

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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If we were to be judged in the mass there would be more force in the excuse that every one is doing the same wrong thing as ourselves. But every man must answer for himself before God as though he were the only man in the universe.

The *Watchman* says truly: "As a matter of fact there is much to show that when a so called Christian nation acquires the political sovereignty of a heathen country, while missionary work is made easier for the subjects of the suzerain nation, their efforts are less effective."

The *Springfield Republican* gives the following answer which was made by a pupil in a school examination. To the inquiry, "What is the text which forbids a man marrying more wives than one?" the answer was, "No man can serve two masters."

A NEW ENGLAND deacon in his will left to his church a sum of money, the interest on which would equal his usual subscription. The interest is to be paid at the end of the year if the church is out of debt. If it is not, the money is to go some other church if that is out of debt.

The *Religious Herald* says of the Potomac Association: "The Potomac, be it said to its great credit, gives much attention to the state of the churches." That is the great end of the existence of District Associations, and it is an evil day when they neglect their own duty to undertake that of other bodies.

The *Indianapolis News* is right when it says that preachers will not need to resort to anything, "If they will remember that they are not in the pulpit to attract audiences, or to entertain those whom they may attract, but are there to convey to those who hear them the power of the Gospel 'as it is in Christ Jesus.'" The brethren in the pews need to remember this also.

The Universalists are the great advocates of the "universal fatherhood" of God. But Dr. Spaulding has learned there is no such idea taught in the Old Testament. He says God revealed himself to David and the prophets "as a Father, but a Father only to his own people; to those who fear him; to those seeking his face." Let us hope he will soon learn that exactly the same revelation of God is made in the New Testament.

## FUTURE GLORIES REVEALED BY THE SPIRIT.

BY J. M. WEAVER, D.D.

The spirit of man, dwelling in a material body, comes in contact with material things through the external senses. These senses are the avenues to the spirit. The eyes never see but through them many lovely landscapes, many beautiful flowers, may beauties of nature are given us. The ears never hear but through them many entrancing melodies reach and enrapture the spirit. Through the imagination many lovely visions of glory dazzle the spirit. But through none of these come the spiritual splendors God has prepared, promised and reserved for his believing children in the life beyond death. These are revealed unto us alone by the Holy Spirit. Aside from these revelations the future is shrouded in darkness. These rejected or unknown, the soul must remain in the gloom of ignorance until it passes through the door of death. An apostle tells us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Now these are wonderful and thrilling, and are reserved for God's children only, but for them they are surely reserved. These studied and believed as revealed in his blessed word brighten the hopes and give earnest activity in the Christian's labors in establishing the Kingdom of Christ among men. It is well, therefore, for us often, amid the strife on earth, to know and anticipate these wonderful things. I propose in this paper to bring before the mind of the reader some of these glories. Let us remember that these are not human guesses or speculations, but the sure words of God our Father.

One of the most wonderful things revealed is that at death, which is but the change in the mode of our existence—the spirit goes out of the "clay house" into a spiritual house. Paul, writing to the saints at Corinth, says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." In the present body the spirit is fettered. The "earthly house" is subject to fatigue, disease and decay. In it, "we groan" because of its limitations. It is altogether material, and often when the "spirit is willing the flesh is weak." Clearly the Spirit reveals the fact that in the life to come, to which we are fast hastening, we shall be "clothed upon" with a spiritual body. We are to "be as the angels," those happy beings who never sinned. Hence neither fatigue, sickness nor decay will ever come to us. Here, because of these defective bodies through the ravages of sin, we are often wearied in, not of, even God's service. There we will ever be strong and vigorous and enjoy continuous employment in his delightful service. What a glorious hope is this amid our weakness! How it sustains us even amid discouragements!

Another revealed glory is that we shall be sinless. John says: "Now are we the sons of God, and if doth not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The saddest thing in the Christian's life on earth is that he sins against God, his loving Father. Through evil surroundings,

temptations within and without, he often falls into evil ways. He struggles against sin often in vain. He finds that "when he would do good evil is present with him." His enforced frequent tearful confessions humiliate him. His soul abhors sin as that "abominable thing" that God hates. He recognizes the fact that "Sin hath broke the world's sweet peace—unstrung Th' harmonious chords to which the angels sang."

and yet he finds himself committing it. Now, this is one of the glories reserved for us in the life to come, a single state No sin shall ever pollute the ransomed spirit, no evil stain that life of bliss. What a precious hope is this! What a reserved treasure awaiting the poor, sinned-out soul of this world! How often, amid earth's sinful cares we long to enjoy it!

Another reserved glory revealed by the Spirit is a pure home with holy society. Peter tells us that the Christian shall enter upon "an inheritance incorruptible, undefiled, and that fades not away." John on the Isle of Patmos in vision saw and gives us a description of this glorious home: "And he carried me away in the spirit to a great high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal. \* \* \* And the city was pure gold, like unto clear glass. And the foundations of the wall were garnished with all manner of precious stones. \* \* \* And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof. \* \* \* And there shall in no wise enter into it anything that defileth. \* \* \* And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. \* \* \* And there shall be no night there."

Oh what a glorious residence this will be! Who shall be there? Jesus says: "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." All the holy ones selected in all ages from all nations, kindreds and tongues, patriarchs, prophets, apostles, martyrs, yea, all the holy intelligences of the universe and the unfallen angels shall form that glorious company. Men have sought to establish such a society on earth but failed. Here will be accomplished through Christ that which men have failed to do. Jesus said to his disciples: "In my Father's house are many mansions; I go to prepare a place for you. \* \* \* I will come again and take you unto myself, that where I am ye may be also. Jesus will be there mingling with the saved ones. Loved ones long separated will be reunited there. What a happy home it will be forever!

"Oh, happy harbor of God's saints!  
O sweet and pleasant soil!  
In thee no sorrow can be found,  
Nor grief nor care nor toll.  
Thy gardens and thy goodly walks  
Continually are green,  
Where grow such sweet and pleasant flowers  
As nowhere else are seen.  
No candle needs, no moon to shine,  
No glittering star to light,  
For Christ the King of Righteousness  
Forever shineth bright."

Reader, are you looking forward to these reserved "glories"? Are you in Christ the only Savior? If you are indulging such bright hopes, live as becometh such. How infinitely sad it will be to miss all these forever! "Believe on the Lord Jesus Christ and thou shalt be saved," and enter upon these reserved splendors.

## THE DUTY OF SELF-CONTROL.

Each man should be his own ruler, and he should exercise this rule intelligently, steadfastly, in the name and in the fear of God. He who thus lives will be, in the highest and best sense, a free man. He will not be a slave to those who would enslave him to his own hurt, but he will be the servant of Jesus Christ, who makes all his servants free.

He who does hold himself in subjection is too often like a barrel without hoops. There is no barrel about it until the hoops are put on, and there is no such thing as manhood without true self-restraint.

The Gospel of Christ comes to give a man power and grace just where he needs it most. It seeks to help him have the mastery over himself, scattering the forces of sin and evil that would destroy him. It helps him to fight successfully against evil habits, evil thoughts and purposes, vicious self-indulgence and neglect of the laws of God. Let the grace of God and the power of his Spirit be in a man's heart, and he is prepared to do his duty as he could not be otherwise.

A thousand undisciplined men on the street may be excited, and may be armed, and yet be only a mob. Take those men, organize them into a regiment, drill them, arm them, discipline them, put them under the command of an able officer, and they become an organized force that is able to scatter in confusion a mob containing ten times as many persons. So a man, vehement, impulsive, undisciplined, may make his life of no real force or use because he is not controlled as he should be. Let him make himself over to God, to be enrolled as one of his followers, and then let him take possession of himself to the glory of God, subjugating his passions, controlling his ambitions, restraining and developing his will, and he will become in himself a mighty host for good.

Most persons long for the privilege of doing some great, heroic deed. The glory of the victorious General is highly estimated and greatly longed for by many. But there is a higher and more real glory within the reach of every human being. It is that of ruling himself in the fear of God. It is making of himself a kingdom on whose throne he himself shall sit, compelling obedience to the holy laws laid down by divine love for his guidance. Happy and exalted is such an one with the best happiness and the truest exaltation that come to a human life.

There are many false ideas as to freedom. Many persons cry out against anything which they imagine to be an infringement of their personal liberty, and yet they make themselves over, body and soul, in bondage to Satan, to be his bond-slaves. It is only as one enters the service of Christ that he is free. Here is a Master who seeks only to ennoble, to exalt, to give true liberty to every power of life and soul. When his rule is over us we learn how to rule ourselves. We learn how to love what is good, and how to hate what is evil; how to cease doing evil, and how to do well. We learn self-control as we are controlled by Christ and by the Holy Spirit.—Herald and Presbyter.

We often, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learned to speak thus in our infancy, and we continue, when we grow up, without knowing it. To love God is to obey faithfully his laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what he hated.—Fenslov.

**SPURGEON'S CHURCH.**

In view of the finishing of the Metropolitan Tabernacle, and the opening services, the *London Baptist* gives some interesting facts in regard to the history of the church.

The church was constituted in 1652 when it was established by some who came "from one of the most ancient congregations of Baptists in London." This was the description which they gave of themselves; we wish they had given the name of the church which was thus described as ancient in 1652.

Their first pastor was William Rider. They had no house of worship and met "from house to house" in the homes of the brethren. William Rider died and was succeeded by Benjamin Keach in 1668. Keach was already well known as a preacher and writer. He had published a book four years before called "The Child's Instructor," which so offended the powers that were, that he was put in the pillory and his book was burned before his eyes by the hangman.

More than once the authorities succeeded in finding the church when gathered for worship in the homes of the members, and when they were found they were punished. Benjamin Keach was once arrested and fined twenty pounds. And it required much ingenuity on his part to succeed in preaching to his flock without being arrested very frequently. After many years, a degree of religious liberty having been secured, the church built a large meeting house in Goat's Yard Passage. It was built of wood, but had no seats, the worshippers standing during the long services. Some years afterward seats were introduced, the members who wished them furnishing them at their own expense.

In 1789 Benjamin Keach was sick unto death. The doctors declared there was no hope, and he had bidden farewell to his sorrowing family. As they stood around the bedside of the dying man, Hanserd Knollys, then an old man, came into the room, went to the bedside and, kneeling down, prayed fervently to the Lord to raise up the dying pastor and add to his life the same number of years he did to Hezekiah's. Rising from his knees, the old man said, "Brother Keach, the Lord has granted my prayer. I will be in heaven before you." And Keach recovered to live and labour fifteen years, the very length of time for which Knollys had prayed. He died July 16, 1704, having been pastor of the church thirty-six years.

Benjamin Keach was succeeded by his son-in-law, Benjamin Stinton. He was only pastor for twelve years, dying in 1718 at the age of forty-three. He had a chief part in inaugurating "The Particular Baptist Fund," his church contributing £750 towards the principal. This fund, the *London Baptist* says, is still doing great good in helping to support poor Baptist preachers.

The famous John Gill, then a young man who had just come of age, was chosen to succeed Mr. Stinton. The opposition to Gill was so strong that the church was divided. Only one deacon sided with Gill and the majority of the church, and that was Thomas Crosby, famous for his *History of the Baptists*. Gill's church met in Crosby's school-house for awhile, but afterwards took peaceable possession of the Goat Yard Chapel, the other church moving to Unicorn Yard.

Dr. Gill was pastor of the church for fifty-three years, dying in 1771. He was a distinguished scholar and Gill's Commentary is a monument of learning. In 1757, during his ministry, the church built a new house of worship in Carter Lane, the old wooden building in Goat's Yard having served them for nearly one hundred years. The church which split off when Gill was chosen pastor, afterwards became extinct.

The church chose John Rippon, only twenty years old, as pastor after Dr. Gill's death. Again the opposition was so inflexible that they withdrew and formed another church. Forty members went off in this split. They chose a boy as pastor younger than Rippon, and the latter assisted in his ordination. The mother church prospered under his min-

istry which continued for sixty-three years.

The *Baptist* tells an amusing story which shows something of the resolute and rather severe character of the man. In 1803 he established almshouses and schools. The deacons did not think the move a wise one and refused to have anything to do with it. Dr. Rippon left the decision of the matter to be decided by his success in securing the money for the charity. If he secured \$2,500 in a given time, he would take that as an indication that the almshouses would be a success. If he failed, he would yield to the objections of the deacons. He raised \$6,500 within the given time, almost without asking for it, and secured promises for about all the money that was needed. The Doctor had a clause inserted in the trust deed giving the sole right of appointing the pensioners to the pastor, "no deacon interfering." This clause stood for more than fifty years when Spurgeon had it changed.

During Dr. Rippon's pastorate, the church again moved. In 1830 the building of London Bridge required the demolition of their house of worship and they built in New Park Street. The pastor died in 1836, and was succeeded by Joseph Angus. Dr. Angus broke the long record of pastorates, continuing till death, for he resigned after two years and became Secretary of the Missionary Society. James Smith came from Cheltenham to succeed him, but, after remaining for nearly nine years, returned to his old home. William Waters was pastor for a short time, and then in 1854 came Charles H. Spurgeon. A.

ANOTHER theory that has been tested and found disappointing, is that a church can work from the results of religion to its causes. The work of the church may be broadly construed as having to do with every department of human life; but it has to do with this wide range from the centre of the regenerated personality. Good sanitation, material prosperity, and education are the fruitage of religion; they are not the causes of spiritual life. The business of the church is to promote these interests of the community by imparting spiritual life to individuals, and by having her own organization permeated with spiritual forces. What we need is a more faithful and cogent presentation from every evangelical pulpit of the Gospel of reconciliation with God, and a new life in Christ. There is no promise of blessing upon the minister's amateur discussions of politics and sociology. It is God's Word that will not return to Him void, and the pulpit's most effective appeal for right living must be made to those who have already responded to the grace of God.

What we plead for, therefore, is the endeavor to utilize the powers and opportunities of the local church. We make a mistake when we expect, when we are led by the cry "lo here!" or "lo there!" to ignore and neglect the means and the duties close at hand. The revival of religion that we seek is not to be found in mass meetings or mammoth conventions. People are becoming utterly weary of the theory that to talk about things is the same as doing things.

What can I do in my own household and church and neighborhood to promote the cause of Christ? is about the most urgent question that comes to every Christian.—Watchman.

The first impulse of one who has received the spirit of adoption, after giving God the praise for the blessing, is to bring some one else into the enjoyment of the same relationship to God through Jesus Christ. This sacred sympathy and Christ-like solicitude is an essential factor in a religious awakening. Andrew having seen Jesus, sought for his brother Simon, "And he brought him to Jesus." The next day Philip found Nathanael and told him that he had found the Messiah, and urged Nathanael to "come and see."

Subscribers for the *Western Recorder*.

**THE CHILD AND THE CHURCH.**

BY REV. J. R. KAYE, PH. D.

That a crisis is upon the church can scarcely be disputed by any one aware of the tremendous decline the church is suffering, especially in four of the leading evangelical denominations. The Methodist facing a decline in additional membership of 140,000 in four years and an actual arrest in growth last year, unless hopelessly given over to an insipid optimism, would incline to the view that his church was facing a crisis; the Presbyterian contemplating a decline in additional membership from 40,000 to 8,000 in four years, the last year representing one member to every minister, and 5,000 less children in Presbyterian Sunday-schools, if duly appreciative of this serious situation, would consider that his church was facing a crisis; and the same may be said of the Baptist and Congregational bodies.

No earnest Christian solicitous for the kingdom of Christ in this country can view the present condition of the church but with the deepest anxiety. One serious trouble is that hundreds of Christians including ministers know nothing whatever of these facts. The writer, in speaking of the matter to a dozen ministers within the past few weeks, discovered that not one had known of such a decline existing. There is a feeling abroad among the laity that there is a marked change in the church and a breaking down in religious life and activities, while it is not generally known the great loss suffered in the past few years.

Taking a general view of things—a decline in the increase of members from 200,000 to 800,000 within four or five years in distinctively evangelical denominations, the painfully small number of men who attend church, the exceedingly small number of family altars in Christian homes, the universal resort to every form of entertainment and "show" to raise funds for the support of the Gospel, a broken Sabbath, and many other observations that might be made—I say taking this general view of things we are compelled to reiterate Dr. Newton's words, "Infinitely pathetic the situation."

Coming back to the question of declension, the question arises, How account for it? The question is no longer, Why are there so few men in church? but, Why so few people in church? Noting the absence of men so exclusively, the churches have dwindled without our notice until we have looked around only to be staggered with the facts of the crisis upon us. All manner of reasons have been assigned for men not attending church—business, home, Sunday paper, poor preaching, etc. Some and all of these things may operate to a certain extent in producing this result. But men have always been in business, had homes, wrong reading matter for Sunday, poor preaching, while under the same conditions the same results have not always arisen.

The answer to the question leads us to note a matter of vital concern in the tendencies of to-day, namely, the relation of the child to the church. We feel prepared to say that the reason in large measure why men do not attend church is because children did not attend church.

As never before, the child is allowed to decide this question for himself. But he not only decides the matter for the boy, but for the young man and for the old man—for all his future. Stepping away from the deepest and most sacred influences of his life when most needed to give the right bent to his affections and conceptions of truth, the habit of non-attendance upon things spiritual and divine was rapidly formed, and the future interests of that child sealed.

Is it strange the parent of that child considered him perfectly adequate to form right judgments in these matters, while in most other matters of indefinitely less concern such a right could not be granted for a moment?—The fact is, the child and the parent have exchanged places in this matter.

We glance into a Sunday-school of 150 scholars. The session is over and the church service about to begin. About 125 scholars are on their way home. The fact is, 125 problems are moving into life,

created not by the child but by his short-sighted and indifferent parent. The pastor meets the boy again, ten years hence, and also the parent. The problem has grown. There is the most vital connection between the habit of walking from Sunday-school and the present habit of walking into a saloon, ball game, or jail. In fact, it is the same walk, the alpha and omega of the one thing. And it will now require a whole battalion of preachers, elders, Sunday-school teachers and Christian Endeavorers, to try and right the wrong of that home.

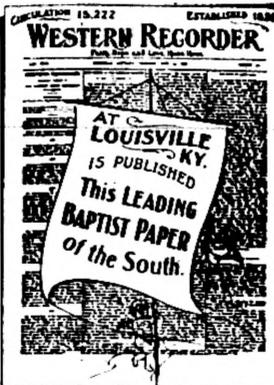
A church in the average town constantly losing from its services the children of its home, and recruiting from the general world no more than at present is being ordinarily done (since the majority of these non-church-goers belonged to a similar procession that left the Sunday-school some years ago) has scarcely any evidence that it will be able to exist in five or ten years, or if existing, only at a poor dying rate, securing a letter now and again from a new family, or taking in some disgruntled member of another church.

Taking the thousands of processions of children from the Sunday-schools of the land who were given the right to choose relative to the church service, together with a large host given the right to choose respecting the Sunday-school, it is not strange that the members run into the hundreds of thousands of the great army that now fall to enter the church. This is the natural result and would be the occasion of great surprise were it otherwise. We stand horrified at the figures, but read with perfect unconcern, "Whoever a man soweth that shall he also reap." Given these situations in the average Christian home, did the men attend church, would be the profoundest enigmas of all.

The present disheartening decline is simply the result of these growing tendencies. It was bound to come. Considering that the age when most people become Christians is just the age when religious opinions are forming through contact with the church, and rarely ever after that time, and at this age they now rarely ever attend religious services, it can be seen at once how, in the most natural manner, the masses are being lost to the church. The *Standard*, the Baptist organ, has indicated that the critical problem of the denomination in the near future is going to be "not so much fighting doubtful doctrines or defending denominational tenets, but the question how to win and hold the boys and girls for Christ and the church." According to *The Standard*, there are many conversions between the ages of ten and fifteen, comparatively few between the ages of fifteen and twenty, and fewer still each year after that.

The peculiar bearing of this question of the relation of the child to the church upon the deplorable state of the church's decline and all that is involved, demands of the Christian home a serious consideration of its responsibilities in bringing up the child in the way he should go.—Interior.

ONE of our highly-colored contemporaries, which poses as an undenominational religious paper, cannot miss any opportunity to include "creeds" under the hostile forces of religion. If it were not for people and churches that have believed something, and by their earnest labor won multitudes of others to a definite belief, they would have no constituents among which to work. If the progress of the church were dependent upon their influence, it would soon be a disorganized mass with no definite idea of the truths which the Bible teaches. The man who will send his children to a school or college where text-books set forth definitely the principles of science and do not pretend to teach science by pointing to the unexplained and unclassified phenomena of nature, and yet who takes the same children away from the church which teaches with logical clearness what is set forth in the Bible throughout its many books written in different ages, and to different peoples, shows a want of consistency that makes him a proper object of pity.—North and West.



HISTORY OF THE RUSSELL CREEK ASSOCIATION.

BY JAMES GARNETT.

The Association was organized in 1804, and is therefore not quite a hundred years old. The Green River Association was organized on the third Saturday in June, 1800, at Mt. Tabor meeting house in Barren county. There had been a meeting in 1799 at Sinking Creek meeting house in Barren county, at which it was determined to organize an association, and the following October was fixed as the time of meeting. The October meeting was deferred, and the organization did not take place until June, 1800. The territory embraced in this Association is what is now the counties of Barren, Allen, Monroe, Cumberland, Clinton, Russell, Adair, Metcalfe, Taylor, Green, Hart, and parts of Laclede, Hardin, Marion and Warren. At the meeting of this Association in July, 1804, it was determined to divide the Association, making two new associations, the division lines to be run as follows, to-wit: Beginning at the mouth of Big Barren, thence up Green River to the mouth of Little Barren, thence up Little Barren to the Ridge, thence along the Ridge each way. The part south of Little Barren to retain the name of Green River, the part north of Little Barren to be named Russell's Creek, the part east of the Ridge to be named Stockton's Valley. The Association at this time contained 38 churches, with a membership of 1,876. On Saturday, the 8th day of September, 1804, the delegates from the 11 churches in the territory that was to be Russell's Creek Association, met at Pitman's Creek meeting house, in Green county, at the Campbellville church, at 12 o'clock. Elijah Summars preached the introductory sermon. The churches were represented by delegates as follows:

Meadow Creek—John Branta, John Lemmond, Thomas Moore.
Brush Creek—William Matthews, Peter Graham, Jonathan Graham.
Mount Giles—Elijah Summars, Daniel Trabue, Stephen Trabue, Charles Creel.
Good Hope—Joshua Short, Ambrose Hunt, William Rivers.
Zion—Robert Roland, Amsted Redding, George Barger.
Frammel's Creek—Thomas Skaggs, Jonathan Latham, Benjamin Bayless.
South Fork of Nolli—Jonathan Paddock, John Brunk, Joseph Kirkpatrick.
Liberty—James Skaggs, Stephen Skaggs, Moses Skaggs.
Lyn-Camp—Thomas Whitman, William Dodson.
Pitman's Creek—Baldwin Clifton, Jonathan Cowherd, John Chandler, Stephen Hardin.
Otter Creek—No messenger.
The total membership of these 11 churches at that time was 457. Elijah Summars was chosen moderator and John Chandler, clerk. The ministers were: William Matthews, Jonathan Graham, Elijah Summars, Joshua Short, Thomas Skaggs, Jonathan Paddock, Stephen Skaggs, Baldwin Clifton and John Chandler. The first thing the Association did after its organization was to agree upon Articles of Faith, which are called "Principles of Union," a "Flag or Form of Government," and "Rules of Decorum." These "Principles of Union, or Articles of Faith," consist of eleven short articles, which contain a clear, distinct, unequivocal statement of the distinctive principles of the Baptist church. They were printed with the Minutes, and a pamphlet, containing the Articles of Faith, and Rules of Union, Form of Government, and Rules of Decorum, was printed and distributed among the churches, so that every member might have an opportunity to understand them. In the circular letter of that day it is said: "We had very little disposition in settling on Principles of Union and Form of Government, the whole of which you will see in the Minutes." By rule of the Association these Articles of Faith, or Principles of Union, are required to be read at each meeting of the Association. Dr. Spencer says: "No reference was made to the Philadelphia Confession of Faith, nor to any other except the instrument consisting of eleven short articles, which they denominated Principles of Union." The next meeting of the Association was held on Saturday, the 14th day of September, 1806, the churches by messengers as follows:

Meadow Creek—Thomas Moore, John South-er, Richard Walker, John Lemmond.
Brush Creek—William Matthews, E. Lewis, James Bradley, Chris Bunk.
Mount Giles—Elijah Summars, Isaac Hod-son, Stephen Trabue, H. Hatcher, C. Creel.
Good Hope—Ambrose Hunt, Joshua Short, John Compton.
Zion—John White, H. G. Waggoner, G. Fos-ter, Amsted Redding.
Frammel's Creek—Thomas Skaggs, John Smith, Jacob Gum.
Nolli—John Brunk, Joseph Kirkpatrick, George Pierce.
Liberty—Nathaniel Kerr, William Pierce, Moses Atherton.
Lyn-Camp—Thomas Whitman, William Dodson, Hen. Dilla.
Pitman's Creek—Baldwin Clifton, John Cowherd, Stephen Hardin, John Chandler.
Otter Creek—Charles Howell, William Baltzman.
Total membership, 446. Ministers: William Matthews, Elijah Summars, Isaac Hodgen, H. Hatcher, John White, H. G. Waggoner, G. Foster, Thomas Skaggs, Jacob Gum, Thomas Whitman, Baldwin Clifton, John Chandler, all devoted, consecrated, zealous, able men. Elijah Summars was chosen moderator, John Chandler, clerk.
The Association in the Association agreed to visit the churches having no pastors and sup- ply the destitute as far as they could. In 1806 a resolution was passed urging the churches to send money to the next meeting of the As- sociation to defray the expenses of preaching the Gospel in destitute places.
The Association gradually decreased in numbers until 1810, at which time there were 12 churches, with 374 members.
In 1811 a revival visited the churches, and at the meeting that year, on the third Satur- day in September, the membership had in- creased to 499.
In 1812 it had increased to 1,119 members. The ministers then belonging to the Association were: Isaac Hodgen, John Chandler, Thomas Skaggs, H. C. Waggoner, William Burbridge, Joseph Cogdill, Jonathan Graham, David Elkin, Joel Gordon, Alexander Patton, Joshua Short.
In 1813 there were 18 churches, but the mem- bership had decreased to 1,075. In this year it was agreed "to encourage the business of raising a contribution in the Association to carry on the missionary business in India. Arrangements were made to supply the desti- tute in the bounds of the Association."
Several churches withdrew to join other as- sociations. A division had occurred in some of the churches, some of the members going to the Separate Baptists. When the Association met in 1814, the membership had de- creased to 991.
In 1815 Rev. Luther Rice, the agent of the Baptist Board of Foreign Missions of the United States (the companion of Adoniram Judson) was present and addressed the Asso- ciation. One hundred and fourteen dollars was contributed to the Board of Foreign Mis- sions. Dr. Spencer, in commenting on this meeting, says: "The Association displayed, even while it was yet small and poor, a zeal, intelligence and enthusiasm in regard to Foreign Missions un- surpassed by, and in advance of, any similar organization in the Mississippi Valley. This was doubtless due, in a great measure, to the influence of those eminent men of God, Isaac Hodgen, Jonathan Graham, H. C. Waggoner, John Chandler."
At the meeting in 1816 it was "agreed to unite with the Missionary Societies in Amer- ica, Europe and Asia, to set apart the evening of the first Monday in each month in prayer to Almighty God that he may crown with suc- cess every honest attempt to send the Gospel to the ends of the earth."
At the meeting in 1818, a circular address, issued by the Baptist Board of Missions, was read and the Association passed a resolution in Congress asking the repeal of certain laws which it was thought obstructed civilization and Christianizing the Indians.
In 1819, 1820 and 1821, the Association was co-operating with the Baptist Mission Society of Kentucky and the Baptist Board of Foreign Missions. In 1821, when the report and circular letter of the Baptist Board of Foreign Mis- sions was read, the Association responded: "It is heartily to be rejoiced that the pro- scribed, sunburnt sons of India are bowing to the scepter of Jesus."
From this time to 1828 the Association moved along smoothly, except some troubles with the Separate and Anti-Mission Baptists, all the time co-operating with the Baptist Board of Foreign Missions and the Baptist Missionary Society of Kentucky.
About 1828 the trouble with those who were advocating the doctrine of Eld. Alex- ander Campbell began, and in order that all might understand the Articles of Faith, they were that year again printed with the Minutes. In 1830, on the 18th day of September, the Association met with the Pitman's Creek church. This was a critical period in the history of the Baptists of Kentucky, with the Russell's Creek Association, and with the churches composing the Association. The adherents of the doctrine of Eld. Alex. Camp- bell were made to feel that the ministers of this Association had the courage, fidelity, ad- elity, intelligence and learning to meet them and hold the ground so nobly won by their fathers. Eld. John Steele had been appointed to preach the introductory sermon, but, ac-

count of his having adopted the views of Mr. Campbell, was not permitted to preach. John Harding was chosen moderator and Horatio Chandler, clerk. I make the following extract from the Minutes of the year: "In answer to the request of the church at Gilead and Col- umbia, relative to Campbellism, this Associa- tion, as well as all others with which we cor- respond, knowing that heretical and contra- dictory tenets are maintained by many who profess to believe that the Scriptures are the only rule of faith and practice, have deemed it necessary to adopt certain principles of union, expressing their views of the fundamental doctrine of the Scriptures, therefore, should any member of the Association discard said Principles of Union, and maintain the propriety or expedi- ency of uniting upon a bare profession of be- lief of the Scriptures, that such an individual is at war, not only with the Association, but with the whole connection, and the Word of God declares that a house divided against it- self cannot stand, we have more to fear from internal than external enemies."
It will be observed that the Association at this session reaffirms the Articles of Faith or Principles of Union adopted at the time of or- ganization. The churches were urged to stand by these Articles of Faith. The history of the churches that have passed into the hands of the Association in adopting, standing by and adhering to the eleven Articles of Faith. The circular letter written that year by Horatio Chandler and adopted by the As- sociation, is a strong, clear presentation of the principles and teachings of the Baptist church, and contains the following words of Mr. Campbell. It is a full and complete answer to the charges of Mr. Campbell and his adherents. The names of the ministers of the Association who were present at that meeting, and who stood by the church, the Articles of Faith and Principles of Union were: Jonathan Graham, H. G. Waggoner, H. C. Waggoner, William Burbridge, Samuel Harding, Horatio Chandler, J. King, T. Whitman, E. King, E. Campbell, W. Bailey, W. Trent, John Chaud- lee, J. Warriner, J. Cogdill, W. M. Brown, L. Craige, C. H. Trabue, John Ingram, W. H. Gann, Thomas Whitman, William Hester, Brave, worthy, able, consecrated, devoted ministers of the Lord. As said by Brother Penick in his history: "They have gone to their reward, their works do follow them, their united voices as from the grave, echoing down the ages of almost three-fourths of a century, urge us on to deeds of heroism for God, their zeal should energize us, their ad- herence to truth should incite us to hold fast to the words of sound doctrine, their faith should inspire, their lives should invite us to a preparation for the heavenly city, the new Jerusalem, whose maker and builder is God."
In 1834 there were 23 churches, with a total membership of 1,215. The General Associa- tion was formed and organized in October, 1837. This Association was represented in the organization of the General Association by the following messengers: D. S. Colgin, J. M. Brown, Z. Worley, M. W. Sherrill, J. T. Flier, Robert Hault, J. D. Winston, James Dur- row, John Barber.
In 1838 the Association advised the churches to contribute to the American and Foreign Bible Societies and the China Mission Society. At this meeting the Green River Bible Society was organized.
In 1837 there was a total membership of 1,388; there having been 456 baptisms during the year; in 1840 there were 27 churches, total membership, 2,112; in 1850, 27 churches, total membership, 2,350; in 1855, 31 churches, total membership, 3,098; in 1858 the Lynn Associa- tion was organized, taking a number of the churches in this Association, and absorbing one- third of its membership, so that, at the meet- ing in 1857 there were 25 churches, total mem- bership 2,036; in 1860, 25 churches, total mem- bership, 2,085; in 1865, which was just after the close of the Civil War, there were 28 churches, total membership, 2,190; 270 of these were col- ored.
I think it proper here to quote from Brother Penick's history in regard to the effect of the war upon this Association. He says: "The session of 1862 met in Campbellville, on the 18th day of September. At this time our Government was amidst the throes of the great civil war. Mighty armies, North and South, were marshaling for the mighty conflict, the wildest excitement prevailed, the people were in a wild whirlpool of agitation, political dis- cussion ran high. This carnival of frenzy did not pause at the doors of the churches, nay, it invaded the sanctuary, overflowed the very threshold, and its influence was main- tained, broke in upon and severely tried the frame- work of many church organizations; many were severed and rent in twain, the broken fragments left floating on the high tide of human passion. How about our Association during these years? The west anchor and the Gibraltar-like East Anchor, the most regu- lar session in 1861, 1862, 1863, 1864 and in 1865, and from our Minutes of these years no one would hear even the faint echoes of the war." The colored members very soon with- drew to unite with churches of their own.
In 1870 there were 30 churches, total mem- bership, 2,264; in 1880, 34 churches, total membership, 2,868; in 1890, 33 churches, total membership, 3,016; in 1899, 33 churches, total mem- bership, 3,251. There has been an increase, as I observe from the reading of the letters this year, of about 200; so the total membership is now 3,451.
From 1856 to 1899 a number of the churches withdrew to unite with Freedom, South Cum- berland River, Central, and East Lynn Asso- ciations.
During the first fifty years there were bap- tized into the fellowship of the churches com- posing the Association, 5,461; up to the year

1880, 8,547; up to this year (1900), 11,704. From the organization of the Association to this time the churches have been reasonably pros- perous. Sponsor his history by speaking of the Association, says: "It began so early in the work of missions, and prosecuted it with such constancy and vigor, that the anti-mis- sion schisms, which so sorely rent the neigh- boring fraternities from 1835 to 1843, had very little effect on it. Green River, Barren River, Stockton's Valley, Taylor Valley, and Drake's Creek were all torn into factions by Antimis- sionism, Tooseidism, and Anti-Missionism, while Russell's Creek not only sustained no loss, but enjoyed a high degree of prosperity during the whole of this stormy period." Again he says: "The churches of this frat- ernity have enjoyed the ministrations of a number of able and efficient preachers, and blessed with the counsel and influence of many of the prominent citizens of the Com- monwealth."
The following brethren have served as mod- erators of the Association: Elijah Summars, 3 years; Baldwin Clifton, 1 year; John Hod- gen, 15 years; John Chandler, 2 years; John White, 1 year; H. G. Waggoner, 2 years; John Harding, 14 years; Johnson Graham, 2 years; W. M. Brown, 5 years; D. S. Colgin, 6 years; W. H. Thomas, 2 years; Geo. B. Peck, 1 year; John Miller, 2 years; J. W. Jones, 1 year; Stephen Gupton, 2 years; John James, 6 years; Willis Peck, 3 years; Robert Garnett, 1 year; B. W. Penick, 3 years; W. T. Underwood, 2 years; Gabriel Blevins, 2 years; James Gar- nett, 6 years; W. B. Arvin, 8 years; A. C. Graves, 6 years; Granville Dockery, 2 years; J. W. Campbell, 2 years; J. W. Lovins, 2 years.
The following brethren have served as clerk: John Chandler, 15 years; William Hites, 1 year; Horatio Chandler, 14 years; R. T. Ander- son, 6 years; Zachariah Worley, 3 years; Rice Maxey, 2 years; G. W. Montague, 5 years; Junius Caldwell, 6 years; James D. Allen, 2 years; James Gupton, 8 years; F. F. Chan- dler, 1 year; W. W. Ingram, 1 year; B. W. Penick, 23 years; J. W. Jones, 2 years; W. S. Penick, 1 year; E. F. Tucker, 6 years.
The following ministers have been members of the churches composing this Association, who have been duly ordained, and reported their churches in this Association: William Matthews, Jonathan Graham, Elijah Sum- mars, Thomas Skaggs, Jonathan Paddock, Stephen Skaggs, Baldwin Clifton, John Chandler, Isaac Hodgen, H. Hatcher, John White, Herbert G. Waggoner, G. Foster, Jacob Gum, Thomas Whitman, William Hester, Alexander Buchannan, James Skaggs, J. Green, Isaac Smith, David Elkin; John Chaudwin, Joseph Cogdill, Joel Gordon, William Burbridge, James Shipp, John Hard- ing, Jeread Dodge, Junius Larimore, John Bell, Samuel Harding, J. Richardson, Stanley Walker, William Butler, Joshua Taylor, John Steele, David Thurman, E. Jones, William Trent, Elijah King, Joshua Short, William Bailey, Horatio Chandler, James King, John Brockman, J. Jones, Sam Simpson, L. Craige, William M. Brown, William Slinker, J. War- ren, C. H. Trabue, John Ingram, W. Noe, H. Hazel, Gideon Tounyon, John Miller, M. Crawley, Daniel Self, William H. Thomas, D. S. Colgin, W. Wilson, Zachariah Worley, David Miller, John Miller, Alexander St. Clair, Thomas J. Fisher, Charles Blevins, C. K. Winston, John N. Page, J. B. Estes, N. Barnes, William G. Keene, Moses Akin, John Bale, J. Duncan, John Turner, Russel Hol- man, John Ball, M. M. Tucker, John Estes, P. Saunders, J. B. Bagby, Henry Smith, L. Side- bottom, John O. Sutherland, John G. Wright, William D. Lair, Matthew Williams, Samuel Shively, Richard Lewis, B. T. Taylor, Stephen Gupton, Henry H. Bly, George B. Peck, G. N. Robertson, Jesse Vance, W. H. Brown, J. T. Willis, Wm. M. Kidd, J. J. Chaudwin, John Dunbar, Meredith Roach, Nathaniel Wilson, Jesse Bryant, Nat Farmer, Thomas Underwood, Wm. T. Under- wood, H. McKeason, W. H. H. Asher, J. R. Barber, John James, John H. Bell, M. E. Bernard, W. T. Green, R. T. Blakeman, Green Hatcher, T. C. Stackhouse, V. E. Kirtley, W. M. Ingram, Wm. Fisher, Wm. Peck, Willis Bloyd, S. H. Viers, J. M. Hill, Turner Hughes, Eliza England, G. A. Colston, W. T. McAlister, W. L. Ramsey, W. L. Sherrill, J. M. Curry, E. F. Parsons, W. M. Kirkland, John B. Ford, T. W. Pierce, T. L. Barger, J. T. Jenkins, T. E. Tiller, E. H. Brookshire, Granville Dock- ery, J. W. Wilson, B. R. Pettigo, John Lay, J. M. Hill, John A. Pierce, R. D. Walker, H. T. Jesse, W. C. Barrett, W. B. Arvin, W. H. Foley, B. Y. Wilson, W. H. Barnes, J. J. Sex- ton, E. W. Conkley, H. R. Ruff, J. B. B. S. A. Chambers, G. W. Swallows, J. M. Crinley, John C. Ray, G. S. Cook, A. C. Graves, J. W. Campbell, J. M. Thomas, Wm. Dugdon, W. B. Cave, A. M. Vardeman, E. Dyer, W. S. Tandy, P. S. Buckner, D. B. Hunt, Jas. Smith, J. W. Crawley, D. C. Warner, J. W. Lovins, J. W. Barnett, G. W. Grove, G. H. Bell, M. E. Ferrell, T. M. Green, H. L. Thompson, F. Harrison, J. Jones, J. A. C. Clemens, J. Berry, J. G. Bryant, J. E. Scott, A. C. Cree. Total 191.
To the ministers now belonging to the Asso- ciation I must say, You are the successors of a long line of a noble, true, consecrated, de- voted, able ministers, who gave their time, their talents, their energies to the building up of the cause of our Lord and Master. They were not only pastors, but many of them trav- eled as itinerant preachers; they not only preached to the learned and wealthy, but also to the poor and ignorant; not only in the populous towns and cities, but also in the hum- ble, remote, and desolate places. They have gone to their reward, they have left you a glorious inheritance, and with it great respon- sibilities. Will you keep and protect the inheritance? Can you meet the responsibility? Knowing you as I do, I feel that I can say, You can, you will.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, OCT. 21.

**THE LOST SHEEP AND THE LOST COIN.**

Luke 15:1-10.

**MOTTO TEXT**—"There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

"Then drew near unto him all the publicans and sinners for to hear him."—The imperfect tense used denotes continued action. It was a general movement among them. The publicans were the tax-gatherers who sided with the conquering Romans against their own countrymen, and were hated as such traitors always are hated who side against their own people among whom they live. Being socially cast out and generally despised, they became thieves and tyrants. It is something new to them to be treated kindly by this holy man who was of the lineage of David.

"And the Pharisees and scribes murmured, saying, this man receiveth sinners and eateth with them."—These sinners were ceremonially unclean, as well as morally bad. But the Pharisees and scribes made no effort to save their souls nor to bring them back to their places in the theocratic nation. They only strove to drive them further away, whereas they, as leaders and guides, ought to have done all in their power to bring the publicans and sinners into the position of the true Israelite, obedient alike to the moral and to the ceremonial law which had not yet been abrogated and was binding on all the descendants of Jacob.

"What man of you, having a hundred sheep."—In this parable our Lord makes himself one with God who alone could be rightly said to own the people of Israel. The hundred sheep represent the totality of the theocratic people; the lost sheep that portion of the people which has broken with legal ordinances, and so lives under the impulse of its own passions; the ninety and nine the majority which has remained outwardly faithful to the law.—Godet.

"Doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it?"—Wilderness means uncultivated land, pasture, in distinction from the tilled fields planted with crops. The ninety and nine were safe in their usual pastures while the shepherd goes after the lost.

"And when he hath found it he layeth it on his shoulders, rejoicing."—He goes till he finds it. Of all animals, the sheep is the most helpless when it strays away. It has no instinct which enables it to go back, and no means of defending itself. The sheep's only safety is in obeying and following the shepherd.

The distance which the sheep had strayed and its sorry condition when found, as well as the tender love and compassion of the shepherd, is shown in his carrying it on his shoulders instead of leading it back. And this is a beautiful illustration of the tender care of God for his redeemed ones.

"And when he cometh home he calleth together his friends and

neighbors, saying unto them, Rejoice with me for I have found my sheep which was lost."—"It is to be remarked that the shepherd does not carry back the sheep to the pasture, but to his own dwelling. By this touch Jesus undoubtedly gives us to understand that the sinners whom he has come to save are transported by him into an order of things superior to that of the theory to which they formerly belonged—into the communion of heaven represented by the shepherd's house."—Godet.

"Likewise joy shall be in heaven over one sinner that repenteth."—He had asked which one of them which had a hundred sheep would not do as this shepherd. If pity for the suffering of a lost and helpless sheep would lead them to such a seeking, ought not pity for the lost sheep of the house of Israel to have led those leaders of Israel to seek to save them? He, in his efforts, was doing what God wished, and rejoicing in what rejoiced God. Think of it! A human soul in the arms of our cities or in heathen lands seems of so little consequence to men, even to Christians. And yet one such soul when saved is the cause of rejoicing in Heaven. We are not told of there being rejoicing in Heaven over anything else which happens on earth. How can Christians be at ease when they are not earnestly seeking the salvation of souls, beginning as they ought with the souls in their own families.

"More than over ninety and nine just persons which need no repentance."—There are no just persons who need no repentance of earth. Our Lord is either speaking in keen rebuke to the self-righteous who thought they needed no repentance, or he is indicating that there is more cause for rejoicing in the saved sinner than in the case of the man who kept the law, and was one of the theocratic people, and was just Levitically and theocratically speaking.

This first parable shows God's pity to the misery of the sinner. One sheep in a flock of 100 was of comparatively little value, but being suffering, and death was before it. The second parable indicates that God places a high value on a soul. What amazing grace that he who owns the universe, and with a word could create a thousand universes, should do this!

"Either what woman, having ten pieces of silver."—Ten pennies, about 17 cents each. But the purchasing power of money was much more in those days. A penny was the wages for a day's labor. "Doth not light a candle, and sweep the house and seek diligently till she find it?"—The Eastern houses were lighted only by the door; hence the necessity of the candle in her careful search. The doctrine of effectual calling of the elect is set forth in these parables. The shepherd and the woman seek till they find, the lost sheep is brought back, the lost coin is recovered.

"Rejoice with me for I have found the piece that was lost."—"Instead of the expression of verse 6, 'For I have found my sheep which was lost,' the woman says here, 'the piece which I had lost'; the first phrase turns attention to the sheep and its sinner; the second attracts our interest to the woman, disconsolate about her loss. What grandeur belongs to the picture of this humble rejoicing which poor woman celebrates with her neighbors, when it becomes the transparency through which we get a glimpse of God himself re-

**"A Miss is As Good as a Mile."**

If you are not entirely well, you are ill. Illness does not mean death's door. It is a sense of awareness, a "fired feeling," a life filled with nameless pains and suffering. In 90% of cases the blood is to blame. Hood's Sarsaparilla is Nature's corrective for disorders of the blood. Remember



joining with his elect and his angels over the salvation of a single sinner."—Godet.

It is not most shameful that when God cares so much for the salvation of souls, we care so little? That we can go calmly on when children and friends and business associates are out of the ark of safety? Does it not show that we do not love God and our religion has no foundation?

**AN ENGLISH DICTIONARY OF THE DAYS OF KING JAMES THE FIRST.**

1604-25.

It was a modest little volume, and bore on its title page the following legend:—"The English Dictionary, or an Interpreter of hard English Words: enabling as well Ladies and Gentlemen, young Schollers, Clarke, Merchants, and also Strangers of any Nation, to the understanding of the more difficult Authors already printed in our Language, and the more speedy attaining of an elegant perfection of the English tongue, both in reading, speaking, and Writing."

The author who entertained this benevolent design styles himself "Henry Cockeram, Gentleman."

The worthy Cockeram divided his book into parts. The first consists of a list of the less common words in use at the time, and gives brief explanations. Some of these, as might be supposed, are pretty quaint, and some others are full of instruction to readers of the present days. Of the latter, two words may be noticed of special interest to Baptists, viz.—"Baptist, A washer"; "Hereticke, He which maketh choice of himselfe his be- lieve and what hee will not."

If we add a simple hyphen and write "Baptist-Hereticke," we have in this old English Dictionary a description of all true Baptists from the days of the Apostles to the present time.

The old English Dictionary makes it certain that the name "Baptist" was attached to a people in England practicing immersion as the act of baptism long before A. D. 1641.

"Baptist, A washer" is in strict accordance with the old English Bible of the 8th century, DYPFAN, to wash, to cleanse, to whiten" and also with Wycliffe's Bible of the 14th century "WASH." Dipping and washing was baptism in England before the introduction of sprinkling by the Presbyterians and Independents in the "Reformation" days, a practice they borrowed from the Romish Church.

The old English Dictionary of King James' days is entitled to our respect. In its day it doubtless served its purpose. It was the progenitor of an ever-growing offspring—Johnson, Walker, Webster, Murry and the magnificent "Standard" of to-day. It becomes us to treat with a measure of reverence the forefather of such illustrious descendants. E. O. WATTS. Toronto, Canada, Sept. 26, 1900.

**SCORE THIS SCORE.**

Score these twenty things for your pastor and he will be successful:

1. Encourage his strong points and fortify the weak ones.
2. Leave as much of his human nature as is sanctified to godly exercise without "let or hindrance."
3. Cover what is not sanctified by your "fervent, effectual prayers."
4. Meet generously the "benevolent enterprises" of the church.
5. Pay your church dues as God hath prospered you, if little, at the first opportunity; if much, by that much the sooner. (To pray and pay are faith and works with but a letter's difference between them—old but true.)
6. Attend the preaching of the Word Sabbath morning and evening.
7. Attend the weekly prayer-meeting, lest by your absence it may prove weakly.
8. So live with Christ that you will have an experience, and the exhortation to attend religious services will be unnecessary.
9. Find some place regularly in the Sunday-school.
10. Be with him in seasons of revival. These are the times that try his soul. Be found

**ALL DAY SUNDAY**

Be Thought about a Food That Would Agree with Her.

An unnatural appetite for rich and improper food is really kept alive by the use of such foods, whereas change to healthful, nourishing, and scientifically made food, will correct the unnatural appetite. A little woman up at Peekskill, N. Y., Margaret Smith, P. O. Box 193, says:—"I was such a sufferer from dyspepsia that life was a burden. I could hardly keep from eating all sorts of pastry, cakes and other rich food, although they did not agree with me, nor in fact did any sort of food. I became low spirited and discouraged, was too weak to work and very seriously troubled with palpitation of the heart.

"Drugs seemed to make me worse than better. A friend said one day: 'I believe Grape-Nuts food would cure you,' explaining that that was made with great care and intended for the prevention and relief of diseases that were brought about by improper food.

"That was Saturday night, and all day Sunday I kept thinking about Grape-Nuts, and the first thing Monday morning, I sent for a package. I had it in my mind that the food would look like jelly, and was disappointed when I found it had to be eaten with a spoon. However, I followed the directions and made a meal of Grape-Nuts and milk, which I found to be delicious, and for the first time in months, I suffered no distress after eating.

"I at once began to feel hopeful that I might be cured at last. Since that day I have used Grape-Nuts constantly, morning and night and have steadily improved in health, until now I am as well as I ever was in my life; weigh 130 pounds more than I did a year ago, have no palpitation of the heart and can work all day long.

"At supper I have Grape-Nuts mixed with soft boiled eggs. I make my dinner on any kind of food I desire. One of the best things about this cure by proper food is that I no longer have any desire for the rich, indigestible rubbish of which I used to be so fond."

where the fight thickens and the enemy presses sorely.

11. Sift the wheat of his sermons without flattering him, and give the chaff to the winds without letting "the left hand know what the right hand doeth."—Christ's symbol of secrecy.
12. Have family prayer and let him know it.
13. Linc the complaining lips with the gold leaf of silence.
14. Meet him at the parsonage upon his return to you from conference or assembly with a hearty welcome.
15. Drop in on him at his leisure moments for a short friendly call.
16. Be free to let him call where he can do the most good. No monopolies in the pastorate, save for the unawed.
17. He has sympathies, do not necessarily tax them; he has a stomach, do not let him into the secret by swamping him with your "sumptuous fare."
18. Talk about and talk up church matters; think over them until you can say, "there is no church like our church, and no pastor like our pastor."
19. Be as religious as possible, and as cheerful as religious.
20. Finally, rejoice with him when he rejoices, and weep with him when he weeps; score this score for him, and our word for it, he will be successful; otherwise you may seriously doubt his call to the ministry; you will have delivered your own soul.—Selected.

**DEAR RECORDER:**

The sisters belonging to the eighteen country churches in Long Run Association are earnestly requested to attend the Woman's Missionary Meeting on the 19th of October at East Baptist church on Chestnut Street, near Preston, in Louisville. Our state president of central committee has not stated the hours of service, but it is to be an all day meeting, so I suppose it will begin about 10 A. M. and last until 4 P. M.

The sisters of the city churches will furnish the dinner and give the members of the country churches a cordial invitation to attend this meeting and bring reports from their churches about the missionary cause and a statement of how much money the sisters have contributed for missions during the past association year; also whether they have a Woman's Aid, and Missionary Society, and Sanborn Band, or not.

Please come and learn all we can about the needs and plans of our missionary boards, and what our worthy state president and central committee wish us to do to help them carry out their plans.

Mrs. BELLE F. MOREMEN, Vice-President Central Committee for Long Run Association.

**DISTRICT ASSOCIATIONS.**

- Place and Time of Meeting, 1900.
- OCTOBER.
- North Bend—Bank Lick, October 9.
  - Little Bethel—New Highland church, October 10.
  - Union—Powersville, October 10.
  - West Kentucky—Mississippi church, October 10.
  - Upper Cumberland—Turtle Creek church, October 11.
  - Knoxport—Manchester church, October 12.
  - West Union—Wickliff church, October 17.
  - Ohio Valley—Clay church, Oct. 28.
  - Blood River—Oak Grove church, Tennessee, October 31.
  - South Union—
  - Greene County—Dublin church, October 21.
- If additions or changes are desirable, please write to the papers.
- J. K. NUNNELLY, Secretary.
- LEADS to be continued.

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**Special.** When you write for the Holiday Annual, ask for free sample copies of our Lesson Helps and Papers. We believe them to be incomparably better and cheaper than all similar publications.

### A GREAT MEETING.

At Somerset, Ky., September 29 and 30, there was held what was conceded to be one of the greatest meetings of its kind ever held in this part of the State. Cumberland River (Missionary and Primitive), South Cumberland River and South Kentucky Associations, besides several preachers and others from several other associations, came together in a grand Missionary and Sunday-school Convention on Saturday morning at the Baptist church in Somerset.

The discussions were on such subjects as: "The endowment of the Holy Spirit for life and service;" "A divine call to the ministry;" (1) "Its necessity for successful work;" (2) "The great responsibility it imposes;" "Helpful methods in preparing sermons;" "The value of the mid-week prayer meeting to the church;" "How best to conduct it;" "The churches' need of a pastor as well as a preacher;" "The preacher's use of his Bible;" (1) "His closest earthly companion;" (2) "The value of its systematic study;" "Method in church finances;" (1) "A good system indispensable;" (2) "The best system I know;" "Value of the family altar;" "Importance of religious literature in the family." These with many other kindred subjects were discussed by W. S. Taylor, George Sears, J. L. Owens, Jacob Mayfield, T. M. Smith, C. S. Barton, A. C. Taylor, J. W. Colyer, J. T. Stogdill, Judge J. M. Tilfor, Geo. McKinney, W. A. Borum, the writer and a number of others name I failed to get.

The discussions were able and edifying, clothed with a manifest zeal, and accompanied by the power of God. The future years will alone tell, as they come and go, of the fires of love to God, zeal for missions and anxiety for lost souls which were kindled at this glorious meeting of godly men and women. It was indeed a feast to our souls to see, as these servants of God, with voices tremulous with zeal, discussed these subjects, the eyes swimming in tears of noble, godly men and women in the congregation.

The pastor, W. A. Borum, had so arranged and systematized his plans for the meeting that everything moved like clock-work. Bro. Borum is an ideal pastor, an incessant worker, and knows the name and spiritual condition of every member of his flock. We shall always fondly remember the kindness, hos-

pitality and Christian greeting that he and his noble people extended to all who were in attendance. Arrangements were made and amply carried out to care for all visitors who were in attendance.

But now comes the most glorious part of the meeting. At the close of the Sunday morning service the writer gave a few minutes' talk, setting forth the plans and condition of the work of which he has the oversight at Liberty, telling how we have struggled trying to build a meeting house; that we had succeeded in completing the brick work on the walls, and that we are now \$250 in debt. Before he was half through telling of this and the noble sacrifices made by his people at Liberty, sobe were heard all through the congregation, and I think that many hearts must have been lifted to God in prayer for our success, for when a contribution was asked for a hundred dollars in cash and pledges were raised in a few minutes.

The Somerset Baptists are a great people, pastored by a great man, great in piety, great in zeal, great in ability and great in success. May the Lord evermore continue his blessings to people and pastor.

J. BENTON FERRELL.

### SEVERN'S VALLEY ASSOCIATION.

This body met with Younger's Creek church, Hardin county, Ky., September 26, 27 and 28, 1900. The former moderator, Bro. S. H. Bland, was unanimously elected moderator, and Bro. L. A. Faurest was re-elected clerk.

The introductory sermon was preached by Bro. R. C. Kimble from Pa. 94:16. Theme, "Standing for Christ."

The church letters were read by Bren. J. N. Prestridge and W. P. Harvey, and the reports from the churches were encouraging. All of the churches were represented by letter and messenger.

Visiting brethren were recognized from various associations, among whom were Bren. J. N. Prestridge, of the Baptist Argus; W. P. Harvey and T. T. Eaton, of the WESTERN RECORDER; J. G. Bow, Corresponding Secretary of the Executive Board; A. Volmer, of Nelson Association; G. A. Coulson, of Texas; T. J. Brown, of Lynn Association; Frank French, of Salem Association; S. C. Humphries, of Shelby County Association; W. L. Ramsey, of Lynn Association; W. O. Carver, of the Seminary; Geo. H. Cox, of the Baptist Ministers' Aid Society, and Miss Mary Hollingsworth, of the Baptist Orphans' Home. These contributed much to the success of the meetings.

Two new churches were received, viz.: Big Olifty and East View.

The Orphans' Home came in the first day and was allotted a good share of interest. Its claims were represented by Bro. W. B. Gwynn, and a cash contribution of \$78.25 was made to the Home, and this, added to the amounts reported in the letters from the churches, equals about \$180.

The second day was made a special centennial missionary day. A good programme was carried out, in which Bro. W. Owen Carver, of the Seminary, spoke on the Chinese situation and some of the effects. He made a strong and clear presentation of a great living question. Then Bro. J. G. Bow talked on the relation of the centennial movement to State Missions. He presented our State work and its important claims in a way that

will do much to strengthen the work.

Bro. T. T. Eaton gave us one of his best talks on "The relation of the centennial to Home Missions," both entertaining and instructive.

Bro. J. N. Prestridge warmed our hearts as he talked of the "Problems and possibilities of the centennial." We are glad to count ourselves under obligations to these brethren for their valuable assistance.

We are glad to extend the right hand of fellowship to Pastors M. W. Wayne and W. J. Puckett, who came into our body at this session. Pastors Hagan, Carver, Wayne, Tabb, Brengle, Gwynn and Kimble were all present and at work.

Our next session will be held with Nolyon on Wednesday after the fourth Sunday in September, 1901. The introductory sermon will be preached by Bro. W. J. Puckett. K.

PASTOR FRED D. HALK OF OWENBORO, passing through the city, honored our office with a visit. He has just closed a very successful meeting held at Glasgow with Pastor Loving. Report of meeting will appear in next issue.

H. L. TALBOTT, one of Owenboro's most prominent citizens while in the city paid us a visit. We are always glad to welcome Bro. Henry L. Talbott.

### WATCH COFFEE

and Watch it Carefully.

Any brain worker that depends on thought for his success in life, uses up daily, by brain work, a varying amount of the delicate particles of phosphate of potash and albumen of which the brain and nerve centers are composed.

The fine, microscopic particles of phosphate of potash are found in quantities in the pores of the skin after the brain has been used actively. This must be replaced from food, or brain fag and nervous prostration sets in. This breaking down at the little cells each day, from work alone, is a natural process, and the cells can readily be built from the right sort of food, if the system is not interfered with by drugs, but if an increased amount of cells are broken down by the use of coffee, trouble then begins.

Frequently it first shows in dyspepsia, lack of power of the bowels to operate properly, or palpitation of the heart or some other lack of vitality and healthy vigor. There is but one thing for a sensible man or woman to do,—quit coffee absolutely. "Hard to do," you say. Fake up Postum Food Coffee, use it regularly, have it well made so it tastes good. You will find a well-defined, unmistakable change in your health, and there is a reason for it.

You have become free from the breaking down force of coffee, and on the other hand, you are taking a powerful, nourishing liquid food which quickly rebuilds the new cells. These are facts,—profound facts, ready for any one to prove to their own satisfaction by actual use. Postum Food Coffee is made at the famous pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and is used by brain workers all over the world. Can't call it a "substitute" for coffee; leave out the coffee proposition altogether. Postum is a liquid food and a true food drink.

EVERY man desires to live long, but no man would be old.

### MERCHANT MISSIONARIES.

BY JAMES GRANT.

When leaving Scotland for the West Indies, over forty years ago, among the friends who bade me good-bye at the Stirling Railway Station was my aunt, Mrs. Henry Drummond, the mother of Professor Drummond, whose recently published memoir has added new interest to his life and thrown fresh light upon his brief but brilliant career.

She knew that I wished to be a missionary, but was prevented from entering upon the needful course of study by reason of health, and that I was to sail that day for the island of Trinidad, to reside for some years in its tropical climate and to engage in business.

Knowing this desire of my heart, and that it could not then be fulfilled, she said to me as we parted, "James, be a merchant missionary." These words, sympathetically spoken under such memorable circumstances, have had a marked effect upon my life. They have often acted as an inspiring incentive to Christian work; and, in the hope that the thought so beautifully expressed may produce a like effect upon other young lives, I recall the incident and send it forth through the columns of *The Presbyterian Journal*.

What is a merchant missionary? A merchant missionary is an active Christian layman, one who is described by the great apostle in his letter to the Romans as "not slothful in business; fervent in spirit; serving the Lord."

The avenues of usefulness open to the laity are many and varied; they need not be enumerated here; our design being rather to urge complete consecration to the Master's service, leaving the method and kind of work to each individual according to his education, his peculiar talents, the time at his disposal and the sphere in which God has placed him.

To engage in this service it is not necessary to wait for a change of circumstances or for a peculiar providential call. In this busy world where our stay is so short, and the need of action so pressing, there should be no procrastinating like Felix, till "a convenient season." The King's business requires haste. The time to attend to it is now. A lost opportunity to speak a kind word, do a kind deed or point a lost one to Jesus Christ cannot be recalled. It is as Scotland's poet says of earthly pleasure.

"Like the snowflake on a river,  
A moment white, then lost forever."

Be a merchant missionary! "Work while it is day; the night cometh when no man can work." We have but one life, and only one, for "we shall never pass this way again."

Be a merchant missionary! Use your voice to tell the story of Jesus whenever and wherever you can find a hearing. Multitudes around you are perishing for lack of the bread and water of life, and the words of a layman, fresh from a warm, sympathetic, world-tossed heart will often find an entrance into the soul which may never have become cold and indifferent to it under stated preaching by the ministry.

Be a merchant missionary in your daily intercourse with men and women in your home, on the street, in the store, in the factory or in the office, humbly shedding around you the fragrance of a gentle Christian life, being to them "a living epistle

### Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys are your blood purifiers. They filter out the waste or impurities in the blood. If they are sick or out of order, they fail to do their work. Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar tins. You may have a small bottle by mail from Home of Swamp-Root, free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.

known and read of all men."—*Presbyterian Journal*.

### THE HOME BOARD WILL RECEIVE FUNDS FOR CHURCHES IN JURIED IN TEXAS.

The Home Mission Board directs me to announce that it will gladly receive and forward any funds that may be sent it for rebuilding or repairing the churches which were injured in the recent Texas storm. When the amounts sent to the Board are designated for particular churches, the Board will see that such funds shall reach their proper destination.

If funds are sent without special designation, these will be forwarded to the Secretary of the State Board of Texas for proper distribution.

Please send all contributions to Mr. Walker Danson, Treasurer, 409 Equitable Building, Atlanta, Ga., with instructions as definite as you care to give. F. H. KERFOOT, Cor. Sec. Home Mission Board, Atlanta, Ga.

### DEAR RECORDEE:

I have been receiving the RECORDEE in place of the Baptist Sentinel suspended. Although I was very sorry the Sentinel could not continue, as it was our coast paper, still I appreciate the RECORDEE and feel that I don't want to be without so good a paper and one that gives no uncertain sound, praise God. Genuine heart and soul Baptists are not very plenty out here in California, so I want your paper continued to my address. Enclosed you will find two dollars to apply on my account, although I see my time runs to Dec. 1, 1900. May God bless the RECORDEE. Pray for me in this mission field.

Yours in the love of Jesus,  
G. W. HARRIS.  
Eureka, Cal., Oct. 1, 1900.

This year the Bay View Reading Circle offers a popular reading journey through England, Ireland and Scotland, when their history, literature and institutions are studied in a thoroughly systematic and most delightful way. The circulars and illustrated Bay View Magazine, and helps in organizing local circles, can always be obtained by addressing Mr. J. M. Hall, Flint, Mich. The organization now enrolls nearly 500 members and the popularity of its course with other literary clubs is indicated by the hundreds of women's and other clubs that have adopted it. This course differs from the Chautauque course in requiring much less work, is more systematic and less expensive.

MENTION THE RECORDEE in writing to advertisers.



of God—"every tongue that shall rise against you, in judgment, you shall condemn." O! what a sweet thought that is for me, for there are many tongues busy about me. Some say, "He is a good man," others say, "He is deceiving the people." Well, if God will convert more sinners, and bring more to his church, they may decide which way they like. I am not careful to answer any of the self-thought infallible in this matter. You never know of a preacher who gathers a crowd, or who is doing any good, but he is sure to be slandered and vilified and so on; but here is a promise—"Every tongue that shall rise against thee in judgment, thou shalt condemn." We can afford a little slander, because we know we shall have all the more to condemn. The more accusers, the more acquittals; the more slander, so much the more honor of God: so the enemy may just slander still for what we care; for "every tongue that shall rise against us in judgment we shall condemn."

But I know that there are some of my hearers who believe and love the doctrines of grace; and sometimes you are called to dispute and contend for them. I know you are; I trust you are; I hope you love to "contend for the faith once delivered to the saints." I know what is the case with many of you: when you come to plead with an infidel you do not know what to say. Has it not been so with you many a time? You have said, "I almost wish I could hold my tongue, for the man has confounded me;" yet remember, "Every tongue that shall rise against thee in judgment, thou shalt condemn." Last time you had that dispute, you thought your adversary conquered, did you not? You thought wrong. He might glory in his intellectual prowess. He might say, "Oh, that man is nothing to me." But leave him alone till he gets to bed; and when the hours of darkness are around him, he will seriously begin to think. He conquered you in appearance; but now you master him. Wait till he is sick, and then your words shall ring in his ears; they shall come up again from the grave if he should survive you, and you will conquer him then. Do not be afraid to argue for the truth. Do not think that infidels are wise men; or Arminians are so exceedingly learned. Stand up for the truth; and there is so much solid learning and real truth to be found in the doctrines that we uphold, that none of you need be ashamed of them. They are mighty and must prevail. The mighty God of Jacob, by the demonstration of the Holy Ghost, makes them triumphant.

But now, beloved, I have spoken sufficiently for the present on this glorious heritage of the saints of God. The weapons are not to prosper, and the tongues are to be condemned. Now we must close up with the watchword of the saints. What is that? "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." In ancient times, if not at present, armies used to have their watchwords, by which they might recognize one another in the dark. We want a watchword now. It is very difficult to tell the children of God unless we have certain signs. God himself gives us the watchword. "Your righteousness is of me, saith the Lord." You can always tell a saint of God by this watchword. If he says, "My righteousness is of

God," you may safely believe that he is a disciple of Jesus Christ. If he does not understand our shibboleth, he may not have lived in that country where they speak the pure language of Canaan, and they may excuse defects in his language. He may differ from us in some points, but if he sincerely says, "My righteousness is of God," you may safely conclude that he is not an enemy of truth. I mean "the truth as it is in Jesus."

We may understand this watchword in two senses. It may mean Christian justification in the eyes of the world is of God; and again, their righteousness and salvation is of God. O, there is to be a time when God's children shall come out clear of all slander, and when falsehood shall be swept away, and they shall stand forth justified even by their enemies. Their slanderers shall have nothing to say against them. They shall share in the admiration which an assembled universe shall be constrained to give to him who doeth all things well. But this vindication will not be brought about by their own efforts. They have not been anxious to avoid reproach for Christ's sake. They have not wept and bemoaned themselves because they were counted the offspring of all things. No; their righteousness, their entire clearing from the aspersions of malice and the calumnies of envy will come from Jehovah. The escutcheon of the church is in the Lord's hands, and he will wipe away all her defilement. The character of the saints God himself shall vindicate, and all liars shall have their portion in the lake of fire and brimstone. Let this be the pennon on our lance; let this be our cheering watchword, our vindication—"Our righteousness is of the Lord." Now for the second meaning: "Their justifying righteousness is of me," saith the Lord.

Now, if I wished to test you all, and might ask you only one question, I would ask this: What is your righteousness? Now come along in single file. What is your righteousness? O, I am as good as my neighbors. Go along with you; you are not my comrade. What is your righteousness? Well, I am rather better than my neighbors, for I go to chapel regularly. Off with you, sir; you do not know the watchword. And you next; what is your righteousness? I have been baptized, and am a member of the church. Yes, and so you may; and if that is your hope, you are in the gall of bitterness. Now; you next; what is your hope? O, I do all I can, and Christ makes up the rest. Rubbish! You are a Babylonian, you are no Israelite: Christ is no make-weight—away with you. Here comes the last. What is your righteousness? My righteousness is filthy rags, except one righteousness which I have, which Christ wrought out for me on Calvary, imputed to me by God himself, which makes me pure and spotless as an angel. Ah, brother, you and I are fellow-soldiers: I have found you out; that is the watchword. "Your righteousness is of me, saith the Lord." Tell me you have got any other trust, and I will have nothing to do with you. Tell me you can work out your own salvation, and I will not acknowledge you for a brother. But if you tell me that from first to last you rely on Jesus, then I acknowledge you as a fellow-soldier; and I am glad to see you wherever I meet you.

But to wind up; we have had

the heritage of the saints, and we have had the watchword of the saints. What next shall we say? We will say, how well God has kept his promise. Has he not? You must know that it is just 249 years ago—it will be 250 next year—the fifth jubilee—since under the Parliament-house the train was laid, and the gunpowder ready, to blow up the House of Lords and Commons, and utterly to destroy the nation. Ah, this night 249 years ago, how Satan gloated on the thought that he should destroy the church, and exalt his darlings to honors in the place of those who loved the Lord. Where are their mighty men? O! they said, the foundations will be removed; and what will the righteous do? They thought that surely their end would be accomplished. But how sadly were they disappointed! They were discovered. Down went the soldiers, and found out the plot; and Popery has been prevented from spreading throughout Great Britain. O, blessed be the name of the Lord! "no weapon that is found against the church shall prosper." We glory because we can put our finger upon history and exclaim, God is true, and events are witnesses of his faithfulness.

O beloved, has the Holy Ghost given you an inwrought knowledge of the truth of this word of God? Have you experienced blessed deliverances from the right hand of the Most High? Many of you, I fear, have neither part nor lot in this matter, and you have true cause to lament your terrible loss in being unable to grasp these covenant blessings. But some of us may now anticipate the hour when we shall obtain complete redemption with all the blood-bought family; and then, ah, then, how shall we with rapture review delivering grace in all its thousand instances!

THE OBJECT DEFEATED.

I am truly glad that Bro. Welburn called attention, in the last issue of the Recorder, to the "traffic stands" at our associations. I have often been called on to preach at a crowd on such occasions, and have almost arrived at the conclusion that it does no good at all. Cannot some means be employed to prevent such "stands" from dividing attention with the preacher on such occasions? I do hope our Baptist papers will take this matter up and not let it rest till a change is made.

Anent the question of the "shirt waist," allow me to say that I shall take the matter "under advisement," as the courts say, till next spring, at which time I think I shall decide unanimously in favor of the shirt waist, provided that the fashion applies to preachers as well as others. I never have been able to see any good reason why a preacher should smother himself, and thus defeat his object, from a false idea of "propriety," when he is doing all the work and other people only listening—or sleeping, as the case may be.

R. T. BRUNER.  
Owensboro, Ky.

MEDITATION leads to conversation. It would be easier for us to "talk of His doings" if we thought more about them.—G. B. F. HALLOCK.

WANTED—ACTIVE MAN OF GOOD CHARACTER to deliver and collect in Kentucky for old established manufacturing wholesale house. Send a year, sure pay. Honesty more than experience required. Our reference, any bank in any city. Enclose self-addressed stamped envelope. Manufacturers, Third Floor, 226 Dearborn Street, Chicago.

Save Money While the Chance Lasts.

A Little of it will give wonderful satisfaction if invested in our sincerely honest qualities.

Dress Goods, Colors.

- 12c For pretty solid color Dress Fabric, plain or corded, in shades of military blue, red, green and brown, for school wear.
- 25c For stylish Plaids and the serviceable Storm Serges, in the latest colorings; a large lot to select from.
- 50c Per yard for Cloth Plaids, in all the newest bright colorings, for children's dress and separate skirts.
- 65c Per yard for Homespun, 50 inches wide, Oxford gray and military blue mixture; worth 75c.

Dress Goods, Blacks.

- 40c Per yard for Stylish Black Novelty Stripes, narrow or wide stripes, 38 inches wide.
- 50c Per yard for Crepons, in pretty neat stripes.
- 65c Per yard for Satin Jacquards, 44 inches wide, all-wool, large selection of stylish patterns; 70c quality.
- 75c Per yard for Crepons, latest blistered effects, new, stylish patterns, for separate skirts and suits.

Cloth Department.

- 45c Per yard for Casimeres, of good quality, neat checks and mixtures, for boys' school suits and men's trousers.
- 65c Per yard for All-wool Casimeres, of extra quality, a large assortment of pretty styles.
- \$1.25 Per yard for Wool Casimeres, 56 inches wide, invisible checks and neat stripes, for suits and trousers; worth \$1.50.
- 50c Per yard for Ladies' Cloths, 50 inches wide, all wool, in newest shades, Red, Brown, Blue, Gray, Green and Black, for Ladies' Tailor Suits and Jackets.

Fall Flannels.

- 10c Per yard for Teazle Down Flannels, a great assortment of pretty plaids, checks and stripes, newest colorings, both light and dark.
- 12c Per yard for Moscow Flannel, in pretty stripes for wrappers and dressing gowns; 15c quality.
- 15c Per yard for Baconne Flannels, soft and fleecy dots and stripes, worth 20c yard.
- 15c Per yard for French Flannels, all colors, the new dots, bow-knots and stripes, exact copies of the wool flannels; regular price 20c yard.
- 25c Per yard for Victoria Flannels, pretty light stripes and check; the 10c quality.

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Is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is as safe as shopping in person from our counters.

J. Bacon and Sons,

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

EDITORIAL.

The recent troubles in China have called out a great variety of opinions as to missionary work in that land.

Of these opinions there are two we wish particularly to mention here:

1st. The opinion of which the St. James Gazette is a leading advocate, is that all missionaries should be withdrawn from China, and their efforts should be centered on the Chinese in California, Australia, Singapore and other points outside of China.

Of course, the St. James Gazette feels no "embarrassment" in regard to the plain command of Christ, but it should at least remember that evangelical Christians feel bound to obey that great command.

Moreover, if the St. James Gazette, and those it represents, desire to labor for the conversion of the Chinese in California, Singapore and elsewhere, by all means let them do their utmost along that line.

The second opinion is that voiced by the Rev. H. R. Hawsis, of London. It is that instead of trying to make Christians at once out of the Chinese, we send missionaries there to preach the best doctrines of Confucianism, Buddhism and Taoism, the three religions of China, in the effort to bring the Chinese up to the best that is in the religions in which they believe.

Very well; let Dr. Hawsis and those who think with him, by all means, send men to China to labor along this line. Nobody

wishes to hinder them. And when by actual experiment they prove that Chinamen can thus be made Christians better than by the present methods, then will be time enough to modify our present methods accordingly.

All evangelical Christians will rejoice over every convert won by either of these methods. Let their advocates put them to the test of experiment.

In the Christian Repository for October, Dr. Ford has a noteworthy article on "The Sun-robed Woman in Revelation. He argues with great force that this woman is not meant as a symbol for the church, since that robs the symbolism of its true significance and proceeds along lines that contradict that and other Scriptures.

These points are well taken and well argued, and the article is well worth careful study and well worth preserving. It shows wide reading as well as clear thinking.

It is quite common in some quarters to speak of the church as the bride of Christ; but there is no Scripture warrant for any such comparison, and it involves confusion of thought. The church is an assembly—that is plainly taught in the New Testament.

But when all the redeemed are regarded in another aspect, involving their relationship to Christ, they are called a bride. That is to say, when they are like a bride they are called a bride.

Now the fact that in one aspect the redeemed are called the church, while in another aspect they are called the bride, gives not the slightest warrant for speaking of the church as the bride.

The redeemed are called the church. The redeemed are called the bride. The bride is the church. It does not follow at all. This is seen by taking a few parallel cases. For instance—

Christ is called a rock. Christ is called a vine. A vine is a rock. Christians are called vine-branches. Christians are called sheep. Sheep are vine-branches.

So there is not the slightest Scriptural warrant for speaking of the church as the bride of Christ.

Dr. WARDER has recovered his health, which was the first and most important thing in the case, and has made the needful preparation for his institute work. This week he holds a New Era institute in the Fifth-avenue church for the benefit of our colored brethren, but on the last day of October, and running two days in November, he will conduct with Walnut-street church (at Second and College Sts.) an institute for the white people.

Dr. WARDER will hold similar institutes at other points in the state, and those churches which desire institutes should make application to him. We look for fine results from this movement, and we expect Dr. WARDER, along this line, will do the best work of his life—and that is putting it very strongly.

PRESIDENT FAUNCE is saying things, and we hope he will continue to do so. In the State-street Baptist church in Springfield, Mass., on a recent Sunday, he preached on the temptations of middle life. He said modern literature is full of advice to the young, and from the days of the old New England pioneer till now, people have been lecturing the young on their dangers and temptations, "but," said he, "there is a strange and unwarranted complacency in believing we workers in middle life have passed the danger line, and can spend our time giving advice to the young."

Dr. TRAVES, an eminent London physician, has come out in agreement with Max Nordau, and has declared that "genius is an untubercular nervous disease." This is comforting to all commonplace people. We wonder whether stupidity may not after all be a disease, too, and due to some germ. If science shall establish this, the process of education will be greatly facilitated, by simply killing the germ of stupidity in the pupils that need it.

EMERSON thought sending men to official position in Washington had, often, a good effect on them, for he speaks of the demagogues who, "half orator, half assassin," fight their way to Washington and then become safe rulers. But it must be remembered there were no big political bosses in Emerson's day.

HELP THE SUFFERERS!!!

The disaster that has befallen the city of Galveston, Texas, and the surrounding region, is simply appalling. More than 5,000 lives have been lost, \$10,000,000 worth of property destroyed and many thousands of people have been rendered homeless and destitute. Help is being sent from various parts of the world, but much more is needed, and the need is likely to continue for some time.

Dr. W. M. Harris, pastor of the First church of Galveston, writes: "The death roll will probably reach 5,000. Our church is in absolute financial ruin. . . . 81 of our 400 members are among the dead and among our best workers. The survivors are financially ruined, being unable to repair their own dwellings. There is not an uninjured house in the city. . . . The response cannot be too quick nor too generous for the gigantic situation which confronts us. We have faith, hope, courage, energy, but no money. For Christ's sake send us all the financial help you can."

- Western Recorder ..... \$25 00
Mrs. J. Lawrence Smith ..... 25 00
Morganfield Baptist Sunday-school ..... 11 00
D. G. Parr ..... 10 00
T. T. Easton ..... 10 00
Mr. S. E. Chandler ..... 5 00
Cash ..... 5 00
Mrs. Ellen G. Steger ..... 5 00
C. C. Ricketts ..... 5 00
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Mrs. Kate G. Mason ..... 1 00
Mrs. F. E. Neal ..... 1 00
W. D. Major ..... 1 00
Joseph Allgood ..... 1 00
S. M. Simmons ..... 1 00
George Hayes ..... 1 00

Among his many gifts, Dr. Henry G. Weston is a master of irony. At the Crozer Seminary a noted physician was addressing the faculty and students, and he went on to advise them to avoid theological rancor and sectarian strife, and to cultivate brotherly love toward ministers of other denominations. Before introducing the next speaker, Dr. Weston, according to Dr. Moss' report said of this physician's address: "It was not only timely and pertinent, but was illustrated and sent home by the brotherly behavior of the physicians themselves."

THE RECORDER office acknowledges with thanks a fine basket of delicious peaches and pears sent by Mrs. Belle Moremen, of Beechland. This fruit was greatly enjoyed and most highly appreciated.

Theosophy is rapidly spreading in Germany. When men get too "smart" to believe the Bible, they are ready to accept any vagary that comes along.

Editorial Varities

Rankin gives the prayer of the modern Pharaoh as follows: "God, I thank thee that I am not as other men are; I feast seven days in the week, while I have made other men fast."

The British Association for the Advancement of Science, at their recent meeting at Bradford, decided that women might be admitted to membership. It does not appear that any women were admitted, however.

English publishers say that a general election has had an effect on the book trade, and as a result the publication of a number of books that had been announced has been postponed in view of the pending Parliamentary election.

The torturers of Savonarola left one of his hands free as he might put it to false papers, but he wrote his last meditation on the first and last Psalms. These are not to be published in English, translated by Dr. Perowne.

The Rev. Samuel F. Pearson, a Baptist preacher in Portland, Maine, has been elected sheriff of the county. The former sheriff did not enforce the prohibition law and the people wanted a sheriff who would enforce the law, and they elected Mr. Pearson. We hope he will prove efficient.

The number of insane in Ireland has steadily increased in the last twenty years. In 1850 there was one lunatic for every 60 people; now there is one for every 217. Curiously enough, the Times and Freeman attributes this great increase of lunatics to tea drinking.

The price offered by the London Academy for the best inscription for the John Ruskin medal in Westminster Abbey was secured by Mr. J. R. Anderson who offered the inscription: "In memory of the loving reverence poor man and their work, great men and their work, God and His work."

The new Metropolitan Tabernacle in London, (Spurgeon's) seats 4,000 and it is therefore smaller by 1,000 in its seating capacity than its predecessor. But 4,000 people are enough for one congregation. The building stands on the old foundations both material and doctrinally. The first hymn sung at the opening was: "Hosanna we are through God's election. Who in Jesus Christ believe."

In the contests of skill, strength and endurance in connection with the Paris Exposition, the Americans easily came out ahead. The French attribute this to the fact that in America Sunday is a day of rest, while in France the workers toil for 80 days in the year. At least a half day's rest is given to the workers secured in Paris. This will be an improvement and will lead to better things. Yet in this country Sunday is becoming less and less a day of rest—alas!

Admitting the decline of infant baptism, the Cumberland Presbyterian urges Pedobaptists to a "revival of interest in infant baptism," and says that the "sneers" which immerсионists hurl at this sacred rite should not leave our ministers from preaching and practicing the truth in this respect. It is precisely the arguments of the "immerсионist" which are bringing the Pedobaptist preachers more and more to "the truth in this respect."

The Baptist and Reflector says: "Rev. — in seven years' pastorate of the — church of —, has added more than twelve hundred to the membership." We suppress the names. We read Act 19: 35: "How the Lord added to the church" in Jerusalem; and that is the only sort of addition that counts for righteousness. It is a great trouble with our churches that so many of the members have been added by the pastors, and not by the Lord.

"Great is science and it will prevail," said Sir William Turner on a British platform recently. But we ask—whose science? and which science? Why did not the science of 1850 prevail? Why did not the science of 1860 prevail? By what token do we know that the science of 1860 will prevail any better than its predecessors? On what ground can we conclude that the science of 1890 will prevail? or that of A. D. 2007? One of the most eminent scientific men of the day says that by the time science gets published in books, it is out of date, that the only way to keep up to date is to hear the papers presented at the scientific society meetings.

The Religious Herald lately caught up something said against the Home Board in Atlanta, by a Gospel Mission paper, and now another Gospel Mission paper catches up and republishes what the Herald says in reproaching the Home Board. Now that the Herald has joined the Gospel Mission brethren in their attack on the Home Board, we hope it will defend the Foreign Board from the attack of these same Gospel Mission brethren. What they say against the Foreign Board is just as worthy of consideration as what they say against the Home Board. Indeed their objections have been chiefly urged against the Foreign Board, located in Richmond, the home of the Herald. Suppose the latter should catch up and emphasize what is said against the Foreign Board.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Christ's looking upon Peter," and on "To-day shalt thou be with me in paradise." Five received by letter and two under watchcare.

Broadway—Pastor Jones preached. Chestnut-street—Pastor Weaver preached on "Jacob's prophecy of Christ," and on "Why men are not saved." One joined by letter. House of worship replenished.

East—Bro. W. T. Amis preached at both hours.

McFerran Memorial—Pastor Hamilton preached on "Serving and being served," and on "There is death in the pot." One received for baptism and baptized. Dr. Whitlitt has taken the Bible class.

Twenty-second and Walnut—Pastor Dement preached on "Faith and works" and on "Bowing and resping." One received by relation.

Franklin-street—Bro. J. N. Prestidge preached on "Socialism and Christianity," and Pastor Jenkins preached on "Be a man." Three received for baptism.

German—Pastor Ritsman preached on "The seven antichrists," and on "The glorious Saviour." A Sunday-school collection of \$12 was taken for the Galveston sufferers. A German service will be held every Thursday night at the Logan-street Baptist church.

Highland—Pastor Dawes preached on "Reaching the lost," and on "Who do you say Jesus is?" One joined by letter.

Logan-street—Pastor Montgomery preached on "The forsaken Christ," at night, and Bro. J. G. Bow preached in the morning on "I have fought the good fight," etc.

Parkland—Pastor Taylor preached on "The God of all comfort," and on "Jesus and the Samaritan." One baptized.

Portland-avenue—Pastor Tralle preached on "The blessedness of the righteous," and on "Can a man be saved outside of the church?"

Third-avenue—Bro. J. W. Warder preached in the morning, and Pastor Boyet preached at night on "A new creature in Christ." He preached at the School of Reform at 3 P. M. Bro. T. F. Martin will preach in a meeting through December.

Twenty-sixth and Market—Pastor Thompson preached on "Joseph's being taken to Egypt," and on "Giving heed to the Gospel." One received by letter.

Clifton—Bro. J. P. Jenkins preached on "I am ready," and Bro. M. S. Kirby preached at night.

East Mead—Pastor Cooper preached on "Repentance at the resurrection," and on "The Lord's Supper."

Oakdale—Bro. G. C. Cates preached on "Walking in the way of good men," and on "Walking with the wicked." Fair meetings Sunday. Five received by letter and seven for baptism. Meeting continues nightly.

Culbertson-ave. (New Albany)—Pastor Rickard preached on "Laying up treasures in heaven," and on "Abiding with Christ." Two received for baptism.

Bro. B. H. Dement presented an able paper to the Ministers' Conference on "The work of the pastor." He mentioned six duties: 1. His personal piety. 2. His preaching. 3. His pastoral work. 4. His denominational cooperation. 5. His educational activities. 6. His public affiliations. The paper called forth warm commendation. The Conference requested that the paper be published.

## SEMINARY NOTES.

Many heard F. G. Smith, of Chicago, Sunday night.

Many new arrivals each day. Most of those getting in now, however, are old men.

Many visitors have we had to our dining hall since the last issue of the Recorder. Dr. Robertson first favored us. Then came Drs. Prestidge, Mullins, Jones, Hamilton and Dement. Of course they paid for their meal—with a speech.

Dr. Mullins led our first regular Thursday night prayer service, and did it in his usual pleasing and powerful way. As night is waning, the overflow from his great heart and came away feeling that it was good to have been in the service.

We are sad that many of our number last year who especially desired to be among us this year cannot come. Among these may be mentioned Bro. O'Leary, of Georgia; Bro. Brown, of Illinois; Bro. Johnson, of Georgia; Bro. Behrman, of Texas, and Bro. Walker, of Louisiana.

On Monday night, October 8, the student body met in the prayer-meeting room for the purpose of re-organizing the Missionary Society. L. B. Warren, of Georgia, was chosen President; Brown, of New York, Vice-President; Ransom, of Kentucky, Secretary; Bristow, of South Carolina, Treasurer. After song Bro. A. C. Cree dismissed the meeting with prayer.

Bro. A. S. Allen reports, upon arrival, concerning a meeting just held at West Point. The simple story of the cross proved, as it always does, the power of God in the salvation of a goodly number. Seven were buried with Christ by baptism in the Ohio October 8. Twenty-six have been received into the church since Bro. Allen's pastoral of fourteen months.

## THE STATE.

Pastor J. W. O'Hara writes: "Our meeting at Cedar Creek closed on Sept. 30th. Hardly in the history of the church has there been such a revival. There were 59 additions—47 for baptism. On Sunday afternoon it was my privilege and pleasure to bury in baptism 48 precious souls. There was great solemnity over the vast throng of people. I did not make any comment at the water, but let God's word and its fruits speak. Bro. G. C. Cates assisted me in the work of the night. He preached three weeks day and night, except when we turned the morning service into a prayer-meeting. Many days the Spirit of the Lord led us to have only prayer. Bro. Cates spent the first week at the morning service on faith. Only eternity can tell what good came to our church from this. There was no excitement whatever, but a quiet moving of the Spirit of God. The fact that about 30 took up the duty of public prayer is evidence that it was the work of God. We are now to have a cottage prayer-meeting on Tuesday evening, and the regular prayer-meeting on Saturday evening. I want to establish some mission Sunday-schools in the district. Our aim is to enlarge our work on the entire state. Finally, I preached the last night on "Finally, be strong in the Lord," and

## The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and cleanses out the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion. It whitens the teeth and freshens the skin as a natural and safe and cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal on the market is the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the mouth, throat and liver. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, they are not a patent. Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

One thousand styles and sizes. For cooking and heating. Prices from \$5 to \$50.

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The genuine all bear the above Trade-Mark and are sold with a written guarantee. Awarded First Prize Paris Exposition 1900 OVER ALL THE WORLD. Sold by First-Class Stove Merchants everywhere. Made only by The Michigan Stove Company, Largest Makers of Stoves and Ranges in the World.

sounded the note of "Forward, march! On to victory!" May the Lord bless the earnest, godly, consecrated man of God who aided us. Never did I labor with a man who was more companionable. The Spirit led us to think and work alike. Pray for us, brethren. There is a great work here to be done."

Pastor Napier was aided in a good meeting at Beechland by Bro. H. E. Tralle. There were 11 received for baptism, including some very interesting cases.

Pastor S. H. Tabb writes: "We have recently closed a meeting of eight days with New Hope church, Simpson county. The meeting was one of great spiritual power. We had the assistance of Bro. B. F. Hagari, of Hodgenville, who presented the Gospel message tenderly and lovingly. There were 11 conversions and 211 additions to the church. The Lord has been very gracious to us during our two years' pastorate with this noble people. To him be all praise."

Bro. J. S. Miller writes: "I have just closed a ten days' meeting at Silver City. It was assisted by Bro. N. S. Eastbrother, of Benton, whose preaching was highly appreciated by all. The church was revived and strengthened by the addition of 5 by baptism. Pastor Carter, assisted by Bro. J. H. Spurlin, recently held a good meeting at Grand Rivers; 11 baptized."

Pastor J. W. Porter writes from Mayville: "I recently labored a few days with Bro. Lloyd T. Wilson, of Humboldt, Tenn. Our meeting was much hindered by the almost incessant rain and sickness of the preacher and pastor's family. In spite of all difficulties we had a very blessed time. There were quite a few conversions and nine additions to the church. Bro. Wilson has taken a strong hold upon his church and town. His congregations are the best in the city, and his church one of the best in the state. They have a new sixteen thousand dollar church, and are now building a two thousand dollar parsonage. Last year the church gave over six hundred dollars for missions, though they have a membership of less than 200. Bro. Porter's meeting was so quiet, this is the largest amount for the membership given in the South."

Bro. G. H. Dorris writes from Lucas: "Since the first of April I have been preaching in my old native state, Tennessee, preaching the old Bible doctrine that 'Except a man be born again, he cannot see the kingdom of God' (John 3:3). And after he is born again he should be buried with Christ in baptism and raised therefrom to symbolize the resurrection of Christ (Rom. 6:4-12); and the resurrection of the dead (1 Cor. 15:20-22); and the death of a Christian to sin and a new life with Christ (Rom. 6:6). I have just held a good meeting with Peter's Creek church, the pastor of which is Bro. John Spitzman, one of the best men I ever knew. God has blessed the revival of the church; we had a good meeting. Three additions to the church by experience and baptism."

Pastor B. A. Copas writes: "Sunday, Sept. 30, we closed a good meeting with my church, the Forks of Dix River. There were 15 additions to the church by experience and baptism, and 3 received under watchcare. The church has received an onward impulse that will be permanent. Pastor J. F. Williams, of Harrodsburg, did the preaching and faithful Scriptural preaching it was. He is not afraid to deal with sin and judgment, as well as free grace and eternal life. All were impressed with the fact that the Gospel has lost none of its power over the hearts of men. We expect to do great things for God in the future. In all, we have had 34 additions since my pastorate began eleven months ago."

Pastor Wm. McMillan writes from Williamstown: "We closed a two weeks' meeting at North Fork, Franklin county, on Sept. 30, with 8 additions—7 by experience and baptism, 1 by letter. Bro. B. F. Swindler was with me, and did some noble work for the Master. His preaching was plain, practical and forceful. The church was greatly strengthened by his preaching. It seems like the devil had everything in tact to counteract the work of the Lord. The trial of Mr. Jas. Howard at Frankfort, only 8 miles away, was freely discussed and condoned. Some of the brethren were taken out to the future. We thank God for the precious souls he gave us, and for the increased spirituality in the brethren. North Fork is a grand old church with some noble brethren and sisters. We are proud of her record in the past, but look forward to her future with bright hopes for greater sacrifice for the Lord. May God's richest blessing rest upon the noble people."

Pastor W. E. Powers writes: "The church at Clark's Creek, Grant Co., has just closed a very profitable and enjoyable meeting of 15 days. The writer assisted the pastor, Bro. B. Vincent. Church revived, 7 additions, 1 by letter, 6 for baptism. Bro. Vincent has a strong hold on his people. He has only half time taken. Some of our pastorless churches would do well to employ him for the future. I begin a meeting Sunday, Oct. 7, Bro. Jenkins of Franklin-street to assist."

Pastor Arch. C. Cree writes: "Friendship Baptist church, in Taylor county, a country church of 80 members, has been greatly blessed in the recent revival. Bro. D. P. Montgomery, of the Logan-street Baptist church, of Louisville, did the preaching. He is a brother of implicit faith and humble dependence on the Almighty. His preaching is plain and earnest with the power of a life "hid with Christ in God" behind it. He simply tells the Gospel in plain, straightforward and seldom have we seen people so humble before God and man. Like the man who was baptized, pocket-book and all, our church was revived, pocket-book and all. During the meeting, in a special offering for the orphanage, a contribution to the orphanage and our gift to Bro. Montgomery, the church gave \$225. Bro. Montgomery gives all the money he realizes from meetings over and

above his actual expenses to his church building fund. He does not make a point of this either in making engagements or conducting a meeting. My churches—Campbellville and Friendship—led the association. Many of my members are doubling their contributions to missions. I am happy in this work, yet I turn with eager steps to take up my year's post-graduate work at the Seminary. The young ladies of the Campbellville church have organized a Young Ladies' Missionary Society. Eighteen were enrolled."

Pastor Nevins, of Eminence, has been aided in a meeting by Bro B. A. Dawes, with 81 additions to our church there, 25 of them by profession and baptism.

Bro. D. P. Montgomery has been aiding Pastor J. B. Hill in a meeting at Pleasant View. Up to last accounts there were 7 additions.

Pastor J. S. Miller writes: "There have been several meetings held during the month of September in this Association (Ohio River), and some of them very considerable interest. Pastor E. M. Eaton, assisted by Bro. J. B. Wallace, of Blackford, held a meeting with Lola church, Livingston county, resulting in 9 professions of faith, 7 baptized, and the church generally revived. Brethren B. S. Summers and G. K. Kinsolving, at Barnett's School, held an eight days' meeting, resulting in 5 professions of faith in Christ. Pastor J. C. Kinsolving, assisted by Bro. G. S. Summers, held a meeting with New Hope church, Hopkins county, resulting in 11 conversions and 21 baptized. Pastor John Lockhart held a meeting at Sugar Creek church, Livingston county, resulting in 2 professions. W. R. Gibbs and U. G. Hughes held a very successful meeting in the graves near Baker's schoolhouse, Crittenden county. There is a good prospect for a new church. Nine professions of faith. Elder T. C. Carter, who has generally been very prominent in revival work, has been kept at home on account of the serious illness of his devoted wife. He has the sympathy of all."

Bro. W. J. Heale writes: "Please call attention of the brethren who come to attend the Blood River Association that those coming on railroad will get off at Hazle, Ky. Conveyance will be there the morning of the 24th inst. in order for good to the church. Those coming for good to the brethren at Hazle will care for still morning. Association meets at Oak Grove church five miles from Hazle."

## OTHER STATES.

Pastor J. M. Kallin writes from Alvin, Texas: "This place is right in the path of the storm, and 29 miles from Galveston. Rebuilding of homes is progressing rapidly. The terrible disaster of the Galveston storm will be the end, and, pray a blessing, God overrules everything for good. We are hopeful. The Lord's people are coming to our help, though slowly, and we are trying to do all in our power to rebuild our wrecked Baptist house of worship. Because of the widespread calamity, we are compelled to appeal to good people everywhere. Help us if you can."

Bro. J. L. Low, pastor at Utica, Miss., was called September 30 to the pastorate of Wesson church, and will most likely accept. Wesson is one of the largest and most important churches in Mississippi. The town is the seat of the great Mississippi cotton-mills, which employ between 1,300 and 1,500 hands. The church has about 700 members. Bro. Low is young, vigorous and consecrated. He is already one of the prominent preachers in the State. No doubt the union of this pastor with this church will be fruitful and happy.

Bro. J. E. Thigpen, of Hazlehurst, Miss., was, on September 30, unanimously called to the pastorate of the Magnolia church, same State. He was called also to Whitestown church. Should he accept these churches, he is getting away from a great loss to the churches he now serves in Copiah County Association.

Pastor G. W. Kendrick writes: "Our work at Pulaski, Tenn., is developing. In the last two months the pastor has preached 126 sermons, witnessed 66 conversions, 15 restored, 35 baptized, 1 by letter, a large number of conversions, many good prayers. In the Pulaski laid 6 professed conversions. I was told by the jailer that at midnight the prisoners were singing, praying and shouting the praises of God. Love to the Seminary."

(Continued on 16th page.)

HOUSE WORK

Seems easy to a man, but there is a great deal of lifting and reaching to do; a great many trips up and down stairs to make in the course of day's house work. It's hard where a woman is well. For a woman suffering with some form of "female trouble"...



Dr. Pierce's Favorite Prescription. It stops difficult menstruation, cures irregularities, heals inflammation and ulceration, nourishes the nerves, and gives vitality and vigor. It makes weak women strong and sick women well. It contains no opium, cocaine nor other narcotic.

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PRICES: 10 names \$1.00, 20 names \$1.50, 30 names \$2.00, 40 names \$2.50, 50 names \$3.00. BAPTIST BOOK CONCERN

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BOTH SIDES.

BY REV. GEO. E. STOKES.

A man in his carriage was riding along. A gaily dressed wife by his side; In smiles and loveliness looked like a queen, And he like a king in his pride.

BILLY-BOY.

A True Story.

BY ANNIE BALOOMB WHEELER.

He was such a pretty kitten when we got him. The fattest little ball of gray, with a patch of white under his chin, and four white feet. Little master said he must be called Billy-Boy, for his white gloves and necktie, but after he had left the clean fields and Mamma Puss' industrious tongue, the smoke and dust of the city made him look anything but clean, and we were obliged to bathe him.

soon as he had pounced upon it, then waiting for the next time that it should be thrown. He would often follow his master to the hill at the end of the street, and sometimes it was difficult to induce him to return alone.

Maky times when coming home master would find Billy lying in wait to spring at him from some convenient fence or doorstep, and Billy would keep up this peep-a-booping until the yard was reached, when he would be struggled into his arms and purr in the greatest content.

Soon the call came, and one day Billy was forgotten; he put his velvet paws upon his master's knee, begging in his own winning way for the accustomed tid-bite, but master signed his nose; he was thinking of the fare well to be said before war.

When our boys in blue were ordered into Cuba, and long weary days followed, little master's uncle came to make the home less lonely; he took master's place at the table, and for a day or so Billy came back and "begged" in his pretty way, but, dissatisfied, he again kept to the yard.

He stayed in the greater part of the afternoon, lying in her lap, apparently asleep, but at the slightest movement opening his eyes and rubbing her hand, and not until then did she notice how thin he had grown.

THE BOY WHO DESERVED A CHANCE.

BY S. JENNIE SMITH.

Mr. Gibbons, a gentleman well known in Ridgely as a member of a successful business firm there, entered the main room of its high school one morning and asked to see the principal.

Lishment. We want a bright boy, one who is thoroughly honest and dependable, and one who is capable of advancement. Then, too, he must have no bad habits. Have you such a boy here who desires to go to work soon?

"I think we have," returned the principal; "but we would do well to consult Miss Adams, the teacher of the first class. She naturally knows more about her boys than I do."

"When Miss Adams was consulted, she quickly replied: "Yes, I have two bright boys, either of whom would be capable of filling the position you mention. The only trouble is, I hardly know which to recommend. They are equally bright and studious. They both finish the course this term, and are anxious for positions, their parents being rather poor people. They are John Miller and Howard Jackson."

"Yes, I, too, thought of those boys," said Mr. Reynolds, "but did not know which to prefer. How about their conduct?" Mr. Gibbons inquired of the principal.

"Perfect both of them," Miss Adams smilingly answered. "Both are pleasant boys, too—the kind one likes to deal with. In fact, I cannot think of any way in which one is superior to the other."

"Suppose you have a private interview with John and Howard," Mr. Reynolds suggested to Mr. Gibbons. "Perhaps you could detect a difference that we have not discovered."

A COMMON TROUBLE.

Thousands Suffer From It Without Knowing Its Real Character.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspepsia often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart is peculiarly affected; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sourrains and heartburn.

Mr. A. W. Sharper, of No. 61, Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years. I have used various patent medicines and other remedies without any favorable result. They sometimes give temporary relief until the effects of the medicine wear off. I attributed this to my sedentary habits, being book-keeper, with little physical exercise, but I am glad to say that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual facts."

A. W. Sharper, 61 Prospect St., Indianapolis, Ind. It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of the stomach, and cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache. Send for valuable little book on stomach diseases by addressing Stuart Co., Marshall, Mich. All druggists sell full sized packages at 50 cents.

never met the boy before—but he looked upon that as a matter of course, and was on all hands expected to do for himself. He has even picked out the kind of a bicycle he intends to get as soon as he can raise money enough, and I know that his mother has gone without many a necessary article, clothing herself in order to keep him comfortably dressed while he is at school. John, on the contrary, is anxious to get to work, because he realizes that his parents have been working hard for him all his life, and he wants to do what he can for them now. He speaks particularly of his mother. He thinks she ought to have an easier time and more comfort than she has had in the past. It seems to me that a boy who appreciates what his mother has done for him is the right sort. He is the kind we want any one who means to be as helpful as possible to our boys, and we like to have them appreciate our efforts in their behalf. Yes, indeed, John is the boy who deserves this chance, and he will get it, you may be sure."—Selected.

A COURTEOUS JUDGE.

A young lady, spending a rainy evening at the home of an old gentleman, wanted a cab to take her home. Her host started off to fetch the cab.

"Do let the maid go," she said. "My dear, the maid is also a woman," was the grave reply. "The accordingly the boys were sent to the principal's office one at a time, to see Mr. Gibbons. After the interview, that gentleman surprised both Mr. Reynolds and Miss Adams by saying: "I find that John Miller is far more deserving than Howard Jackson."

The man put his foot in the hand and mounted upon the horse's back, and the Chief Justice passed on. His courtesy made his manners good, but it did not soften his sense of justice. A lawyer tells this anecdote: "I had once to appear before him in chambers on behalf of a charming client who had some property, but would not pay her debts. The case was heard in his own room, and he heard the decision came that my client must pay or spend six months in prison."—The Youth's Companion.

A WOMAN'S PREDICAMENT.

The Chicago Post describes the sad case of a woman who was waiting at the "limbo car barn" for an Evanston-avenue car.

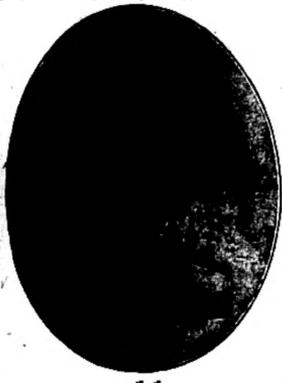
There were plenty of Evanston cars, but transfer check was good only on the avenue line, and she was determined not to pay another fare. At last a trolley appeared, she went to a telephone and called up her husband. She told him the situation—that no Evanston-avenue cars were getting to be running, that it was getting dark, and she was afraid. "What should she do?"

"Why, take an Evanston car," he replied. "But I shall have to pay another fare," she objected. "Well, what of it? You don't want to stay there, do you?" "But I can't," she said, and hesitated. "Why not?" he asked. "Because—because—I haven't any money. I just used my last dime in the telephone to call you up."

And then she wondered at the laugh which reached her ears over the wire. "A LITTLE girl about eight years of age," says the Pacific Christian Advocate, "witnessing the ceremony of ordination at one of our week conference sessions, was much impressed, and after the service asked her mother what it meant. "What do you think it meant?" the mother inquired. "I don't know," was the answer, "unless the bishop was feeling of their heads to see if they were any brains before he sent them off to preach."

The praise of the virtuous is far less creditable than their censure; they praise only that which they can surpass, but that which surpasses they censure.—C. C. Colton.

Children's Corner.



BABY-SIGNS.

The last half of a forty-mile ride is not likely to be as much fun as the first half. That is what the little Todhunters were thinking. For the last mile it has been very quiet, indeed, in "Grandpa Tod's" big surrey. Then Katharine broke the silence with a great sigh, that could be distinctly heard above the gentle clitter-clatter of the wheels and the thuds of Bonniel's hoofs.

They were passing a bit of a lonely, unpainted house. "There's a baby in that house," mamma said suddenly; and her sweet voice was as cheery as if she was not tired at all.

"Where! I don't see one," Eric said. "On the clothes-line!" laughed mamma, pointing to a row of flapping little dresses. "I can always tell which are the baby-houses, Monday afternoons! And I always look. I like to find the little wet petticoats and shirts; and, when I don't find them, I'm always so sorry for that house!"

"Why, I never looked!" said Katharine. "Nor I," Eric chimed in.

Grandpa Tod laughed. "I'm seventy-two years old, and I never looked. I'm going to begin now." "So'm I!" "And I!" "An' me, too."

It was the tiniest little Todhunter who said that, and they all laughed. She had just waked up, and everybody knew she hadn't the least idea what she was saying—"Me too!"

At the next house there were no little flapping clothes on the line; but Grandpa Tod nodded his gray head decisively. "There's a baby in that house," he said.

"Why, Grandpa Tod, I don't see a sign of one!" Eric cried. "Is there?" he added politely. "I see a sign." And grandpa let Bonniel walk past the pretty white house very slowly.

Mamma smiled. She saw the sign too. Then Katharine saw it.

from tumbling out!" she cried; and at the sound of her voice a small brown head and two round brown eyes appeared above the board.

"Well, then, why don't they wash his clothes?" remarked Eric, gravely.

After that they looked at all the houses for baby-signs. It was great fun. The first one they passed that had no "sign" at all, Katharine's bright little face clouded over.

"I'm sorry for that house!" she murmured.

"Sometimes it was a battered dolly, sometime a little cart or chair or baby-carriage. Sometimes one discovered the sign, and sometimes another. More often than not, it was on the clothes-line they found it."

"There's a baby there—hark!" said mamma; and they all listened. Some one inside the open screen door was singing in a low, monotonous, sweet croon.

"He's just going to sleep," whispered Katharine. "Drive soft," grandpa.

At another house Grandpa Tod discovered the "sign," and such a queer one! Even mamma couldn't find it.

"You sure, Grandpa Tod?" Eric cried.

"There's the sign," was all grandpa would say; and how everybody hunted, while Bonniel stopped for a drink of running water at the trough. But nobody found it but grandpa.

"We give it up: you'll have to tell," the children said at last. And then, with his whip, Grandpa Tod, pointed to a row of poppy plants, with all the bright blossoms lying in wilted little heaps beside them.

"Oh!" mamma said. "Oh!" the rest chorused.

"Yes, he's a witch of a baby, too, to pick them all off!" laughed grandpa.

"Are you sure 'bout that sign, grandpa?" Katharine asked doubtfully.

"Sure; but, if you're not, little 'Thomas,' there's another one for you!"

It was a little pink sunbonnet lying beside the road, with a wilted little poppy-head near it! The last half of the forty-mile drive wasn't long at all. It came to an end too soon.

It was Eric, after all, who found the last baby-sign, and the most puzzling one of them all.

They were passing a pleasant little brown house, set in a halo of vines. No one was in sight. Under one of the trees was a rocking chair, tipped over backward, and half-way up the trim little board-walk lay a heap of soft, white cloth, that somebody had dropped. Those were Eric's "signs!"

Everybody smiled at them, until, just as they were leaving the little brown house behind, a sharp, imperative little wail sounded. The baby crying!

"But what made you think he was in there, just by that tipped-over rocker and that sewing-work, Eric?" cried puzzled

Katharine. "Why," Eric explained gravely, "she did that when the baby cried, you know: she got up in such a hurry the chair tipped over, and she dropped her sewing on the walk. He's the first baby, prob'ly."

And right there the forty-mile drive ended.—Selected.

SAVED HIS DOG.

A boy about ten years old went to the Central Police Station in Kansas City, Kan., one day last week, leading a fine shepherd dog by a short piece of rope tied to his collar, relates the Kansas City Star. The boy's face was red and swollen and he was crying.

"Well, well, well, what's the matter here?" asked a big policeman, stooping down and looking into the boy's face.

It seemed like a long time before he could stop crying. "Please, sir," he sobbed, "my mother is too poor to pay for a license for Shep, and I brought him here to have you kill him."

Then he broke out with another wail that was heard all through the city building. Shep stood there meek and motionless, looking up into the face of his young master. A policeman took out his handkerchief to blow his nose, and the desk sergeant went out into the hall, absent-mindedly whistling a tune which nobody ever heard before, while the captain remembered that he must telephone somebody. Then Chief McFarland led the boy to the door, and, patting him on the head, said kindly:

"There, little fellow, don't cry any more; run home with your dog. I wouldn't kill a dog like Shep for a thousand dollars."

"Oh, thank you, sir." They were tears of joy now. He bounded out into the street and ran off towards his home with Shep prancing along and jumping up and trying to kiss the boy's face. It was hard to tell which was the happiest, the boy or the dog.

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said:

"Mamma, I want to see my papa."

Her mother replied: "No, dear, your papa must not be disturbed."

Pretty soon she said again: "I want to see my papa."

The mother replied as before: "No; your papa must not be disturbed."

It was not long before she uttered this clincher: "Mamma, I am a sick woman, and I want to see my minister."

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Mention the Recorder in answering any "ads."

COLORADO LETTER.

The Gunnison Valley Association met with the First Baptist church of Grand Junction at 7:30 p. m. September 25, 1900. Twenty ministers were spent in devotional services, led by Eld. Miller, of Gunnison. Dr. Stockham, of Delta, was then made temporary chairman in the absence of the moderator of last year.

The introductory sermon was preached by Eld. McGlashan, of Oklahe. Subject: "Five points from the 17th chapter of John." It was well taken and forcibly put.

The election of officers made Eld. Layton, of Delta, moderator; Eld. McGlashan, assistant moderator; Miss Reed, of Palmdale, clerk, and Eld. J. M. P. Martin, of Grand Junction, treasurer.

Eld. Martin then gave the address of welcome, and Eld. Miller, of Gunnison, made the response.

The devotional services began at 9 a. m. Wednesday, led by Eld. Perry, former pastor of Palmdale.

The reading of church letters comes now, and every church in the association was thus represented, and every church had its messengers present but one—the North Fork church, of Hotchkiss.

During the past year Grand Junction had one baptism, membership now 62; Lake City had 14 baptisms, membership now 68; Gunnison 1 baptism, membership 24; North Fork, of Hotchkiss, 4 baptisms, membership 26; Delta 23 baptisms, membership 136; Palmdale 1 baptism, membership 53; Plateau Valley, a new church received during this session, has 14 members and one candidate for baptism. The letter from Montrose came in at the last of the session, and this scribe failed to get its numbers, but it has had some baptisms during the year, and is advancing.

We had the reading of many most excellent papers during the meeting on subjects of much importance. The doctrinal sermon, preached by Eld. Martin, of Grand Junction, was a most excellent production. Text: 1 Peter 2:1, 2. Subject: "The building of the Lord's Spiritual House." The points were well taken, fully sustained, proofs were substantial, thoughts clear and incisive. The sermon called for a rising vote of thanks from the association which was unanimous.

The meeting throughout was marked by the Holy Spirit's presence, and after the evangelical sermon, preached by Eld. A. H. Law, of Montrose, one person rose for prayer, while others were so deeply impressed that they confessed their interest in religion privately.

Our General Missionary, Eld. Crooks, gave us some startling facts concerning the resources of our State, and a deeply stirring address in the interests of our convention. The statistics of our State by associations and contributions for missions are as follows: Rocky Mountain has 4,169 members, paid into convention fund \$1,270.43, per member 30 cents; Southern has 1,040 members, paid into convention fund \$655.61, per member 42 cents; Middle has 1,627 members, paid into convention fund \$661.23, per member 45 cents; Gunnison Valley has 400 members, paid into convention fund \$349.43, per member 37 cents; San Louis has 386 members, paid into convention fund \$197.13, per member 61 cents; South Western has 228 members, paid into convention fund \$147.85, per member 66 cents. Totals, 8,265 members,

paid into convention fund \$3,221.88, general average \$3.9.

The 30 missionaries in our State preached 3,286 sermons, made 10,282 visits, baptized 197 and received 270 other additions to the churches. We need a full score more preachers in our State—could use 40 of them.

Our next associational meeting will occur at Eckert, Eld. Miller preaching the introductory sermon. J. H. MILLER, Gunnison, Col.

NOTES FROM THE FOREIGN MISSION BOARD.

While some American missionaries, notably some of the American Board and of the Northern Presbyterians, have suffered martyrdom, none of our missionaries have suffered bodily harm, but there has been some loss of property. At Pingtu where, as already published, our property was "looted," the church and medical dispensary were stripped of everything portable, even the floors and windows, leaving only the walls standing. Brethren J. W. Lowe and W. H. Sears lost almost all their household goods. Brother Sears was in this country on a well-merited furlough and Brother Lowe seemed to be on some wearing apparel. It is gratifying to learn that the native Christians have been firm in the faith, though suffering great persecutions. One, an old man, was hung by his arms for days and nights till, after his rescue, death ensued. Another was subjected to 20 lashes on the bare back. But neither recoiled.

Dr. J. B. Hartwell, who has remained at Chefu to be in touch with the native converts, writes that but few Protestants have recanted, and none of our people. It is important to understand that the disturbances have been confined to the North, for the most part. Consequently in our Central and South China Missions work has been only interrupted, not abandoned. Even in North China, the missionaries for the most part, are in Chefu and other ports where they will remain until they can take up their work again. A few are in Japan, but none of them will return to this country on account of the trouble there. They write hopefully to the Board, anticipating greater usefulness when peace is fully restored. May God grant that this may be soon.

Bro. E. Z. Slimmons, widely known as one of our best and most experienced missionaries who has been in this country with his wife recruiting their strength, will return to Canton, China, on the 10th of October. Reports from all other fields are encouraging. The brethren in Brazil with the approval of the Board, have established a publishing house, to give wholesome, Christian, Baptist literature to the people in their native tongue. It is hoped that much good will come of this enterprise.

On September 20th, Bro. George F. Hartley, pastor at Springfield, was appointed a missionary to Japan. He hopes to leave for his new field in a few months. Bro. Hambleton is one of our most lovable and strongest men, and we bid him God speed in his new work.

GOSHEN ASSOCIATION.

This body met with Corinth church. The officers who have served for years were re-elected—Bro. White moderator and Bro. Farrell clerk. The meeting was very well attended and the hospitality was in keeping with the hospitality of Breckinridge county. Bro. Rutledge will furnish a report of the proceedings. I greatly enjoyed meeting many old friends. W. P. H.

It was my pleasure to preach for Pastor W. E. Mitchell, of Owenton, Ky., last Sunday. Brother Mitchell is aiding Pastor T. C. Coleman in a meeting at Burgin, Ky. The church at Owenton is in a prosperous condition. They have paid off the \$2,000 mortgage on their elegant new meeting house and are happy. W. P. H.

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TITHING.

Are Christians required to give one-tenth? Christ said, "These ought ye to have done, and not to leave the other undone," (Matt. 23:23; Luke 11:42).

Will not some Christian who reads this article and does not now give one-tenth of all he or she has, read the third chapter of Malachi and from this time on give freely one-tenth of all to the cause of Christ?

If the Baptist of this country, yes, if all the members of one small church would do this, we would see wondrous results. We would send more money to Foreign, Home and State Missions, pay our pastors better and have more money to make our houses of worship comfortable and attractive, and our own private finances would be in a more prosperous condition. We will have, perhaps, many close places financially, but God will provide a way out.

If you make only one dime and spend it all, you have robbed God of one cent. God is not poor for your money. But he requires you to give him ten cents of every dollar, and he will bless you if you pay up promptly. He may not give you great wealth. That may not be best for you; but he will give you a good, comfortable living and bless you spiritually. Try it, brother, sister, lay aside ten cents out of every dollar for one week, then give it to the Lord's cause. Continue to do this for a year, and then note how much more you have to give the second week than you had the first. The Lord will have been blessing you and increasing your store in proportion to your desire to honor him. Let your offerings be made in a spirit of love, devotion, aliteration and humble gratitude. Send a fervent prayer with every offering that God may use it to his own glory and the advancement of his kingdom on earth. If you begrudge the tenth ask God to remove the sin of covetousness, which is idolatry, from your heart, so that your offering may be acceptable to the Lord. If every Christian would do this there would be no need of preachers begging for money. It would be poured into the Lord's treasury by loving hearts anxious to do their Master's bidding. Giving cheerfully and according to God's plan is just as much an act of worship as singing and praying. ANNA HEAD, Forkville La.

MARRIED.

On Oct. 10th, at McLaurin, Miss., Miss Mayne Barrow, only daughter of Mr. and Mrs. J. E. Barrow, was married to Mr. J. J. Harwood, of Canada.

We call special attention to the advertisement of the word-ominous "Glossary of Words" published by the edition of Webster's International Dictionary. It is kept up to date by the addition of 25,000 words. This is the most complete Dictionary published.

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**LITERARY.**

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Dr. Kuyper believes in Calvinism with all his heart, and his robust utterances are specially invigorating in these days of lackadaisical theology. He paints modern social tendencies in dark colors, enough to make one shudder, but he looks either for the speedy coming of Christ or for a speedy spiritual revival like those of the first and sixteenth centuries.

**PUBLIC WORSHIP.** T. Harwood Pattison, D.D. Philadelphia, Pa.: American Baptist Publication Society. \$1.25.

Whatever Dr. Pattison writes is sure to be bright and helpful. This book is particularly suggestive. We know of no book like it. How to make our worship more spiritual and more bracing to piety is a great question. It is not a question of introducing ornament, but of securing power. While not agreeing with all Dr. Pattison says, we yet thank him for this book. He takes up in order the various parts of public worship—the congregation, the prayer, the reading of Scripture, the music, the baptism, the Lord's Supper and the prayer-meeting. It is a book every pastor would do well to get.

**HOW TO PRAY.** R. A. Torrey, Superintendent of the Moody Bible Institute, Chicago: Fleming H. Revell Company, Chicago and New York. 50c.

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**FULL LIFE FOR EMPTY MEN.** Rev. W. Dewitt Lukens. Boston, Mass.: James H. Earle. 75c.

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**THE ATTRACTION OF THE CROSS.** John Angell James. Introduction by the Rev. Cornelius Woolfkin: Fleming H. Revell Company, Chicago and New York. 30c.

We are glad to have this great and famous sermon on the Attraction of the Cross, issued in this convenient form. James is here at his best, as he tells, with glowing eloquence, of Christ lifted up on the cross.

**MY MOTHER'S LIFE.** The Evolution of a Recluse. By Mrs. Mary H. Rossiter. 12mo., 353 pp. Chicago and New York: Fleming H. Revell Co.

This book is well written and interesting, but its readers of our way of thinking will regard the evolution as an evolution backwards, and say the recluse ought to have stayed a recluse. Though that is a ridiculous word to use of a mother raising her children and supporting them by her writings. Such a woman is not only in the world, but in the highest place in the world, and is by no means a "recluse."

The heroine of the book, Mrs. Henry, begins as a lovable, modest girl who marries and makes as lovable a wife and mother. She was also a devout Methodist. She ends as a speaker in public, a Seventh Day Adventist and an advocate of faith cure. Those who admire this sort of woman will find Mrs. Henry the very sort of woman they admire. We reverence the mother in her home with her children.

**BUNNY'S FRIENDS.** By the Author of Probable Sons. 12mo., 55 pp. Chicago and New York: Fleming H. Revell Co.

Bunny was the pet name a father gave his little daughter. She was a lonely child without a mother, having only an old nurse for a companion. She loved to wander on the moor near her home, and there made the "friends" of whom the story tells.

**LUCIA'S ART.** By Mildred Scarborough. 12mo., 235 pp. Philadelphia: American Baptist Publication Society.

We are delighted with the way this book ends. For it carries Lucia back to her home and to her sweetheart, plainly indicating that in due course of time they would marry and Lucia be what it is an evil that all women cannot be, the queen of a home of her own.

Lucia goes to Boston to study music to make herself a career. Her adventures are interesting and true to life in many instances, but in too many cases there are sad tragedies where girls go off with high hopes. How many Mrs. Maynards there are among the well-meaning people in this world!

**FROM GIRLHOOD TO MOTHERHOOD.** By Mary L. Dickinson. Illus-

trated. 12mo., decorated boards. Price 30c.

At Christmas some girls left at school during the holidays gather together with a teacher and talk over the question, "What is the use of being a girl?" Their conversation forms the first chapter of the little book. Miss Dickinson says many wise things in this book, and gives sensible advice to girls.

We have received "The Gist of the Lessons for 1901," by R. A. Torrey, published by the Fleming H. Revell Co., Chicago and New York. This little book contains indeed the "gist" of the lessons. Each lesson is given three pages. The book is bound in genuine leather, making it most durable for constant use.

**MAGAZINES.**

In the *International Monthly* for October Alfred Rambaud, of France concludes *The Expansion of Russia*. The other articles are: Primitive Objects of Worship, by L. Marillier, Paris; The New Italy, by Salvatore Cortesi, Rome; Recent Progress in Geology, by A. C. Lawson, University of California; Party Government in the United States, by Senator George F. Hoar; The Significance of the Democratic party in American Politics, by A. L. Morse, of Amherst College. Published at Burlington, Vt., by MacMillan Co.

Next to the question of salvation, the most important thing on earth is to teach honor and justice. Edward S. Holden, in the October *Cosmopolitan*, shows how these foundation virtues of all true character can be taught in schools. Dr. Cyrus Edson tells of the Hygiene of Sleep. The prize essay upon *The Care of the Teeth*, is by Arthur DeVos. Olive Schreiner gives the second installment of her most interesting article, *The African Boer*. These are the things in the *Cosmopolitan* which make it a most valuable number to us.

The long story in the October *Lippincott* is a most interesting story in itself, and is of special interest to the people of our city, as it is written by Mr. Joseph Altsheler, one of Louisville's bright young journalists, who has gone to New York City. The story is entitled *My Captive*, and is a story of the Revolutionary War. The scene is laid in South Carolina, when Tarleton and Morgan were contending for the victory.

The October number of the *Ledger Monthly* has on its cover a picture for the month of apples, this peculiarly American fruit furnishing the subject. The artist has portrayed a real boy with a straw-hat full of ripe apples, holding one up for a little girl to take a bite. The frontispiece is a beautiful fall forest scene, entitled *The Spirit of the Woods*. *Hallowe'en Merry-making* is a reasonable article, charmingly illustrated, on the editorial page. There are many other articles and features of interest which we have not space to mention. Price of the *Ledger Monthly* is 5c a copy, 50c a year. It will not surprise the public to learn that after the issue of the present number the *Ledger Monthly* will be 10c a copy and \$1 a year. The *Ledger Monthly* will be increased in size. The succeeding issues have been so handsome that this change was generally anticipated. Robert Bonner's Sons, Publishers, Ledger Building, New York City, N. Y.

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P. 101

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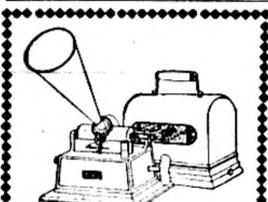
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*The Century* for October.—The situation in the Far East is still a question of paramount importance throughout Christendom, and the October issue throws some very helpful lights and side-lights upon it. Most novel among these is *A Plea for Fair Treatment*, by Wu Ting Fang, Chinese Minister to the United States. Few if any representatives of his race have Minister Wu's wide knowledge of the two worlds now in conflict on Asiatic soil, and still fewer have the ability to express their views in logical and vigorous English. Mr. Wu's terse and suggestive plea for fair treatment and forbearance is strongly reinforced by Bishop Potter, whose Chinese Traits and Western Blunders show that on his visit last winter he took to China an open mind as well as open eyes. No less significant is a paper by Sheridan P. Read, formerly United States Consul at Tientsin, on *The Chinese as Business Men*, in which the opinion is expressed that the present disturbing elements, both popular and official, would have yielded, even without foreign intervention, to conservative pressure from the Chinese merchant class and its following.



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THE FARM. KENTUCKY TRADE ITEMS.

Bluegrass seed is selling in Paris at 40c a bushel.

Mr. Gammon, of Covington, recently sold 233 ewes at \$3 25 each.

At Richmond court mule colts sold at \$30 to \$70; aged mules, \$80 to \$150.

The News reports 1,200 cattle at Paris Monday. Feeders sold at \$4.25 to \$4.40.

The Stanford Journal reports the sale of 1,400 bushels of wheat at 63 cents.

The Winchester Democrat reports the sale of 900 barrels of corn at \$1.40 per barrel.

Twenty sugar mules sold in Georgetown last week at prices ranging from \$50 to \$70 per head.

S. P. Keer, of Winchester, estimates the Kentucky wheat crop at eighteen million bushels.

W. B. Rowe, of Adair, sold to Bridgewater & Hardesty, of Marion, 40 1,000-pound steers at 4c.

Beasley Brothers bought a mixed lot of horses in Marion county last week at from \$50 to \$100.

Thomas B. Adams, of Lexington, bought in Anderson county 166 1,000 to 1,300-lb. cattle at 4.35 to 4 1/2c.

Gooseberries will not take root from cuttings, but you may bend a limb down and cover it with dirt, which will take root.

The Glasgow News says L. W. Preston sold his handsome mare to Hutchins Brothers, of Bloomfield, for \$600.

Shade trees about the house are desirable, and elm and hard maple are among the best varieties for the purpose.

W. K. Cardwell, of Mercer county, sold his 1900 crop of hemp to R. O. Morgan & Co., of Lexington, at \$5 per 112 pounds.

The Winchester Star says that quite a number of lambs have been bought for next summer delivery at 5 1/2c.

The Harrodsburg Sayings notes the sales of 6 yearling calves at \$3.90 per hundred; 81 common ewes at \$3.50 each; a lot of good ewes at \$4.50 each; 50 cotton mule colts at an average price of \$44.

The Stanford Democrat notes the sales of a pair of mules for \$240; 40 small calves at \$12.50 each; 134 common ewes at \$3.25 each; a pair of extra mare mules which were sold for \$400 and shortly afterward sold again for \$500; a lot of hogs at 4 1/2c.

The Woodford Sun notes the sales of 10 cattle, weight 600 pounds, at 4c; yearling steers, 885 pounds, at \$35.10 each; lot of hogs, 300 pounds, at \$4.85; 100 bushels of seed wheat at 85 cents; 4 export cattle, weight 1,300 pounds, at \$4 65; a lot of 1,120-pound cattle at \$4.55.

An exchange says: "Every grower of hogs should take pains to lay by as much excellent food for winter use as possible. The hog thrives best when he has an occasional feed of roots and pumpkins. He wants plenty of water with his food, and when it is impossible to give it in the form of root crop, the next thing is to give him some well-dampened clover hay."

THE PALM FOR DECORATIVE PURPOSES. Points on Its Care and Culture by Amateurs. BY EBBEN E. BEXFORD.

No doubt the palm is the most popular plant now cultivated for decorative uses. We find it everywhere, in hall, parlor, window-garden and green-house. Its popularity is well deserved, for, with proper treatment, it can be easily grown into fine specimens which are good for an indefinite period if the "proper care," which has assisted them to a satisfactory development is kept up. Unless it can have good treatment, its culture ought not to be attempted, for a neglected plant is always a sorry failure, to say the least.

Any one who is willing to study the plant and treat it intelligently, can grow it, and grow it well. Those who are not willing to go about the work in the right way are not to hope for success, for they are not entitled to it. I am always glad when plants refuse to grow for those who attempt their cultivation simply because it is "the fashion" to have plants in the house.

Given what I have spoken of as "proper treatment," the palm is one of the most satisfactory decorative plants of which I know. It is much more pleasing than the Ficus elastica or "rubber plant," which is its chief rival for popularity, and it is less exacting in its demands on its owner's attention. Of course, there are many varieties not adapted to general culture. I would advise the amateur florist to select one, or more, of the following sorts, to begin with:

Latania Borbonica, or the "Fan palm," with large, fine foliage, borne at the extremity of a strong leaf stalk. This is of a spreading habit. Next in choice is Areca lutescens, which is of medium size. The foliage is fine and richly colored, and of a more delicate appearance than any other sort suitable for general culture.

There are two varieties of Kentias extensively grown—Belmontiana and Kersteriana, both being fine sorts and not differing greatly in habit. The foliage is large and strong, of a rich green, spreading gracefully on stalks. These are the most satisfactory kinds for general decorative purposes.

I would advise potting small specimens in a soil of loam, leaf mold and sand, equal parts, with a dash of bone meal. Of the latter, about half a teaspoonful to the amount of soil a four-inch pot will hold, is sufficient. For larger plants I would use more loam and less leaf mold, because the roots will be stronger, and as soon as they gain strength they are better suited with a firmer soil than seems advisable for those having small and delicate roots. I would also increase the amount of bone meal, with the larger plants, because they can make good use of a greater amount of rich food, as they increase in strength and attain vigor of root-growth.

One item of greatest importance in successful palm culture is that of drainage. Have it as nearly perfect as possible. The better the drainage the greater your chances of success; the poorer the drainage, the more your prospects of failure. I am convinced from the hundreds of letters which I receive every year that the principal cause of the yellowing tips of the leaves and unhealthiness generally, is defective drainage. Too much water about the roots almost always causes decay, to a greater or less

extent, and unhealthiness at the roots is pretty sure to make itself known by brown-tipped foliage.

When a specimen of average size has lost five or six leaves its usefulness is over. This being the case, we should aim to prevent the loss of foliage, and this can be done in no way so surely and successfully as by providing the best of drainage for our plants. Every pot seven or eight inches deep should have at least an inch and a half of drainage, and over this should be a layer of sphagnum moss to prevent the soil from being washed down and filling the crevices in it. A pot so drained will not retain more moisture in the soil than the plant needs. There need be no fear of injury from overwatering.

In watering, keep in mind the general rule—apply more water only when the surface of the soil looks dry, then give enough to penetrate all the soil. Too frequent applications of water often sour the soil, because it is not allowed to get rid of surplus moisture before more is given. More plants are injured by overwatering than from lack of water. Bear this in mind and water your palms accordingly.

Do not keep your palms in the sunshine. Their color will be better out of it. Keep them in a good light, but not far from the glass. If you use them for decoration, away from the window, leave them there only while necessary. Put them back near the window as soon afterwards as possible.

Two or three times a week, show them all over thoroughly. Wash-brooms and hand-atomizers are not what you need to do this with. Either get one of the always-useful portable spray pumps, or a tin or brass sprayer, such as gardeners use in applying Paris green to their potatoes and other vegetables.

The palm is quite subject to the attack of mealy-bug and scale. The mealy-bug is a small, cottony-looking creature, and you will generally find it in the rough places at the base of the plant, and between the leaves and the main stalk, at the points where the leaf stalks hug the plant closely. This pest not only disfigures the plant, but, if left to increase, it will soon weaken it. Harmless as it looks, the mealy-bug feeds upon the juices of the plant, and saps it of vitality. The scale will be found on all parts of the plant, generally on the lower side of the leaf, to which it attaches itself so firmly that an ordinary rubbing will not remove it. You will find an old, worn tooth-brush the best thing with which to remove it. The stiff bristles will force it to let go its hold on the plant, as no application of cloth or sponge will.

For these two pests, which are the worst ones the home-grower of the palm has to contend with, I find no application so effective as the fir-tree oil-soap. Now-a-days we often find our palms attacked with what we call rust, for want of a better name. Unless checked, it is fatal to the health of the plants, as it seems to communicate its poison to the sap, until the entire plant becomes so diseased that death results. I know of no better remedy for this condition of things than the preparation called copperdine—a sort of Bordeaux mixture which kills the fungus on the leaf, and prevents it from attacking the plant in other places.—How To Grow Flowers.

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