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WESTERN RECORDER.

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The Crucifixion and Some of Its Lessons.

SKETCH OF A SERMON BY J. M. PENNINGTON, D.D.

And when they were come to the place, which is called Calvary, there both crucified him, and the malefactor, one on the right hand, and the other on the left. Luke 23:33.

There are many places of interest in the world. We find them in Europe, Asia, Africa, America and the islands of the sea. The interest of visiting to these places grows out of what has occurred there. The places in themselves are nothing more than other places. This is certainly true of such localities as Waterloo and Yorktown. Of all places on this planet there is one more important than any other; for the interests connected with it are larger and greater. That place is Calvary. Its name is immortal because Jesus was crucified there. The topic to which I invite attention is,

THE CRUCIFIXION AND SOME OF ITS LESSONS.

I. THE CRUCIFIXION. The fact was a most remarkable one, for it was the Lord of glory who was crucified. He was not a mere man. There would have been nothing wonderful in the crucifixion of a man. Such was crucified in these places grows out of what has occurred there. The places in themselves are nothing more than other places. This is certainly true of such localities as Waterloo and Yorktown. Of all places on this planet there is one more important than any other; for the interests connected with it are larger and greater. That place is Calvary. Its name is immortal because Jesus was crucified there. The topic to which I invite attention is,

All these points might be elaborated, but I leave them to the reader's reflection. I venture to say that the accomplishment of no other fact ever involved so many agencies as did the crucifixion of Christ. No other death was ever like his, whether we consider the Being who was crucified or the manner in which the crucifixion took place. His cross stands in majestic isolation, attracting the attention of all worlds.

II. SOME OF THE LESSONS OF THE CRUCIFIXION. Its lessons are of great importance. What are they? Such as these:

1. The great evil of sin. There are many proofs that sin is an evil. What but sin has disturbed the harmony of the universe? What else has filled the world with sorrow, and clothed the earth with the drapery of mourning? Why have tears, sad exponents of grief, flowed so copiously in all generations? Why has death reigned in every age, consigning the human race to the dark domain of the grave? Sin has caused all this, and it has also opened the pit of destruction, where

is a passport to paradise? The old hymn is better than anything I can say: "As on the cross the Savior hung, And sweat, and blood, and dust; He poured salvation on a wretch Thus languishing in guilt." His atonement with lowest grief and shame The penitent embraced; Then turned his dying eyes to Christ, And thus his prayer addressed: "Jesus, thou Son and heir of heaven, This agonizing death I bear, This agonizing death I bear, And in the victory of death Let me a sinner be. His prayer the dying Jesus heard, And instantly replied: "To-day the sinner and shall be With me in paradise."

2. The lost condition of sinners. Christ died for sinners. Why was this necessary? Because as sinners they were lost and ruined. What says the Scripture? "Now know that what things cover the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19. Salvation is needed by those who are lost. It is utterly incredible that Christ should die for men if they did not need salvation, and they need it for no other reason than that they are sinners. The crucifixion of Jesus proclaims to all the world that men are lost and ruined. O ye impatient, look to the cross and learn your ruin and your helplessness. This is a most important lesson, and unless you learn it, you will learn nothing concerning salvation. The grace of the gospel can not be appreciated unless there is a recognition of the justice of the sentence of condemnation which the law pronounces.

3. The amazing love of God to men. The whole plan of redemption is the outgrowth of love. We are not to suppose that God's love grew out of Christ's death, but the reverse. What that men are lost and ruined. What says the Scripture? "Now know that what things cover the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19. Salvation is needed by those who are lost. It is utterly incredible that Christ should die for men if they did not need salvation, and they need it for no other reason than that they are sinners. The crucifixion of Jesus proclaims to all the world that men are lost and ruined. O ye impatient, look to the cross and learn your ruin and your helplessness. This is a most important lesson, and unless you learn it, you will learn nothing concerning salvation. The grace of the gospel can not be appreciated unless there is a recognition of the justice of the sentence of condemnation which the law pronounces.

4. The Christ who died for sinners. The fact was a most remarkable one, for it was the Lord of glory who was crucified. He was not a mere man. There would have been nothing wonderful in the crucifixion of a man. Such was crucified in these places grows out of what has occurred there. The places in themselves are nothing more than other places. This is certainly true of such localities as Waterloo and Yorktown. Of all places on this planet there is one more important than any other; for the interests connected with it are larger and greater. That place is Calvary. Its name is immortal because Jesus was crucified there. The topic to which I invite attention is,

Probably no human dialect is without forms of salutation. The Hebrew had his "Peace" and "The Lord bless thee"; the Greek his "Hail"; and the Roman his "Health!" The modern German inquires, with metaphysical precision and phraseology not inappropriate in a land of much beer, "How do you find yourself?" while his Gallic foe, with an eye quick to mark the presence of joy or pain in one's port, asks, "How do you carry yourself?" whereas the Englishman, with the temper of one accustomed to settled institutions and an unchanging environment, says, "How are you?" and we bustling, driving Americans, who are nothing if not doing something, demand, "How do you do?" Much usage has, for the most part, worn away the significance of ordinary salutations. Your friend asks the second time after your health—having forgotten himself and the reply you gave. The Palestine Arab puts his hand first over his heart and then on his brow, and salutes you with his guttural "Welcome!" but you are well satisfied that his hand also covers a dagger-hilt, and his intellectual forehead is a land of might rock like the like of you. The urbane and smiling Parisian shopkeeper, with his musical "Bon jour, Monsieur," but pitiless mercenary cunning, brings the philosophic tourist to the verge of the conclusion that current forms of greeting are only a sort of convenient buffery between the joints of the social fabric. Carlyle, commenting on a diff he had with Lord Jeffrey, complains of having never in his silent and solitary manner of life acquired the common "art of greatly saying strong things." It might be said that the polished phrases we all have been taught to salute one another with, are a kind of Japan to kindly hide the gnarly grain of our temperamental grain. It might likewise be said that salutations, besides being often enough hollow, are frequently grotesque. Nobody could carry about with him a constant anxiety

about the physical condition of twenty fiery friends, but he will not fail to greet them cordially with a query touching their health. The Sage of Chelsea, already quoted, was one time narrowly-cross-examined by Irving on topics of Annals of the gospel, and recoiled with much energy that entire locality were matters of not the slightest concern to him. Many a pastor, driving the whole forenoon in divinity, has momentarily felt it a queer order of things that his afternoon should be given to the round of familiar interrogations concerning the church's treatment of his parishioners.

The example of Christ, however, has taught us how to invest familiar salutations with power and significance. The commonplace Galilean fisherman's question to his fellow, "What lack?" became, on the Lord's lips, the tender, sympathetic interrogation, "Children, have ye any want?" and the well-worn "Salute!" was changed into the ineffably comforting, "Peace be to thee!" An incident of Socrates, by his manly, manly, manly touch, can transform the grimace of the street into a rare of almost fitting hue and shape, so can the compassionate Christian heart invest the trite phrases of current acquaintance with grace and truth. The Christian of the New Testament is a cheerful person. He looks on the things of others; he rejoices with the rejoicing, and sorrows with the sorrowing; he enters into cordial sympathy with all.

The notable Christian is in the line of Providence. Doubtless the Lord might have given to such family a private paradise, a small English park, or some other of their own, but doubtless he has not. He has emphasized the solidarity of humanity by linking every individual with all others past and all to come. The benevolent man is not able without calling on the continents and islands of the sea for contributions. The clothier brings in his ready-made garments—the experimentation of a thousand years in sheep-shearing and in the invention and improvement of spindles looms and sewing machines. It is ordained that man shall be shut up to the idiosyncrasies and weaknesses of his own character. It is ordained that Peter's practical term shall go for and be common by association with the contemplative John—that Mary's dress shall be harnessed to some matter of fact by her intimacy with Mary Martha.

Society needs the sociable Christian. Men do not want access to his pocketbook, nor desire his custom so much as his recognition. They crave his cheerful "Good morning!" his devout "God bless you!" An orange-juicer might be indifferent to human recognition, but no man is. Seeing the Atlantic once, the writer's eyes were cheered all day long by the jolly steamer of a steamer's smoke, rousing on a parallel course out of sight below the southern horizon; and, lost in a freezing fog on Mount Washington last summer, the sudden ring of wood-chopper's axe proved more musical than any rattle of a Kibitzstein. Even self-poised Paul found the heavy hand-shaking at Apollon most welcome, and thanked God and took courage.

That let the Christian's "How are you?" be as cordly as Eliza's "Is it well with thee?" as fervent as Ann's "Brother Sam!" as sympathetic and sincere as the Master's "Where have ye laid him?"—Rev. MARCUS D. BURLIN, in *The Methodist*.

In the multitude of words there wasteth not sin; but he that refrained his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but tools for want of wisdom. The spider taketh hold with her hands, and is in king's palace.

the American Bible Society and the Baptist.

In the early years of the American Bible Society the Baptists, as well as others, contributed their money to its support. In 1835 a by-law was passed by the Society discriminating against certain versions made by Baptist missionaries, and the Baptists, all but a very few, considering themselves unjustly excluded from common rights in the Society, withdrew from its support. We remember how earnestly Dr. Leavitt and others, not Baptists, opposed this action of the Society. Four years ago, in revision of the rules, this by-law was omitted. This action was regarded by many as an abandonment by the Society of its previous position, and a circular was issued by certain prominent Baptists declaring that, in their view, no reason existed why Baptists should not resume their former position in support of the Society; but, to test the matter, an application was made for aid to circulate the Burmese translation of the Bible by Dr. Judson. After some delay, this application has been disapproved, the Society adhering to the principle of the by-law of 1835. The anticipated result is, therefore, broken off; Dr. Howard Osgood, the Baptist member of the Society's Committee on Versions, resigns his position; and the cooperation of the Baptist group may now be considered permanent. We are glad to say that against a strong and able minority was opposed the decision.

The Burmese version of Dr. Judson, who was a man of scholarship as well as Christian zeal, it is admitted by the English bishop of Rangoon to be "a model of idiomatic rendering and of faithful and painstaking labor." The Society condemns it merely on the ground that it translates the Greek text *for baptizing* by the Burmese word meaning immerse.

That this is a mistranslation the Society does not declare. That it is not a legitimate rendering no true scholar would assert. When the late Dean Stanley declared that "on philological grounds it is quite correct to translate John the Baptist by John the Immerser," he gave the opinion of the real scholars of all sects. The latest standard lexicons—of Gesenius, Wilton's, and that of Hephloides—define baptism as immersion, and they all give it no other meaning. The same thing will be seen in the later editions of Liddell and Scott. Martin Luther had some skill in Bible translating; but he says that the Greek word baptism *Latin potest per mersum*, and old John Calvin, who would compare very well with most of the Bible Society's officials, says, *ἵνα βαπτίζωτο* non mersum significat. No one will say that, in rendering into Burmese the passage from the Septuagint which says that Naaman baptized himself seven times in the Jordan, it would be unacholarly to translate the *ἵνα βαπτίζωτο* by a word meaning immerse. No man can be called unacholarly if, in the account of John's baptizing, the same Greek word is rendered by the same word in Burmese. When we say that the Greek *ἵνα βαπτίζωτο* can be legitimately translated by immerse, we do not imply that it follows that all baptism must be by immersion, any more than, in translating *presbyteros* by elder, we assert that no young man can be selected to the presbyterial office. At worst, the translation immerse might be injudicious, as it might be injudicious to translate *deus* by "three cents."

The officials of the Society do not charge that Dr. Judson's translation is unacholarly; they condemn it simply because it is a translation. They declare that the Greek word shall not be rendered into the vernacular; but that must be transferred from the one language to the other, simply translated into the Burmese sentence. They do not say that there is no word in the Burmese to express the act of Nauman and of John, an act so common that one can hardly conceive a language so meagre as not to have a word of its own therefor; they do

not say that some other Burmese word would present the Greek idea better than the word Dr. Judson has chosen; they say that the Greek word must not be rendered into Burmese at all, but simply transferred, so that its original meaning shall not be expressed. To be consistent, they should forbid anything to be made known of John's place of baptizing at Hama, near to Salim, except that certain Burmese words; for the Society of Philip and the Church it should be religiously divulged merely that they knew-based sea the water "and washed at the water." If it were wrong to give the exact meaning of the words denoting a certain act, we ought to be content with the mention of the attending circumstances, lest they disclose the nature of the act.

When a translator like Judson claims, and no better scholar stands forth to deny, that a certain Greek word is adequately rendered by a certain Burmese word; for the Society to say that the vernacular term shall not be used, but that the Greek word, which, of course, to the native will be utterly meaningless, must be transferred to the Burmese page, is to say that the New Testament shall not be placed before the Burman as clearly as it is before the eyes of the Greek peasant. The Society is guilty of the most outrageous obscuration. It binds its vast powers to the work of suppressing a complete knowledge of the meaning of Holy Writ. It plants itself squarely on the position of the church of Rome—the position that the common people shall not be allowed every word of the Scripture's page, to read it with their own eyes and draw from it what conclusions they think reasonable; but that a portion, at least, of the sacred oracles shall merely be doled out to them by their spiritual guides. The Society says that the meaning of this Greek word is to baptize; but the Burman through an equivalent word of the vernacular. It must be imparted to him through the explanations of the missionary. This is not the Protestant, but only the Roman Catholic system of Bible translation. There may be weighty reasons in the case of this Greek word for transferring it to the Burmese, as there may be for preferring the translated *deus* and *presbyter* to *god* and *elder*; but none are evident except sectarian ones, and our objection is that the Society should stringently forbid a legitimate translation and require a transfer.

The officials of the Bible Society are guilty of real sectarianism. It is vain to deny that the only objection they have to Judson's translation is that it may have a certain effect in sectarian controversies. But what has the Bible Society to do with sectarian controversies? If a certain translation is incorrect, let them condemn it. But what have they to do with the question how will it effect this or that dispute? If a certain translation seems to be scholarly, they should publish it, no matter what effect it may have on ecclesiastical conflicts. The officials of the Society abandon the majestic neutrality of scholarship and the love of truth which asks merely whether a given version is correct. They stoop to inquire how it will affect the interests of contending sects. Gentlemen of the big brick house, it is not a right thing to do! The only question you have a right to ask is whether the translation of Dr. Judson is faithful to the Greek. If it is not, condemn it; if it is, then publish it, no matter what parties of controversialists be helped or hindered thereby. You were not appointed gentlemen to watch the interests of contending sects, but to circulate correct translations of the Scriptures; and for you to refuse to circulate a given version, not because it may have a certain effect on certain controversies is a violation of the solemn trusts committed to your charge.—*The Independent*.

Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

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the intensity of the difficulties that have been overcome, and with the conviction that the great work of every enterprise, in its contact with heavenliness, is cordial of success.

All the great forces that have forwarded the course of mankind on the face of the earth, are arrayed on the side of missions. It is a contest of light against darkness, of knowledge and liberty against ignorance and superstition, of civilization against barbarism, and of the infinite God and his religion against the philosophies and religions of man.

Then foreigners were excluded by governmental prohibition from almost all business countries, and we were entirely ignorant of their languages and customs. Now the barriers have been thrown down; the Bible has been translated into all the principal languages of the earth, and missionaries are preaching the gospel and native Christians are singing the praises of God in almost all the nations of the earth.

Then let us thank God and take courage, for with the eyes of faith we may discount the future, and almost see, as it were, "above the hills-top of time the glimmerings" of the millennial morning when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

W. A. TAYLOR.

Comptroller, Ky., April 18.

The Young Men's Christian Association at Lexington.

I believe it is conceded by those who have an opportunity of knowing, that Lexington is a moral point of view, probably the most wicked city of its size in the United States. Every species of gaming is tolerated, houses of ill fame and saloons are to be seen on almost every corner, and consequently, our courts are yearly becoming fuller of indictments against both old and young persons for offenses growing out of patronizing some of these "hells on earth."

The pastors of the different churches in the city have preached against these evils time and again; have not been remiss in any particular in discharging their duty to God and man, and have heartily seconded every movement looking to a reformation of the crying sin.

A few months since a Young Men's Christian Association was organized, having in view a correction of some of these abuses, and a drawing of the minds of the people to the fearful consequences of their sins, if persisted in; and I am glad to say that the aims of the founders of the association have been far more successful than anticipated.

An elegant reading room has been fitted up, which is open from 10 A. M. to 10 P. M., to which all young men are welcome. Here are to be found the leading papers and magazines of the country. From this place, also, nightly go out Christian young men to various portions of the city, where they hold outdoor prayer-meetings, reading the Scriptures, talking, singing, and praying with those people who seldom hear the "glad tidings of salvation."

These meetings are very well attended, and much good has, and will, result from them. The association has also two mission Sunday-schools under its care, one superintended by Bro. Hugh Hicks, and the other by Bro. William Murray. On Saturday afternoon, at 4 o'clock, Bro. Lawrence Barrows conducts a Sunday-school teachers' meeting at the association rooms, and on Sunday, Major McClellan, of the Bayne Institute, conducts a Bible class, at the same place and hour. Saturday evening, at 8 o'clock, a general prayer-meeting for young men is held, led by some member of the association. Bro. George A. Joplin, the general secretary, is a young man, well acquainted with the work, and gives his whole attention to the good cause.

The work in which these young men are engaged is certainly a grand one, and the Lord is certain that he has put it into the hearts of such to go out into the dark recesses of our city and proclaim the "old, old story" of God's love to a sin-cursed people. I believe a reformation is in the near future, and that each will be the influence of our Young Men's Christian Association in Lexington, that God's cause will be abundantly blessed, and many souls be brought to a realization of their lost condi-

tion, and the churches greatly strengthened and built up. S. LEXINGTON, April 18.

It takes over one hundred pills of given to clear the bowels, the Brooklyn Medical Co. of the name of an emetic, whose life might have been saved by a single bottle of Dr. Bull's Cough Syrup.

CLIMBING HEAVENWARD BY JOHN W. HAYWARD.

In the West there grows the tree Of the dead dove's funeral urn. What is past; Has this moment flown as higher Than the sky?

Has the upward path clearer, Has the way of justice clearer, Than the way of sin? Have I obtained, O Father, nearer To Thy throne?

Let us bravely meet the sorrow, Bravely live in pain and sorrow, Lord, I pray; Strength from Thine I thus would borrow, For we need.

Let us have robes of the angels, Through Thy temple's arches shining, To us shining spirit beings, Blessed cheer.

Let the perfume breathe 'twixt us, From the altar incense arising, Ours thy love; Let the peace of heaven, O Lord, be ours.

Remember, Lord, each day's abiding, Heaven, Father, let us cherish, Bring us to Thy presence shining, Surrounded, Lord.

Christian Standard.

Letter from Pensacola.

It has been some time since I have had an opportunity of writing even a brief letter for the RECORDER. The pastor, if he discharges all the duties that bear upon his special work will be kept quite busy enough, and will have but little time for writing for the press.

Since my last letter I have changed my field of labor, and have moved a little further South to the land of flowers. It is no easy matter for one after a pleasant pastorate of five years and a half to sever those relations and go among strangers, and a people he may not be adapted to; but I believe God has been directing in this change, and so rejoice in the step I have taken.

In any respect the Pensacola street church, Bobbia, is one of the best and most efficient I have ever known. Few churches, if any in our denomination have contributed more liberally and systematically to all our denominational enterprises. The church has been very fortunate in obtaining so soon one of Alabama's best preachers, Rev. B. H. Crumpton. Already he has made a fine impression upon the church and community, and is making most favorable reports of his work.

Little did I think, when invited here a short time ago to hold a few days meeting, that Pensacola would become my home; but so it has, and a most pleasant place I find it. About the 15th of February last I entered upon my duties as pastor of the church here. Three months ago the church had a membership of 35; now there are about 55 members. Thirteen of these have been added by baptism.

on Association, where it was my privilege to labor for a few years, have been blessed with an outpouring of the Spirit. Well do I remember with difficulties Bro. J. P. Foweraker labored under a building on our campus in Mount Sterling. But a short season ago that was a mission station, as led by the Brethren board. A few years ago the Baptists in Mount Sterling were a feeble band, without a house of worship and with preaching only two Sundays in the month. Now they have a good house of worship, a large membership, five congregations, and the church is self-sustaining.

What an encouragement for God's people to give for the establishment of churches in desolate regions. Z. A. OWENS, Pensacola, Fla., April 18.

The Baptist Orphan Home. It is safe to infer that, in some localities in the State, there is not that interest felt for the Baptist Orphan Home that should characterize true Christians and true lovers of children.

It is safe to infer that, in some localities in the State, there is not that interest felt for the Baptist Orphan Home that should characterize true Christians and true lovers of children. If each only had an opportunity of visiting the Home, and spending even a short time with Sister Hollingsworth and her able assistants, bearing them converse on the pleasures of managing and attending the Home, and hearing the children sing and see their happy faces, they certainly would become more interested.

A recent pleasant visit to the Home I must say inspired me with the resolution to do something for the Home, if it be ever so little. Being a lover of children, and not without experience, for we have just half a dozen dear ones,—our heart warm and toward the dear little orphans.

We found fifty-two there, from fifteen months old and up, all so well provided for in the way of a good home, complete in all its appointments, with first-class managers, all the work of the Home never giving us any trouble. Now brethren and sisters (those who haven't done anything), do lend a helping hand, for the Home must be kept up by contributions. Bring small contributions, when brought together, make big sums.

Do not let it be said there is a Baptist in Kentucky who has not given something for the Home. What does orphan mean? Without father or mother. O how thankfully we should feel that we have a place where the orphan of our departed friends, who have no home, can go or be carried, for some are so small and young, they must be carried. The good Lord has provided this Home, through his children; and now let every one help maintain it. Send clothing, provisions, money—anything that would be useful as your best. The children will be made happy, and the Lord will bless you. T. M. M., Louisville, April 18.

From Illinois. I am at Urbana, Ill., where I preached last Sabbath and last night. The church is in perfect harmony, and is the best organized for work any I know. The people are kind and attentive and I have enjoyed my stay here very much. We are here here-to-day or to-morrow for Chicago and some cities in the north of Ohio, and be at Newport in a few days.

The University of Illinois is located here and combines many advantages for study in physics, architecture and agriculture. I had the pleasure of being present at chapel service Monday morning. This institution matriculates about 325 students.

The high schools are so graded that students may pass from the high schools of the cities into the university. I was pleased with all I saw. The departments in science, art and literature, are so well provided for, that at least one third of the matriculates are female. Champaign, a city of 6,000, is incorporated in this city, and there is a large trade in all directions. The Baptist influence in both cities is good. Champaign is without a pastor, and Urbana is looking for one. The people are very intelligent, and free from the great liability of interpreting God's Word, so common in many places, and the young are well taught.

The night before leaving Newport I baptized three, and gave the hand of fellowship to seven, and there are some waiting for baptism. G. M. S. Urbana, April 18.

The weaker sex are immensely strengthened by the use of Dr. R. W. Foweraker's "Female Regulator," which cures all disorders and gives tone to the system. Sold by druggists.

Shelby Notes.

Since I entered upon my work as Corresponding Secretary of the Sunday-school Board of the Missouri Baptist General Association in December, I have traveled something over a thousand miles, and preached or lectured, generally doing both, day and night. Our Sunday-school work in the State is on a very good basis.

The former corresponding secretary was one of the best workers in this department Missouri has ever had. I refer to the indefatigable, irreproachable M. L. Laws, who is now filling, with great acceptance, the pulpit of the First Baptist church, Decatur, Ill. The work which he did is durable. There was nothing sensational about him or his work. He believed the cause of labor in Bible-land was in a last of deep and earnest devotion in the hearts of church members that it is their duty to take part in the good cause. He did not hesitate to strike at the very root of the matter, and though his lectures made a great many angry, yet it afterwards yielded the precious fruits of righteousness to them that were exercised thereby.

He almost invariably did a good work in the churches which he visited. We have a little over 1,400 churches in the State, and though he was in the country four years, yet he did not visit one-half of them. We have in the State now between 600 and 700 schools. I have found considerable interest and sympathy in the churches wherever I have gone, and always a readiness to hear what I have to say, and especially a willingness to contribute of their means to this work.

Our foreign mission work is ably conducted by Rev. R. S. Duncan, of this city, the historian of Missouri Baptists. His history, a book of some 500 pages, is now in the hands of the printer. It will be a regular picture gallery of the pioneer, as well as of the living ministry and lay brethren of the State. It is to be largely illustrated. It will be out by the middle of this year.

Dr. W. Pope Yeaman, one of the brightest lights Missouri has ever received from the department of State Missions, is graciously and successfully. At our March meeting we called on Dr. C. W. Hill, of Bardonia. He preached for us April 9th, and accepted the care of the church. He will enter into the work next month, giving one-fourth of his time to the labors of Vine Grove, Ky. M. R. H.

Advice to Conservatives.—On the approach of the great epidemic, as general debility, loss of appetite, paltry, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is a curable disease of the lungs; therefore use the great anti-tubercular or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a purifier. For weak lungs, cough, phlegm, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. World's Dispensary Medical Association, Buffalo, N. Y.

LITERARY NOTICES. THE DEAREST DEAR OF LADIES. By Rev. Edw. Mason. Boston, 28 pages. \$1.25. Philadelphia: American Baptist Publication Society, 143 Chestnut street. Our chief objection to this book is the frontispiece. It is a picture of an angry and determined man, with a clenched fist at the head of a man who is trying to dodge. This woman, it seems from the story, was a Roman Catholic sister of James Campbell, who threatened to kill her unless she would be Protestant. The first offered him her property in a vain effort to prevent his doing his duty. The story is one of hardship and difficulty, but of faithful devotion to duty, and well worth reading. Finally the grace of God renewed him, and he who had been the ringleader in iniquity became a leader in righteousness. His feelings, thoughts, beliefs (or rather delusions) are so well and so truthfully described, that it is difficult to put the book down without finishing it. We are glad to herald this little volume.

NEW PUBLICATIONS.

THE NEW TESTAMENT. A complete history of the Bible, with full and accurate information, together with the following valuable and interesting facts:—A complete history of the Bible, with full and accurate information, together with the following valuable and interesting facts:—A complete history of the Bible, with full and accurate information, together with the following valuable and interesting facts:—

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A. C. CAPERTON & CO., 149 PEARSON ST., LOUISVILLE, KY.

WESTERN RECORDER.

A. G. CAMPBELL, Editor and Proprietor. T. B. CRAGHEAD, Assistant Editor. J. M. PENDERGAST, J. C. BURKHOLDER, Editors. A. R. GARLAND, Business Manager. JOHN BROWN, Second Assistant Editor.

Address all letters for the Western Recorder to this paper, and all letters about books, advertisements, etc., to the publisher, care of A. G. Campbell, Louisville, Ky.

THURSDAY, APRIL 30, 1922.

When writing in any way advertising in this paper, please state that you are an advertiser in the Western Recorder.

DR. S. F. FULLER, of the Seminary, is convalescing the Louisville churches in behalf of the Seminary. We trust the doctors will receive him kindly and help him in his work.

A SPECIAL REQUEST.—Since the last number of our article the certain have had criticism following the Editor's account of our city subscribers. We will therefore take it as a special favor if all our city subscribers would, as so convenient, hand in to this office their new numbers.

Is Your Pastor Sincere?

We mean, is he going to the Southern Baptist Convention? Let all the first class churches of Kentucky raise money and send their pastor. It can be easily done. You, who read this, speak to the next brother you see and say, "Don't you think our church ought to pay our pastor's expenses to the convention? I'll give a dollar toward it, won't you give another?" The thing can be easily done, if some one will just take hold of it. Then if you want your church to be really first class, give the pastor a seat of clothes to wear at the convention. If you care for your pastor, do this; if you do not care for him and wish he would resign, do all the more, so that he may make a favorable impression on brethren at the convention who will be on the lookout for a pastor, and thus will get a call which he will accept. Very few of our Kentucky pastors come under the last head, we are glad to say.

God's Law a Final Authority.

There is a dangerous tendency abroad to-day in the direction of setting aside the positive utterances of the law of God, and adopting in their stead the opinions of men. This is mischievous enough when any of the teachings of the Bible are concerned, but when the fundamentals are involved, it becomes a matter of grave interest indeed.

The intense strictness of the law's claims and requirements is a matter that is hard for the human mind, warped and damaged by a fully compromised. That all men by nature stand upon a common platform, that they are alike involved in a common ruin, and exposed to punishment equal as to its duration, is a truth of revelation that men find hard, at a crucial glance, to reconcile with infinite right and justice. And, as in matters of revelation, man are superficial readers and thinkers, there is a tendency upon the part of many, even of our religious teachers, to tread down the rigor and severity of the law's demands. This tendency, too, oftentimes reveals itself where, above all other places, it should be absent,—in those who train the children. In our Sunday-schools, in instances by far too many, the children are never instructed as to the heinous nature and the just desert of sin. That men who have grown gray in sin,—men who swear, steal, lie, commit lewdness or murder, that these, under repentance, and cleansing in the blood of Christ, the child is taught and quite readily believes. But that the child itself needs to be subjected to the same process, to repent, the same as those that are older in sin and more deeply tainted with the moral leprosy,—to receive Christ by faith the same as the voracious sinner,—these are truths which are not emphasized in our Sunday-school teaching as they should be. How many times the impression that is left upon the minds of the children by the sort of slip-shod teaching of the present day, is to this effect: "You must be good little boys and girls; love and obey your parents;

and your teachers; don't swear, lie, cheat nor steal; don't fret and grow cross and sad naughty; but be good, and God will love you and take you home to heaven when you die. And the child, being ignorant of the full impurity of the divine law, ignorant of the universal agency of regeneration by the Holy Spirit of God, falls in with the fatal notion that being good is the fulfillment of the law's demands. The child grows into manhood or womanhood with that false conception wrought into the very constitution of the mental and spiritual nature. It shapes the character, controls the thought, and as man in general do not ponder very deeply the possible mistakes of their early religious training, it settles the destiny of the soul. And this same tendency reveals itself in much of the preaching of the times. The nature of sin is not dwelt upon as it should be. It is a misdemeanor that can somehow be counterbalanced by right living rather than a disease to be cured. It is fungus growth on the soul, rather than a leprosy that must be driven away from our consciences who would remain with us and assist in bearing the expenses of the church! At all events, what is called narrow, and bigoted and Pharisaical, if we stand by our colors, and it is so much pleasanter to be pat on the shoulder and have men smile upon us than have our names cast out as evil!

But we wonder when this world of ours will be freed from the deadly influence of error by following such a course as this? We know of no means by which men are ever to be brought to accept of the truth and give their hearts a knowledge of it. We do not know of any means of giving this knowledge as directly and so well as by means of the pulpit and the press. These must speak forth in no unknown or uncertain tongue the great truths of religion,—all of them. Just what we believe we must herald, whether we hear or forbear. As in the physical realm storm and tempest are essential to equilibrium and healthfulness in the atmosphere, so in the religious, sentiment—Paul's religious contention—is essential to right views of God's own truth. And this is the prime purpose for which the pulpit has been created. It is our duty to preach the preaching that God bids us, and leave results with God. Thus the Minister will be honored and we shall occupy a stronger place in the confidence and esteem of all right-minded men.

POPULARITY vs. PRINCIPLE.

Unfortunately for the best interests of society, we have a class of men in every community who want to be popular. They want to be well thought of and well spoken of by all. They want to have men say of them, "He is a good, kindly, obliging man; he shrinks from giving any of his fellows pain; he is always agree with us in everything." Now, to be well thought of by all, well spoken of, is a matter concerning which no man should be heedless. A proper regard for the opinion of others is right. Not to have it wrong, let no man despise them. If a command which no man can disregard without suffering the consequences, any more than he can violate the law at any other point without suffering the penalty. Ultra independence of public opinion is an evil and an evil only. For any one to say, "I care not what others may think or say of me," reveals a character that, if not entirely rotten, is very badly diseased.

Do not seek the good opinion of others by meretricious principle or wrong that can hardly be so severely condemned. Principle, with every man, should be first. If, by standing for it manfully, we can secure the good will of others, it is a thing greatly to be desired. If they turn away from us because of our loyalty to our convictions, their opinion good is a matter of small worth. Truth is a gem of priceless worth. It is more precious than all the rubies of earth. It is to be sought after, and cleaved unto when found, ever more. "But the truth and sell it not," is the divine command. It is the armor of him who would win victories in life's great battle. It is this that strikes down all the horrid forms of error that cast their dark and weird shadow

over the continents of earth and the islands of the broken to-day. It is this that is to bring in peace, tranquillity and despotism. Lifting the peoples of earth upward and giving to nations grander civilisations. With this Jehovah adorns himself as with a garment of light. When any man, therefore, believes himself to be in possession of the truth, he should teach it and battle for it. He should be ready to surrender life itself rather than the truth. He must contend for the faith. But how shall men, belimed, all right at this point, they fear to assert themselves, to publish their own faith to the world, lest they may give offense. And even in our own churches we find this spirit at times. The fundamentals, the "non-essentials," in which all agree,—these are to be preached. But the distinctive principles that separate us from all others, and at once the reason and the warrant for our separate denominational existence,—these must be left alone. By the presentation of our views we may drive some away from our convictions who would remain with us and assist in bearing the expenses of the church! At all events, what is called narrow, and bigoted and Pharisaical, if we stand by our colors, and it is so much pleasanter to be pat on the shoulder and have men smile upon us than have our names cast out as evil!

There are 442 members of the Baptist churches in Italy. The Rev. J. J. Jones, of the English Congregational Church, Bridgwater, was baptised at Woodford on Saturday, April 29. The Baptists of Germany, in the depth of their poverty, contributed, last year, for all purposes, \$300,000. About 25,000 Baptist church members are to be baptised in the West Indies Islands. Nearly 20,000 of these are in Jamaica. There are now in the Theological Seminary which have reported to the Committee of the Inter-Seminary Missionary Alliance that they have been asked to become foreign missionaries, and 144 who will enter the field in the coming year.

Rev. Dr. Hawthorne, of the First Baptist Church, Richmond, has accepted the invitation of Washington and Lee University to deliver the baccalaureate sermon at its commencement in June.

Rev. Henry McDonald, D.D. of Atlanta, will preach the commencement sermon of the University of Arkansas, at its commencement on June 1. Dr. E. G. Dyer, of Petersburg, Va., will deliver the annual address before the literary societies.—Baptist Church.

At the morning session of the Proseminary Baptist Church, Raleigh, the right hand of fellowship was extended by the pastor, Rev. J. L. Burrows, D.D., to more than forty applicants, some of them by letter, but the greater part having been converted at the revival held here last fall and since baptised.—Northville Reporter, April 28.

The latest reports are that Mr. Ferguson has high a severe attack of gout, and has been compelled to abstain from his pulpit services.

Mr. James and I will start North in the interests of the University of Arkansas. In our estimate I had hoped to get help from the Baptists of our own State, but the drought and overflow have sent us all so poor that we must depend on the well-to-do liberality of Northern Baptists. The State is doing well. I leave four teachers hard at work. We go on the Lord's business. Will not the Lord's people help us with their prayers?—R. S. JAMES, Editor, Memphis.

MEMORIALS.—A memorial church is in process of erection in Edinburgh, Scotland, to be known as the "Guthrie Memorial Church," in honor of a great patriot who made the pulpit his office in America in 1840.

The Protestant Christian Mission, numbering about 15,000, have been organized for taxation for religious festivals in China.

There are no Jews in Babylon or Nazareth. In Babylon two English ladies have a girl's school with more than thirty pupils.

Madame and Stanley have an audience of 8,000 in Glasgow, Scotland.

OUR FIELD NOTES.

REV. G. F. BAGBY, who told us he had two noble churches, Glenn's Creek in Woodford and East Hickman in Fayette, advised us to pay him a visit. He is a man of great energy and high ability, they have sent him already over a hundred dollars' worth of provisions. Nearly every family of the Glenn's Creek church takes the Recorder. We were glad to hear that he had appointed a committee to get up a Recorder club in East Hickman church.

THERE IS A HAPPY LAND.

Mr. Andrew Young, the author of "There is a Happy Land," was born in Edinburgh, Scotland, in 1827, and died in 1897 at his home there. Under date of January 25, 1892, he thus wrote to a friend in New York: "We had Moody and Stanley here for two months, and I am glad to say they have been greatly pleased. My study took my hymns was sung in almost every church in America." The Field Editor had the pleasure of translating Mr. Young's hymn into the Chinese language during his stay in Shanghai, but he thought the Sabbath-school children to sing it to the familiar air that is sung here. Now there is a Happy Land in song in almost every church in China.

DOY'S SOLEMN PRO HISS.

An old colored man in Woodford county was asked by Pastor Butler, of Versailles, who had thought of a certain brother of the pastor, who had just preached for Bro. Butler, and he replied, "O I tell you what, his name was 'mong de 'lums, stars or 'lums, I can't understand him." We would advise all our young preachers not to soar so high among the "lums stars" to cause some people to look at them as if Bro. Green had been preaching to him, and for a white man he thought him a very good preacher.

COVERTING UNDER DIFFICULTIES.

An old gentleman, of Fayette county, says he was the first ever to address a man who had been baptised in a verse as he answered from some lines he had been eating. He had never learned to read and was ashamed to let her know it. He therefore looked at the very first book he could get his hands on, and he immediately commenced studying till he learned how to read. He then went back thinking he would be ready for her to see him, but to his surprise he was the first ever to address a man who had been baptised in a verse as he answered from some lines he had been eating. He had never learned to read and was ashamed to let her know it. He therefore looked at the very first book he could get his hands on, and he immediately commenced studying till he learned how to read. He then went back thinking he would be ready for her to see him, but to his surprise he was the first ever to address a man who had been baptised in a verse as he answered from some lines he had been eating. 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Conspicuous College, Bro. W. B. Galloway, of Scott county, Ky., visited on March 18th...

Bro. Bell's article on Southwestern school was telling fact which all ought to ponder well...

UP ON A GANT IN SWEET OVER.

AN BOW SWAY UP ON CANY IN Sweet Over, and to what a change since we presided at Oak Park church eight years ago...

Monday, 10th of April, I moved in the City region, here on Tuesday night and there was a heavy frost Wednesday morning...

To the Pastors and Churches of Western Kentucky Association.

Dear Brethren: As your last association you appointed a new board on and as the new board met as soon as possible after the adjournment of your body and organized...

To those you the members of the board of Kentucky I wrote October 4, 1931, to a brother in regard to a definite plan, and received no answer until January 12, 1932...

In compliance with your request in this week's Recorder for the terms of membership in the Western Kentucky Association...

A GREAT TRENT SWAYE over a church, a large number of addresses are reported through the Recorder, and, alas, too often these are left unorganized and of no practical benefit to the church...

For Dupont Ambassadors. The Southern Baptist Convention will assemble in Greenville, S. C., on Wednesday, at 10 A. M., May 19th.

FROM LOUISVILLE TO PADUCAH. KILPATRICK, KY., March 25, 1933. Rev. A. C. Caperton: We will all round trip to Paducah on the Louisville and Nashville...

LOUISVILLE AND NASHVILLE R. R.

Being laid out on the map, he is not only reduced physically, but financially. His little home, with the greatest activity of his family, and practicing the most right company, will suffer greatly...

THE KENTUCKY BAPTIST MINISTERS' MEETING

will assemble in Hopkinsville, Tenn., May 25th. To preach the annual sermon, W. J. Brown, Jr. of Nashville, Tennessee.

Southern Baptist Convention.

The Committee on Hospitality have canvassed the city, and carefully compared its capacity to entertain with the probable attendance of delegates appointed to the Convention...

CONSUMPTION CURED.

An old physician writes from practice having placed in his hands by an East India missionary the formula of a simple vegetable cure for Consumption, Bronchitis, Catarrh, Asthma...

WHY WEY PLASTERS?

Why wey plaster? They may relieve, but they can't cure that lame back, for the kidneys are not cured by their secretions, to purify and restore their healthy condition...

CONSUMPTION CURED.

An ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many nostrums...

For a number of years this servant of God has been known to the Baptists of Kentucky as one of our veteran mountain ministers. To be sure in life he felt impelled of God to preach the gospel. In obedience to this impulsion he has been a member of the presbytery of the West...

LOUISVILLE AND NASHVILLE R. R. Louisville, Ky., March 25, 1933. Rev. A. C. Caperton: We will all round trip to Paducah on the Louisville and Nashville...

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Among the Leveeing Manual labor school, which I find to be in a very prosperous condition. There are present the full number, 130 pupils; and having become used to discipline they do not give Bro. Treasurer half the trouble they did of old. Last night I talked to the children, and many of them show a desire to be saved, while two were awaiting baptism at the next meeting of the Wreath church.

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PREP'S Toothache Drops cure in one minute. M'CRAW & BAKER, 507 FOURTH AVENUE.

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OPHUM HABIT. The Ophium Habit is a new and powerful medicine for the cure of the Ophium Habit...

WHEELER CARRIAGE COMPANY. Have on hand the largest stock of FIRST-CLASS VEHICLES.

THE GREAT, THE LARGEST and THE COMPLETEST. The Great, the Largest and the Completest...

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WHEELER CARRIAGE COMPANY. Have on hand the largest stock of FIRST-CLASS VEHICLES.

THE GREAT, THE LARGEST and THE COMPLETEST. The Great, the Largest and the Completest...

THE NEW ELASTIC TRUSS. The New Elastic Truss is a new and powerful medicine for the cure of the Elastic Truss...

WARNER BROTHERS. Warner Brothers is a new and powerful medicine for the cure of the Warner Brothers...

BLUMBERG'S BELL. Blumberg's Bell is a new and powerful medicine for the cure of the Blumberg's Bell...

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Household and Farm.

POSTAL CARD CROP REPORT.—We should be pleased to hear from our friends, by postal-card, as to the condition of their crops and farms in their several localities.

THE HOUSE WITH CLOSETS.

How near to the heart of the housekeeping woman, are closets of which she has no doubt.

BEST MANURE FOR FRUIT TREES.

I give the nature of a cheap vegetable manure for the general use of gardeners in the letter the material that makes up and the amount to be used.

THE RAIN TREE.—Some travelers in South America, in traversing an arid and desolate tract of country, were struck (says Lead and Water) with a strange custom.

PHILADELPHIA POLICE DEPARTMENT.

The Philadelphia Ledger of December 29, 1880, mentions among many others the case of Chief of Police of that city, Samuel H. Given, Esq., who says he used to Jacob Oil.

DR. JOHN BULL'S SMITH'S TONIC SYRUP.

CHILLS OR FEVER.—The medical profession justly claims for it a superiority over all remedies offered to the public for the SAFE, CERTAIN, and PAINLESS CURE OF MALARIAL FEVER, CHILLS, AND AGUE.

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PHARMACY.—In California bees are raised largely by capitalists and are somewhat the same as the honey bees of our country.

COFFEES FOR CURIOUS WORKS.

A reader of the Farmer, in this county, tells us for three years he has kept his current and grocery bills free from worms by the following recipe.

BEST MANURE FOR FRUIT TREES.

I give the nature of a cheap vegetable manure for the general use of gardeners in the letter the material that makes up and the amount to be used.

THE RAIN TREE.—Some travelers in South America, in traversing an arid and desolate tract of country, were struck (says Lead and Water) with a strange custom.

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GET THE OUT AND SAVE IT.—A correspondent writes in an exchange in California that the farmer's well known plan of having discovered a remedy for consumption.

DEATHS.

WYNN.—Died at his home in Webster county, Ky., Feb. 18, 1882, James W. Wynn, 65 years of age.

DEATHS.

BRITT.—Died at his home in Webster county, Ky., April 12, 1882, Mrs. J. W. Britt, 65 years of age.

DEATHS.

SMITH.—Died at his home in Webster county, Ky., April 15, 1882, Mrs. J. W. Smith, 65 years of age.

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THE DIAMOND DYES. UNITED STATES MAIL. ADAMS EXPRESS STEAMERS.

THE ORPHAN'S FRIEND. HAS BEEN PROVED. KIDNEY WORT.

DR. JOHN BULL'S SMITH'S TONIC SYRUP. FOR FEVER, CHILLS, AND AGUE.

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DR. LYON E. PINKHAM'S VEGETABLE COMPOUND.

Bill is Introduced

ANOTHER CHINESE BILL. Washington, April 27.—The Anti-Chinese Bill was taken up under a suspension of the rules to-day, and passed. The Republicans in this case think they mean to stick to their course...

BURGHARD'S CARPET HOUSE. GRAND OPENING J. T. BURGHARD'S ONE-PRICE NEW CARPET HOUSE

By low prices and first quality we cannot but be successful in our new carpet business. We have opened a new carpet business at 125 Broadway, New York City...

THE ECLECTIC EDUCATIONAL SERIES OF SCHOOL AND COLLEGE TEXT-BOOKS.

Modern—Attractive—Durable—Economical. Gold Medal awarded at the Atlantic Exposition. McGuffey's Revised Readers and Speller...

McCORMICK'S Self-Binders, TWINE AND WIRE

McCORMICK'S IMPERIAL McCORMICK'S DROPPER, McCORMICK'S NEW IRON. These Machines stand unrivaled for simplicity of construction, ease of management...

ROBT. NEWTON, General Agent, 100 W. Main St., LOUISVILLE, KY.

GENERAL MARKETS. WHEATMARKETS. Monday, April 27. BALDWIN MATERIAL—Wheat market is dull, small lots being bought...

GREAT ATTRACTIONS J. BACON & SONS' GRAND OPENING! SILKS, SILKS, SILKS!

Special sale of unrivaled brands of Black Silks, Satin De Lyon, Merveilles, Surah, Satins and Summer Silks at prices lower than ever. We invite the attention of our Customers and the Public to this exposition...

WHITE GOODS!

White Flannel at 5, 8, 10, 12 1/2, 15c; Lace Stripes Flannel, Irish Mill, India Lawn, Laces Lawn, Paris Muslin, Bishop Lawn, Embroidered Muslin in large variety in White and Cream color...

MAIL ORDER DEPARTMENT.

Carpet and price sent by mail, of all kinds of merchandise, with exception of Carpets, free of charge. We have a regular department under the supervision of one of the firm for this branch of our business...

CARPETS! CARPETS!! CARPETS!!!

We will display the largest and best selected Stock of Carpets, consisting of Holy Tapestry Brussels Carpets, Imperial 2-Ply and Extra Super 2-Ply, Ingrains and All-wool Carpets, Single and Double Chain, Cotton Carpet, Oil Cloths in all widths...

J. BACON AND SONS, Importers, Jobbers & Retailers, 425, 427 & 429 MARKET ST., ABOVE BRONX, LOUISVILLE, KENTUCKY.

Violin Outfits. American Bagpiper Publication Society. 1429 Chestnut Street, Phila. Standard and Religious Works. Catalogue and Samples of Periodicals.

LANCASTER WATCH. Ask your Jeweler for the LANCASTER WATCH. All Quik-Train Railroad Watches.

SOUTHERN MUTUAL LIFE INSURANCE COMPANY OF KENTUCKY. Louisville: L. T. SMITH, Secretary, J. B. TRIMPLE, President, S. T. WILSON, Gen'l. Agt.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. The Fall session of 1893 will open on Monday, September 11th, 1893. The college is situated on a beautiful farm of 100 acres...

GOLD PENS REPAIRED FOR FIFTY CTS. THE LOUISVILLE BRYANT & STRATTON BUSINESS COLLEGE, Southwest Corner Third and Jefferson Streets.

GREAT REDUCTION IN PRICES OF WALL PAPERS. HEGAN BROTHERS, 348 Fourth Ave. Will send samples free by mail to buyers out of the city.

DO YOU WANT A HAT? A. C. LEWIS. DO YOU WANT FURNISHING GOODS? GO TO A. C. LEWIS. The Best Stock in the City. (2430 Sec) 348 and 360 Jefferson St., near Fourth.