authority of the Bible; for it is true, as Dr. Broadus used to say, "Christianity is the religion of a book—and that book is the Bible." The chief peril to religion to-day is the baptized and soft-tongued infidelity that demands fellowship with God's people.

The reception of Admiral Dewey at New York was an outbreak of genuine American enthusiasm. We Americans are in need of a hero, and we are to be congratulated on having such a genuine one. Admiral Dewey has all the elements of a hero. His victory at Manila was complete. It could not be improved on. He silenced the batteries, sunk or captured all the Spanish vessels, without the loss of a man or the injuring of a ship. He ran the gauntlet of the mines with a most heroic dash that fired the admiration of the world.

Then when the victory was over, Dewey had the hardest task to perform. He had to hold Manila Bay, and to deal, not only with the Spanish, but with the Philippines, the Germans, French, Chinese and the rest. His conduct after the naval victory was even more heroic than his conduct during the battle itself.

And then his bearing since, is that of a true hero. He is not spoiled by public admiration. He seems devoid of personal vanity, and he has no worldly ambition

outside of his duty as a naval officer. The politicians were uneasy for a time lest he should be a presidential candidate. The people would certainly elect him if they had the opportunity, and the knowledge of the situation distressed the politicians. He is not, from their point of view, an "available" candidate at all, at all. He would not be manipulated by a political boss. Quay, Platt, Croker and the other bosses would be unable to fit Dewey into their machine, and his election to the Presidency would spoil all their plans. Hence it is an inexpressible relief to them that he has no such ambition.

War seems imminent between England and the Transvaal. The Boers are Dutch people who lived in British territory in South Africa. In 1894 they wished to be to themselves, and they emigrated into the wilderness and established themselves. They are mostly farmers. They thought they were getting away from British authority, but Great Britain still claimed dominion. In 1893 an agreement was made according to which the Boers in the Transvaal (across the river Vaal) were "to manage their own affairs without any interference on the part of the British government." This has been regarded by the Boers as a recognition of their independence, while the British have regarded it as a simple granting of home rule. In 1877, however, the British Commissioner at the Cape and the Colonial Secretary in London re-annexed the Transvaal to the British dominions. This the Boers denounced as an outrage, and in 1890 they declared their independence, and, after a brief war with three small battles wherein the British suffered heavily and the Boers hardly at all, Mr. Gladstone made peace. These Boers seem to be wonderful marksmen. The peace of 1881 recognized the independent government of the Transvaal, but still claimed a sort of general sovereignty for England. In 1884 a further treaty was made, not formally claiming sovereignty, but forbidding the Boers to make any treaties with foreign powers, and adding a few other restrictions. The Boers claim this as a recognition of their independence of British sovereignty. The British deny that there was any such recognition.

In the meantime gold has been discovered in the Transvaal, and great numbers of outsiders (Outlanders) have gone in there. Most of these are British. The Boers, afraid of being overrun, passed laws limiting the right of suffrage and some other privileges to themselves. Now the British largely outnumber the Boers, and the former complain that they are subjected to great injustice, because of which they appeal to the British government for protection. The Boers reply that if they do not like the laws in the Transvaal, they should leave, since they are intruders anyhow. The British government demand assurances, which the Boers refuse to give, that the Outlanders (who are mostly British) shall receive better protection. There is the issue. The Boers claim that they are an independent nation, and that it is none of Great Britain's business what laws they have, and they propose to have the laws which suit them best. England, however, claims that the Transvaal is not an independent nation, and that British subjects shall not be subjected to unequal

laws in its territory. Thus the dispute goes on.

If England goes to war, it will be a serious matter. The Boers are such marksmen and so brave that they will kill three or four times as many men as they will themselves lose in battle. England's great navy cannot get at the Boers, and there is likelihood that all South Africa will be embroiled. The Boers, whose President, Paul Kruger, is a very able man, are willing to submit all questions involved to arbitration on the basis of their entire independence, but England will not consent to this. She is willing to arbitrate, but not on that basis. And so it goes. War preparations go ahead, and official note follows official note, without apparent result. We hope war will be avoided.

Among the misunderstood passages of Scripture we mention Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them." Now this does not mean that the presence of a larger number would prevent the presence of Christ. Yet when we look at many of the prayer-meetings, and see that only a very few out of a large number of church members are present, is it not plain that these members stay away because they wish the faithful "two or three" to have the promised blessing? If the presence of a large number would prevent the blessing, is it not well that the many should stay away? But we can assure the brethren and sisters that such an interpretation of that passage is erroneous. The meaning, we beg them to consider, is that the blessing is not dependent on having a large number present, that even "two or three" meeting in Christ's name will be blessed. Yet the presence of a large number would not prevent that blessing. So, brother, sister, go along to prayer-meeting without fear.

The veteran N. G. Terry has resigned the care of the Glasgow church, and has retired from active pastoral work. There is, however, good service he can and will render to the cause. For forty years he has been an active denominational leader, and he has rendered noble service. Altogether he has served the Glasgow church twenty years, at intervals, and they are reluctant to give him up. When he preached his farewell sermon, the last Sunday in September, the other congregations in town adjourned in compliment to him. His life has been and will be a blessing. He is seventy years young, and we hope his usefulness will last for many years to come.

The Theological Seminary opened well on Monday. There were by actual count 150 present in the hall on Monday morning. Others were on the ground before the close of the day. There have been no high-pressure methods used to secure a large attendance. We expect a great deal of good work will be done during the session.

We congratulate Dr. B. H. Carroll on reaching so soon the last \$5,000 of the first \$100,000 he is raising for denominational education in Texas. Dr. Carroll is a great man in preaching, writing, counseling, raising money and in doing anything he undertakes.

Let every action tend to some point, and be perfect in its kind. Marcus Aurelius.

Editorial Varieties

Among the Baptist preachers of England and Wales, there are 71 Joneses, 70 Davises, 50 Williamses, 47 Thomases and only 25 Smiths.

It was La Rocheboomaid who said: "If we had no faults, we should not take so much pleasure in noticing the faults of other people."

Rowland Hill said: "I like a short ejaculatory prayer; it reaches heaven before the devil can get a shot at it." Such prayers are always informal and are pretty sure to be earnest.

The exercises attending the inauguration of Dr. E. Y. Mullins, the new President of the Southern Baptist Theological Seminary, came too late to be reported in this week's issue, so we will publish an account of them next week.

We would remind the Baptists that the Western Recorder contains fully twice as much reading matter as some papers whose price is \$2.00 a year. As to the quality of the reading matter, we are glad to have the comparison made.

There are 1,400 millionaires in Greater New York, 330 in Chicago, 230 in Philadelphia, 150 in Boston, 120 in Cincinnati, 80 in St. Louis, 60 in Baltimore, 50 in New Orleans, 30 in Louisville and 18 in Memphis. There are 1,825 in the United States.

The Baptist Times and Freeman of London tells us that Spurgeon's church now has 4,313 members; the East London Tabernacle, where Archibald G. Brown so long labored, has 1,108; the Woolwich Tabernacle 1,408 and Broadmead church, Bristol, has 1,121.

Dr. Van Ness of the Christian Index passed through Louisville on his way to Minnesota to visit his mother and to witness the marriage of his daughter. He was on his pleasant visit. He is off on his annual vacation. Dr. A. J. S. Thomas of the Baptist Courier favored us with a call. He came to attend the opening of the Seminary.

Between 1870 and 1890 divorces in the United States increased three times as rapidly as did the population. There are fewer divorces in Ireland than in any other country where there are divorce laws. In South Carolina there is no provision for divorce and no divorce is obtained there. And this is one of the chief glories of South Carolina.

We enjoyed seeing the visiting brethren who came to take part in the exercises of the inauguration of President E. Y. Mullins: Dr. Tichenor, Dr. Frost, Dr. Wittingham, the Hon. Joshua Leavitt, Dr. McDonald and the rest. We hope God will give the new President wisdom, grace and guidance sufficient for the great trust committed to him.

We promptly answered the questions the Religious Herald asked us, and in turn we asked him some questions. But neither does it print our answers nor does it answer our questions. Come now, Bro. Herald, be fair. The Herald said: "When once the method of study which the Western Recorder endorses is adopted, then good-by to assured results." We asked: "Will the Herald kindly state just what is that 'method of study' and also when, where and in what language the Recorder endorsed it?" We pause for a reply.

It appears there are only sixteen Baptist D.D.'s in England. Why, we have thirty-two in Kentucky alone, and material for as many more. But we are reminded of a story. A judge went to a crowded hotel and the only accommodation he could get was to share a bed with an Irish laborer. As the judge dozed off, he said condescendingly to the laborer: "Well, if you had lived in the old country, it would have been a long time before you would have slept with a judge." "Yes," replied Pat, "and if you had lived in the old country, it would have been a long time before you would have been a judge."

The "destructionists," as Dr. J. J. Taylor calls them, in denying the continuity of Baptists from the days of the Apostles until now, tell us that they depend on the Bible and not on history (ahem!) for their Baptist faith, and that we who hold to the continuity of witnesses for the great principles for which Baptists stand, abandon the Bible and build on history instead! Indeed! indeed!! Too bad, isn't it? The simple fact is that the Baptists believe God has fulfilled His promise to His people, given in the Bible, while the "destructionists" deny that God has made those promises. It is precisely because we believe the Bible, that we believe there have been Baptists (by whatever name called) ever since the days of John the Baptist.

We publish this week the full programme of the Jubilee Exercises at Walnut-street Church next week. The occasion promises to be one of rare interest. Many are coming from a distance. Very interesting and valuable programmes have been published. They contain a picture of the church edifice and pictures of the seven past—Thomas Smith, W. W. Swartz, George C. Lottman, A. T. Spaulding, M. R. Wharrier, J. W. Webster and T. E. Isaac. They also contain a brief sketch of the church. In order to cover in a single sheet the programme of these jubilee exercises, a sheet of 16 cents is given. Those at a distance desiring copies should address Dr. E. H. Estlin, 27 W. Broadway, Louisville, Ky.

AMONG THE CHURCHES

MILLVILLE.

Walnut-st.—Pastor Eaton preached. Two received by letter, one for baptism and one baptized.
Broadway.—Pastor Jones preached at both houses.
Chester-st.—Pastor Weaver preached as usual.
East.—Pastor Christian preached morning and night.
McFerran Memorial—Bro. W. D. Tallaferra preached.
Twenty-second and Walnut—Pastor Hunt preached. Four received by letter, one under watchcare, one for baptism and three baptized.
Franklin-st.—Pastor Jenkins preached at both hours.
German.—Pastor Wm. Ritzmann preached as usual.
Highlands.—Pastor Dawes preached. Three joined by letter.
Logan-st.—Pastor Montgomery preached. One received under the watchcare.
Parkland.—Pastor Gordon preached. Five received by letter. Congregation stormed the pastor Tuesday night of last week, and provisioned his family for the winter.
Portland-avenue.—Pastor Tralle preached. Dr. Forbes told about Porto Rico Thursday night.
Southgate-st.—Pastor McFarland preached. One baptized.
Third-ave.—Pastor Boyet preached at both hours.
Twenty-sixth and 1 Market.—Pastor Thompson preached as usual.
Freston-st.—Protracted meeting just closed. Pastor Green was aided by Bro. D. P. Montgomery. Twelve professions of faith.
Clifton.—Bro. Stanton preached in the morning and Bro. Wells at night.
Jeffersonville (Ind.)—Bro. Whittinghill preached as usual.
Tabernacle (New Albany, Ind.)—Pastor Logan preached as usual.
Bro. J. C. Egan, one of the oldest of our preachers—84 years of age—was present at the Pastors' Conference. He was the first agent in the state for mission education. He was in early life a lawyer, and he was a partner of Gov. Helm.

SEMINARY NOTES.

Saturday night about eighty boys and girls in New York Hall. This was the first meal served, and was two days before opening. One hundred and fifty ate dinner with us Monday; eleven more here now than at the same time last year. This is encouraging indeed.
Dr. Mullins says that since God gave us dominion over the earth, and to subdue it we must not become faint-hearted upon our first sight of the world. The management began a good work in cleaning up the halls. We must finish it in the rooms over ourselves—and it is being done. It seems that all are growing "tony."
Mr. B. Presley Smith has charge of New York Hall, the boarding and room-rent money and the student's fund. We hope that this change in the plan of management will prove of benefit to all.
It is thought that this year will be a great one for enthusiasm for Christ. Many God indeed be in us as we have your his Word seems to be written in the face of every one of the students.
Cool weather and need of repair keeps the gospel wagon idle. Cool weather won't last—need of repair increases all the time.
Sunday supplies: D. B. Richard at Third-sixth and Grand-avenue, W. A. Tallaferra at McFerran Memorial, F. F. Egan at Bowling Park, J. H. Murch at New Hope, W. W. Egan at Altam, Ind., J. A. Taylor at Otter Creek, O. E. Stanton at Clifton, J. T. McGlothlin at Glenn's Creek, S. A. Cooper at East Mead.
O. G. Green preached at Freston-street mission. A good meeting has been in progress here, conducted by Bro. Green and D. P. Montgomery. Bro. Green is pastor of the millinery while Bro. Montgomery comes from Logan street, this city.
Anita Orzech has just closed a meeting with his newly accepted flock at Simpsonville.
Belahg Wright has just closed a meeting at Old Union. Sixteen additions were made to the church. Eleven of these were by baptism.

GOLD DUST The Best Washing Powder. Cleans Everything from Cellar to Garret.

Sunday School Board. Each copy contributed to the Bible Fund, and bears the Sunday-school lessons of the Convention. PRICE LIST PER QUARTER. The Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Kind Words (weekly), Kind Words (monthly), Kind Words (yearly), Bible Lesson Pictures, Picture Lesson Cards, Convention Almanac (per year), Infant Class Question Book, Little Lessons No. 1 & 2, Rev. B. Mead, D.D., The Child's Question Book, Part 1 & 2, The Sunday School Primer, For little ones, 24 pages, Complete Class Exercises, Class Collection Exercises, Class Collection Record (each), Pictorial's Note, cloth (each), Reward Tickets, Song Books.

John E. Briggs has just closed a meeting at Millville. To the saints of that place were added twenty-six. All were received by baptism. Bro. Briggs was assisted by Bro. B. P. Montgomery of Alabama.

W. A. Tallaferra was ordained Sunday afternoon at 3 o'clock at the Glenview church, of which he is pastor. Dr. T. T. Eaton preached the sermon. L. T. Mays presented the Bible, W. J. Ray led the ordaining prayer, A. F. Gordon delivered the charge. The ceremony was remarkable in its impressive throughout. Two pleasant little incidents brightened the occasion. Bro. Thompson, of this city, spoke eloquently of the great work that the Tallaferra did as pioneers in the Baptist cause in Virginia, Tennessee and Alabama, and Bro. Tallaferra's church presented him with a beautiful Bible.

THE STATE.

Pastor Summers was aided in a meeting at Bethel by Bro. J. H. Dew. There were 64 additions.
Pastor Kimball has been aided in a meeting by Bro. M. P. Hunt at Buffalo. Eighteen additions.
Pastor J. A. Taylor writes from Millersburg: "Our church at this place has been greatly blessed in a protracted meeting which closed Sep. 20. Bro. J. W. Porter, of Mayville, did the preaching. He is a strong, fearless, faithful preacher; certainly he fears not to declare unto the people 'the whole counsel of God.' As the immediate result of our meeting 8 were added to the membership of the church, 7 for baptism, 3 by letter. The people in Millersburg say they have not known such an interest in a meeting for years."
The Hillsboro church regrets greatly to give up its beloved pastor, Bro. F. H. Kerfoot, and has passed resolutions voicing this regret in eloquent words which make a beautiful tribute. All Baptist Kentucky shares in their regrets at the departure of their pastor for his state.
Pastor W. M. Nevins writes: "On Sept. 24 I closed a meeting with my church, North Fork, in Franklin Co. Bro. J. B. Morris preached for us ten days. He is a warm, earnest worker, and his results were added to our membership. On Sept. 2nd I closed a ten days' meeting with my church, Miller, in Bourbon county. As a result 25 were added to the church."
Pastor J. E. Henry writes: "Closed a meeting with Union church, Crittendon county, Sept. 15, with which we had a revival in the church, and as a result 25 were added to our membership. On Sept. 2nd I closed a ten days' meeting with my church, Miller, in Bourbon county. As a result 25 were added to the church."
Pastor T. M. Green writes: "On Sunday, September 24, 1899, our beautiful new Baptist church at Greenburg was ably and impressively dedicated by Bro. Henry McDonald, of Atlanta, Ga., in the presence of a large company of people. These being some indebtedness, a contribution was asked. The response was very liberal, \$800 being collected in a short time. Bro. McDonald remained with us for several days, preaching twice a day and greeting his long-ago friends. We had a noble band of people. Each one did their part nobly. Bro. W. A. Whittle is with us in a series of meetings, preaching strong and inspiring sermons. Pray for us."
Pastor J. W. Campbell writes: "On August 8 we closed a meeting with the Beach Grove church, in Washington county, which resulted in two additions to the church. We had the assistance of Bro. B. F. Adkins, who did splendid preaching, which was enjoyed by all who heard him."
Bro. C. B. Coleman writes: "I held a meeting in the mission tent of the Baptist Association, in Hancock county, four miles from Lewisport, in August in which the Lord graciously converted 17 souls, 10 of which I baptized, and on the 26th inst. Eld. F. G. Ellis, pastor of Lewisport church, and Deacons R. M. Harley and L. B. Glover, of New Hope, and W. W. Adkins, F. M. Sadler and J. W. Luttrell, of Union church, and a number of brethren and sisters of several churches, and myself, met in council at the residence of Bro. R. A. J. Holland and organized a Baptist church with 24 members, have already about \$200 subscribed to build a house of worship. I was unanimously chosen pastor indefinitely. I also closed a meeting in the same tent at Falcon mines, seven miles from Hawesville, in September, resulting in four conversions and three baptisms in the fellowship of a new Hope church, and the people greatly revived."

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OTHER STATES.

The Baptist Female University at Raleigh, N. C., opened September 27 with 105 boarders, and applications for all the rooms. The school will be crowded from the start. This is the beginning of a new era in educational work among North Carolina Baptists.
Pastor J. W. Willis writes from Gadsden, Ala.: "On November 1 we will move into our beautiful new meeting-house now being finished at a cost of \$16,000. The Plochers, of Louisville, are building a pipe organ for this church. The State Convention of Alabama will meet with us November 8-10. We are expecting a great meeting, for the Baptists of Alabama have not had such bright prospects for a generation as they have now. The Recorder will receive a hearty welcome on this occasion."
Bro. J. E. Hamilton writes from Athens, Texas: "In a few weeks I leave for Brazil, S. A., where I go as a missionary of our Foreign Board. I go to Pernambuco."
Pastor Catt, Smith writes: "I resigned at Hubbard City, Texas, September 17 and accepted the pastorate of the First church at Marlin, Texas, September 24. Correspondents will please note this change."
A Baptist church was organized on Sunday at Cementville, Ind. Bro. J. M. Long, of A. Scott, and J. D. Smith, formed the council. Three were baptized and one more stands approved. The church has 18 members.
This report of a meeting must be a misprint: A meeting in the Reagan church resulted in 40 professions of faith and 15 accessions to the church, 12 by experience and probation and three by letter.
Pastor E. L. Wesson, of Corinth, assisted Pastor Noffinger in a meeting in the Air Mount church, Miss., which resulted in 24 additions to the fellowship of the church. All but two were grown, and 18 were heads of families. Three of these men were aged respectively 60, 60 and 70.
A fifteen-days' meeting in the DeKalb church, Ark., closed with 19 additions to the fellowship of the church.
Seven were baptized, one stands approved for baptism and two were received by letter as the result of a meeting in the New Edinburg church, Ark.
A nine-days' meeting in the Ozan church, Ark., closed with 25 additions to the fellowship of the church. The church has 100 members. These who were baptized had been Methodists.
A meeting in the Pleasant Grove church, Ark., of which Eld. C. B. Henderson is pastor, closed with 10 additions to the fellowship of the church.
Bro. J. H. Dew goes to Withers' Mill, Mo., to aid Bro. W. J. Ward, beginning next Sunday.

DELICIOUS IN COFFEE TEA & Chocolate GAIL BORDEN Eagle Brand Condensed Milk. Borden's Condensed Milk Co., N. Y.

JUBILEE PROGRAMME.

Walnut-St. Baptist Church, October 10th-12th.
Tuesday, Oct. 10th, 7:30 p. m. Music.
Prayer—Dr. J. M. Weaver.
Address—Dr. George C. Lorimer, "The Baptists and the Republic."
Dismissal—Dr. J. H. Boyet.
Wednesday, Oct. 11th, 10 a. m. Music.
Prayer—Dr. C. H. Jones.
Address—Dr. J. M. Frost, "The Work of the Sunday School Board."
Dismissal—Dr. E. Y. Mullins, "Theological Education."
Dismissal—The Rev. J. M. McFarland.
Afternoon, 5 p. m. Music.
Prayer—The Rev. M. P. Hunt.
Address—Dr. A. J. Barton, "Foreign Missions."
Dismissal—The Rev. J. H. Jenkins.
Night, 7:30 p. m. Music.
Prayer—Dr. J. R. Bampey.
Address—Dr. A. T. Spalding, "Progress of the Baptists in Fifty Years."
Dismissal—Dr. W. P. Harvey.
Thursday, Oct. 12th, 10 a. m. Music.
Address—Dr. T. T. Eaton, "History of Walnut-St. Baptist Church."
Dismissal—The Rev. H. A. Tralle.
Reminiscences in brief speeches by many brethren.
Dismissal—The Rev. A. F. Gordon.
Afternoon, 5 p. m. Music.
Prayer—Dr. W. J. McGlothlin.
Address—Dr. J. W. Warder, "Mission Work in Kentucky."
Dismissal—E. H. Weller and Mr. Theodore Spelden, "Sunday School of Walnut-St. Church."
Reminiscences by various brethren.
Dismissal—The Rev. H. A. Tralle.
Night, 7:30 p. m. Music.
Prayer—Dr. J. T. Christian.
Address—Dr. M. B. Wharton, "What Baptists Stand For."
Dismissal—The Rev. C. M. Thompson.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation is taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is not a permanent condition of the mucous surface.
We will give One Hundred Dollars for any case of deafness (proved by catarrh) that cannot be cured by our "Little Ear Cure." Send for circulars free.
H. J. CHENEY & CO., Toledo, O.
Sold by Family Physicians are the best.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BOB WHITE.

There's plump little Bob in a speckled coat, And he sits on the zigzag rattie remote, Where he whistles at breezy, bracing morn, When the buckwheat is ripe, and stanked the corn;

"Bob White! Bob White! Bob White!" Is he halting some comrade as blithe as he? Now I wonder where Robert White can be? Over the billows of gold and amber grain There is no one in sight—but, hark again: "Bob White! Bob White! Bob White!"

Ah! I see why he calls; in the stubble there Hide his plump little wife and babies fair! So contented is he, and so proud of the same! That he wants all the world to know his name: "Bob White! Bob White! Bob White!"

—Nashville Christian Advocate.

SAVED BY A NEWSBOY.

BY SARAH H. HENTON.

Little Julian Thompson was an only child, and his parents were very wealthy. They were so fond of Julian, his friends thought, on account of the indulgence of his father and mother, but the truth was the boy had such an unselfish, kind, little heart that all the petting and spoiling as yet had not harmed him. He was fastidious and clean, and his father died suddenly and left Mrs. Thompson to rear and bring up her little son alone. Great pains had been taken with him, and he was wise and old for his years. He had never been thrown much with children, but seemed to crave companionship with them, and often expressed a desire to have brothers and sisters.

Julian seemed to take the greatest interest in newsboys from the time he first heard them crying out in the streets. "Buy a paper. All about the live." He was so interested in a great many questions about them, where they lived, and how. He often saw little fellows no larger than himself trudging through snow and rain, while he would be safely wrapped in furs inside of a close carriage. It did not seem to him that they were rich; it troubled his little brain he wanted to help them; and his questions to his father and mother showed the bent of his mind. They could not bear to see him look troubled about anything, and always changed the subject, or promised to help them.

One day Mrs. Thompson was shopping in one of the large dry goods stores, and she always took Julian with her. She had often told him if he became tired standing around, to go and sit in the carriage, and watch the people. She was in the carriage that morning with coachman and footman in front of the store. When she missed Julian from her side she felt no alarm, thinking, of course, he was safe in the carriage—but when she came out to go in it there was no Julian, he had not been there at all; she ran back into the store, frightened, and informed the clerks of his disappearance. He was a great favorite with everybody, so modest and courteous, that it caused a commotion when he was reported lost. The coachman drove around the square, and then home, to see if possibly he had gone there, but he could not be found; it looked as if the earth had opened and swallowed him up.

Julian had only seen the bright and beautiful side of life. His little acquaintance were out to get in. He caught a glimpse now and then of the poor; his parents had wished him to be joyous and happy, and had made his life so.

The day he was lost he had gone to the wrong entrance to get into the carriage. The man had led him on, and he was misled as to the right one. He looked all around expecting to see the carriage, but he did not, and concluded he would go to another entrance, but he got bewildered, walked on and on, getting farther off into streets he had never seen before, when everything looked so strange. Finally, he asked a man if he was anywhere near the big store of Wanamaker's.

"Why, no, you are two miles from here; are you lost, little fellow?" asked the big, gruff-looking man.

"Yes, sir, I was misled as to get in our carriage and got lost."

The man noticed that Julian was handsomely dressed, and felt that he must be rich, and thought if there might be money in dealing with him,

"You could never go back alone, little fellow, come on with me, and I'll take you home."

"O, thank you, sir; you are so kind. My mother will thank you so much. I know she is frightened about me." Julian walked along with the man until they came to a very poor neighborhood, where the man stopped, as if to live here, and—

"I'll take you home. Where do you live, and what's your name?"

"Julian Thompson is my name; I live in Fifth avenue; I don't remember the number."

He led Julian up a rickety stairway into a dingy, dirty-looking room, no carpet and a few broken chairs. He called to his wife to hurry up with his dinner, and a slovenly-looking woman came in, telling him that dinner was on the table.

"Well, old woman, don't you see I've brought company home with me? A child lost; I'm to take him home after we eat a bite; set a plate for him." The woman looked kindly at the child. She had lost one near his age, but, poor thing, she had no heart to feed for him, for her little one was safe with Jesus, free from the abuse of a drunken father, and the stings of poverty.

She saw her husband's condition, that he was half drunk now, and feared he might harm the child, but he called for his pitcher of beer and drank it all off, and was soon asleep, but before he had given warning to his wife, not to let that boy get out of her sight, if she did he would make her suffer for it. Julian saw him shake his fist at her, and heard part of his talk, and he determined to get away if he could, and as soon as he had a little sleep he crept quietly down the rickety stairway and ran as fast as his little legs would carry him. The first pleasant sound he heard was the voice of the newsboys, crying out, "All about the big fire."

If I only could catch up with them, but when he did they were not nice ones. They were dirty as could be, swearing at one another, fighting and smoking cigarettes, and he was afraid to approach them, and ran in another direction, down an alley, to get out of their way. That part of the street was dark, and he was afraid to go in there. He was going dark, and he was cold, for he had left his overcoat in the carriage. He was tired and hungry, and felt as if he could cry aloud. All at once he ran against a boy no larger than himself, crying out, "Last edition of the paper, all about the big fire."

"Hello, pard, who are you running against, fellow; lost, hasn't you?"

"Yes, I am, won't you please show me the way home?"

"What's your name, and where do you live?"

"Julian Thompson is my name; I live in Fifth avenue."

"Who—e—that's miles away; I can't take you to-night, but I will in the morning. You come on Pard and help me sell the papers."

"I'm afraid the drunken man will get me again. I ran away from him," said Julian, turning pale with fright.

"Well, all right then, keep along with me then, and holler out loud 'all about the big fire.'"

"Poor Julian! His little voice was husky and weak, but he tried his best, and succeeded in selling six. He forgot his troubles for a moment, and became enthusiastic with his work."

"Jim Lane is my name, Pard, and you are a first-class newsboy. Sold six all about the big fire, come on now, I'm hungry. Haven't had anything to eat since morning."

Julian had felt that he could trust Jim from the moment he saw him. He was clean, had an honest face and big blue eyes. He took Julian's hand and led the way. It was a very ugly part of the city Julian thought. Presently he said, "We are at home, follow me." He went up two flights of stairs, stopped at a small room, opened a door, and a motherly-looking woman saw sewing.

"Why, that's you, my mammy," she said.

"Why, that's my mammy," she said, and kissed her, giving her an affectionate hug beside.

"Why haven't you a light, mammy, I've brought a friend home with me; his name is Julian, and he has been helping me sell all papers. He is lost. I've promised to take him home tomorrow."

"Poor little fellow," she said kindly. "Is your mother living?"

"O, yes mam, and his voice was

husky again, the tears flowing freely down his cheeks, and he said to himself, "Well," said Mrs. Lane, "I expect you little boys are hungry, and the supper is all waiting. Come in and wash your hands and faces and brush your hair."

They found clean towels and soap in the kitchen, and a neat table set. It looked very inviting.

"You need not wait for your sister, Jim, she had to take the sewing home. I'm afraid she will be late to-night." They all sat down to eat, and while eating, a rosy, blue-eyed young girl about fourteen years old came in; she was the image of Jim.

"We didn't wait for you, sister. This is my friend, Julian Thompson."

"Julian Thompson," said Mary, "why don't you tell the name of the man that owns this block of tenement houses. He ain't no kin to you I hope."

"No ma'am, I've no relations except mother that I know of."

She sat down to eat, but looked thoughtful. "Mammy, what do you think, she didn't pay me after all my walk, and I told them our rent was due to-morrow, and our landlord had threatened to turn us out. I tell you rich people are cruel, and mean to us."

"O, caught the name of the man, the Lord is our helper, we can trust him in our time of need."

"Yes, but mammy that man will put us out. You know that he said he would, and I can't sleep for thinking about it."

Julian listened in wonder. He saw how troubled Jim looked, and his mother and sister. He felt hungry, but he quit eating when he saw how little there was. They insisted upon his eating more, but he felt it was not right. They had nice, cold bread and butter, and a good cup of tea.

"Boys," said Jim, "I know you are tired and sleepy, I'll fix your bed for you, and bathe your feet. Yours is all swollen, Julian, I expect from walking so far."

Jim emptied his little pocket of all his money and Julian followed in his steps, the first money he had ever earned. He felt a peculiar pride in it.

"O, little master, give every cent to his mother. Mrs. Lane and Mary sat up sewing until far into the night. They discussed the lost child. He is some rich person's child, said Mrs. Lane. "His dress shows it. He is a good child and his prayers aloud to me last night. I'm sorry for his poor mother to-night. We must offer up a prayer for her."

The children slept sweetly, and were up early, and Julian felt very impatient to go home, but Jim could not go until he disposed of his morning papers. Julian went out to help him again to help him sell his papers.

"What would mother think if she could see me," he said to himself.

Jim was very much excited over his charge. He felt all the responsibility on his shoulders. They could not walk, so he had borrowed the money from his old friend, the policeman, and he had told him exactly how to find the place. They were not long in getting to the part of the city that was familiar to Julian.

"O, Jim, this is our neighborhood!" exclaimed Julian, "Let us get off here, I can find the way home from here," he shouted with delight. William, which rapidly to the steady man who had taken care of him above his neighborhood. Jim thought his friend must be a king's son, to live in such a palace. The boys ran up the marble steps, and Julian rang the bell, and William, the staid old butler, answered the bell.

"The master Julian, is it your father who has called?"

"We have got all the detectives and police out hunting you. Your mother is ill over it. Don't shock her, dear, but little Julian was half way up the steps that led to his mother's room, holding fast to Jim's hand. She had all burst for him, and in a moment he was hugging and kissing his mother, she crying over him."

"Oh, the joy of looking at you, darling! It has nearly broken my heart!"

"Mother, dear, this is the friend that saved me. Speak to him. It is Jim. I helped him to sell his papers. I've been a newsboy, mother, Jim's a newsboy. I like it, mother."

"Well, Jim, I shall always love you. Where do you live, my little boy?"

"In Bona Alley," he answered.

"You do child. Why that block of tenement house belong to us, Julian. An agent rents them; I have never seen them."

"O, mother, please pay Jim's rent then. A man was going to turn them out, but his sister said, and cried all night about it."

"Is that true? Well, Jim, you shall never pay a cent of rent again. The servants all loved Julian so much,

and as Jim had rescued him, they loved him too, and prepared a hearty luncheon for the boys. A large basket of oranges, grapes, apples and bananas was placed in the carriage and the coachman drove Jim home. But what pleased Jim most was the note to the agent, telling him to collect no more money from his mother, and signed by Mrs. Thompson. The joy of giving that note to his mother and sister filled him with such happiness as he had never known before.

Mrs. Thompson felt that she could not do more for Jim, as he would be an ordinary boy. There was something in his open, noble countenance that made her feel like treating him like a gentleman. She visited Jim's mother, arranged for Mary and Jim to go to school and placed them in a neat cottage of hers, in a better neighborhood, and remembered them in many ways.

Little Julian's pet scheme was to build a home for newsboys. He would have Jim spend Christmas with him, and come to his Sabbath-school, and to his mother, and to his father, but was more so now, and persuaded his mother to visit among her tenants more, and thought and talked a great deal about the poor people living in their tenement homes, and to tell the agent never to molest her, in a better neighborhood, and remembered them in many ways.

AN OBJECT LESSON.

BY HATTIE LUMMIS.

"Such a lovely morning, isn't it?" Christine sighed.

"I suppose it is," she returned grudgingly, and then her attention was attracted by a very simple concession. "I'm not in a condition to judge. O, papa, I can't eat all that steak. Don't give me more than half as much, and I don't care for any muffins, thank you."

On the cherry trees outside the window an oriole broke into song, as if his upward ecstasy could no longer be restrained.

Christine sighed. "The birds waked me so early this morning. Wouldn't it be a relief if they had some sort of discretion, as to the right time to begin their serenades. It makes one feel so completely used up to lose one's sleep."

Some of the hardest habits to overcome are those which fasten themselves upon us by such imperceptible degrees that we never realize we are forming habits at all. A severe illness more than a year earlier was doubtless primarily responsible for the fact that Christine was given to chronic complaining.

During her tedious convalescence every ache and pain had been a matter of interest to the family in general, but her mother and father had been deemed worthy as serious consideration. Christine had enjoyed this atmosphere of affectionate concern. She liked to feel that when a question of great or little moment was to be decided the thing uppermost in the thoughts of her parents was the effect the decision would have upon herself. And when returning health removed her claim to special consideration, she attempted to retain her place as the influential member of the household by making much of her ailments, which fall to the lot of the most favored.

As she ate her breakfast with the languid air which had become habitual with her, even when her appetite was the best, her brother Rob attempted to create a diversion.

"Great news this morning. We're going to have company."

Christine regarded him plaintively. "I wish I might have been consulted first. Unless I feel much better than at present, what's the use of exerting myself making visitors have a pleasant time."

"This isn't a frivolous kind of company," returned Rob, with a chuckle. "And it didn't wait for an invitation; just sent word to expect it in the six o'clock train."

"It's your great aunt Betsy," explained Mrs. Morris, casting an anxious glance at her daughter's down cast face. "And, as Rob says, it is quite unlikely she will care to go about very much. She is almost sightly."

"Christine sighed again. "I don't know, but a sick old lady—the house is even worse. Illness is so depressing."

Later in the day, however, when she watched Aunt Betsy clamber out from the back which had brought her from the train, and the steady march up the front walk, Christine admitted that she presented an appearance as far removed as possible from that suggested by the term "a

A CLEAN MAN.

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues and fibers in every organ of the body. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts.

He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood.

Consumption and bronchitis mean unclean lungs. Dr. Pierce's Golden Medical Discovery prevents these diseases. It makes a man's mind, body and healthy.

It cleans the digestive organs, makes pure, clean blood, and clean, healthy flesh. It doesn't make the flabby fat of corpulency, but the firm flesh of health.

It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol to inebriate or create craving for injurious stimulants.

Dr. John L. Congerhouse, of Glen Savage, Somerset Co., Pa., writes: "My appetite was unusually poor, and I was as weak and nervous as though I had been starved for months. My heart kept thumping continually and I was short of breath. Finally I wrote to you for advice, and in a few days I had indigestion, a torpid liver. I did not think your diagnosis was right, but I ordered six bottles of 'Golden Medical Discovery' from you and began its use. After using three bottles I began to improve slowly and soon went to work, and I have been working ever since."

Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Pellets cure it. They never gripe.

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Song Books. Baptist Hymnals, words... 50. Select Gays, by Hs, each... 25. Harvest Songs, words, per doz... 1.50. Songs New and Old, music only... 50. Many's Choice, words... 10c. Sacred Songs, words... 10c. Pious Hymns, words... 10c. Gospel Hymns, all numbers... price on application. Songs of the Kingdom... 50. Childhood Songs [new]... 50. Songs That Will Revive... 1.50. Sacred Songs [new]... 1.50. Coronation Hymns... 50. Gospel Herald in Song [new]... 50. Towns' Male Chorus... 50. The Chord—a new, cheap collection of songs with musical notes on every page... 50. One supply any book you may want. Write for prices—in quantities. Order now books for—the year and improve your singing.

BIRTHDAY.

Lydia Tanner, 75 Years of Age, August 28, 1899.

On the date above mentioned one hundred and thirteen persons met at her old homestead, now occupied by her grand son-in-law, Equire Tichenor and family; he is one of God's noblemen. There were 9 persons over 75, 80 over 60, 19 over 50, 42 under 40 and 20 children.

The day was a great one socially, spiritually and Baptistically. The meeting of old friends that may never meet again until we meet around the great white throne.

After the morning greetings and presents given and received, several hours having been spent in social and religious conversation, boxes were opened, baskets unloaded and cakes unveiled, all eatables were placed on a well-arranged, temporary table in a fine shade, in the corner of the yard. The guests were invited around and comfortably seated, and the writer was requested to begin the service with a talk on the object of our coming together. The reminiscences of the past and the faithful life of her whose birthday we were celebrating were given. Prayer was offered by the pastor of her church, Bro. T. M. Morton. Thanks returned and blessings on the dinner by Bro. Hodge, pastor of the Livermore Baptist church. The people were then waited on to a bountiful meal.

After dinner, things being adjusted, the writer was called on to introduce the after-noon talk, to be followed by R. Thomas Stevens, a local Methodist preacher over 75 years of age. He spoke of finding the Baptists when he moved there in early life. They were a new people to him. He paid a high tribute to their faithfulness, zeal and perseverance. He referred very pleasantly to the changes that had been wrought; to the few who were still left of the long ago. The congregation then engaged in singing a song and hand-shaking. It was good to be there.

Aunt Lydia was the wife of Deacon Thomas H. Tanner, deceased, and member of Buck Creek Baptist church, first known as Tanner's meeting-house, organized in 1812. Her maiden name was Whittiker. She raised but one child, a daughter. She married, and to the union were born five children, but she died many years ago, leaving her little ones—three girls and two boys—to her mother's care. They are all members of the Baptist church; all married and have families save the youngest boy.

The Recorder has always been a great paper with the family. The writer was pastor of Buck Creek Baptist church, which is in McLean county, Ky., for several years during the life time of her husband. God bless Aunt Lydia, and still spare her life long to cheer the hearts of the Master's servants. Her home was a great home for preachers. She stands somehow in room of my own dear mother, long ago gone over the river.

B. F. JENKINS.

Habit, Ky.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption; long considered incurable, and for years it is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Furber, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, and will send you the necessary preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Hays, 55 Foyers' Block, Rochester, New York.

DEAR RECORDER—The fourth annual session of the Baptist Young People's Union of Kentucky will be held with the Twenty-second and Walnut-street Baptist church of Louisville, Ky., October 18, next.

Arrangements are being made to have the largest, most enthusiastic, and the most helpful session yet held. There is no more important problem than how to give our young Baptists the best possible training and furnishing for their future work. The future will make mighty demands upon us, and we want to learn how we can best prepare for them.

The purpose of this meeting will be to afford opportunity for the study of the best methods of training young Baptists. Pastors and church workers who have been concerning themselves over these questions will do well to attend these meetings. Brethren who have been successful in the training of young people will give the benefit of their experience. An excellent programme has been prepared which will speak for the value of the meetings.

If any brethren have differed about the young people's movement, let them attend these meetings and discuss these and all questions which concern us as leaders and pastors of young Christians. M. B. ADAMS, President Ky. B. Y. P. U.

DEDICATION.

On the fourth Sunday in this month, I was permitted to comply with the request of the Baptist church at Dousburg on the Cumberland River in Crittenden County, Ky., to dedicate their new church house.

I met with a royal reception and an immense congregation, and after holding that vast concourse of people for five hours in lecture, song service, reading the Scriptures and sermon and raising the money to pay off all indebtedness on the house and a nice little surplus, with which to defray all the expenses of the occasion; after which a most sumptuous dinner was served on the ground, equal to the demands of the vast multitude; all taken together making an occasion of very gratifying success.

The place where the church is located, together with the surroundings, giving a most picturesque view for twenty miles up and down the Cumberland River, making altogether, the most attractive and romantic scenery that we have yet seen anywhere in Kentucky. It is simply the sublime, grand and beautiful to behold.

Let it also be said to their credit, this little struggling band of Disciples, that after the most heroic, persistent and persevering efforts they have succeeded in erecting a beautiful and commodious house, fully equal to the demands of the cause and the wants of the community.

Rev. J. L. Perryman of Fulton, is the acceptable and efficient bishop of this people and one who magnifies his office in a manner that few preachers can do. A more wide-awake, active, painstaking pastor, we have never met in dedicating seventy-seven churches in Ky., and moreover, let it be said to his credit, that he knows how to make a strange preacher among strangers, feel at home and easy, anticipating every want and everything that will contribute to the comfort and pleasure of a visiting preacher.

Would that there were more of our preachers who had learned this very useful and pleasing art. Bro. Perryman deserves more and

better of the Baptists of his region than I fear he is receiving. May peace and prosperity attend this church and her people and pastor.

J. S. COLEMAN, Beaver Dam, Ky., Sept. 28, 1899.

FROM THE PHILIPPINES.

DEAR RECORDER:—You come to me as regularly as the mails do, though I frequently get two at a time, and I enjoy reading them even more than I did in the States, for out here anything from home is of unusual interest.

I am very thankful that peace has been restored to the denomination through the resignation of Dr. Whitsett, and hope we will never have another such strife in our midst.

I suppose you would like for me to write something about our would-be possessions in the far West or East as you choose to call it. The Philippines are ours by right of cession, but can hardly be said to be ours by right of occupation as we hold only a small portion of this vast island of Luzon, but we hold Manila which is the most important part of the island.

Whether assuming the responsibility for the government of the Philippines was a mistake or not may be a question, but if such a mistake was made it is too late to correct it now. The first thing we have to do after taking a town, is to issue rations to the starving women and children and many men who, when they see their army, get on a white suit and become "amigos" until they find an opportunity of returning to their lines.

A good part of the last dry season was spent in negotiations for peace with Aguinaldo, but he will not give up until he is compelled to do so, and he appears to have the absolute confidence of and control over his army. Most of the volunteers have gone home or soon will go and more of the regulars are on the way over here; three special regiments are being organized here and it is expected that after the close of the rainy season a vigorous and decisive campaign will be executed.

The friendly natives who exist in large numbers are anxious for the American control of affairs on the island, or appear so, but they can't be trusted, for "amigos," as they call themselves, have proved to be more dangerous even than the Insurgents, as they do their work when least expected, and are apt in all sorts of treachery.

A word as to the climate. The rainy season is supposed to begin in June and last through September. In July we had two hard rains each lasting three or four days with a continual down-pour as you may imagine when I tell you that we had very little rain besides those two, yet the rainfall for July was over forty-eight inches, the greatest in July for over thirty years. The last three weeks we have had beautiful weather and I think we have not had two inches of rain in that time. Our men are generally very comfortable in tents or houses and are admirably provided for by the Commissary, which is far superior to what the army had in Cuba last year. Up to the present time we have not had a great amount of sickness in the regiment which arrived here the last of May, and taking it altogether the place is not nearly so bad as it is painted.

Very sincerely,

H. L. TRIMBLE.

First Lieut. 18th U. S. Inf.

THE STEWART DRY GOODS CO. A Pleased Customer Our Best Advertisement.

This is our working axiom. Everything with us is planned to please. Exclusive things are provided for those who love exclusiveness; plain, handsome things for those who love simplicity, and medium-priced articles for those to whom service is the only requisite. The consummation of these ideas makes this the store for the people first, last, and always.

DRESS GOODS.

- 98c For a "Prunella" Cloth, 44 inches wide, all colors.
85c Our complete line of 36-inch Homespun Cheviots, gray, tan and brown.
\$1.10 A Baylish Mixed Overcoat, pretty brown and gray, 44 inches; worth \$1.35.
75c A great line of Scotch Effects, genuine imported, 36 inches. Goldings arrive daily. We show the new Camel's-hair in the plaid check stuff.

BLACK GOODS.

- 40c All-wool Henrietta, 35 inches wide; worth 50c.
50c All-wool Cheviot, 42 inches wide; 50c quality.
65c All-wool Storm Serge, 46 inches wide; would be cheap at 75c.
75c Wool Crepon, 46 inches wide.
\$1.00 Mohair Basted Orupon; \$1.15 quality.

HOSIERY.

- 25c Ladies' heavy fall-weight Cotton Hose, fast black, high-applied heel and double sole.
25c Ladies' Split Socks fall-weight, Fast Black Cotton Hose, high-applied heel, double sole and toe.
35c Ladies' new fall Fancy Colored Hosiery, polka dots, plaids, etc., worth 50c.
35c Ladies' extra good quality Fast Black Cotton Hosiery; high-applied heel, double sole and toe; also applied seam; 2 pairs for \$1.
Ladies' late-themed All-over Lace and Lace Ankle and Rib-bridged Ankle in new designs, shades and effects.
50c "Special" Ladies' Fancy Colored Pure China Silk Hosiery, in drop-athina and plain, slightly soiled; formerly sold for \$1.50.

LADIES' NECKWEAR.

- 50c Stock Collars with bows.
\$2.50 Jested Dog Collars, black and blue, plain black.
10c To 25c Striped Ties, in stripes, plaids, plain and all colors.
25c and 50c for Lace Hair Ties.
50c To \$1.00, English Square Ties, in Peratan, stripes and plaids.
50c To \$1.00, Silk Four-in-Hand Ties.
\$1.00 To \$1.00 for Chiffon Ties.
50c To \$1.00, Ladies' Windsor Ties, 2 yards long.
\$3.50 To \$5.00, Chiffon Boas, white and black.
25c Aptose, an entire new line of Boys' Windsor Ties.
\$3.50 Black Chiffon Shoulder Scarves.
\$6.50 Three-cornered Spanish Lace Scarfs, black and white.

LININGS.

- 8c A yard double quality Silena, all the best colors.
15c A yard all the latest shades in Percoline.
15c To 25c a yard Fast-black Percoline; will not rub off.
25c A yard Nearsilk, in all new and pretty colors.
25c A yard spun Silk, something new.
25c A yard Brocade Maten Skirting, in black, new patterns.
40c A yard Mercerized Serge Coat Lining.
65c A yard—See our beautiful line of silk Serge for lining and skirting.

KID GLOVES.

- 80c For 3 metal clasps, black, embroidered in brown, red, green and black. These are the same gloves we have sold heretofore at \$1.25.

Please mention this paper when answering this advertisement.

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We have reduced our prices on Carpets, Oil Cloths, Mattings, Rugs, Oriental Rugs and Carpets, Lace Curtains, Portieres, Draperies and Hangings.

These reduced prices to continue during the remainder of this week.

Let us lay your hardwood Floors; ornament your den with an attractive cozy corner—we do the work.

Come and see the celebrated Monroe Porcelain-Lined Refrigerator on exhibition in our establishment.

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AGENT'S OUTFIT FREE! FREIGHT PAID, CREDIT GIVEN for selling the finest set of Introductory, Entertaining GAMES ever published. 100 copies of the beautiful Illustrated Poem of Lord's Prayer, only 10 cents; 100 copies of the beautiful Illustrated Poem of the Lord's Prayer, only 10 cents; 100 copies of the beautiful Illustrated Poem of the Lord's Prayer, only 10 cents. Liberal commission to agents. FERNANDSON PUBLISHING CO., 306 PINE ST., CINCINNATI, OHIO.

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(Avoid Substitutes)

Cleanse and Heal all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

NO OIL REQUIRED—It is the most perfect remedy for all kinds of skin eruptions, itching, and all other skin diseases. It is the only remedy that will cure all kinds of skin diseases without the use of any oil or grease. It is the only remedy that will cure all kinds of skin diseases without the use of any oil or grease. It is the only remedy that will cure all kinds of skin diseases without the use of any oil or grease.

CHURCH BELLS—We have the largest stock of church bells in the world. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight.

LYMYER CHURCH—We have the largest stock of church bells in the world. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight.

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BUCKEYE BELL FOUNDRY—We have the largest stock of church bells in the world. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight. We have bells of all sizes and weights, and we can make bells of any size and weight.

St. Louis Annual Fall Festivities—Consisting of the Great St. Louis Exposition, which opens Sept. 11th, and closes Oct. 14th, and the one only at which opens Oct. 21 and closes Oct. 28, 1899, with the Veiled Prophet's Procession noted for its magnificent and unique character, which occurs Tuesday, Oct. 18, 1899.

An unusually attractive programme has been arranged for the year, and the entertainment of visitors to St. Louis. There will be a Parade of the South Broadway Marching Horse Show, Sportsman's Show in the Coliseum, with Chief "White Buffalo" and his tribe of Winnebago Indians. Athletic Sports and Aquatic Sports in a tank containing 30,000 gallons of water. F. N. Innes and his famous band will give four concerts daily in the Music Hall.

In addition to the Fall Festivities, the beautiful department store, part A, dried and gardens are especially attractive at this season of the year. The weather is cool and pleasant and one can enjoy an unlimited round of pleasure, sight-seeing, shopping, etc., during the day and feel fresh and energetic for the evening entertainments at the Exposition and Music Hall, or other places of amusements.

For this occasion the Mobile & Ohio Railroad will make exceptionally low rates from all stations to St. Louis, and return, giving ample time to permit persons to take in the entire programme of the Exposition. This company will also furnish the best equipment in the South, consisting of electric vestibule Pullman sleeping cars, with the celebrated Pinkish gem cushions containing completely filled pillows, which afford the lightest and most comfortable and convenient sleeping quarters they have not heretofore enjoyed. For detailed particulars, inquire at any of our stations, or write to the Mobile & Ohio Railroad, Jacksonville, Thomasville, Ga., or to the Louisville, Ky., office.

For rates, routes, and full information regarding Illinois, etc., apply to any ticket agent of the Mobile & Ohio Railroad.

HOMESICKERS' RATES—Via "Air Line" (L. E. & S. L. C. R. R.)

The "AIR LINE" will call Homesickers' trains on September 15th, October 21st and 28th at one half rate for the round-trip. For full rates and conditions call at F. H. Campbell, General Agent, Third and Main Sts., Louisville, Ky.

THE FARM

KENTUCKY TRADE ITEMS.

Three hundred barrels of new corn sold in Richmond at \$1.80.

The Adair News reports the sale of 150 fat hogs at 84c.

A Kansas City packer predicts that hogs will sell at 6c before Feb. 1st.

J. W. Moore tells his wheat averaged 2 1/2 bushels this year.—Mt. Vernon Signal.

In Montgomery county last week John Morris sold to John Embry 18 export cattle at \$5.12 1/2 per cow.

N. J. Cone, of the West End, sold to H. A. B. Markibury 55,000 pounds of hemp at \$5.—Interior Journal.

A disease called "black leg" is playing havoc with cattle in some parts of Garrard county.

Jonas Weil bought 77 export cattle in Harrison county at 5c per pound.

W. B. Griffith shipped from Paris last week 887 head of export cattle for European markets. They cost from 4 1/2 to 5c per lb.

Terhune & Miller bought in Lawrenceburg on Court day for the Pennsylvania market 78 young mules and colts at an average of \$20.50. They paid from \$20 to \$28 for 82 yearlings.

McClure & Williams sold to Joe Garrett 200 sheep at \$3.75.

Vernon Mahan sold to Dixie Knight 500 barrels of new corn at \$1.25.—Jessamine Journal.

F. R. Wiley, of Sullivan, Ill., was in Madison last week purchasing sheep. He bought about 600, 250 of which were sold by Bales & Wagers, at 3 1/2 cts. He also purchased a carload in Clark county.—Register.

The largest foreign tobacco shipment ever received at Louisville came Monday. The shipment was composed of Sumatra leaf from Amsterdam, Holland. It weighed 13,841 pounds, and the customs people collected for duty \$24,682.88. The tobacco will be used for cigar wrappers.

Thos. McClinton, of Millersburg, Ky., sold last week to Garruthers & Beard, of Lexington, five aged mules for \$500. Best McClinton to same, four for \$390. McIntyre & McClinton to same, twelve for \$1,195.—Paris Kentuckian.

The first hoghead of tobacco of the 1899 crop was sold in Louisville last week at the remarkable price of \$10.50 per hundred. This breaks the record for many years. The tobacco was grown in Carroll county. The leaf market last week was the best of the year, and quotations have made a marked advance during the past month.

The Sentinel-Democrat says there were 5,000 cattle at Mt. Sterling Monday. Trade was brisk and prices high. Good 900-pound steers sold at 4 1/2c; yearlings, 4 1/2 to 4 3/4c; heifers, 3 1/2 to 3 3/4c. Harvey Rogers, of Bourbon county, bought fifty-six 950-pound yearlings at \$99. Geo. Green sold to S. D. Goff and Nelson Gray, of Clark county, fifty 800-pound steers at \$4.25. Green Allen sold twenty-five 950-lb. steers to Al Ratliff at 4 1/2c. Rice Bros. bought about 100 cows and heifers at about 8 1/2c. The mule trade was a little better. Beard, of Lexington, bought about twenty aged mules at from \$65 to \$100 per head.

SUGGESTIONS FOR THE HOUSEHOLD.

A housekeeper famous for her success in pickling peaches says that she follows an old formula that is unequalled for simplicity and perfect results. The receipt as she gives it is as follows: Pare a quantity of peaches, leaving them whole; stick five cloves in each one; boil one quart of vinegar and four pounds of sugar; one ounce of cloves and one ounce of stick cinnamon for ten minutes; then add seven pounds of prepared peaches, cooking them until tender; lift them out and put into cans, boiling the syrup down until rather thick before pouring it over. If two bottles are used, the receipt can be duplicated, letting one kettleful cook while the contents of the other are being taken out. In this way a large number of cans may be filled in a very short time.

It is not yet too late for dishes made of sweet corn. This vegetable seems especially tender and succulent in the autumn. A Washington woman who makes a specialty of corn oysters uses for them one pint of grated corn to which are added three table-spoonfuls of milk, a small teaspoonful of flour, a beaten egg, butter the size of a hickory nut, a teaspoonful of salt, and half a teaspoonful of pepper. The batter is dropped by spoonfuls in deep boiling fat, and fried quickly until of a rich brown color.

Those who have summered on the southern shore of Long Island will recall the corn fritters which are part of the famous fish-dinners to be had on that coast. They are served at the close of the meal instead of with it, and are accompanied by a hard sauce, flavored with brandy or rum. These fritters are made thin, like pancakes, and like them are fried on a griddle. It is possible that served at home, lacking the zest of appetite given by the sail in the open air, this dish may lose a part of its flavor. The receipt: given by one of the best cooks of that neighborhood reads: Grate six ears of corn, add one cup of flour, two beaten eggs, a teaspoonful of baking-powder, salt and sufficient milk to make a smooth batter.

Every housekeeper has experienced the sense of desperation caused by the occasional obstinacy of the double boiler. The water in the outside vessel often unaccountably refuses to boil. When this happens, fill the outer saucepan with strong salt water, and it will boil much sooner.

A delicious hot gingerbread was served at a home luncheon the other day. It was fresh from the oven, spicy and tender, and on being broken, it proved to be full of almonds. They had been split into halves so as not to be heavy enough to sink to the bottom of the dough during the cooking process. The combination of flavors is to be recommended.

A moquette carpet was recently saved from ruin by the prompt action of a woman who had just tipped over the contents of a large ink-stand upon its delicate surface. She rushed to the kitchen and snatched from the table a pint bowl filled with milk. This was instantly poured over the spot without stopping to take up the ink. By the time the whole was wiped up, the stain had almost disappeared. A little rubbing with soap and water to take off the grease left from the milk was all that was needed to obliterate the last vestige of the ink.

It was in the home of this same woman that a careless maid dropped a lamp, deluging the hall-carpet with kerosene. This time oatmeal was sprinkled quickly and liberally over the place and left until the next morning. When at that time the hall was swept, the oil was found to be completely absorbed, and the carpet rather the fresher for its treatment.

Many women in this country who are given to horseback riding are adopting the English practice of having their habits made with the selvedge of the cloth as a skirt finish. It was found that in case of an accident, the skirt would tear easily to the hem with its rows of stitching, but that more than once proved strong enough to hold the unseated rider in a perilous position. New habits are made perfectly plain, and those who own skirts finished with stitching are having the latter taken out.

Those of the city dwellers who are compelled to forego the pleasures of autumn in the country, try sometimes to imitate the informal-hospitality that is ushered in with the cool evenings and their necessary open fire. A group of young people gathered around a grate full of coals the other evening and enjoyed the pleasures of an oyster roast. The shells had been well washed before they were brought up stairs, and all that was necessary was to slip them from the shovel on to the fire. When they were opened they were lifted with the tongs to the plate and eaten with lettuce sandwiches, and coffee as accompaniments. The plan was voted a great improvement over the chafing-dish, which put all the cooking on one person, much of the fun of the oyster roast being in the fact that everybody had a turn at the coals.

Oyster salad is also reasonable at this time. The oysters should be cooked barely a minute, sprinkled with salt, pepper and a dash of vinegar, and put on ice. When they are chilled, drain carefully, and lay them upon lettuce leaves and cover with mayonnaise.—N. Y. Evening Post.

TO TREAT LOCKJAW.

An exchange gives the following remedy for lockjaw, which is easily tried: "Having seen in your paper lately accounts of several cases of lockjaw, resulting from injuries by stepping on rusty nails, etc., I send you a remedy which has been known to prevent this painful disease in several instances: Take a red-hot coal from the fire and pour sweet oil (olive oil) on it; then hold the wounded part over the thick smoke, as near as possible without burning. It will be necessary to repeat the operation two or three times a day. This remedy has been known to cure after the jaws had commenced to get stiff."

PLAIN WAFERS.—Mix together one cupful of fine oatmeal, one cupful of flour, one tablespoonful of powdered sugar, one-half of a teaspoonful of salt and a pinch of soda. Rub into this very thoroughly one tablespoonful of butter, mix to a stiff paste with one-quarter of a cupful of cream, turn out on a floured board, roll as thin as possible, cut in any desired shape, place in slightly greased pans and bake in a moderate oven.

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The Cheapest Homes, the Lowest Taxes, the Best Free Schools, the Finest Farming Land, and best cattle, sheep, and horse country in the United States. Twenty million acres of Public free school land on the market at \$100 per acre on years' time at only 7 1/2% interest.

Send \$100 at once to the undersigned for a copy of his new book stating all about these lands and how to buy them. It will be worth \$100 to you. If you have not the money now, cut this ad. out and send for book later.

DON'T BE HARD UP \$1,000 A YEAR EASY—(Financing Great and Little on home improvement, building, etc., using and selling Prof. Grogg's Patent, Patent, and all kinds of goods, in quantities, heavy plan, modern methods, all done, guaranteed, only small commissions, all costs, free to you. If you have not the money now, cut this ad. out and send for book later.

Chicago Fall Festival

OCTOBER 5th-12th.

One fare to Round Trip VIA MONON ROUTE.

A better time is assured than was had at the World's Fair.

Grand Military and Civic Parades. Fireworks, Magnificent Electrical Illumination, Bicycle Races, Etc.

Ask for a program. E. H. BACON, District Passenger Agt., LOUISVILLE, KY.

MEMPHIS ROUTE—LOUISVILLE, VA. HENDERSON & ST. LOUIS RAILWAY. Ticket Office, 277 Fourth street. Time in effect July 30, 1897:

LOUISVILLE TO ST. LOUIS & WEST.	No. 41.	No. 42.
Lv. Louisville	7:45am	11:00am
Lv. Owensboro	11:45am	12:15pm
Lv. Henderson	1:45pm	1:55pm
Ar. Evansville	1:15pm	1:15pm
Ar. St. Louis	7:15pm	7:30am

ST. LOUIS TO EVANSVILLE & EAST.	No. 44.	No. 45.
Lv. St. Louis	8:45am	11:00am
Lv. Ma. Vernon	11:45am	12:15pm
Lv. Evansville	1:30pm	1:45pm
Lv. Henderson	2:45pm	2:55pm
Lv. Owensboro	2:45pm	2:55pm
Ar. Louisville	7:45pm	7:30am

LOUISVILLE TO EVANSVILLE.	No. 41.	No. 42.	No. 43.
Lv. Louisville	7:45am	11:00am	11:00am
Lv. Henderson	11:45am	12:15pm	12:15pm
Lv. Owensboro	1:45pm	2:15pm	2:15pm
Lv. Henderson	1:45pm	2:15pm	2:15pm
Ar. Evansville	1:15pm	1:15pm	1:15pm

EVANSVILLE TO LOUISVILLE. No. 44. No. 45. No. 46. Lv. Evansville... 1:15pm 1:45pm 1:45pm Lv. Henderson... 1:15pm 1:45pm 1:45pm Lv. Owensboro... 1:15pm 1:45pm 1:45pm Lv. Henderson... 1:15pm 1:45pm 1:45pm Ar. Louisville... 7:45pm 7:30am 7:30am All trains run through solid to Evansville. Through parlor cars and Pullman sleepers on all lines to Evansville and St. Louis. Trains No. 41, 42 and 44 connect at Irvington daily with trains Nos. 1, 2, 3, 4 and 5 for Paducah, Henderson and St. Louis. Trains No. 41, 42 and 44 connect at Irvington daily with trains Nos. 1, 2, 3, 4 and 5 for Paducah, Henderson and St. Louis.

sam

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TRAINS SOUTH.
Leave Louisville.
7:15 a. m.; 11:35 p. m.; 9:15 p. m.
Arrive Louisville.
11:30 a. m.; 7:45 a. m.; 7:35 p. m.

TRAINS NORTH.
Leave Louisville.
8 a. m.; 11:45 a. m.; 1:30 p. m.
Arrive Louisville.
7:45 a. m.; 11:37 a. m.; 7:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHWEST.
Leave Louisville.
9:00 a. m. and 11:30 p. m.
Arrive Louisville.
6:30 a. m. and 6:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
Leave Louisville.
7:30 a. m. and 6:00 p. m. & 4 p. m.
Arrive Louisville.
8:10 a. m.; 11:00 noon and 6:15 p. m.

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The Great Through
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St. Louis TO KANSAS CITY, ST. JOE,
OMAHA, FERTILE DEN-
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St. Louis, Mo.

Items of Interest.
NEWS THE WORLD OVER.

Recently in New York City three boys were arrested upon the charge of highway robbery. They were thirteen, twelve and nine years old. Thus do the closing years of the nineteenth century show how children are "coming to the front." The prospect for the next century is not alluring.

Lord Rosebery made a speech which was reported in the London Times. Some time after, with his consent, Mr. John Lane brought out a volume of Rosebery's addresses, among them the reported speech. The London Times used Lane for having used its report and, although Lane plead that Lord Rosebery had allowed him to publish his address, the court decided in favor of the Times, deciding that a reporter has a personal copyright in his reports.

The old manly spirit, the spirit of true aristocracy, has not died out of the South entirely. We have told with pride of the refusal of Gen. Wade Hampton to receive money when his house was burned. We tell with equal pride that Gen. John B. Gordon has also declined offered help to rebuild his home which was burned. The race of high-spirited men is not extinct.

It used to be thought that breaking the neck was sure and instant death. But Walter Duryea, of Glen Cove, R. I., broke his neck while diving a month ago. He is paralyzed from his chin downwards, but is gaining strength constantly. The doctors are discussing an operation upon the broken vertebrae which, if successful, will relieve the paralysis.

There have been reports of a race of giants living in the South Polar regions which have been dismissed with a smile as suited only to the marines. But Dr. Frederick A. Cook, who has returned from an exploring expedition, brings photographs of them, showing them, head and shoulders above the tallest men among the explorers. He reports their strength and endurance as wonderful.

The G. A. R. asked for the first place in the line of the parade in honor of Dewey, and it seems to us they ought to have had it. But the managers of the parade refused their request, putting them after all the armed forces. Gov. Roosevelt did not help their cause by telegraphing a command to the city authorities to put them first. He was told it was none of his business and he had to admit that he was meddling.

The Chinese ambassador in Washington City has entered a formal protest to the government against Gen. Otis' order excluding the Chinese from the Philippine islands. The Chinese are willing to be excluded from this continent, but are indignant at being shut out of Manila. Gen. Otis' plea was a desire to please the Filipinos.

The Filipinos captured the United States gunboat Urdaneta in the Orani River, took off her guns and ammunition, carried the crew away prisoners and destroyed the boat. It was quite a small one and the chief disadvantage is the loss of modern rapid-firing guns which will be a great acquisition to the natives.

The plague at Oporto, Portugal, refuses to be stamped out. There are a few new cases every day or two reported. It is growing a little more virulent, but is still very mild. There have been 14 cases and 30 deaths.

Either the N. Y. Evening Post is misquoting Admiral Dewey, or Dewey will need to be turned over to the tender mercies of Marat. Halsted to be dealt with as a "traitor." The Post has it Dewey rebuked Otis in his face for his "lying reports" and that he and the naval authorities recognized the fitness of the Filipinos to govern themselves, and say that outside of the United States lines Aguinaldo's government has a strong and perfect control. If Dewey said this, it is of course true and takes away the plea that anarchy would follow treating the Filipinos as Congress is pledged to treat the Cubans.

The students in the Russian Universities have been very insubordinate and riotous, their provocation very likely having been great. The Russian government has devised a plan which promises to be effectual in the stopping of any such conduct hereafter. Any students who instigate disorders will be forcibly drafted into the army for from one to three years.

Dr. Koldewey is digging in the ruins of Babylon. He has found the famous wall of the city of which Herodotus said it was wide enough for several chariots to drive abreast on its top. The outer wall is built of bricks on which are Nebuchadnezzar's stamp. There were two walls and the space between them was filled with sand and other materials. The total width was 435 meters.

New York City is at last stirring itself against the use of soft coal by the manufacturing plants, smoking the city with black smoke. The Health Board has given orders to the officers to notify every factory which is violating the smoke ordinance that that must be stopped forthwith. Every one who does not obey after five days' notice is to be arrested.

DEATHS.

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

REABO.
Sister Rebecca Reaso, consort of Thomas Reaso, departed this life at the home of her daughter, Sarah Holt, in Sturgis, Sept. 21, 1899. She was born in Spencer county Dec. 20, 1814, and was 84 years of age when the summons came to call her home. In early life she gave her heart to Christ and joined a Baptist church in Spencer county, and when she, together with her sainted husband, moved to Union county, she identified herself with the cause of her Master here, and lived a faithful devoted Christian to the day of her death. As she neared the end, she said to loved ones: "The Lord's will be done; death will be a happy exchange to me." Sister Reaso was a great lover of the **WESTERN HARMONIC** and had been a constant reader of it for more than fifty years. She leaves eight children, four in Kentucky, three in Kansas and one in the Indian Territory, to mourn her loss. The sweet, gentle life of such a mother will linger in influence in the homes of those children as a sweet incense and in the end they will rise up to call her blessed.

Thus another old landmark is gone, another cross exchanged for a crown. Our loss is her gain. May God comfort and bless her children and her many friends and loved ones in the wish and prayer of her pastor
J. H. SPEALIN.

WHITE.
Mrs. Laticia White, formerly Hollingsworth, died in Eminence, Ky., Sept. 21, 1899, in her 83rd year. She was twice married. Her first husband was Elijah Van Cleave, with whom she lived most happily for many years. Several years after his death, she was married to the lamented Henry White, to whom she was as kind and devoted wife. Sister White became a Christian in early life and sought to honor her Master by exemplifying His holy religion in her daily walk. She brought much strength to the church at Eminence. I have seldom known any one to possess more fully the graces of the meek and lowly G. C. Her funeral sermon was most appropriately and ably preached by her old friend and neighbor, Dr. D. N. Porter. J. B. GATTON.

JENKINS.
Isaac Taylor Jenkins was born May 17, 1857, and died Aug. 31, 1899. He had been a consistent member of Co's Creek church since his baptism in 1880, and died in the sweet support and comfort of the Christian's hope. Throughout his lingering illness, he exhibited Christian patience and submission. As a Christian he was unpretentious but sincere and upright; as a citizen, industrious and honorable; as a neighbor and friend, obliging and true; in his home he was loving and kind. We shall miss him, but we hope to meet him again in our "Father's house." J. H. HUNT.

MONUMENTS.
Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burdard Stone Co. We sell prices and designs. Warehouses: 311 West Jefferson St. Works: 11th to 14th on Maple St., Louisville, Ky.

CARE OF LAMPS.
Many housekeepers think there is nothing to learn about the care of lamps; but if the little details here mentioned are adhered to, there will be a great difference in the light.
First, a lamp must be cleaned and filled every morning; the burners should be cleaned once a week, and the best way is to boil them in water in which Gold Dust Washing Powder has been added. Put a teaspoonful into a quart of water, and boil ten minutes. The flues should be put in a pan of cold water, and heated slowly until they boil, then take off and let them cool gradually—this toughens the glass.

A Workshop necessity as well as for the household is Pond's Extract. Accidents are bound to occur, and there is nothing so good for burns, bruises, cuts, sprains, etc.

Special Rates via Southern Railway.
Louisville Industrial Exposition, Street Fair, Midway and the Great Festival of Fire, October 18th to 21st.
Rate one fare for the round-trip Oct. 18th, 19th and 21st, limited two (2) days exclusive of dates.
One and one-third fares round-trip Oct. 19th, 19th, 19th, 19th, 19th, 19th, 19th, limited two (2) days exclusive of date of sale.
W. H. FAYLOR,
Asst. Gen. Passenger Agt., Louisville, Ky.

\$5.00 to Chicago and Return.
The Monon Route will sell tickets to Chicago and return from Louisville at fifty cents additional to be paid Joint Agent in Charge on Oct. 10th to 10th inclusive account Great Fair Festival.
President McKinley and other national celebrities to be present in person. Special class. Full particulars furnished by W. H. HANCOCK, D.P.A., Monon Route, Louisville.

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.
Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation.
A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

The Singer Manufacturing Co.
"SEWING MACHINE MAKERS FOR THE WORLD."

California Tourist Car.

The only through car service from this part of the country to San Francisco is that maintained by the

Illinois Central
in connection with the
Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through.

In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. O. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. A. Kellond, A.S.P.A., Louisville, Ky. A. H. Hanson, S.P.A., Chicago, Ill.

[Special Offer No. 5.]

How's this for cheap?

- In His Steps, or What Would Jesus Do?..... 25
- Did They Dip? J. T. Christian..... 35
- Stepping Heavenward..... 25
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Only \$1.00 for the lot.

Twenty-five cents for postage must be added if you wish them sent by mail.
Don't miss this opportunity; these are valuable books and remarkably cheap.
In ordering separately, send price indicated above.

Baptist Book Concern,
(INCORPORATED.)
643 Fourth Avenue, Louisville, Ky.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome

Items of Interest.
NEWS THE WORLD OVER.

A monument has been unveiled at Front Royal to the memory of seven Southern soldiers who were killed by Gen. Oster's orders "after they were prisoners of war," the inscription says, Oster's excuse was that Southern soldiers had fired on Federal ambulances. The monument is thirty-five feet high and rests on a pedestal five feet square. The R. E. Lee Camp at Richmond, Va., telegraphed "Let Oster's name be great and heartily commends the honour you do this day to your brave comrades, martyrs to the cause of constitutional liberty."

Gen. Henry Keith died in Washington City Sept. 27th of Bright's disease. He was born in Virginia in 1825 and was Captain in the regular army when the war broke out. He was made Brigadier General in the Southern army in April, 1861, and in 1862 was made Major General. Since the war he has spent much time in writing, especially the histories of the campaigns in which he took part.

Every possible notice and parade that can be made has been given in New York City over the modest gentleman who said it was his sacred duty to go quietly and quickly to the hills of Vermont. A leading New York paper says the chief reason for honoring Dewey is not that little fight which is not to be compared with Farragut's, but because "Dewey made himself, during the weeks he was in supreme control, as much beloved as his deadly gunnery had made him feared. The Spaniards came to trust him as a friend. The Filipinos worshipped him. His own men, down to the grimmest stevedore, idolized him."

Expositions are becoming so common that little notice of them is taken by the newspapers. The National Export Exposition is now going on. The opening was without ostentation. Twenty-five thousand persons were in attendance the first day and if this attendance is kept up the exposition will do well financially. There are three very large buildings, one of which covers twelve acres. The nations of the world accepted the invitation to send delegates.

At this time of writing, the revolution in Venezuela is the largest now going on in South America. Gen. Castro led in the insurgent, has won three battles, in one of which he captured 1,200 government troops. It is said the people welcome him wherever he goes. In one battle which they won President Andrade commanded the government troops.

Dr. Walsh, in the Independent, gives some interesting facts in regard to the plague. It began in the East four years ago; it has not abandoned a single place in which it has appeared during this time. It was in the summer, and goes back to the old virulence in the winter. Bombay and Madras are called "doomed cities" because it is thought the plague will continue until it has no further material to work on.

The virulence of the plague is shown by comparing its record with that of yellow fever and cholera. In two days in July there were in Poonah 200 cases and 87 deaths. In Hong Kong there were 125 to the cases per week and an average of 30 deaths. In Bombay in one week in March the deaths were 200 per day. In Mauritius three-fourths of the cases die. The French government acknowledges its presence in Madagascar and the Isle of Bourbon.

The Spanish Cabinet has decided that Spain will not pay the interest upon the Cuban bonds, but leave them to Cuba to pay when a government has been established in that island. This was what has been expected. The bond-holders are anxious that the United States should assume the responsibility for these, but it is hardly necessary to say their demand will meet with no success.

The Cleveland strike is at last called off, and the men are returning to work wherever they can get it. It is thought the strike lost the city \$2,000,000. Several cars were blown up with dynamite in the course of it. URBAN THE VIOLENCE was reported in the sympathy of the community was generally with the strikers.

Major R. J. Jones, U. S. A., who has been in Manila from the R. M., has returned to San Francisco. He says a large army of the lighting in San Francisco, but that it will require \$2,000,000 to Garrison the islands for at least ten years. The cost of such an army, all told, will be \$20,000,000 a year at least.

The American Jewish "Year Book" for 1898-1900, corresponding with the Hebrew year 5659, has just been issued by the Jewish Publication Society of America. It contains some interesting figures relative to Jewish statistics in the United States. The book estimates the present Hebrew population of the United States at 847,000. Of this number New York State contains 400,000, Illinois and Pennsylvania each 85,000, Maryland 50,000 and Massachusetts 20,000. The balance of the population is divided pretty evenly among the other states and territories.

ORDINATION.

In response to a call made by Freedom church, Rockcastle, Ky., the deacons from Broadhead and Pinehill churches met with Freedom church September 23, 1899, for the purpose of setting apart Bro. Oliver Wallin to the gospel ministry.

After reading and prayer by the pastor, Bro. Wm. Williams, Bro. Oliver Wallin preached an able sermon. Subject: "Why I am a Baptist." He showed first from a historical standpoint, then from the Scripture why he believes the Baptist doctrine, which is the Bible.

After the sermon's song, "How Firm a Foundation," and general handshaking was engaged in. All seemed proud that they were Baptist. Then the presbytery was organized by electing Bro. John Cherry moderator and Bro. W. H. Bowder clerk. After the examination of the candidate by Bro. W. Williams, the church and presbytery being satisfied, the church instructed the presbytery to proceed with the ordination.

The ordination prayer was offered by Bro. G. E. Painter, followed by the laying on of hands by the presbytery.

The charge to the candidate and presentation of the Bible was delivered by Bro. W. Williams in well-chosen words. Bro. John Cherry gave the charge to the church in an address which was a real blessing toward the newly ordained brother.

Bro. Oliver Wallin has been a student of Georgetown College, and intends to take a course in the Seminary. He is a bright young man, and we predict that he will be a great blessing in the hands of his Master, Jesus Christ. AN OBSERVER.

TO THE LADIES.

Of course you will come to Louisville during the carnival Oct. 9-21. Excursion rates will make it a cheap pleasure trip and a profitable business trip—a rare combination.

No better time could be selected to do your fall and winter shopping. You will not want to waste your time and strength hunting for so-called bargains.

We unhesitatingly suggest that you go at once to the old reliable New York Store, where everything is sure to be satisfactory; where you always get the worth of your money. The recent enlargement of the building has made it possible to place everything on the ground floor.

Here you will find all sorts to charm the most fastidious, woolen dress goods from which you cannot turn away, cloaks that are irresistible, shoes that are solid comfort, and hats that will provoke the envy of all your neighbors.

Whether you need carpets and curtains or not, be sure to visit that department and feast your eyes on the rich things there offered.

To home-sewers with an eye for the beautiful will make a visit to the china and cut-glass department.

Then if you want bridal or Christmas presents you may easily solve the problem before leaving the store. Having made satisfactory purchases, return will thoroughly enjoy the rest of your stay and go home happy.

ONE HARE FOR THE BOUND TRIP.

See "Air Line" (L. E. & S. L. C. R. E.) National Re-Evaluation of the Blue and Gray, Evansville, Ind., Oct. 10th to 14th, 1899.

Tickets on sale Oct. 9th and 10th; good returning not later than Oct. 16th. Ticket Offices: Third and Main and Seventh-street Depot.

DISTRICT ASSOCIATIONS.
Place and Time of Meeting, 1899.
OCTOBER.
Enterprise—Shelby church, Pike Co., Oct. 4.
Little River—Harmony church, October 4.
Union—Berry, Oct. 4.
West Kentucky—Mayfield Creek church, Oct. 4.
Laurel River—Mt. Ararat, Oct. 5.
East Union—Cumberland River Oh., Oct. 6.
South Concord—Mt. Pisgah, Wayne Co., Oct. 6.
West Union—Mt. Zion church, October 11.
Upper Cumberland River—Middleton Settlement church, Oct. 13.
Ohio Valley—Uniontown church, Oct. 17.
Graves County—Sharon church, near Mayfield, Oct. 18.
Blood River—Hardin, Oct. 18.
If changes are desired, please write to the papers and oblige.
J. K. NUNNELLY, Sec'y.

DEAR RECORDER:—It was my pleasure recently to aid the pastor, J. C. Willist, in a good meeting with this church, the visible results of which have been furnished you. I want to mention a remarkable fact in connection with this church and

pastor. Bro. Willist is in the 60th year of his pastorate and has been called annually all these years and only one vote has been cast against him during the 40 years. One good brother voted against him when he was first called, upon the ground that he was too young to be the pastor of a church, but he soon changed his mind, and became very zealous for the young preacher. I have never heard of a case like that called yearly for 40 years and only one dissenting vote in all that time. I was impressed with the many expressions of love and esteem spoken, by the old and the young, concerning the pastor. Today he has a firmer hold on his people than ever before. The church is large and influential and ought to have services every Sabbath. I have seldom met a larger number of earnest church-workers, warm-hearted, God-fearing, men and women, than it is to be found in this church.
J. B. GATTON.
Eminence, Ky., Sept. 21, 1899.

HARLAN NOTES.

September has been a good month with us in Harlan county. We have been made to rejoice over thirteen precious members who have been added to our churches by experience and baptism within the last month. Some of our Sunday-schools say they are going to carry on their work through the coming winter. This is a new feature of these schools.

The Upper Cumberland Association will meet with the Middleton Settlement church, Oct. 15th. We would be pleased to have brethren from other associations visit us.
Elder Wm. B. McGarity will visit us again in December and lead us in a Bible meeting. We hope to have Brethren Hibbs and Perryman with us then.
J. W. MAHAN.

Bro. J. H. Dew, one of our most successful evangelists, goes to Missouri to assist Pastor W. J. Ward of Withers Mill. His recent meeting at Goeben closed with 80 additions to the church. The meeting before that at Bethel closed with 63 additions. I fully endorse what our missionary, John W. Lowe, of Pingree, China, says: "Bro. Dew is my ideal of an evangelist; no man could find fault with his plain presentation of Bible doctrines. He honors the Word of God, and God honors him." H.

A MERCHANT died suddenly, leaving a widow, two daughters and a son. There was no will. The son was summoned home and appointed to settle the estate. He so arranged that the entire fortune should go to his mother and sisters. When asked why he so hastily settled matters, he replied: "I did not dare wait. I acted only in justice. Had I parlayed to consider it, I might have yielded to the temptation to claim what the law allowed me."

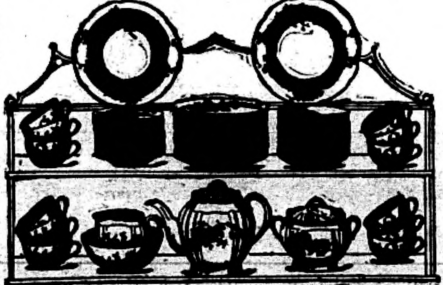
We Present FREE A FOUR-PIECE SET GLASSWARE
Consisting of
Sugar Bowl, Cream Pitcher, Spoon Holder, Butter Dish
To Every Reader of this Paper
And a HANDSOME PRESENT of a TEA SET or GUITAR (or Cash) to any Woman who will aid us to properly distribute them.
THIS IS FULL SIZE TABLEWARE CUT-GLASS PATTERN
And is made by one of the most reliable makers of Glassware in this country.



Our Combination Package
1 Pound Belle Baking Powder \$.40
1 Bar Complexion Soap..... .10
1 Cake Starbright Polish..... .15
1 Package Headache Tablets..... .10
1 Box Washing Blue..... .05
(Each item guaranteed perfectly pure.)
Total at Regular Price, \$.80
WE SELL IT ALL FOR ONLY 50 CENTS
And besides make a present of the set of glassware to each purchaser and pay freight to your nearest R. R. station.
Satisfying Producers and the Food Law Test

WE GIVE THESE PRESENTS to still further introduce our Belle Baking Powder which we guarantee of a superior quality and to give perfect satisfaction. We know its great merits and are determined others shall know also, therefore we make our most Liberal Offer for each individual buyer and to each woman who will help us distribute our goods we present free, all Freight Charges Paid, an absolutely satisfactory and handsome Present. Read Our Offers below. The smallest number of packages we can send to any one place is twenty, and in order to get some women to distribute them we in addition to above, present her, according to amount of orders, with Ladies' Tailor-Made Suits, Wraps, Jackets, Skirts; also Tableware, Furniture, and Musical Instruments of all kinds, Fancy Clocks, Bicycles and Thousands of other Useful and Ornamental Articles or Cash.

Our Tea and Dinner Sets are Elegantly Decorated



WE BACK UP OUR LIBERALITY by giving the benefit of OUR FULLEST CONFIDENCE TO THOSE WHO AID US.
WE PAY FREIGHT on everything to your nearest Railroad Station and WE DO NOT ASK PAYMENT UNTIL YOU GET THE GOODS AND DELIVER THE COMBINATION PACKAGE.
This you can EASILY DO IN TEN (10) DAYS; then pay us.

FOUR SPECIAL OFFERS.

- Offer No. 1: We will give to any Woman who sells \$5 of our Combination Package \$1.00 (total of \$6.00) a 50-piece TEA SET on handsome GUITAR.
- Offer No. 2: We will give to any Woman who sells \$10 Combination Package \$2.00 (total of \$12.00) a 100-piece TEA SET on handsome GUITAR.
- Offer No. 3: We will give to any Woman who sells \$25 Combination Package \$5.00 (total of \$30.00) a 250-piece TEA SET on handsome GUITAR.
- Offer No. 4: We will give to any Woman who sells \$50 Combination Package \$10.00 (total of \$60.00) a 500-piece TEA SET on handsome GUITAR.

THE PREMIUM you select to receive along with the rest of the five articles we name above for 50 cents until you have complete confidence in your integrity and are positive that all we send will give complete satisfaction. Our standing and reliability cannot be questioned. You take no risk when ordering from us, as we ask no money in advance. Besides, our Foods are celebrated for their Purity.

THE PURE FOOD CO. 608 MAIN ST. CINCINNATI, O.