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The Late Rev. Joseph H. Eaton, LL.D.

FATHER OF DR. T. T. EATON, AND FOUNDER OF UNION UNIVERSITY, HUNTINGDON, TENN.

At the Commencement of the Southwestern University at Jackson, Tenn., a sermon was delivered by Prof. Whitsitt in commemoration of the life and virtues of Rev. Joseph H. Eaton, LL.D., the founder of Union University, of which the Southwestern Baptist University is the successor, (the former school being in a manner merged into the latter. The text from which he spoke was Ps. 112:6: The righteous shall be had in everlasting remembrance.

In treating this text the preacher brought forward three points: First, the benefit suggested by the text; secondly, the persons who shall bestow it; thirdly, the persons who shall receive it. Under the last head he discoursed of Dr. Eaton as follows:

Those who are endowed with the gift of impressing themselves upon youth are fortunate in this regard. The institutions which are founded for purposes of educating the mind and heart have almost always reflected glory upon the men who projected and sustained them. The cases that might be mentioned in this connection would be numerous enough to exhaust your patience. Upon the present occasion, and in this presence it may be appropriate to set forth a brief memorial of the remarkable man who established Union University at Murfreesboro, of which the Southwestern Baptist University is understood to be the successor.

Joseph Haywood Eaton was born in the township of Berlin, Delaware county, near the center of the State of Ohio, on the 10th day of September, 1812. He belonged to an ancient family of Welsh extraction, which came to America in the year 1686 and settled on Pennepek creek in Lower Dublin township, which then was situated about eleven miles to the northeast of Philadelphia, but at the present moment is embraced within the suburbs of the city. The occasion that likely drove them from their home in the mother country was one of the most exciting in its history. The Duke of Monmouth, who organized a rebellion for the purpose of asserting his claim to the English throne against King James the Second, had been defeated in the battle of Sedgemoor, and was executed on the 15th of July, 1685. Most of the Dissenters of England were devoted partisans of the Duke, and numbers of them, especially among the Baptists, were compromised by his fall. The fate of the Hewling brothers, who were grandsons of William Kiffin, has touched the hearts of many readers of English history.

During the autumn of 1685 when the infamous Jeffries went on his "bloody circuit" in the west of England, it naturally became the nearest concern of many Baptist families of that section to discover a hiding place that should be beyond the reach of his lordship's vengeance. Among those were probably the Eatons, who resided in Nantfiel parish in Radnorshire on the eastern border of Wales, and Samuel Jones who resided in the adjoining parish of Llandewi. They were all members of a Baptist church that was under the pastoral charge of the Rev. Henry Gregory. The particular method by which they had left themselves liable to the anger of Jeffries has not been reported, but it is suspected they may have held commissions, or otherwise distinguished themselves in the army of the Duke of Monmouth.

The party which set forward, possibly in the closing months of the year 1685, to make their escape from the peril that threatened them in the shape of the bloody "Bloody Assizes," was composed of John Eaton and his son Joseph, who was then a lad in his 17th year, George Eaton and his wife Jane, and Samuel Eaton of the parish of Nantmel, together with the above named Samuel Jones, of Llandewi.

The year 1885 was the two hundredth anniversary of the arrival of the Eaton family in America. It is a pity that this important occasion should have been allowed to pass by without being emphasized by an appropriate ceremony of some kind. There is no more fitting season to establish an Ebenezer than is supplied by the centennial recurrence of an incident of so much consequence in the annals of an important house.

John Eaton is supposed to have been a widower when he landed on these shores, since no mention is given of his wife, although the name of his son Joseph is expressly cited. The right facts in this connection, together with many others bearing upon the history of John Eaton and his kindred, it is likely, might be had for the asking at the parish church of Nantmel, and it is much to be desired that some of his descendants should display a sufficient amount of interest in an honorable progenitor to search out whatever details it may be possible to recover there or elsewhere.

George Eaton and his wife Jane had issue, but so far as my present information goes, the name of only one of their children has been transmitted. This was George Eaton, of Pennepek church, who occupied the station of what was then designated as an exhorter. He died on the first of July, 1764, leaving behind him five children, to the marriage which he had contracted with Miss Mary Davis. These were named George, Peter, John, Sarah and James, who in their turn married respectively into the families of Taylor, Morris, Harris, Gray and Huntsman. When Morgan Edwards wrote in 1770 his Materials towards a History of the Baptists in Pennsylvania, he affirms that their descendants were 26 in number.

Sarah Eaton, who is believed to have been the sister of the aforesaid John and George, married the Rev. John Watts, the second pastor of the church at Pennepek. To this pair six children were born—Elizabeth, Sarah, Mary Deborah, Elias and Stephen Watts. These married among the families of Yerkes, Davis, Shull or Shewell, Ingles, Roberts and Melchior, and in the year 1770 their descendants were between fifty and sixty in number. At the present moment they must be many hundreds of them; they occupy a position among the foremost in Philadelphia and Pennsylvania.

Neither of the emigrant Eatons were preachers of religion, but they founded the church at Pennepek, which is the oldest Baptist church in the State of Pennsylvania. The second generation supplied two preachers. The first of these, George Eaton, has been mentioned already; the second, Joseph Eaton, was a far more eminent and important person. He was born in the parish of Nantmel on the 25th of August, 1679, and came to this country with his father in 1686. In the year 1722, when he was 43 years of age, he was called into the ministry, and in connection with the Rev. Benjamin Griffith, the earliest American ancestor of the present Dr. Benjamin Griffith, of the American Baptist Publication Society, was placed in charge of the new church in Montgomery township of Montgomery county, which is situated about 20 miles northwest of Philadelphia. Ordained to the full work of the ministry, Oct. 27, 1727, himself and Mr. Griffith continued to keep the flock until a division occurred in 1743. The party who joined with Mr. Eaton were granted letters of dismission and formed another church in the township of New Britain, Bucks county, Pennsylvania. During a period of fifteen years, beginning in the year 1734, Joseph Eaton also preached one Sunday in the month for the church at Hopewell, in New Jersey. He died on the 1st of April, 1749, in the 70th year of his age, and was buried at New Britain.

Though in his own person the Rev. Joseph Eaton was the most important man that the Eaton family had hitherto produced in America, he is now chiefly remembered by one of his children. His first wife was named Miss Gwen Morgan, and their marriage was blessed by the following issue, namely, John, Joseph, George, Edward, David, Mary, Joanna and Sarah. About the year 1723 he married, as a second wife, Miss Elizabeth Aubrey, who bore him three children, that were called respectively Isaac, Jacob and Hannah.

This Isaac Eaton, who was born in the year 1725, is one of the greatest of the name in American Baptist history. In early life he joined the church at Pennepek, and so escaped the quarrel that fell out on the occasion of the separation of the New Britain fraternity from the church in Montgomery. On the 8th of April, 1746, he became one of the consistent members of the new church in Southampton, Bucks county, Pa. Possibly he had before that date already commenced to preach. In the month of April, 1748, he removed to Hopewell in New Jersey, where his father had been pastor for the last fifteen years. Here he was formally ordained on the 29th of November, 1748, and seven years later, in the autumn of the year 1755, he opened his famous school at Hopewell under the auspices of the Philadelphia Baptist Association, thereby laying the earliest foundation of higher education among the Baptists of America.

John Eaton, the oldest son of Joseph, and a half brother of Isaac Eaton's, married a Miss Todd; but little more than this fact is known regarding himself or his family. Possibly it was in his time that the removal was effected from the familiar scenes around Philadelphia to Henderson township in Huntingdon county, Pa. One of this John Eaton's sons was named David, who is the next person in the line with whom the present record has to deal. David Eaton was the grandfather of Joseph H. Eaton; but as far as I am advised almost nothing has been preserved relating to him, except the one circumstance that he had a son whose name was Joseph.

This Joseph Eaton, the second of the name, resided in Huntingdon county, Pa., until the year 1805, at which period he removed to the place that has been mentioned in Ohio. The Eatons of the branch whose history is now under review, have exhibited a striking tendency to come at the center of things. Joseph Eaton the second resided near the center of Huntingdon county, which in its turn is near the center of Pennsylvania. He removed from this place to another that was situated near the center of Delaware county, which in its turn is near the center of Ohio; and we are all aware of the fact that Joseph H. Eaton established his home at Murfreesboro, which lies near the center of Rutherford county, which in its turn is close to the center of the State of Tennessee.

Joseph Eaton the second had twelve children, whose names, with two exceptions, are unknown to me. The two exceptions are the Rev. George W. Eaton, President of Madison University, New York, and the subject of the present sketch. A brace of sons like these are sufficient to render his name illustrious; but something more ought to be done for the memory of such a father than has yet been accomplished. He died in the year 1824, when his youngest son and child, who also was named in his honor, was only twelve years of age.

Joseph Haywood Eaton was originally called Joseph Eaton, but when he was growing up the first letter that he learned to write was the capital letter "H," and he took such a kind fancy to it that when he became able to write his full name he could not consider it was complete without his beloved letter "H" in the middle. His parents, amused by this partiality, concluded to let him have his choice, and decided that the letter "H" should stand for Haywood, which might have been the name of his mother.

Joseph Eaton, the third, who by a process that has just now been described had got himself designated as Joseph Haywood Eaton, embraced religion early in life under the ministrations of a person who is otherwise unknown to fame, except by his activity in this connection. Possibly some student of the history of Ohio Baptists might be able to cast further light upon the fortunes and misfortunes of the Rev. Mr. Doake.

Evidently it was a principle of the Eaton household in Ohio to employ every kind of exertion to obtain the best educational advantages that were in reach. George W. Eaton, who grew to manhood before the death of his father, was provided with as good opportunities as could be had in that time. Possibly the family were in comfortable pecuniary circumstances; or, on the other hand, it is conceivable that those two members of the family were disposed to make extraordinary sacrifices that they might taste the sweets of good learning.

When Joseph H. Eaton had arrived at the age of sixteen, he was in the year 1828 sent into the adjoining county of Franklin, where an academy of note was situated at Worthington, a hamlet which at present contains about five hundred souls, and five a few miles away from Columbus, the capital of the State. In the year 1832, when he was twenty years of age, he entered Georgetown College in Kentucky, where his elder brother, George W. Eaton, had become a professor. At Georgetown he prosecuted his studies and fulfilled the functions of tutor until 1835, and then followed his brother to Madison University in New York. Here he graduated in a very distinguished class during the summer of 1837.

In the latter portion of that year he made his way to Nashville, Tenn., near which place he was engaged for six months in teaching a school. In the early part of 1838 he quitted Nashville, where by the way he had become a member of the First Baptist church, which was then under the charge of the Rev. Dr. Howell, and removed to Fayetteville, in Lincoln county, where he took charge of an academy for a period of three years. At the close of his second session in Fayetteville he returned to New York and married Miss Esther M. Treadwell, a lady of excellent gifts and graces, with whom he had likely formed an engagement during the period of his sojourn at Madison. In the summer of 1840 he fetched his bride to Tennessee, where she found a home in many hearts besides his own, and was to the end of life a help-meet for him.

The Baptists of Tennessee at the instance of Dr. Howell and others had been for several years employed in discussing the feasibility of establishing an institution for higher learning within the limits of the State. In the year 1841 proposals for the location of the new enterprise were sent forth in the newspapers, and there was a deal of rivalry, but Murfreesboro continued to carry off the prize. The school was placed under the charge of Professors Cyrus Smith and Joseph H. Eaton, the latter having been prevailed upon to surrender his position in the academy at Fayetteville for that purpose. By this means his residence became fixed at Murfreesboro for the coming seventeen years and a half, until his death on the 12th of January, 1859. The time was short, but a wonderful work was performed in those seventeen years.

The example of the celebrated Isaac Eaton, of Hopewell, appears to have impressed itself on the family to the extent that the Eatons had become in some sort a guild of teachers. To appearance at least it was not the purpose of Joseph H. Eaton in early life to become a minister of religion; he expected to devote his energies to the business of instructing youth. But in the year 1842, after the fashion of his Master, "when he began to be about thirty years of age" he laid his hand to this other enterprise. He was ordained to the full work of the ministry on the 10th of September, 1843, the day upon which he was thirty-one years of age.

Meanwhile the interests of the school, which the Baptists of Tennessee had committed to his providence and industry, prospered exceedingly, and in the year 1848 it had reached a stage where it was considered appropriate to alter the name and to call it Union University, a title which has become so well beloved to many of us. At the time when the name was changed Joseph H. Eaton, who had grown and strengthened with his charge, was constituted the first President of the university. He was still ten and a half years of great power before him, in which period he lifted the university to a foremost rank among the schools of America. When its history shall be written so that his school may be minutely compared with other seats of learning it may be questioned whether the Baptists of America ever possessed an institution that was such a marvel of success.

Each of the alumni of the university will have preserved his own budget of reminiscences, and perhaps his own theory concerning the hiding place of Dr. Eaton's power, but matters of this nature can be better handled in the privacy of confidential intercourse; they do not call for expression in a public discourse like the present. I, therefore, beg leave to bring my remarks to a close by suggesting certain points in which his character and career seem to have found a parallel with the character and career of his great kinsman, the Rev. Isaac Eaton, of Hopewell, New Jersey.

In the first instance it may be allowed that I should bring forward certain points of detail that refer to merely outward coincidences.

For example, Isaac Eaton and Joseph H. Eaton were both alike sons of Joseph Eaton, the one being a son of Joseph Eaton the first, and the other of Joseph Eaton the second.

They were both pioneers in the work of higher education among the Baptists. Isaac Eaton, of Hopewell, was the pioneer for the Baptists of America; Joseph H. Eaton was the pioneer for the Baptists of the Southwestern States of America.

In the third place, both of them were cut off in the glory of their strength; each of them died in the forty-seventh year of his age.

Fourthly, the institution which Isaac Eaton established at Hopewell, New Jersey, shortly found a continuation in Rhode Island College, which is now known under the title of Brown University; the institution which Joseph H. Eaton founded has received a continuation in the Southwestern Baptist University. Let us hope that the latter may one day be as well supported as the former, and that its usefulness and influence may likewise grow the land.

Isaac Eaton and Joseph H. Eaton will be remembered briefly for the work they accomplished as educators of youth, and yet they were at the same time both distinguished pulpit orators. I have heard Joseph H. Eaton when I could have thought upon the angel in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth. Where have you encountered a voice that was of the like timbre as that of our beloved teacher? When I entered Mr. Spurgeon's tabernacle there were several notes in his magical voice that woke up memories of days that were long since dead, and brought tears to my eyes.

It would be pleasing to be informed what manner of man was Isaac Eaton in his personal presence; Joseph H. Eaton was one of the superbest specimens of manly beauty that my eyes have ever witnessed. There is a portrait of him in his son's house, but to my thinking it is very little like; that saintly, splendid face is one of the best treasures that I keep in the store-house of memory; no representation will do it justice for me, and it shall never fade away as long as my powers endure.

But these merely outward comparisons will not signify a great deal, since most of them are plainly accidental. There are other parallels which relate to the interior nature of the men in question and go far to illustrate the power of the principle of heredity within the Eaton family.

Both Isaac Eaton and Joseph H. Eaton were endowed with the gift of singular eloquence. When he was a young man, Isaac Eaton was surrounded by the unhappy conflict that broke out at the Montgomery church between his father and Rev. Benjamin Griffiths, and yet he kept his skirts entirely clear of the business. His membership was held at Pennepek, whence he went into the organization of the church at Southampton; he had no concern of any sort with the discussions that were waged between New Britain and Montgomery.

Joseph H. Eaton in his maturest years was caught in the midst of a more serious ecclesiastical conflict in the State of Tennessee and yet he contrived by a process, that I never could understand how he had the wisdom to invent, to have no share in the issue and yet to retain the friendship and regard of either party to it.

Both Joseph and Isaac Eaton were alike in respect to the power that they displayed to win the affection of men. It is rare that you can ever meet within the bosom of the same family two men who have such a genius to be loved. Their feelings were tender, profound, affectionate; their hand was open to every man; the humblest and unlettered world, but if you think the upper classes have exerted the greatest power on religion, then you are a little mistaken. It not unfrequently happens that the plain people should cling to religion. They have so much need for it, and feel this need so keenly. The truth is to-day what it always has been and always will be. Those who feel are the only ones who think and act. It can be proven that the religious spirit caused the revival of almost all progress in modern times, and this religious spirit came among, and was fostered by, the common people. To this source may be traced the rise of chivalry and the revival of learning, the spread of great men and the power of mighty religious revivals. Do I speak of the reformation in Germany? Your minds turn to the crowds that came to the churches to hear the word of life from the chained Bible? Do I refer to the great revival in England? Now, you think how the hard hands of the plowman, the miner and the mechanic wiped away tears from eyes unaccustomed to weeping, while the eloquent Whitefield begged men to repent. You think how the plain colliers caught his every word—how he preached to thousands in the open air, after he was excluded from the churches—how he preached to many hundred factory girls at five o'clock in the morning. Do I make mention of the great revival in America that effected a resurrection of the churches of the country of all denominations? You remember how the tears ran down among the people from Philadelphia to Charleston. The cheery songs of the Wesleys made many hearts swell with emotion beneath uncomely and rough exteriors.

Do you ask what there is in the nature of the Christian religion that makes the people so powerful? Religion appeals largely to man's emotional nature, and has to do with practical life. Christianity is not a system of philosophy or a code of ethics merely. True, it is profound enough to engage the most subtle abstractions of the philosopher; it is delicate enough for the most airy imaginings of the theorist; it is beautiful enough to charm the esthetic taste of a Matthew Arnold, whose ultimate analysis of religion is that it satisfies "a sense in us for taste, a sense for the beauty." But it is practical in all this, and far deeper than all this, Christianity is for the great pulsating heart of mankind with its joys and sorrows. She first strike hands with the great unwashed in the markets—she willing to handle the coarse clothes of humanity; she must court the suffrage of the ignorant and solicit the sympathy of the peasant. At that tribunal before which the world demands its verdict she must plead, and give an account of her mission to men, there is no memory so dear as the poor and is peculiarly interested in the fact that her followers reach down a helping hand to the lowest and the fallen.

If it should be said of any denomination that many of the disciples are sunk in ignorance, let it be a cause of rejoicing, for that is the element of the Bible and Christian's tomb. Many a queen had desired to be his nursing mother, but he reclines his head upon the breast of a Galilean peasant woman. A great king had long been anxious to have him at his court, but a blind beggar saw him first.

But how can I do justice to this subject? As another has said: "The most difficult thing which I could have done would have been to imitate the artist who despaired of his ability to paint the features of his ideal woman, and simply drew a veil over her face."

And how would the minister feel if somebody should invent a clergyman of wood that in all intents and purposes would answer the purpose?"

In addition to the contest between men and machines, the general diffusion of knowledge is bringing trouble. If we must have the laboring man kept down, let us "convert" the public school-buildings into barons' castles and call upon Providence to roll back the centuries into the middle ages. If the fourth estate is to be fettered, they must be kept ignorant. Throughout the whole of the middle ages there was but little learning, and almost every distinguished man was either a member of a chapter or of a convent. It was rare for a layman of whatever rank to know how to sign his name. Great lords and ladies could not write their names. The cross-mark made by ignorant men now when they sign their names upon business papers, is but a relic of the religious sign of the holy cross once made by the great on charters and deeds. The seal rings many of you wear are but mementoes of the ignorance of your ancestors, who could only sign their names by that means. The average clerk of the county court thinks himself far superior in ability to his fellow-townsman, the minister, but his title, "Reverend," from clerk or clergyman, points back to the time when the only man in the town who could write a decent hand was the clergyman. The mighty Charlemagne boasted the sword with much more agility than the pen, but he had respect enough for learning to doff his crown in the presence of his literary friends. Scott or Fred Barbarossa, Louis, King of Bohemia, nor Philip the Hardy, though son of St. Louis, could read. In that age the fourth estate had no power but that of naked human strength, and the world was ruled by brute force.

But in modern times, the people are coming to be recognized as a mighty power beneath the sun. Preachers are using the colloquial style; historians are not content to write about kings and princes, but entitle their books, "Short Histories of the People;" novelists are telling the romance in the folklore, and poets have summoned their muse to indite ballads to the great throbbing humanity. Governments are no longer oblivious to the voice of the common people. England has long ruled Ireland with a heavy hand, but as the years go by, John Bull is becoming willing to hear Pat's cries. Full many a modern St. Patrick has gravely arisen to kill out the snakes in the island; but now they have discovered that the Irish serpent, doomed to death, has a human heart in his breast, and the England of to-day has too much self-respect to carry out the policy of cruel Cromwell, to massacre Ireland in a mass. It is only a question of time, when the men who live upon the land that gave birth to Burke and Emmet, are going to possess the soil upon which their cloistered ancestors grovel. All hail, then, of Ireland! We live in an age of the people, and some day in the now brightening future, unless I read history wrong, the sighs of mercy will wipe away the tears of long and weary nights of weeping, and the angel of justice will lift high your banner.

What I have said refers to the power of the people in secular affairs. I wish now to point out the fact that the religious spirit has been mainly propagated and cherished by the common people. None but a brute could ever have been disposed to impinge upon their dignity. We were always in debate whether to admire them most, or most to love them.

Joseph H. Eaton was as intense a man as any in his purposes, convictions and exertions, yet his catholic, charitable temper was one of the most noticeable features in his composition. I should like to know whether Isaac Eaton likewise was endowed with that kind of extraordinary charisma. If such were the case, they both alike possessed the sweetness and the strength of the Apostle John, who to my notion is the most admirable of all the apostles of the Lord.

But my poor powers of analysis and expression are nearly useless to me when I attempt to set forth what I have thought and felt with regard to my dear and venerated Master. I, therefore, beg permission to conclude this feeble and imperfect picture by claiming for Joseph H. Eaton the same epitaph, which his grateful and affectionate church at Hopewell inscribed upon the monument of the Rev. Isaac Eaton:

"In him with grace and eminence did shine
The man, the Christian, scholar and divine."

SEMINARY ADDRESS.

THE POWER OF THE PEOPLE.

BY A. H. RANSEY.

In the isthmian games when the ancient Greeks came together to witness the contests between their champion athletes, it was their custom to place a garland upon the victor's brow. I wish this evening to bring only an olive twig for the knitted brow of the man now engaged in the race.

The welfare, plain man, who labors is a living issue touching our nation's interest at every angle. In this country there are more than a million men and women to whom work or plentiful wages are pain. The general feeling is, if the people speak low, the murmur is not to be heard; if they speak loud, they must be hushed. You do not expect me to sympathize with frantic men who raise strikes and strike at everything in sight; but this voice from below means something, and is often the cry of your brother's innocent blood coming up from the earth—or shall we call it an immortal spark struggling to rise from the furnace of oppression?

You gentlemen who have not lately sung "The Song of the Shirt," do not properly know what these men of the sweaty brow have to contend with. The man who have simply strength, muscle and endurance, compete not only with other men of strength, but with the inventions of genius. A popular writer suggests: "What would doctors say if physicians of iron could be made with curious cogs and wheels, so that when a certain button was touched the proper prescription would be written? How would lawyers feel if a lawyer could be invented in such a way that questions of law, being put in a kind of hopper and a crank being turned, decisions of the highest courts could be prophesied without failure? Shall we, who are the people, be ignorant? Shall we, who are the people, be poor? Shall we, who are the people, be slaves? Shall we, who are the people, be cursed? Shall we, who are the people, be damned? Shall we, who are the people, be hell-ridden? Shall we, who are the people, be hell? Shall we, who are the people, be God? Shall we, who are the people, be Christ? Shall we, who are the people, be the Holy Ghost? Shall we, who are the people, be the Trinity? Shall we, who are the people, be the Infinite? Shall we, who are the people, be the Eternal? Shall we, who are the people, be the Omnipotent? Shall we, who are the people, be the Omniscient? Shall we, who are the people, be the Omnipresent

Our Pulpit.

The Gospel Age or Dispensation.

A Sermon by J. M. Weaver, D.D., Pastor of the Chestnut-street Baptist Church, Louisville.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.—Acts 15:14.

Since the creation of man, there have been three grand ages or dispensations, in each of which God has wrought out a special purpose. While man has ever been a failure because he refused or neglected to obey God's commands, and each dispensation has closed in human disaster, God has never failed in the purpose he had in view in his plan in each dispensation. Man ever fails; God never.

God's purpose in the first or patriarchal dispensation, extending from Adam unto the giving of the law by Moses, was the establishment of Monotheism; to demonstrate that existence and reign of one God. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3:14.) This purpose was fully accomplished.

His purpose in the second or Jewish dispensation, extending from the giving of the law unto the birth of Jesus Christ, was to establish the doctrine of vicarious, sacrificial atonement; to demonstrate the fact that salvation was alone through a sacrificial Redeemer. Lev. 16:29-31—"And this shall be a statute forever unto you," etc.

His purpose in the third or Christian dispensation, extending from the birth of Christ unto his second advent, or the beginning of the millennial age, was to gather out from the nations a people constituting his church, called by the angel in Rev. 21:9, "the bride, the Lamb's wife." Acts 15:14—"God did visit the Gentiles (the nations), to take out of them a people for his name." This is being done during this present dispensation by the preaching of the gospel, as Jesus says in Matt. 24:14, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—the end of the present age or Christian dispensation. When the world shall be evangelized, not converted, then Christ comes, and his millennial reign will begin. Today I call your attention to the work to be done during the Christian age in which we live and are called to labor. This work is stated in our texts.

1. *It is to preach the gospel to all the nations of the world.* "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). During this dispensation, the gospel of salvation is to be proclaimed to all, in every generation, in every nation, upon the face of the whole earth. Every Christian is called, every church is organized to do this. This is the great obligation assumed by each child of God in his regeneration, and each church in its constitution. Failure to do this is failure in our life work. We are to do this preaching of the glad tidings by the consecration of our time and talents and possessions. We are to live wholly for the accomplishment of this purpose. The great duty is due from each Christian and church in their "day and generation." Lost time and wasted money are lost and wasted forever. All that tend to the furtherance of this object is to be fostered by us. Each Christian and each church should be intensely missionary. All that hinders is to be removed by us as far as we are able. This is Christ's last and great command to his people: "Go ye therefore and teach all nations." (Matt. 28:19.)

2. *It is to preach the gospel to all nations "for a witness."* Notice that it is God's purpose not to convert, but to evangelize the whole world. The work of the gospel age is not to save the whole world, but to "take out a people" by the preaching who shall be fitted for a great work in the age following the millennium. If, as many teach and believe, it was to convert the whole world, it has been a most disastrous failure. The vast majority in every generation of every age have not been converted, as all know. Nearly nineteen hundred years have rolled by, and what has been done? What today is the world's religious condition? Let us calmly look at the facts. To-day the statistics show that there are in the world as follows: Heathen, 836,000,000; Mohammedans, 170,000,000; Jews, 7,000,000; Roman Catholics, 200,000,000; Greek Catholics, 84,000,000; Protestants, 110,000,000. Thus we have 500,000,000 nominal Christians. One-half of these are Roman Catholics and one-fourth Greek Catholics. There are only about 220,000,000 Protestant church-members in the whole world. About 1,000,000 of these are in unevangelical communions, leaving only 29,000,000 in evangelical communions. Thus to-day among the 1,400,000,000 of earth's population, only 220,000,000 are professed Christians. Can we honestly say that out of this whole number there are 15,000,000 persons in the world to-day who give evidence "by their fruits" that they are really the children of God? God knows. And sinners are increasing more rapidly than saints.

This is true of the world at large, but what about the United States of America? We know that there are millions on millions more unconverted people in these United States to-day than ever before, and they are increasing more rapidly than Protestants and Catholics combined. In the year 1890, there were in the United States, 4,858,000 non-church-members; in 1880, there were 18,047,012; in 1870, there were 27,264,704; while in 1860, there were in this country 34,000,000 non-church-members, and only 10,000,000 Protestants and 4,000,000 Catholics. The non-church-membership class is more than twice as large as the Protestant and Catholic combined, and that class is increasing far more rapidly than all religious denominations put together. Reduce the church-membership class down to those who give any evidence of regeneration, and the outlook is still more appalling. In a work entitled "A Century of Protestant Missions," by Rev. James Johnston, it is estimated that while 3,000,000 converts have been added to the church, there are now 200,000,000 more heathen in the world than there were when Protestant missions began a hundred years ago. There are only 1,650,000 converted heathen to-day in all the world, leaving 854,000,000 unconverted heathen. What is the prospect to-day of the progress of Christianity in the United States? Honestly, it looks more like the world converting the church than the church the world.

Let me read you what an eminent American writer has said of the present: "When we survey the character of our times, the unrightteousness, the avarice, the lustfulness, the untruthfulness, the hypocrisy, the impiety, the crime, the hollow-heartedness, and the untold hidden iniquities which prevail in all circles of church, business and state—when we consider the wickedness which are perpetrated by people who call themselves Christians, and the shameless worldliness of professors of religion, and the wreck of all distinctive doctrinal belief, and the prostitution of the house of God, and the sacred desk itself, to vanity, sensuality, politics, selfishness and base trickery in the name of Jesus—when we look at the insubordination which is left to run riot in the great majority of so-called Christian families, and the secret vices and concealed blood-guilty crimes of so-called Christian husbands and wives, and of the utter moral emptiness, heartlessness and incontinence of the most of the baited and polished modern religionists—when we contemplate the going forth of sin in these days, like death on the pale horse with hell following in its train, and come to count up the names of those in our congregations whom we can confidently set down as true and thorough saints of God, we are sometimes tempted, with the Psalmist, to say, "All men are liars," and to doubt whether God has not resigned his dominion over mankind, and abandoned them to be drifted by the whirlwinds of their own passions to irretrievable ruin. When we consider that four-fifths of our population seldom, if ever, frequent the house of God on the Sabbath day—that over 95 per cent. of the young men of our land belong to no religious organization whatever, leaving less than 5 per cent. of our young men who even profess the Christian religion; when we consider that the greatest of all curses, the sum of all villainies, which sends fifty thousand men to a drunkard's grave and a drunkard's hell every year, is actually upheld by the suffrages of the church, Catholic and Protestant; when we consider that the vicious class are Christian-born—that this Christendom has authorized by law and sanction of the State the creation of this frightful pest-gang—that it has provided for its creation—that it is here not in opposition to, but of her will—that by formal and deliberate legislation, brought about by Christian votes, she has opened in all her towns and cities slaughter-houses of men, women and children, and of all virtue, and employs a million minions to do this dreadful work—that she has done this and continues to do it with her eyes open, and with full knowledge and purpose—that she has prepared and planned and deliberated in government-chambers for the producing of these classes; when we consider these gigantic evils in the very heart of Christendom, we are not only led to believe that Satan is the god of this world, and that the whole world lieth in the wicked one, but we are impelled to say: 'Come out of her every people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' A ship recently sailed from Boston to the Congo region of Africa. It had on board 100,000 gallons of rum and one missionary! How long will it take such a Christendom as we have described to convert the world?"

This is indeed a dark and startling showing, but the facts are before us. Surely the gospel, if intended to convert the world in this age, is a dismal failure. Satan is yet unbound and the god of this world ruling and leading the multitudes to ruin. Think that while Christian missions in one hundred years have gained 600,000 converts from Mohammedans and heathens, representing with their families a possible population of 3,000,000, the population of the latter has increased 230,000,000, or about 70 to 1. Its an awful fact, that in these closing years of the nineteenth century, 15,000,000, possibly 30,000,000, are serving Christ, while 1,200,000,000 are serving Satan, "children of the devil, taken captive at his will." And so it has been in past generations. Every thirty-three years a new host floods the road to darkness. Ah, you say, this is discouraging! So it is in the false assumption that all living are to be converted in this dispensation. How long, at this rate, shall we be in "bringing the world to Christ?" But lastly, notice,

3. THE WORK IS TO "TAKE OUT A PEOPLE FOR HIS NAME."—Acts 15:14. Let us remember that we are not taught to "bring the world to Christ," but to carry the gospel to it e world. The one we can not do, the other we can and ought to do. To attempt the first is a hopeless task and utterly discouraging, and the facts lead to infidelity; while the second is possible and hopeful, and the facts lead to faith and consecration. The world is indeed being evangelized, not converted as we have seen. Look at the facts in regard to the evangelization of the world. Says one, who has gathered up these facts better than I can: "Now let us see how great things God hath accomplished even with the feeble efforts which hath been put forth. First, we notice that the Protestant courses of evangelization are in the United States and part of Europe. In these there are now organized 87 missionary societies, with 5,855 male and female missionaries and 29,060 native preachers and helpers. The Bible has been translated into 287 languages and dialects, and each of these, the World of China and the Arabic, can each be read by 100,000,000 of people, and altogether these languages comprise the speech of nine-tenths of the inhabitants of the world. The Russo-Greek church does give the Bible to the people, and a Bible Society exists in St. Petersburg, and there is considerable active evangelistic work in Russian countries. In these we have no mission stations. But in Catholic countries, where the Bible is prohibited by the apostate church, we have many mission stations, as also in Mohammedan and heathen lands. Around these there are large numbers of outstations, as, for instance, around the one Presbyterian station of Tamsui, in Formosa, there are thirty-four outstations; and around the five Methodist stations in the Foo Choo district, in China, there are 45 outstations.

"The American Board in 1885 had 88 stations and 830 outstations. Again, to this must be added the journeyings of missionaries and colporteurs, like Sir Henry Lansdell in Siberia and Central Asia, and Cameron, the Livingstone of China, and especially those *avant courriers*, the Bible Society agents, who have threaded back and forth the distant fields of the unevangelized, distributing the Word to the people in their own tongue.

"But how hopeful ought we to be as we thus look upon the present state of the world's evangelization. Again, consider for a moment the helpful agencies of our day. The postal union and the increase of commerce have covered the seas and the continents with highways for transportation and communication. The spread of the Anglo-Saxon race and the English language are marvelous providences to help forward the work. In short, only let us substitute the scriptural idea of the world's evangelization in place of the papal idea of its conversion, and we join hands with the most sanguine optimist in hearty thanksgiving for the heaven-ordained helpful agencies now at our command."

Over 300,000 praying women are now engaged as never before. May we not say that this is the fulfillment of Psalm 68:11, 12 (R. V.): "The Lord giveth word. The women that publish the tidings are a great host?" Soon, as the true idea is held, we shall reach with the Word the whole inhabited world. Very few places yet remain to be entered.

Thus this gospel age is to develop a "little flock" who shall receive and administer the kingdom for the future age. "Fear not, little flock," said Jesus, "for it is your Father's good pleasure to give you the kingdom." Luke 12:32. This gift they receive at the close of the present dispensation, at the second coming of Christ, the King, after the completion of the "first resurrection" and the translation of those saints then living: "Behold, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18, 21, 22, 27. These thus "taken out" during this age shall dwell in "spiritual bodies," and from the "Bride of the Lamb," and be united with him in the glorious administration of the millennial age.

Brethren, in view of the subject, let us learn our duty, above all else, to carry the glad tidings to all the nations of the earth, yea, to "earth's remotest bounds." Gratitude demands it; for he has saved us; shall we not tell the glad story to others, that they too may hear and live if they will?

Again, let us learn that the gathering of the nations shall be in the next age. Do not be discouraged at the apparent failure in the fewness of the converts now, but labor to give all the world the gospel, for "then cometh the end" of this toiling age, and then is ushered in the age "terrible as an army with banners." Peter tells us to hasten it by "holy deportment and godliness," carrying the gospel of peace everywhere. 2 Peter 3:12. Soon, O Christian toiler, the glad cry may fall upon your listening ear, "Behold the Bridegroom cometh; go ye out to meet him!" Be ye ready, and the opening millennial glories shall flood your soul with rapture divine!

Region of life and light!
Land of the good, whose sweaty toils are o'er!
Nor frost nor heat may blight
Thy vernal beauty, fertile shore,
Yielding thy blessed fruits forevermore!

From lips divine flow forth
Immortal harmonies, of power to still
All passions born of earth,
And draw the ardent spirit to thee
Its destiny of goodness to fulfill.

Might but a little part,
A wandering breath, of that high melody,
Descend into my heart,
And change it, till it be
Transformed and swallowed up, O Christ, in thee!

Will you not join me in saying pleadingly, "COME, LORD JESUS, COME QUICKLY!"

Correspondence.

Plain Theology for Plain Men.

SALVATION—REGENERATION AND ITS ORDER IN THE PLAN OF SALVATION.

BY D. BOWDEN, D.D.

NO. X.

With the clearing of the subject previously made, I now assent, and will try to prove, that regeneration stands first in the order of those acts by which our moral nature is affected, and is the first direct work of the Holy Spirit on the heart. This idea follows as a logical conclusion from facts abundantly taught in the Word of God. That Word teaches in no equivocal terms that the natural man is "dead in trespasses and in sins." I need not argue here that this language teaches the absence of every holy principle, and consequently the utter inability of the party thus dead to perform a holy action.

Again, the Bible represents the natural man as being "blind." Their inability to discern spiritual things is thus set forth: "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." I am aware that Arminians prate at this point about motives addressed to reason and the power of the Word. But I ask, who but the mere novice is deceived when the galvanic battery is applied to the dead carcass, till, under its mighty influence, every muscle is thrown into spasmodic motion? Who believes there is any real life where motion is thus produced? So the prayers and tears of the unregenerate indicate the galvanism of motives, but not the life we "live by the faith of the Son of God." No sane man would expect to fill the blind with the "love of the beautiful" by spreading before his sightless eyes the most delicate touches of the painter's pencil, or silently pointing to the sublimer beauties of nature. Nor would he hope to ravish the deaf man's soul by "discoursing sweet music" in his chamber. But it were as easy to charm the blind with beauty, and the deaf with music, as to move the dead with motives. But it may be said reason is not dead, and we would address those motives to reason. To this I answer, motives that move the reason must be such as agree with reason. There must be some affinity between the motives and the faculty addressed by them, in order to influence that faculty to action. No one would ever think of addressing the ear with sweet sounds in order to influence the stomach to take food, and for the simple reason that such a motive finds no response in the stomach—no affinities there with which to assimilate.

So when you address motives to men to become holy, no difference through what channel, those motives find in him no affinities with which to coalesce, and hence can never move him to action. Just so far as the motive agrees with the tastes and affections of the heart, has it power to move the will, and no farther. The happiness and honor of one who is hated by man, is no motive to induce him to seek to give that happiness or honor. The power of a motive to influence our actions always presupposes a disposition in us to entertain it. The man who is sickened by the sight of fresh prepared as food, would not be induced by it as a motive to labor for its possession. The mind is depraved (the reason with every other faculty), and motives to holiness can find no response in it. Man is dead, so far as any holy principles concerned, and holy motives to holy actions find in him no kindred feelings, desires or emotions upon which to act, and consequently to ply him with such motives is as if one poured a flood of melody over the "cold, dull ear of death." The dead man needs life, not motives to action; the blind need sight, not more light.

I have already stated that repentance is man's act. I now state that true repentance is a moral, a religious act. "God . . . will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil." A man destitute of every holy principle can not perform a holy action. As the dead body can not act in any physical sense, so the morally dead can not act in any moral or religious sense. Repentance is a moral, religious, holy act, and as the morally dead can not perform a holy action, the repenting sinner must be alive; but the sinner is morally dead until he is regenerated, therefore the sinner who performs the holy act of repentance is regenerated. The act of repentance presupposes and demonstrates the existence of life in the actor; and this life, or rather the impartation of it, is exactly what we understand regeneration to be. With these facts before us (if they are correct), it requires no great amount of logical acumen to see that regeneration must precede repentance. And as repentance precedes faith, regeneration precedes faith, and as faith precedes justification, regeneration is before it, etc. And here I repeat the proposition: Regeneration stands first in the order of those acts by which our moral nature is affected, and is the first direct work of the Holy Spirit on the heart.

But I want to be understood. Brethren have often said to me, if regeneration precedes evangelical repentance and faith, and God should regenerate a man, and he should die before he repents and believes, he must perish; and if so, then a regenerated man perishes. To this I answer, regeneration precedes repentance, etc., in a logical sense, not in point of time. If you take hold of a spoke in a wheel and turn it, by that means every spoke in the wheel moves at the same moment of time; but in a logical sense, the spoke you take hold of moves first, because it moved all the others as a means, and if it had not moved, the rest would not have done so. Precisely in this relation does regeneration stand to repentance, faith, etc. But for the existence of this moral life, there could be no moral action.

It may not be amiss, in concluding this subject, to give some attention to the opposite theory—that is, the theory that repentance and faith precede regeneration. Suppose we admit, for argument's sake, that this theory is correct. Then we have the dead playing the part of the living; a man "dead in trespasses and in sins," and consequently without the capacity to feel the smart of sin, and yet feeling all the severities of grief on account of it.

Again, if faith precedes regeneration, we shall find in its possessor a man at once enjoying "eternal life," and lying under the power and dominion of sin. "He that believeth on the Son of God hath everlasting life;" and notwithstanding this, if he is not regenerated, he is dead in sins—under the dominion of sin, as the corpse is under the dominion of death. Strange theology this! A man possessed of eternal life, and at the same time under the dominion of death! No, it can not be. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.

Of what I have written, this is the substance:

SALVATION—REGENERATION AND ITS ORDER IN THE PLAN OF SALVATION.

There is a God who made and rules the universe.
He purposed to save some men.
He elected—chose those he would save.
He made a revelation of his will to men.
This revelation enlightens all who study it.
The enlightenment produces intellectual conviction.
This conviction leads to legal repentance—conversion, a turning, reformation.
The absence of the Holy spirit in all these exercises leaves for the sinner nothing but apostasy.

Regeneration—the impartation of life.
A feeling sense of guilt (conviction).
Repentance toward God.
Faith in our Lord Jesus Christ.
Justification—made innocent.
Adoption into God's family.
Joint heirship with the elder brother.

Picked Up.

A few evenings ago, after I had been sitting down in my room studying until tired, my companion suggested that I ought to take a walk for recreation. I heeded the suggestion. The rapid progress made recently on the new Baptist Theological Seminary attracted my attention, and, almost unconsciously, I drifted to that spot. The grandeur of the massive structure was a matter of congratulation, and I felt happy as I tried to draw a picture of the place five years from now.

While gazing at the magnificent front which the building presents, there appeared, in the mixture of lamplight, twilight, and starlight, a man sitting alone in his thoughts. I thought of "seizing the opportunity" that, perchance, beneath the humble appearance might be found some rare gems of thought. The gentleness of face was furrowed, his hair was silvery, his form was bent, his hands were scarred. His appearance told his life in part only.

I asked him what massive structure that was. He responded: "It is the Baptist Seminary. It is going to be a great building when it is finished. This building is only a small portion of it; it will be extended out to Broadway, and that part of it will be more magnificent than this. It will cost two hundred and fifty thousand dollars, and will be one of the finest in the whole country." Continuing, he said: "This ought to be a big thing, for it represents all the South. The Baptists of the North have one in New York. This," says he, "is the difference between the wealthy people of America and those of Europe. To this institution Senator Brown, of Georgia, gave fifty thousand dollars, and some gentlemen of the North gave a great deal. The people of America give of their money to build such institutions for the good of men, while those of Europe spend theirs in wars, waste of ness and vice for the destruction of people."

I had discovered, from the first, that he was a son of the Emerald Isle, and I asked him if he had ever been in Europe. "I was born in Ireland, sir," the quick reply. Said he: "I believe Ireland will yet be free; but it can never be freed by this dynamite business. That is wrong, and God won't bless such means."

"In the American Revolution, I believe, the victory was due as much to Washington's prayers as to his fighting."

He continued: "I believe Ireland will be free. Why? Because it is wrong for a people to be so oppressed, and second, because England can't fight so much now as she used to, and it is probable that Wales and Scotland will cooperate with Ireland and make themselves felt and heard."

"But why does England not fight so much now as of old?"

"Well, let me tell you why. Up till twenty-five years ago all the wealth of America floated into England, and she had a monopoly of the world's manufacturing, and so its money, and was able to fight, but now America is manufacturing some herself, and keeping so much money from England that England must study peace instead of war.

"We Irish over here go with the Republicans. But you can see why. Not that we think they are the best. We know that the people of the South are cleaver than the people of New England, but we are bound to go with the Republicans because they are the tariff party. Now, you make free trade, and England gets all our produce and manufactures it, and knows we must have it to consume and sets her price on it, and we pay it; and she gets all our money and stays so rich and independent that she will not hear Ireland's cry, and so we must vote to keep the money out of England, that she may feel her dependence some day so as to be lenient to Ireland. Free trade is nothing but dependence upon England, and, if it is right, the American Declaration of Independence is a lie, and the blood shed in the revolution for freedom from, and independence of, England is a huge crime yet to be atoned for."

While he thus grew eloquent over his native country, I could but sorrow over the condition of Erin, the "wilderness, the plaguespot, the sepulchre."

Continuing, he said: "I have not words to express my contempt for the plans of Mr. Henry George and Father McGlynn. They are free-traders, and have not read history and statistics enough to know that this keeps America poor and England rich, and that it will defeat the very thing they are working for. They are inciting all these Knights of Labor to action, and they don't know what they are proposing to do. Great many of these Knights never read history five minutes to learn what makes a people prosperous and what makes a people oppressed.

"Why, when the Public Library, some years ago, was opened here in Louisville I was there till ten every night, and I never saw a half dozen workingmen there to read anything. Why, the Knights of Labor wanted me to join them. I would not. They want all railroads, telegraph lines, etc., placed in the hands of the Government. Then the positions in all these would be Government positions, and three million people would be in the service of the Government. If, to-day, you give one President such power, to-morrow he is a king! No, sir! no Knights of Labor for me!"

Says he: "You may talk about Socialism, but if you were to divide out all the property in America to-day, in six years it would be just as it is now. Why, last year the drinking bill of the United States was $700,000,000, and the smoking bill $181,000,000. Now, most of this is spent by the laboring people, and in a few years this would all return to the hands of the sober and economical. Nothing but the wisdom and power of God can make these things work out right."

As I must leave in a minute, I asked him what he thought of the denomination that was building that seminary.

"Well, I tell you, I am a Catholic, but my religion makes me neither better nor worse. And the first question for us is to ask: Are we Christians at all? Christ says we are to know if we are Christians by loving one another, and I fear many of us, both Catholics and Protestants, have not this distinguishing mark."

What of Luther? I asked.

"Well, I have read all his works, and I hardly know what to think; but I think the old fool was surely crazy."

With this I left "Pat," pondering in my mind what things he had said. And, as I walked home reflecting over what he had said, I reached the following conclusions:

1. That much information may sometimes be gotten where one might not expect it.

2. That it is possible for men in the laboring sphere of life to acquire much knowledge.

3. That were we as zealous for our Christ as Pat for Erin, how much more we might accomplish for the advancement of His kingdom.

4. That if the love of a common

country is so powerful, what should be that power of the Christian's common possession?

5. That, as the Irish sacrifice all for Ireland, we ought more nobly to sacrifice for Christ.

6. That however liberal a man may be religiously, he is bound to have a preference, and can't help showing it; and,

Lastly, that it will be grandly sweet so to live here that we may pass out above the blues and twilights of imperfection through the gates into that city where only *perfection* dwells.

W. L. PICKARD.

Louisville, Ky.

TIBBEE, MISS., Oct. 16, 1886.

Messrs. A. T. Shallenberger & Co., Rochester, Pa.:

GENTS:—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson, of this place; a long-standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the malarious poison from his system.

Yours truly, V. A. ANDERSON.

Bethel College Commencement Week.

Monday night, June 6th, Hon. A. P. Humphrey, delivered the annual address to the literary societies. It was a sketch of the life of John Quincy Adams. The reputation of the learned speaker had preceded him, and he was greeted by a large and appreciative audience, eager to learn a lesson from the life of one of the sages and literati of a former generation, who was favored by his countrymen with the highest honors in their gift. The sixth President was a man of vast learning, consummate statesmanship, and pure patriotism. This last was displayed perhaps most distinctly, in his independence of party politics, in which the orator of the evening set him in marked contrast with the politician and voter of to-day.

A notable event of the week, and in fact in the history of Bethel College, was the conferring of the degree of A.M. upon five candidates at once. All are required to deliver an approved oration; and of their orations on Tuesday night the college has good reason to be proud. Their names were: Rev. H. A. Bagby, of Frankfort, Ky.; Prof. F. E. Lewis, Russellville; Prof. J. M. Burnett, Pembroke; Prof. W. D. Butler, Oakville, of the class of '84; and Mr. S. G. Long, of Russellville, of the class of '85. These gentlemen gave clear evidence that they were fulfilling nobly the promise they had given of intellectual vigor and achievement while at college.

After them Prof. Joseph H. Burnett, of Auburn, delivered the alumni address. "The American Citizen" was his chosen theme. After some reminiscences, in which a very tender allusion was made to the memory of the ardent and ever faithful friend both of the student and the college, the late Nimrod Long, Esq., he gave us some of the lessons which changing times hold out for the young citizen of to-day to study.

The Juniors' Exhibition Wednesday night did much honor to the training they had received from their instructor, Prof. J. P. Faut. In voice, utterance, manner and form they showed no little progress in the art of speaking. They spoke as follows: Mr. W. L. Dicken, Fairview, Ky., "The ministry of opposition." Mr. L. E. Butler, Oakville, Ky., "Labor is honorable." Mr. J. L. Grayot, Smithland, Ky., "The elective franchise." Mr. Nimrod Long, Russellville, Ky., "The spirit of chivalry." Mr. J. H. Fuqua, Russellville, Ky., "Words." Mr. C. E. Dickin, Fairview, Ky., "Silence is golden." Mr. J. S. Hooker, Oakville, Ky., "Politics."

The Commencement proper took place on Thursday at 10 A. M. The lovely day, a profusion of flowers, the elegant audience, their eager expectancy, the admirable manner in which the young graduates acquitted themselves, the brief but masterful baccalaureate address of the Chairman of the Faculty, the charming music of your Scally's band, which furnished a most pleasing variation to the exercises, made it a day worth remembering.

The class of 1887 spoke in this order: Salutatory, Mr. W. E. Garth, Pembroke, Ky. Mr. B. L. Trimble, Russellville, Ky., "The outlook and the call." Mr. Thomas M. White, Whitesville, Ky., "Not what I have, but what I do, is my kingdom." Mr. Gilbert Dobbs, Columbus, Miss., "Pleasant thoughts." Mr. W. E. Garth, Trenton, Ky., "The Southern problem." Valedictory, Mr. H. L. Trimble, Russellville, Ky.

Mr. Walter A. Wood, of Christian county, Ky., was awarded the Trustees' Medal, a twenty dollar gold piece, as the leader of the college for the year, in scholarly standing. Messrs. H. L. Trimble and B. W. Provence were presented to the audience as having been perfect in attendance during the entire session, with quite a long list of honor men who attained this distinction by a record of 90 per cent. or more for the scholastic year. This is no empty honor, since the examinations this year are accounted the equivalent of five months' work, instead of one month, as heretofore. Hence there were not half so many successful competitors as usual. Still there were not many who did not reach for the prize.

The degree of Doctor of Divinity was conferred on Rev. W. P. Bennett, of Daviess county.

Rev. W. S. Ryland, Professor of Natural Science, was announced as Chairman of the Faculty for the ensuing year. Mr. Randolph H. Caldwell, of Russellville, to be President of the Board of Trustees to fill the vacancy occasioned by the death of Mr. N. Long, who was fitly mentioned by the retiring Chairman as the "beloved father" of Bethel College. It may be well to mention that his son, Mr. Spencer C. Long, the Treasurer of the College, an able an efficient officer, and his son-in-law, Capt. J. M. Briggs, a broad-minded, public-spirited man, have ever manifested a lively interest in the welfare of the college, and in conjunction with the President, widely known as a wealthy and influential citizen of our town, with the support of the noble men who compose the rest of the Board, are likely to carry forward the liberal views and lofty purposes which have characterized the leadership of the former President.

The effect of such closing exercises inspires a lively hope for the future of Bethel College, and renews our courage and purpose to do better and aim higher next year, both as students and teachers, as it gives proof of abundant labor and work well done.

R.

MAX's inhumanity to woman makes countless thousands mourn, would be an appliable rendering of Pope's line, if view of the indignities she has suffered and pains undergone at the hands of unskillful physicians and quacks. Naturally modest, she suffers on until forced to consult a physician regarding some female difficulty which she well knows is sapping her strength. All this embarrassment can be avoided and a cure effected by purchasing Dr. Pierce's "Favorite Prescription" of your druggist, and taking as directed. Price reduced to one dollar.

The Sunday-School.

INTERNATIONAL

BIBLE LESSONS, 1887.

THIRD QUARTER.

BY REV. S. BOYKIN, D.D.,
Editor of Kind Words.

Sunday, July 3.

THE INFANT JESUS.
Matt. 2:1-12.

MEMORY TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

INTRODUCTION.

We begin a new series of lessons which will consist of incidents in the life and teachings of Jesus as given by Matthew's Gospel. This first of the Gospels was written before the destruction of Jerusalem, probably about A. D. 50 or 60. The original name of Matthew was Levi. (Mark 2:14; Luke 5:27.) He was the son of Alpheus. (Mark 2:14.) While called to be a disciple, he was a publican under the Roman government. (Matt. 9:9.) Of his life, after our Lord's resurrection and ascension, nothing is known with certainty. His birth as a Jew, his early conversion and his constant companionship with Jesus, fitted him to write the Gospel. His chief aim is to demonstrate to the Jews, for whom he wrote, that Jesus was, indeed, the Messiah; and his principal method is to point out to them how their own Scripture prophecies in regard to the Messiah are fulfilled by various incidents in the life of Jesus. One of his first evidences of the Messiahship of Jesus he gives is Christ's genealogy along the royal line of David, of which lineage the Messiah was to be. And as we progress we shall become more and more aware that Jesus is a King, and that he came into this world to establish a spiritual kingdom, of which he is the royal Lawgiver. It was to this "seed of the woman" that the studies of the last two quarters led us as the One who should bruise the serpent's head. Six lessons of the quarter concern an early period of both his life and of his entrance upon his ministry and public life, while six relate to the subjects and laws of his kingdom.

THE DATE OF HIS BIRTH.

In the year 526 A. D. a monk, named Dionysius Exiguus, published a calculation, making the year of Christ's birth to agree with the year 754, from the foundation of the city of Rome; but that era, though universally adopted, was an error, as has been plainly demonstrated in several ways. In this very lesson we see that Jesus was born before Herod the Great died; and it is a matter of history that he died shortly before the Passover of the year 750 A. U. C., which that year occurred on the 10th of April; so that he died about the first of April of the year of Rome 750. Jesus must have been over forty days old when the wise men worshiped him, which took place probably in February 750 A. U. C., which would throw the Savior's birth back to the end of the year 749 of Rome and 4000 years after the creation. That would make the year 750 A. U. C. correspond with the year 4 B. C., so that we may say that Christ was born four years before the year one A. D., which is the same as saying that the year 750 A. U. C. should be the year one A. D., and that the present year should be 1886 instead of 1887, and that Jesus was baptized in A. D. 27 instead of 31, and also that he was crucified in A. D. 31 instead of 34 A. D.

OUTLINE.

THE KING SOUGHT, vs. 1-4.
FOUND, vs. 5-10.
WORSHIPPED, vs. 11, 12.

EXPOSITORY.

I. THE KING SOUGHT, 1-6. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem." Our first verse informs us that Jesus was born while Herod the Great was alive, a very important point; and that in accordance with prophecy (Micah 5:2) he was born "in Bethlehem of Judea," although Mary and Joseph were residents of Nazareth, 70 miles distant, in Galilee. Now Luke tells us that a decree of enrollment was issued by the Roman Emperor, Cæsar Augustus, and Joseph, because he was of the house of David, went with Mary to Bethlehem, the city of David, to be enrolled in order to be taxed. Thus it came to pass that prophecy was fulfilled, and Jesus was born in Bethlehem, six miles south of Jerusalem. This Herod, called the Great, was the son of Antipater, an Idumean or Edomite, who gave him the government of Galilee. He was appointed king of Judea by the Romans 36 years before Christ was born, and to ingratiate himself with the Jews, he rebuilt the temple with great splendor. He was the first king of the Jews under Roman subjection and was the founder of the House of the Herods. The "wise men" or Magi, were a class of learned men who had great influence among the Persians, Medes, Babylonians and other nations. The book of Daniel mentions them (Dan. 2:48).

Vs. 2-6. Their inquiry indicates that they were well acquainted with Jewish prophecies, and leads us to believe that the birth of Jesus may have been directly made known to them by God, for v. 12 shows that they received divine communications. To be "born king of the Jews," would indicate a hereditary right and superior to a mere appointment, and hence Herod's anxiety and determination to slay the young king. Of course, such a thing as a spiritual king never occurred to him. "For we in the East have seen his star"—while in the East they beheld what to them portended the birth of Jesus—a miraculous star, meteor or luminous body, to which the name of "star" is given. The whole incident was, doubtless, providential, to call attention and give publicity to the birth of Jesus. Herod assembles the Sanhedrim and "demands," or inquires, where the king is to be born. The priests quote freely Micah 5:2, which is a prophecy that the spiritual king of Israel was to be born at Bethlehem. Herod sends the Magi to Bethlehem with instructions to inform him when they have found and worshiped the king, having privately ascertained when they first saw the star, which seems to have been when Mary received the annunciation that in due time Jesus would be born. Add nine months to the four since the birth of Jesus, and it makes thirteen months, which in Jewish phraseology was equivalent to two years, for they must have seen the star again at the birth of Jesus, and then they set out, their journey occupying four months. In the meantime, the star has disappeared.

II. THE KING SOUGHT, 7-10. Great was the joy of the wise men when, on setting out for Bethlehem, they again perceive the guiding star, which stands over Bethlehem, and therefore must have been within our atmosphere and miraculous. They easily discover the house and the babe, to which they render all due homage, as to a superior, and make the presents of gifts due to royalty according to usual custom.

III. THE KING WORSHIPED, 11, 12. But they do not return to Herod. God himself directs them not to do so, but to return homeward without revisiting Jerusalem. If God communicates with them once, why not twice or thrice? It should be noted that Joseph and Mary are now dwellings in "house" having left the "stable," where the child was born, and sought more comfortable quarters. All the gifts presented were valuable, and such as were usually presented to royalty, or when homage to a ruler was rendered. See Gen. 43:11; Psa. 45:8. Their own safety and the safety of the child were probably involved in abstaining from a return to Herod, and hence, they were "warned of God, that they should not return to Herod, and departed unto their country another way."

The whole lesson is very interesting, instructive and picturesque. The teacher should make himself familiar with the history and character of Herod, and with the difference between him and the other Herods mentioned in the New Testament. He should study the geography of the lesson carefully; and it would be well to read about the lesson, especially the most excellent commentary on Matthew by Dr. J. A. Broadus, which can be obtained, for two dollars, which is smazingly cheap for a volume of its size and value.

The *Kind Words Baptist Teacher*, edited by Dr. B. Manly, is also highly recommended to all teachers as being as good, if not the best, and very cheap—75 cents, or 50 cents for five or more. The *Kind Words Quarterlies* will be found of great assistance also.

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

DR. T. A. SLOCUM, 181 Pearl St., New York. Ja26tm

Children's Day at Hon.

The Zion Sunday-school, Henderson county, Ky., had what is known as "Children's Day" yesterday. There was a nice stage erected immediately in front of the pulpit. This church was beautifully decorated. Pastoons of cedar depended from the upper castings of the windows. The pulpit and stage were ornamented with a profusion of beautiful flowers, tastefully arranged, and from the elevated sash of the windows swung nearly a dozen sweetly singing canaries. The choir sang two beautiful anthems with organ accompaniment. The pupils acquitted themselves well, and received the hearty approval of the audience, wh ch filled the house and thronged the windows.

The church conducts two mission schools also. When the order for making the "offering" was reached the eyes of the little boys and girls, who had been appointed to solicit funds for the Society's object in appointing Children's Day, sparkled with delight as they came forward to lay their envelopes on the table where the brethren, appointed to that work, were opening and counting the several amounts brought in. Two little girls passed the audience through the congregation and received an additional contribution. When the committee reported something over $15 contributed there was a general expression of joy and gratitude that mantled the countenances of the membership and visitors. The entire management of the exercises was under the direction of the superintendent, T. L. Watson, assisted, of course, by the pastor, Dr. Solomon, who never fails to be present with the Sunday-school, overlooking it and suggesting things pertaining to its interests. Under the efficient labors of the superintendent the school is prospering.

At the close of the morning exercises the entire congregation was invited to partake of an excellent dinner spread by the sisters in a grove near by. At 2 o'clock the congregation reassembled and spent about an hour and a half in religious exercises and listening to short addresses from the pastor, Rev. L. C. Tichenor, Superintendent Watson and Deacon Wm. Hatchett. It is due to say that through the persevering energy of the former superintendent, B. F. D. Negley, who for twelve years presided over the school, the very existence of the school may be traced under God's fostering care. The "Band of Helpers," a band of noble sisters over whom the pastor's wife has presided since its organization, made and appropriated the means for the purchase of a small library of 111 volumes of most excellent Sunday-school books, most of them published by our own grand American Baptist Publication Society. An order was made yesterday for more books. The books we have are read with avidity and profit by all—officers, teachers and pupils. The influence of yesterday's exercises will be felt for years to come, may, in eternity.

N.

Henderson Co., Ky., June 13.

Closing Exercises of Liberty Female College, Glasgow, Ky.

Liberty Female College has just closed one of the most prosperous sessions it has ever enjoyed. They have, at no time during the year, had less than 35 pupils in the boarding department, together with a good day patronage from the town. Profs. Elrod and White are to be congratulated on the work of the year. The school, in its general management, is one of the most home-like boarding schools the writer has ever seen. With Prof. Elrod's kind and accomplished wife as matron, the young ladies hardly seem to realize that they are in a boarding school. The moral influence in the school is very fine. The extent of the work done in this special direction during our recent meeting, eternity alone can tell.

The closing exercises began with an entertainment by the children, in the college chapel on the night of May 31st, which was pronounced by all who heard it to be one of the most delightful school entertainments ever given in Glasgow. On Sunday morning, June 5, the baccalaureate sermon was preached by the writer in the Baptist church to a very large and appreciative audience, from Mark 14:8: "She hath done what she could." Theme, Woman—Her Work—and Her Reward.

On the three following days came the final examinations, which were unusually satisfactory, and did credit both to teachers and pupils. On Thursday evening occurred the Commencement exercises. The essays by the graduating class were listened to with much pleasure by the audience. At the close, the writer was asked to present a beautiful bouquet, in the form of a ship, to Prof. and Mrs. Elrod, from the graduating class, and then a basket of flowers to each of them from Mrs. E.

Then followed the presentation of diplomas by Prof. Elrod, an address to the young ladies by Mr. L. White, and the benediction. So closed the session of 1886 and '87. May God glorify his name in the work done. On Friday evening we had the exquisite pleasure of listening to an address from the inimitable Dr. P. S. Henson, of Chicago, on "The Other Half." If the first half is as good as the other half the Glasgow people would certainly be glad of an opportunity to hear it.

H. T. DANIEL.

Glasgow, Ky., June, 13th.

A UNIVERSAL CLOTHING STOCK.

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T. N. LINDSEY, 556 Fourth Ave., LOUISVILLE, KY.

Bardstown Male and Female Institute.

It was my privilege to witness to-day the closing exercises of the above institution. The school has been a success in all its departments. The teachers and students have worked hard during the year, and the school is growing better and better as the years go by, and the people and patrons are becoming more and more confident in its ability and management. There were 83 in attendance during the past year, of whom 42 were boarders. The moral and religious influence in the school is excellent. Some of our young church-members are trained better there than at home. The boarders were a noble band of young men and women, were well disciplined, carefully watched over, and peace and harmony were seldom disturbed during the year. Prof. H. J. Greenwell believes in and practices strict and firm discipline. No student is allowed after school hours to loaf on the streets, where he is likely to be enticed and ruined by bad influences. There is, in my opinion, no safer place in Kentucky to put our sons and daughters to be educated. Health in the institute has been good during the year, and is carefully looked after by the president and his excellent wife.

Monday and Tuesday last were devoted to examinations, the public being invited. The examinations indicated close study and careful and thorough instruction. No student can go through the school without study or trouble. He must learn or leave. The music teacher has her whole heart set on her work. She spares no pains to help her pupils, who have made commendable progress in both instrumental and vocal music, while the school can outsing an ordinary congregation. Yesterday about sixty of the school entertained, with essays, declamations and music, a large audience at the Baptist church. To-day the regular Commencement exercises took place. Three young ladies and two young gentlemen graduated in the English course. They commenced well. May God bless them in the continuance of well and noble doing. For hours this afternoon the people streamed into the art gallery at the institute. The art exhibition was large and good. All seemed delighted with the result of the year's work, which evidenced marked progress made by the students.

J. M. SALLEE.

Cox's Creek, Ky., June 9, 1887.

FROM THE CHURCHES.

AN APPEAL.—I held a meeting last winter of two weeks with Lexington church, Bracken county, Ky. The town is on the line of Bracken and Pendleton counties. The meeting resulted in 15 additions to the ten that had come time previously been organized into a church, but the brethren had no place in which to worship, except as Rev. Hobbs gave us the use of a room over his store. We then resolved to build. We have succeeded well so far, notwithstanding some opposition from other denominations. The Methodists have moved one of their houses into town, and dedicated it. We now have the foundation completed, and all or nearly all of the material on the ground, and the carpenters at work. We want to complete the house and dedicate it some time in August. The church here is weak, but has done nobly. Brethren, this is one of the most important points in Northern Kentucky for a Baptist church, there being no Baptist church nearer than eight miles, and it is surrounded up a fine farming country thickly populated—six turnpikes centering into the town, and no other church except the Methodist in town. We feel that a strong church can be built up in this long-neglected place. We are receiving some for baptism. I baptized ten at my last meeting; others stand approved for baptism. Public sentiment strongly favors the Baptists here. Now brethren, considering these facts, can't you help us?

S. G. MYLLINS.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great skin Cure, and CUTICURA SOAP, an exquisite Skin Purifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

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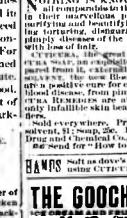

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LOUISVILLE:

THURSDAY, . — JUNE 23, 1887.

Modern Evangelism.

By the use of this heading we do not wish to be understood as saying that evangelism, the work and office of the evangelist, is something new. This we do not for a moment believe. The work of the church is varied in character. Men are to be moved, awakened, led to repentance, and when saved, are to be gathered into churches, organized for efficient Christian work, strengthened, fed and "builded up on our most holy faith." No one man, ordinarily speaking, at least, can be a success in all these departments of work. The Lord has, therefore, wisely bestowed "gifts differing." He has given "some apostles, some prophets, some evangelists, some pastors and teachers," or better, perhaps, "pastor-teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ."

In the building of the church, the Holy Spirit is the safe, unerring guide. Redeemed men, with their differences of mental endowment and of adaptation, are the instruments that he chooses and wields in the various forms of service that the consummation of the work demands. The Spirit is ever central, his presence ever essential. "There are diversities of gifts, but the same Spirit." "And there are differences of administration, but the same Lord, and there are diversities of observations, but it is the same God which worketh all in all," . . . "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ"—i. e., Christ's body, "which is the church." There is superlative grandeur in these thoughts of the inspired apostle. Man in the work of the kingdom, is not to be guided by his own wisdom, neither is he to win victories by his own strength. The triune God is interested in the work of the kingdom, and gives potency and efficiency to the instrumentalities ordained. As the work is varied, the wisdom of the Great Head is manifest in the endowment with different gift that is bestowed upon the different instrumentalities. The human body has many members, and different members, because there is manifold work—different kinds of work to be done. Feet, hands, eyes, tongue, brain, each hath its work. Nor man one member perform the office and work of another. "So also is Christ." One is specially fitted to work upon the emotions, to arouse, to convince, to awaken men. Another is specially adapted to the work of organization, another still to the work of teaching, training, "perfecting the saints for the work of the ministry."

The evangelist, then, has his place among the chosen instrumentalities for the salvation of our lost race. Timothy was exhorted not only to "stir up the gift" that was in him, but also to "do the work of an evangelist." Nor was there any grander work, neither any more exalted form of service in the early churches than that rendered by the evangelist. But "modern evangelism" has been brought largely into disrepute by a resort to questionable methods in the prosecution of the work. Indeed, the evangelist seems to stand, in the divine order, among the preparatory instrumentalities. The purpose of evangelism was not so much to "help the pastor" as it was to prepare the way for wise and skilled pastoral training. Put that aside.

The objectionable features of modern evangelism are (a) strongly sensational methods. The desire to "draw a crowd" is a very lawful and laudable desire. Preaching to empty benches is no great advantage to either the world or the preacher. It might tend to develop the preacher's elocutionary powers, but the audience would be neither a very inspiring or impressible one. To "catch the ear" of the multitude is, therefore, the first thing upon the preacher's part. But the adoption of a sensational style, the pandering to a depraved taste, in the use of slang phrase and uncouth utterance that sometimes borders on vulgarism.—these things are evil, and only evil, and that continually. The Scriptures teach, and both experience and observation confirm the truthfulness of the teaching, that nothing attracts like to the cross. That is clothed with wondrously magnetic power. It is the one great magnet in the spiritual universe that draws and holds the thought of the race. "And I, if I be lifted up, will draw all men unto me." A preacher, by sensational methods, may draw men unto himself; but it is only by holding up the cross—the cross "all stained with hallowed blood," the cross vibrating with a spiritual electric power—between himself and the people that man is drawn unto Christ.

(b) Another defect among another class of modern evangelists is that they seek simply to move men. Their preaching, their personal effort, their methods, all are directed to this one end. A laudable desire again. But if a man is going to move to advantage he must know why he should move, and how to move. Man is a curiously complex being. He has reason, judgment, conscience, and an emotional nature. With all these various parts of his complex nature must that man deal who would be wise in winning souls. Reason must be enlightened, judgment convinced, conscience awakened, the emotions stirred. He who fails at any one of these points is likely to fail—might we one may must necessarily fail?—all the way through. The evangelist, then, should be a many-sided man, a man who has thorough grasp of the great doctrines of grace in their proper relations, and who can move the hearts of men.

"Truth in Romance."

Doubtless without design, but with variety to the work, the author, though the main scenes are laid in Europe, has made prominent not only a number of men, but a number of places in America. Not to be personal, we shall refer to the latter only. The hero of the book, though a native of England, starts his career in Missouri, where also another prominent character lived. In Alabama the chief woman-character nourished and was wedded, and a grand man, easily recognized, lived and died. Georgia and South Carolina provide some of the most interesting scenes; but in Virginia the last scene of the most important events of the romantic history. Omitting New England and other Northern States where conspicuous characters are found, we only mention, further, Kentucky, Texas, and Mississippi, as referred to especially the latter State, where the Southern Baptist Convention met in 1881. We discovered an eminent preacher and a more illustrious poet by spelling their names backward. Dr. Hawthorne said to the Southern Baptist Convention "it is the most skillful discussion of inspiration he had ever seen. In issuing this book, gotten up in the best typographical style, Messrs. H. M. Wharton & Co., of Baltimore, have rendered good service to the cause of truth.

THE Missionary and Sunday-school Convention of Nelson Association met with Chaplin Fork church, Nelson county, on May 28-30. The attendance on all the meetings was large, and the hospitality of the people was royal. Rev. Thomas Hall on the first day preached an able and appropriate sermon. Missions and Sunday-schools in all their relations were thoroughly considered. The ministers in attendance and taking part in the discussions were W. W. Gardner, Thos. Hall, J. M. Salice, J. A. Booth, Ross Reddish, S. S. Perry, and A. C. Caperton. And those noble lay brethren, Abner King, J. C. Samuels, A. C. Thomas and others were on hand and taking part. A timely and well-written essay was read by Mrs. Lizzie G. Davis, of Bloomfield. The arrangements for Sunday were for a mass-meeting in the morning to be led by Rev. Ross Reddish and sermon by Dr. W. W. Gardner. Several sermons were preached of nights by Brethren Booth and Salice. Taken all and in all, it was a very profitable meeting.

WHAT we need is men big enough, strong enough, and true enough to erect their own monuments in the hearts and memories of the people.

NO MAN can be interested in that of which he knows nothing; and how can he know about our missions and other church work without a religious paper or well-posted teacher?

AS NO preacher can impart what he does not know, in vain may you expect those pastors, who are not posted themselves, to get their members interested in our various missionary operations.

"I DENY the right of bishop, propaganda or Pope to punish or censure me for my opinions or notions as an American citizen." That is the way Edward McGlynn, a Catholic priest, puts it. This shows that Catholics are beginning to appreciate the value of religious freedom in the United States. Would that all their eyes were thus opened and their spiritual chains broken

AT our June meetings in Danville we want not so much to hear how many members you have as to hear how much they have done for Christ.

IN ancient times it was go to the stake and die for Christ, and they went. Now it is go to the Sunday-school and work for Christ; will you go?

NOTHING elevates the morals more than association and converse with the good and the wise, such as make up the kingdom of God.

IF Christ said to that intellectual and high-toned moralist, Nicodemus, who was a ruler in Israel, "Except a man be born again he can not see the kingdom of God," will he say less to thee?

GOD in his providence and grace is softening denominational asperities and jealousies and causing them to strive to excel each other in love and good works rather than in the rack and gibbet. Prof. David Swing recently said that years ago as a Calvinist he had forty things against the Methodists, now he had only one—that there were not more of them.

THE times are always hard to the lazy, do-nothing set, who are waiting for something to turn up, or for the Government to issue more money and make finances easy. But all difficulties and hard times vanish before men of pluck who are determined to do something and turn up something, even though it be the difficulties in their way.

REV. R. C. MEDARIS, pastor of the church at Williamstown, has had encouraging success, as his late anniversary sermon makes manifest. Total additions from June 1, 1886, to June 1, 1887, 85. Money raised for church building and benevolent objects for the time, $4,747.25. The church owes only about $250; $100 of this is provided for. In addition to this work Bro. Medaris has done good service as a colporter, evangelist and agent for various good causes. He has shown himself well worthy of the high esteem which his people accord him.

EDITORIAL VARIETIES.

Rev. R. C. Medaris remains as pastor at Williamstown, with an increase of salary.

Rev. J. D. Jordan, pastor at Leitchfield, writes: "I heartily approve the Recorder Days."

"Let the new names roll in. We hope those whose labels show to all their friends that they have delinquented will pay up."

The thousand-dollar sermon published Dr. Broadus' sermon at the late anniversary of the American Baptist Publication Society at Minneapolis.

We are glad that so many of the excellent young men of the Seminary at Louisville are falling fields of labor in this State. [Indiana Baptist.

Our friend is a neat illustrated monthly, published in the interest of the Georgetown Baptist church. Pastor Cox has editorial position.

Some one has recently said that no one ship-herd can care for more than 50 sheep. When a church has more than 50 members it ought to minister or get an assistant pastor.

Bro. J. R. Hunt writes from Franklin, Ky.: "I frequently read a sermon or an article in the Recorder that is worth the subscription price for a year."

J. B. Solomon, D.D., of Zion, Henderson Co., writes: "I second the motion for a 'Recorder Day.' Let it be had; but you must make yourself so early obnoxious as to be here on that day."

Rev. S. T. Cody, who has just taken pastoral charge of the church at Mayfield, Graves county, writes: "Am among a fine people and an educated one. Will see after the interest of the RECORDER."

We make a low and most respectful bow to our contemporary of Louisville, congratulating it on its new and beautiful dress. A superb Baptist paper is the WESTERN RECORDER. [Tennessee Baptist.

Dr. Broadus will assist Mr. Moody in his Northfield Bible School, which will open June 30, and continue a fortnight. Ex-President Mark Hopkins, of Williams College, and Dr. A. T. Pierson, of Philadelphia, will also lecture.

Rev. W. B. Hendrickson resigns the pastorate of the Baptist church at Steubenville, O., and returns to Poplar Flat, Iowa county, Ky. The cause of his withdrawal from Steubenville is the failure of his health, owing to a cold contracted when recovering from measles.

We have now three church-papers published in Kentucky. When every church in the State has its own paper, the RECORDER will no longer be needed, but till that is accomplished we propose to keep the old banner floating.

Rev. H. Allen Tupper hopes to see the foundation of the Home for the Friendless laid before he leaves on his summer vacation. A beautiful two-acre lot has been given by the City Council and over $15,000 has been subscribed for this object.

Just before the services at the Broadway church closed on Sunday night Pastor Tupper received a telegram telling of the death of his oldest brother, Furman Tupper, of Richmond, Va. He was an active member of Dr. Cooper's church. The afflicted ones have our deepest sympathy.

The 24th day of next month will be Pastor Hale's second anniversary as pastor of the church at Twenty-Second and Walnut. It is proposed on that day to dedicate the new meeting-house and to organize the brethren who worship there into a new church. That will be a grand day.

That is a cunning compliment which Master Robert Weyt, of Chaplin, has sent the editor of the RECORDER—a "sure enough" fox. Thanks, little friend. We shall watch with interest the antics of his foxship, and appreciate all the more the friendship and self-denial of the little boy that can thus part with his favorite pet.

Dr. Dudley requested the Trustees of Georgetown College to grant him a two years' vacation that he might have the opportunity to take a special course of study at Johns Hopkins or some other first class university, but they were unwilling to dispense with his services even for that length of time.

The *West End Baptist* has been discontinued, the last issue of the second anniversary of its successor—the latter being published by the churches at Fourth and Walnut and Twenty-Second and Walnut, conjointly. Rev. T. B. Craighead is editor, and Rev. C. E. Thompson, business manager. Dr. Eaton and Pastor Hale write for the paper.

Rev. J. A. Shackleford, of Cleburne, Texas, writes: "The RECORDER has been in my father's family and mine for more than thirty years, during which time I have been a constant reader, and it was never better or even quite so good. I take four of the best Baptist papers in the South, and the RECORDER heads the list. God bless you for your devotion to principle and the old Bible doctrines."

Rev. Charles A. G. Thomas, of Raleigh, N. C., writes: "If I were living in Kentucky I should take great pleasure in enlarging your subscription list. The RECORDER has always been dear to me, not only because I am fond of the editor, but because of bold and fearless stands on every question which comes up, especially our denominational questions. May the Lord prosper you."

The retirement of Prof. Thomas Smith from the Chair of Latin in Georgetown College is much regretted by the friends of that noble institution. Prof. Smith has filled that position with great ability for eight years, and the Trustees would have been glad to have retained him. We learn that he has choice of two or three good positions, but has not decided what he will do. We should regret to see him leave Kentucky.

For nearly half a century Dr. J. E. Farnam has filled the position of Professor of Natural Science in Georgetown College. He has wrought grandly and to the entire satisfaction of the Trustees and friends of the College. He now retires, loved and honored by the thousands who have in the last fifty years been in any way connected with that institution. He expects to spend the remainder of his days in Georgetown. He and his excellent family will be in the future as they have been in the past—a benediction to that community.

BAPTIST WORLD.

LOUISVILLE.

Walnut-street—Good congregations. One addition by letter.

Broadway—Pastor Tupper preached at 11 a. m. Collection taken up for Sunday-school and Colportage work. The mission schools well attended. Revival spirit at California. At night mass meeting in the interest of the Sunday-school work. Stirring addresses by the pastor, E. N. Woodruff and T. C. Bell.

Twenty-second and Walnut—Pastor Hale preached morning and night to full houses. Six additions: 4 for baptism and 2 from sister churches. After attending the General Association, the pastor will be in his pulpit next Sunday morning, meeting his Bible class in the new building at 9.30 A. M.

Calvary—Pastor Dunman preached. Average congregation and Sunday-school. One baptized, one restored, six by letter. Protracted meeting closed Saturday night. There is some probability that the location of the church will be changed, as the present one is not good.

First—Pastor preached. Sunday-school good. Since last report received nine: five for baptism, two by letter, one restored. Baptized, Sunday-school will picnic Tuesday, 28th at Fern Grove.

Chestnut-street—Three received by letter.

OTHER POINTS.

The graduating class at Crozer Theological Seminary this year numbers 18—the largest that has yet left the mountain.

Judge H. R. Folk, of Brownsville, Tenn., preached on a recent Sunday two sermons in the First church, Memphis.

Rev. B. J. Davis has resigned the care of the Mitchell-Indo church and accepted a position as associate pastor with Rev. W. F. Harper, of Wichita, Kansas. He will leave for his new field the last of this month.

Among the subjects commanding especial attention at the late anniversaries was that of the mission to America. Resolutions adopted by the Baptist Publication Society requested the Missionary Union to take this mission under its care.

Bro. L. B. Carpenter, who has just been ordained at Seymour, Ind., will go with his wife and Miss Lenore Ayers about July 1st to Nanking, Japan, as special missionaries to the Ahnui where they will take up the work laid down by Dr. Carpenter, who died recently. Mr. and Mrs. Carpenter go at their own charges.

The Baltimore correspondent of the *Standard* says: "The Relief Board of the Franklin square churches have led off with large collections for Home and Foreign Missions. The enthusiasm of the Convention at Louisville reached the membership through the pastors and the laymen who attended."

OUR FIELD NOTES.

It is with much pleasure we see it announced that Rev. J. Wm. Jones, of Virginia, is to be Dr. Tichenor's assistant and Corresponding Secretary of our Home Mission Board. We assisted in his ordination, soon after our return from China, some 27 years ago; have watched his career since, and feel confident he is well prepared to make an admirable associate and fellow-helper of Dr. Tichenor in his grand work.

PROHIBITION IN TENNESSEE.

At Nortonville, Ky., met with the editor and part owner of the *Nashville American*, Mr. A. S. Colyar, and asked him if he thought the prohibitionists would carry Tennessee at their next election. He said he was decidedly of the opinion they would, but he thought they would have some difficulty in enforcing the law in Nashville and Memphis. He then added, "We have a warm prohibition canvass now going on, and Sam Jones spoke for us last night in Nashville to a packed house. He gave us a capital speech, which you will find in my paper of this morning," handing us a copy. "What do you think of Sam Jones' mental ability, Mr. Editor?" "He is a genius, sir, and a man of remarkable resources. You can't ignore him; he is too gifted as a speaker for that. He will gain a hearing anywhere, and the crowd will want to hear him again." Mark you, this was said by the Napoleon of the secular press in Nashville. Though a Democrat, he does not, like Henry Watterson, take sides with the whisky men, but is willing to give both sides a fair hearing; and personally, he is a strong temperance man, he assured us.

Prohibition is the secret, yes, the law, of civilization. That man who does not prohibit his lusts and passions, is a brute. The tribes and nations that do not prohibit the vices of men, are savages.

The Impossible.—Every pastor of a large church has a call to attempt the impossible—to please and satisfy all his flock. To adapt himself in preaching or in acts to the

Many men of many minds,
Many women of many kinds,

is to attempt the impossible. All he can expect is to edify and please the majority.

A new and very instructive, as well as entertaining feature of the RECORDER this year, is the letters of our traveling correspondent in Europe, W. A. Whittle. Get your neighbor to take this paper, that his family may be edified by Whittle's graphic description of men and things in the Old World.

What say you to that RECORDER day in July?

OUR COLLEGES AND SEED-CORN FOR THE WORLD.

When Adoniram Judson returned from Burmah and was looking at Madison University, New York, he said to a friend, "If I had a thousand dollars, do you know what I would do with it?" "Yes, you would give it to foreign missions." The noble missionary replied, "I would give it to a Christian college like that. Planting such colleges and filling them with religious students, is raising seed-corn for the world." So the Field Editor thought and felt when he went to Clinton recently to deliver that lecture to the students, and saw what a grand work Miss Hicks is doing. If I had a thousand dollars, or ten thousand, I would give it for the endowment of Clinton College—since planting such colleges and filling them with such students as she keeps here, is raising seed-corn for the world.

While at Clinton College, a winsome, black-eyed girl came up, ambitiously some unpronounceable name, and saying, "I must speak to you, Bro. Cabaniss, as I am from Louisville also." "Well, you must be a Dutchman." "No, I am not; I am a German." "How came it that you are down here?" "It is through the influence of Bro. Tupper, who thinks very highly of this college; but I am a member of Bro. Fred Hale's church."

WHAT THEN?

Stop the Christian culture and educational forces now at work, and the world would soon lapse into heathenism and barbaric ignorance, in which night, not right, would rule the day, and men would grow the viler, as lies and lust, in truth and trust, would have the sway, and every man a deceiver. Let all Sunday-school teachers and workers then remember that they are strong factors in keeping the world from lapsing into heathenism and barbarism. Each generation of children needs just as much instruction and restraining influence as those who preceded them.

HOW THE BAPTISTS WORSHIP IN ST. LOUIS.

Met John H. Bartlett in Paducah, whose wife is an Episcopalian. He said: "Mr. Cabaniss, I was in St. Louis two Sundays ago, and passing on, saw an ultra Gothic church, and heard regular straight-out Episcopal music, and taking it for granted it was one of our churches, I walked in. A quartette choir of the highest order sang a hymn, and after a prayer by the preacher, they went back into the vestry, where they could not be seen, and gave us a splendid specimen of music, which I enjoyed very much—all in High Church Episcopal style. Then a tall, fine looking gentleman came out and preached a very fine sermon. Imagine my surprise to find I was in a Baptist church and listening to the Rev. Dr. Hawthorne, of Atlanta! The next time I go there, I would not be surprised to find in that church a surpliced choir and the minister in robes. I see from this, Mr. Cabaniss, that you Baptists are making progress—you are coming to us. But what would old Deacon Hatcher and the other members of his church in Green county, Ky., say if they should attempt such things in his church?" We told him we would refer him to Ben Will Penick or Elick Patton, of Greensburg, for information on that score, and as to whether the Baptists of St. Louis were coming to the Episcopalians, I would refer him to Bro. Ray, of the *Baptist Flag*, and Williams, of the *Central Baptist*.

MAYFIELD'S PROGRESS.

A live Baptist church, live Sunday-school, and formerly one of the livest pastors in the State, but alas! Rev. W. C. Taylor's health is so impaired, he offered his resignation a few Sundays ago, telling his people that his physicians informed him he must stop preaching, as his life-work was nearly ended, and it was merely a matter of time when his disease would end his earthly career. His members told him they would not hear to his resignation. They would give him six months' leave of absence, and pay his salary as usual, quarterly in advance, and employ a substitute while he was absent. He is now at the Dawson Springs. This is noble in the church, and speaks volumes for their pastor, who has developed them into one of the livest mission churches in the State.

Mayfield is a strictly prohibition town, and is rapidly improving. No saloons! No beer-gardens! The churches and Sunday-schools are the only places of entertainment on Lord's day. The Reformers have erected a large and handsome college on the co-education plan. Prof. Vineyard has a flourishing academy. They have two tobacco warehouses, where they sell 1,200 hogsheads a year. They have a flourishing woolen mill, where the same company give employment to several hundred women who make up their cloths into pantaloons, which are sold by wholesale to the merchants throughout the country. Their sewing-machines are run by steam. The women average twelve pairs of pants per day, and one expert lady does the sewing of fifteen pairs per day. Other women sew on the buttons, and men press them. They also have a good planing and two plow mills and a wholesale grocery. Bro. John Bollinger, a large real estate owner, took us around in his buggy to see how the town had grown from 800 at the close of the war to upwards of 5,000 now.

PADUCAH'S BOOM.

Pastor Chuck took us into his church, which has recently been painted, repaired, and generally renovated in a handsome and chaste style. He receives additions all the time, having taken in about 150 members since he came to Paducah. The Chesapeake and Ohio railroad shops are now at this place. They are now making four miles of new streets, five miles of new side-walks, six miles of new street railways, building a large and elegant hotel, a commodious high school edifice, boring for natural gas, as they think they have not enough on hand, completing new and modern gas-works, building 45 new dwellings, four law offices, ten new houses, several new steam-boats, making millions of brick, starting three new railroads, and talking and hoping to build a bridge across the Ohio. But, alas, they have not a dry and sober town like Mayfield, but have whisky saloons and beer-dives enough to ruin the health and morals of all the young men in town, unless the churches and the good temperance women keep up our active campaign against the whisky devil.

At Paducah met Pastor J. H. Wright, of Olivet church, which he has developed into a live and active body, employing him for all his time. He gave us a pressing invitation to come to his circle meeting.

OUR EPISCOPAL COUSIN.

While in Paducah I was told the Episcopalians had a rector named Cabaniss. I called on him, and learned his grandfather went from Lunenburg county, Virginia. My father was born in Nottoway, an adjoining county, where I also first saw the light. He is the son of Septimus Cabaniss, a distinguished lawyer of Huntsville, Alabama. We had a very pleasant and satisfactory talk to both of us; as it satisfied us, we came from the same ancestral stock, and that we are the only two of the name in the United States that we have ever heard of entering the ministry.

INFLUENCE OF ENVIRONMENT.

After leaving him, thinks I to myself, if this kinsman, Charles E. Cabaniss, had been born and trained in Nottoway, Virginia, with my early surroundings and social influences, in all probability he would now be a zealous Baptist preacher or editor, wondering why a follower of the meek and lowly Jesus, who was a street and field-preacher, should want to wear millinery in the pulpit, have a surpliced choir and think nobody had a right to preach unless a bishop's hands had been laid on him. On the other hand, if I had been born and trained in Huntsville with his environment and social and religious influences, it is quite probable I would now be wearing clerical robes, with a surpliced choir, and wondering why the poor benighted Baptists could not see and understand that the Episcopal church is the church of Christ, and that everybody should join it. Truly circumstances alter cases, and all of us are more the outcome of our early environment than many of us are willing to admit.

A. B. CABANISS.

Presbyterianism an Exception.

From my youth I had thought that any enterprise or any society for whatever purpose organized, if backed by wealth and intelligence, could hardly fail of success. But on reading the "History of Kentucky Baptists," by J. H. Spencer, D.D., a book that ought to be in every Baptist family in the State, which shows the increase of the Presbyterians in Kentucky, as well as that of the Baptists, since the year 1786, I am satisfied that the Presbyterian society is an exception—that something more than wealth and intelligence is necessary in bringing back a lost world to God. I can not tell why, but I think I never read anything which so impressed me with the folly of departing from God's plan of building his church, and depending upon man's ingenuity. To show upon what Presbyterianism rebled, and how it has succeeded in Kentucky, I desire to present some extracts.

The author says: "In 1786, according to Dr. Davidson, the Presbyterians and Baptists had an equal number of congregations, viz., sixteen of each denomination. These two were, for some years, the only prominent sects in the country. Humphrey Marshall, the author of the first history of Kentucky, delineates the advantages of the Presbyterians over those of the Baptists, after the following manner: The Presbyterians and Baptists composed a large proportion of the population. The Presbyterians, in common with the Roman Catholics and Episcopalians, admit infants into their church. The Baptists, on the contrary, differ essentially [from them] on these subjects. Their members must be of discreet years. Their own children are admitted into their church only upon condition of their making certain declarations of experienced religion, and of giving assurance of divine acceptance, which but few educated people can or will do. The result is that when a Baptist has educated his son for the higher occupations of life, there are three chances to one against his becoming a member of his

father's church. There are yet more chances against any other well educated man's becoming a member of the Baptist church in Kentucky. While the Presbyterians receive children into their congregations, raise them up members, and educate them in their own faith and practice—for which reason they ever after remain in the same church. The consequences are not those obvious than important. Presbyterians are found qualified for every department, civil, ecclesiastic, military and financic. They have, therefore divines, lawyers, doctors, politicians, judges, governors and legislators. Thus the [Presbyterian] society improves, ornaments and dignifies its members, who, in their turn, reflect the honors and advantages of office on their society, promoting thus the temporal emoluments of each and of all. And thus also they gain strength in high places and make safe themselves friends of the numerous of this world. . . But the chief advantages they enjoyed over all other sects in the early history of the country, was state patronage in the affairs of the higher education of the period. Transylvania Academy, endowed by the State with 20,000 acres of land and one-fifth of the surveyor's fees, was opened in the house of Rev. David Rice, in February, 1785. In 1798, it was removed to Lexington, and placed under the control of the Presbyterians, or rather it remained under their control. . . . In 1798, Transylvania Academy and Kentucky Academy were united under the style of Transylvania University, and placed under control of a board of directors, a majority of whom should be Presbyterians. . . Thus enlarged and amply endowed by the State, the Presbyterians controlled it till 1818. . . . The country had become thickly settled, wealth had accumulated, and they were able to build them a college of their own, which they did soon afterward. Their new institution was dedicated at Danville under the title of Center College. . . . With an equal number of churches with the Baptists [in 1785], and in the same field of operations with an educated and trained ministry, with at least an assumed social superiority and with all the higher grades of educational interests of the State under their control, the contest for the religious leadership of the people between the two sects could hardly seem doubtful."

But what has been the result in one hundred years? According to Dr. Spencer, in 1885 there were 509 Baptist churches, with 49,800 members, while the Presbyterians had near 6,000 members. In 1850, grand total of Baptists, 121,728 (one Baptist for every ten of the population). Of that number, the anti-missionary Baptists had 14,001. At the same period the Presbyterians had in the "Declaration and Testimony" Synod, 6,900, and in the "Assembly" Synod, 5,510, in the small churches not included in official statistics, 1,000, making a total, in 1870, of 13,310. Dr. Spencer does not give the number of Presbyterians in 1880, but he gives the grand total of Baptists, 176,250, one in every nine of the population.

Surely wealth and education have failed to make Presbyterianism a success in Kentucky, although it was the beneficiary of the State for thirty years, and then had a college of its own for twenty years before the Baptists had a college in the State. R. H. BAKER.

Princeton, Ky.

MINISTER'S and Member's Meeting of Barren River Association met with the Mt. Olivet church, Barren county, May 28th and 29th. Rev. John V. Powell preached. Bro. P. has been preaching only a few years, and comes up fully to the expectation of the brethren. Rev. I. A. Austin read a good essay on prayer. Rev. W. G. W. Gillock read an exegesis on Heb. 1:14. Rev. H. W. Thomas read an exegesis on Heb. 4:4-6. Bro. G. R. Davasher read an essay on education. It was requested for publication. Sister Birdie Gillock read an essay on temperance, which brought up quite a lively discussion of the subject. The essay was requested for publication.

Revs. J. P. Brooks and J. G. Lewis, of Liberty Association, were present, and took a part in the discussions. The good people of the community had dinner on the ground both days.

The missionary convention held a short session, and appropriate subjects were discussed. The meetings were very pleasant from beginning to the end.

On Sunday morning, the church assisted by Brethren S. S. Fitzpatrick, J. P. Brooks, and others, organized a Sunday-school, after which Brethren Brooks and Gillock preached to a large congregation. ROBT. H. SPILLMAN.

Fountain Run, Ky., May 31st, 1887.

I WROTE an article headed "The Real Issue," which was published in the WESTERN RECORDER of March the 31st, that contained a question from the *Gospel Advocate* which I wish to correct. This is the question: "The mission of the Holy Spirit to the world was done when inspiration ceased." E. G. Sewell, in *Gospel Advocate* of March 4th, 1886." It was John T. Poe, editor of the Texas Department of the *Gospel Advocate*, who said that, and not E. G. Sewell, one of the editors-in-chief. This, the page opposite the one from which my quotation is taken, shows. 2. The quotation is found in the *Gospel Advocate* of March 4th, 1886, instead of 1886. A. MALONE.

Franklin Ky.

THE ALABASTER BOX OF HUMAN SYMPATHY.

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.—Matt. 26:7.

Our alabaster box of love
And tenderness kept sealed
Until by death friends are removed,
These sorrows won't be healed.

But if, while they have ears to hear,
We often them may say
From many a pearly and briny tear,
Too late when in the grave.

The kind things that you mean to say,
And acts you mean to do,
Say now before they're gone away,
And do before they go.

The flowers you mean to send their bier,
In life on them bestow;
They will appreciate them here,
But can not when they go.

Christ's followers called it heterodox
When Mary, with good sense,
Poured out her alabaster box,
Though worth three hundred pence.

If friends have boxes laid away
To break upon my head,
I'd have them broke while here I stay,
And not wait even I am dead.

I'd rather they would bring them out,
Or strew my path with flowers
While I'm beset with fears and doubts,
In these my weary hours.

I'd rather have a coffin plain,
Without a eulogy,
Than life without the sweets and gain
Of love and sympathy.

Let's learn to anoint our dearest friends
Before their burial day;
Post-mortem kindness does not tend
To smooth their rugged way.

The fragrance of the flowers may last,
Fragrance on coffins may;
But never can it backward cast
Over the weary way.

To all who cease to smoke, still make
A gift to smoke bee-stocks;
And thus continue still to break
Your alabaster box.

—H. L. in Gleanings in Bee Culture.

To the Friends of Georgetown College.

Attention is hereby called to the following business, affecting the welfare of Georgetown College, which was recently before the Board of Trustees. It will be seen that the trustees, appreciating the importance of the matters involved, seek the counsel of the friends of the college throughout the State, in a meeting of conference to be called in Danville, some time during the approaching session of the General Association.

The Board of Trustees adopted the following, on June 8th:

"*Resolved*, That a committee of nine be appointed, whose duty it shall be to carefully, thoroughly, and prayerfully consider the question of the removal and enlargement of the college, and report to the Board such action as they think fit, and report as soon as they are ready." Committee—W. M. Pratt, T. T. Eaton, J. A. Kirtley, B. Manly, B. W. Penick, C. D. Chenault, A. K. Marshall, J. A. Lewis, and A. C. Graves.

Said committee held a meeting in Georgetown on June 8th, and passed the following resolutions, which are self-explanatory, and to which careful attention should be given by all who have an interest in the college:

1. That a general assemblage of all the friends of the college be called to meet in Danville, during the approaching session of the General Association of Kentucky" to consult as to its interests.

2. That when this committee adjourn, it shall be to meet at the call of the chairman, during the session of the said General Association at Danville.

3. That the following sub-committees be appointed to report at said meeting:

(a) On the charters and legal powers of the Board of Trustees—B. W. Penick, C. D. Chenault, W. M. Pratt.

(b) On the sources from which the present endowment and property have been obtained—J. A. Kirtley, J. A. Lewis, and A. K. Marshall.

(c) On the amount needed to put the college into full working order, equal to the demands of the present age, and the methods of procuring such enlargement as may be necessary—B. Manly, A. C. Graves, T. T. Eaton.

4. That the secretary have these resolutions published in the denominational papers, and issue a call to all the friends of Georgetown College to meet this committee, and confer with reference to the best interests of the college, during the meeting of the General Association in Danville. A. C. GRAVES, Secretary.

Lebanon, June 8th, 1887.

Bracken Association Missionary Meeting.

On Friday evening, May 27th, a number of ministers and others met at the Lewisburg church, Mason county, in the interest of missions. F. M. Myers occupied the pulpit at night. The object of the meeting was to enlist the laymen in the work and to devise means of bringing the churches of this association to a higher standard in mission work. Rev. Cleon Keyes says: "We are like a sleeping lion, and we need some one to kick us."

Bro. A. K. Marshall, of Lewisburg, gave us a talk on laymen's work. His experience and success in bringing his own church up to the work leads him to hope that the laymen in each church can and will do the same in their respective communities.

One layman in each church was appointed to secure subscriptions for missions, running from 2 cents to 50 cents, to be paid monthly on the envelop plan. A collector is to visit all delinquents at the end of the second month of their delinquency. These members constitute a Board, which will hold meetings when necessary. The number of 50 cent, 25 cent, etc. subscribers for each church was designated according to the ability of the church. The laymen present seemed to give the movement their support, and I trust all will fall into line and let the forces of this association be marshaled out into the fight for missions. Bro. J. A. Chappell, Prof. C. J. Hall, Revs. R. L. Thurman, C. Keyes and R. B. Garrett, all gave the benefit of some good suggestions.

The afternoon was spent in discussing the needs of the mission fields. First, destitution in our own bounds was introduced by Rev. R. B. Garrett. Rev. A. Jackson, who has spent several months in our association as a missionary, told of the destitution here at our own doors. From Maysville to Ashland there is not a single church on the river; Augusta and Dover are the only two between Maysville and Newport.

Bro. J. W. Cleveland told how the faithful few are getting along at Dover. They still need help.

Brethren Jackson and Thurman discussed the State. Bro. Thurman has spent several days within our bounds, lookin after the interests of missions, which seem to be lagging. He feels confident that $1,200 or more will be paid in for missions this year.

Foreign work was assigned to the writer. Our foreign work is either pagan or papal; and as we persist in walking by sight in this matter, God has placed the African, the Chinaman and the Roman in our midst, so we may see them and study their spiritual needs. During the first thirty years of our existence of the Southern Baptist Convention, we only paid a sum equal to that given by the M. E. church (North) last year.

At night Revs. C. Keyes and W. P. Harvey discussed "systematic giving."

Sunday was enjoyable. "The Model Sunday-school at 9:30 A. M. was a reality, 125 pupils enrolled and 123 present. A man about 25 years of age is superintendent, and one 80 is still teaching.

After an excellent sermon at 11 o'clock on "The grace of giving," by Rev. R. B. Garrett, Bro. Cleveland's heart was made to overflow with gratitude to God, Bro. Harvey, and the people, for a collection of about $45 for Dover church.

Christian education in the family, church, and Sunday-school, in schools and colleges, formed the topics for the afternoon; and the meeting closed at night with a sermon by Bro. Harvey.

A good brother said to me that we have too much talking and not enough doing; but I told him the doing would not be accomplished by dispensing with the talking; as we have not too much talking. Let tongues continue to run, and along with that let the hands that hang down be lifted up, and let every Christian help this laymen's movement in its incipiency. Let us make it a success. F. M. MYERS.

Augusta, Ky.

A Voice from Missouri.

We were at the Convention in Louisville. It was good to be there. We shook hands, we rode on the Daisy train, we took in the city in the carriages specially prepared for our service; we did not have much else to do, only vote when we happened to be in the Convention at the right time, and somehow we managed to get there on every issue about which we were anxious. We did not sit in the Convention all the tedious hours of its sessions; we don't envy the brethren who did; we never could. We "rollicked" some, and "purred" some, and "mewed" some, as Lansing Burrows would say. We didn't make a speech, we were brimful of ripe, but we didn't get a chance. We thought we could have beaten some who did. We noticed when a brother delivered himself he went out; he didn't want to hear it. I noticed. If we had made a few feeble remarks we would have stuck to hear what the rest of the brethren thought of it. We like to hear what people say about us, not what they think about us, although we know what they say is flattery. We didn't go to the cave, we thought we would return to Missouri and visit a "hole in the ground" hereabouts. We would have gone to the cave, but we did not like to leave the Convention too long at a time, for fear business would not run smooth in our absence.

Kentucky is a fine country, a blue-grass country. We noticed they kept their bluegrass growing in Louisville by watering it about twice a day. Bluegrass is a good thing, but it "ain't" blue; it's green as any oth r grass. We have some bluegrass in Missouri, Ba green, too. It sometimes needs watering.

Louisville is a grand city. We were charmed with everything we saw and did while in that "gem of a city." The Standiford hotel was to us as a great rock in a weary land. It was restful to be there after we sat in the Convention awhile, shook hands awhile and rode on the Daisy train awhile. We would write more, but enough of a good thing is always enough, and we have heard it said, "Will he never end?" So we desist for this time. Yours forever, if we live that long, W. E.

REV. A. S. WORRELL, D.D., has ready for the press a new book on "The Ministry of the Holy Spirit." The book will be a 12mo., cloth bound, containing about 200 pages, and will be mailed for 75 cents per copy, or 3 copies for $2.00, or 10 copies by express, purchaser paying charges, for $5.00. If the author receives sufficient encouragement the book will be published about the first of July next. Don't send any money now, but see how many copies you will take, when ready for delivery. Address the author at Honey Grove, Texas. 46

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The Preaching in Revivals.

A Paper Read Before the Baptist Ministers' Conference in Louisville, Ky., by Rev. M. D. Jeffries, M.D.

One object of revivals is to arouse the Christians to renewed Christian life; to make them stronger in the hour of temptation, and more active in the hour of duty. Another object is to turn the unsaved to Christ. Question: What kind of preaching, in connection with other features in revival services, will accomplish these objects best?

1. The preaching needs to be instructive; this notwithstanding the fact that so much instruction is given in Sunday-school and regular pulpit service. Many never understand the plan of salvation until after they are convicted of sin. Besides, instruction needs to be given, and there is no better place to give it, on Scripture doctrines, both general and distinctive. The anatomy of religion should be woven into every sermon.

2. The preaching should be simply such as a child may understand. Blessed is the preacher who can so hold up Christ before the people that they will see him clearly and distinctly as friend, brother, master, savior of the soul.

3. Revival preaching should be expectant. Why cast the net if you expect nothing when it is drawn? If the preaching is expectant, then there needs to be watchfulness to remove any difficulty in the way of those who are almost persuaded. Personal experience with self and others often helps greatly to remove hindrances in the way of others. Expect men to be seeking the Savior, and help them to find him.

4. Revival preaching should be honest, with the truth and with men. In anxiety to see men come, we may rob the truth to a degree. In our love for the soul, we may fail honestly to show him what a vile sinner he is, that hereafter he will have trouble, that he is to be a servant—yes, a servant of the Master.

5. It hardly needs to be added that the preaching in a revival should be earnest and impressive; otherwise it will never revive sleeping Christians nor dead sinners.

6. The preaching in a revival should be in connection with all other available means for the revival of men; it will be a lame soldier by itself. Good singing, good praying, good working are all needed, and will make the preaching greatly more effective.

In conclusion, let it be remarked: isn't revival preaching strikingly like what all preaching should be—instructive, simple, expectant, honest, earnest, impressive, and in connection with other means of grace? It has always struck me as a reflection on the preacher himself, and his ordinary ministrations, for a man to begin at a certain time to expect souls converted and his people to go to work. It is to be hoped that his revival will revive, but not because he has been expecting and working for blessings all the while, but because he is doing unusual work, such as he can't do always, and because he trusts it is God's time to particularly favor him. Isn't it a criticism on the pulpit, as ordinarily used, that we must needs have a platform down in front? on the big organ that we must "unloll" tute a small one? or on any organ that so many feel that they must dispense with it altogether during the meeting? The more like ordinary preaching the revival preaching is, the better, provided the ordinary preaching is strikingly like revival preaching.

Help Offered.

To encourage the organization of new Baptist Sunday-schools, the American Baptist Publication Society makes this offer. We will supply without charge our excellent Quarterlies and Sunday-school Papers, for three months, to each new school that can be formed during the balance of this year.

The Quarterlies will be selected from the latest printed, so as to contain the present lessons. The Papers may be chosen from recent back numbers, they being as good as new ones for schools that have never had them.

B. GRIFFITH, Secretary.

jan23-4t 1420 Chestnut St., Phila.

From Mexico.

As I went down into the shaft of an old mine to-day, near this place, I looked up and saw the stars in all their brightness at midday. I thought at once of our dear brother Tupper and his heart-broken wife, who lost their darling babe just at the close of our great meetings in Louisville. Only from the depth of some great sorrow may we read the bright promises of our heavenly Father. If we never felt our weakness we should never be gathered into God's great arms, while he sweetly whispers, "As thy days may demand so shall thy strength be."

Last Lord's day we had large congregations and four accessions to our church in Saltillo. Two of the parties came more than one hundred miles to ask baptism. I am now assisting in a three days meeting in this town. Two were received for baptism last night, and this morning they were buried with Christ in baptism. One of them was the leading physician in the place, a man for whom I had been praying for more than five years.

When I visited Monterey in April, 1882, I made his acquaintance, and through an interpreter learned that he was an infidel. I pointed out to him the passage, "Seek ye the Lord while he may be found," etc., and said in broken Spanish, "This is for *you*." Last night, in relating his experience, he dated his conviction from that hour. Poor miserable me! If I would only use every opportunity to preach the Word, leaving the consequences with God! So often I find myself saying, "It is no use to speak to this or that one; there is no hope!" We expect others to join to-night.

The last time I assisted in a meeting here, the night of the afternoon that I left, the Romanists rode up to the door on the street and fired three shots into a corner of the hall where the pastor and I had been sleeping on account of the heat. No harm was done. By the providence of God the pastor slept in his own bed, while I was all unconscious of danger in my own home a hundred miles away. Thus the Lord has kept me through years, and will keep me to the end, if I trust Him.

Miss Julia Flores, one of our girls from Madero Institute lives here, and serves the Woman's H. M. Society of Boston as missionary and teacher. Though surrounded by fanatics, she has enrolled 27 pupils and is doing an important work. While at school she was supported by the good people of Baltimore. Another of our girls serves the same Society in Apodaca in this State—Nuevo Leon. We are truly glad to serve in this way our Northern brethren, who are ever ready to extend a helping hand to their poorer brethren of the South. If it would be judicious in me, and I was sure that I was not walking on volcanic ground, I should like to recommend the Boston plan to the Chicago ladies. The latter employ native Bible women, which certainly has an injurious effect on our female members, and works harm with outsiders. We should like to have the means to visit all foreign fields, and then prove to the Christian world that the system of paid native Bible women is neither scriptural nor practical, but harmful to the cause. I might in this way turn thousands of dollars of mission money into a useful channel, which now is worse than misused. For every ounce of good, it works a pound of harm.

To-morrow I go to Monterey, and will then push South beyond the frost-line. I am now off of the table lands, and the heat is well nigh intolerable. My health is good, though my eyes still trouble me. When I left Saltillo in this direction, I was loudly called in three other directions. How long ere we shall be reenforced? Does God open new and promising fields only to try us or to move you to action? What say the churches? W. D. POWELL.

Saltillo, June 3d.

From Louisville to Pensacola, Fla.

EDITORS OF WESTERN RECORDER:

We left Louisville for Pensacola, Fla., June the 1st. Passed through the grand old State of Kentucky for the first time. The scenery along the line of the road was beautiful and cheering to one who had not passed the city limits of Louisville for eight months. We stopped for a few hours in Montgomery, Ala. This city seems to be prospering and growing. On the morning of the 3d of June we reached the beautiful city of Pensacola.

Pensacola is an old town, but it has improved much in the past three years. The streets which once were closed have been opened, a fine system of waterworks established, and new public buildings erected, among which an excellent public school building. The people of Pensacola are kind, social and hospitable. They do all that they can to make one feel at home among them. There are about fourteen thousand inhabitants, nearly half of whom are negroes. The white people are much divided in their religious sentiments. The Catholics are the most numerous, and after them the Methodist, Presbyterian, Baptist and Episcopalian. The Baptist church is weak, numbering only about sixty-five. There are several Baptists in the city who are not holding letters, or are waiting for something to turn up. What a pity that our people are so indifferent about their church relations. The Sunday-school numbers about fifty or sixty. The following ministers have visited the church in the last decade: Rev. S. A. Owen, who came in the spring and died in the fall of 1882 with yellow fever, Rev. W. L. Anthony came in 1883 and left in 1885. Bro. Anthony was with the church nearly two years. Rev. Talbert visited the church in the spring of 1886. He left an account of bad health. The church was then visited by Revs. Carter and Rev. O'Hara. They remained only a short time. Dr. J. Wm. Jones held a week's meeting with the church last winter. The church called him to the pastorate; what a pity he could not accept it, as he is a man of power and experience. I have been holding a series of meetings this week. W. H. O.

Pensacola, June 15th, 1887.

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MOST PERFECT MADE
Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.
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From Little Rock.

Evangelist Penn and Bro. Hart remained with us just thirty days, preaching and singing with deepest interest and the most pronounced success. Bro. Penn's preaching is plain, practical and forcible, while the singing of himself and Bro. Hart can not be excelled. Our people were ready for the meeting, and Bro. Penn said he had never visited a place where there was so much interest manifested from the first. There have been upwards of 100 professions, and from 50 to 80 have joined the church; others will join, and some will go to other churches. Brethren Penn and Hart went to Pine Bluff last Monday, where they are now engaged in a successful meeting; but the work here has not ceased. We have had services every night this week, which have been well attended, and a deep interest has pervaded the entire congregation.

Our church was started about three years ago with eleven members, and we now have upwards of 200 actual members, with a flourishing Sunday-school, and perhaps the largest congregation in the city. Behold what God hath wrought! The Board of our State Convention, had planted this church here with the view of uniting all the Baptist elements in the city in one church; but that was not best, perhaps, as there is plenty of room for two churches, and both are doing well, and the best of feeling exists between them. The First church has called Rev. W. C. Friley, of Louisiana, who will be here in June. He is an earnest and useful minister, and I hope his coming may prove a great blessing not only to the First church, but also to the cause of Christ in the city and throughout the State. Our people are projecting a mission in a suitable part of the city, where we have been holding prayer-meeting every Tuesday evening for some time, and where a number of persons have already professed conversion.

We need help to complete and pay for our new and beautiful house, and I trust that our friends will do what they can for us. The work is not an experiment, as all must see, and it is of the greatest importance that it be made a permanent success. Will not our friends help us? Send contributions to me or to Hon. A. W. Files, Little Rock, Ark.

THE address of Dr. T. T. Eaton on "Wisdom," Commencement day, was the wisest speech that the writer ever listened to on such an occasion. Would that every man and every woman in America could become imbued with its substance. He drew the distinction between knowledge and wisdom, and said that all that we boasted of as progress was really not progress of the true kind. True progress depends on the end towards which the movement is tending. The great inventions of the age are simply means and materials for accomplishing results; if these results be worthy then there has been a worthy progress. The entire address was worthy and wise, such as always comes from the brain of Dr. Eaton. He is an honor to the South. (Jackson (Tenn.) Blade.

THE report of the religious work done by the students during the past session is most gratifying. From October 1st, 1886, to May 1st, 1887, they preached 2,123 sermons, under which 723 persons professed conversion. During the last vacation, June 1st, 1886, to October 1st, 1886, the students preached about 3,200 sermons, and under their ministry about 1,200 persons professed faith. A larger number of students is expected next session, when the new building will be occupied; and larger results than those just named are looked for. The Seminary is worth maintaining, simply as a missionary organization. (DR. EATON, in Examiner.

WANTED—A first-class Art Teacher at Bardstown, Ky. E. J. GREENWELL, President.

BEAUTIFUL Nature Affords no finer Specific for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

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Household and Farm.

Kentucky Items.

W. C. Rogers was offered and refused $325 for a two-year-old Woodford Abdallah colt. [Lebanon Standard.

Paris Court day.—About 300 mules were on the market, mostly medium sizes, and all sold at prices from $18 to $50 per head.

A. A. Yancey reports that sales of two spring mules in his vicinity at $50 per head, and says farmers are selling $125 [Lower News.

The Hart county (Ky.) fair is, for the first time in the history of the institution, entirely free from a period of forty years, without a premium—said to be due to prohibition.

Wheat harvest will begin this week in Fayette county. Crop yet early ripened. A week sooner will place it beyond that injury. Grain dealers are offering $1 for the new crop.

The sale of Jersey cattle, the property of Alex. McCormick & Son, of Millersburg, Ky., took place at Brassfield's Exchange in this city, Wednesday. Thirty-five head were sold and aggregated $2,840. [Lexington Gazette.

The wheat is nearly ripe enough to cut. There is complaint in some localities of a little rust, but the crop generally promises to be a good one. [Georgetown Times.

The Hopkinsville Kentucky says that Mr. Dick Coleman, who resides about four miles west of Hartsbourne, has a raspberry vine on his place that is some fifty or sixty feet long and growing. Last year he took five gallons of berries from it; this year he will gather more.

At a meeting of Kentucky distillery held at Louisville, an agreement was reached to make no whisky from July 1, 1887, to July 1, 1888. It is thought that nearly all the large producers of whisky in the State will join in the agreement.

A fleet county man sold his farm on Yellow Creek, of 1,000 acres, to English buyers. He received $20 per acre, the entire time bringing $20,000. It is astonishing to see how the value of lands in Southeastern Kentucky has advanced in prices since the completion of the L. & N. new extension. [Barbourville News.

Confederate reports come in also to the yield of wheat, which is very generally being cut now. We believe that generally, however, the amount is disappointing. Those who expected 30 or 35 bushels per acre are only realizing about one-half their expectations. [Russellville Herald.

The sharthorn sale of Messrs. Williams and Hamilton, of Mt. Sterling, last week, was a splendid success. Fifty head of fashionably bred cattle were sold at an average price of $68. The highest prices obtained were $2,425 for Barrington Duchess 3d, by Barrington Duke 4th; and $2,425 for 2d Duchess of Longwood, by Barrington Duke 4th.

General Items.

The present population of New York city is 1,861,000, seven years ago it was 942,292.

The government still owns 33,000,000 acres of unsurveyed land in Nevada.

A short crop of coffee in Brazil, a great increase in consumption and gambling by syndicates are expected to add $100,000,000 to the cost of coffee drinking in the United States this year.

Silver dollars to the amount of 100,000,000 may be stowed away in the silver vault now being built at Washington. The vaults are to be 17 feet thick. The vault will be the largest in the world.

Jersey peach growers are becoming alarmed over the ravages of mole-bugs, which they say are swarming by millions over the trees and cutting the little peaches into stems.

The government of Victoria, Australia, is spending $125,000 a year in destroying rabbits on crown lands, while private landowners are spending immense sums for the protection of their own premises. In January last the government of New south Wales had an army of 2,000 men in the field fighting rabbits.

Moose hunters in Canada are working such havoc among these animals that it is feared they will soon be extermination. The slaughter is said to be greatest, in spite of the law, in March, when the moose herd together, although their horns are then valueless and their pelts nearly so. Thirty-eight carcasses were recently counted in a circuit of only half a mile in the county of Pontiac.

A FLOCK of wild geese on the wing were lately struck by lightning near Chico, Cal., and six of them were killed, the first instance of the kind, it is said, on record. They were dead, they were plump and fat, and without a mark to show where the electric fluid had struck them. Is this a hint as to the manner in which the poultry of the future is to be killed?

By stirring the soil after every rain, the weeds will be more easily destroyed than at any other time. Never allow weeds to go to seed especially in the garden. A single weed that seeds entails more labor next season than it would cost to clean out all of them at this time.

THE recent and great rise in the price of coffee is traced by some of our contemporaries to speculation, and the dealers are censured for this treatment of "the poor man's daily luxury." The fact is that last October, when the trees were in blossom in Brazil the coffee plantations were visited with a severe frost, so that there will not be half a crop this year. And as Brazil supplies five-sixths of what is used in the United States, prices have gone up accordingly. It would be better for us if we drew our supply from a larger area, and thus were less dependent on the weather of a single country. Mexico has splendid facilities for the production of coffee, but her people show very little readiness to make use of them. The excellence of Mexican coffee secures a steady and remunerative market in this country for all they have to sell; but they do not seem to wish to increase their product or to rival Brazil in meeting the American demand. As it was outside capital and enterprise that brought the Brazilian product up to our needs, we may wait for the same stimulus to the laggard energies of Mexico.

PROTECTING ANIMALS FROM FLIES.—At this season of the year the annoyance caused to animals by flies and mosquitoes often amounts to positive agony, and at all times, in what is called good corn weather, it is sufficient to prevent the stock eating enough to keep them in good condition. The animals will stand in the water or pass the greater part of the day in the stable, rather than expose themselves to the sunshine, going out to eat only when driven by hunger. They quickly lose flesh, the flow of milk shrinks, and a loss is incurred that can not be easily made good again. At all times a good feed of graih is beneficial to stock, but it is especially so when flies are very annoying, since it will do much to prevent shrinkage of flesh and milk. Horses and milch cows may be protected, in a great measure at least, by wiping them all over with a sponge dipped in soap suds in which a little carbolic acid has been mixed. Bulls confined in stables often suffer enough from the attacks of flies to drive them half mad, and there is no doubt that the continued fretting caused in this way develops a savage disposition. The best satisfactory results have followed from sponging, with soap suds and carbolic acid mixed, a Jersey bull confined in a stall. [Chicago Tribune.

IT is on record that the average yield of wheat in the United Kingdom is 28 bushels per acre; that of the United States is only 12 bushels; France, Bavaria, Austria and Egypt, about 16 bushels; Spain, Belgium, Norway, Denmark, etc., varying from 22 to 25 bushels. In other cereals and in forage crops the productions of this country are also in the foremost rank. This is not due to a fine climate, or to a fertile soil, but rather to good and clean cultivation, to the use of manures, and to the high feeding of the animals of the farm, in combination with the attention paid to the changes of seed and the careful selection and cultivation of improved varieties of plants. [Eng. Cor. Country Gentleman.

* * * Confidential advice, to either sex, on delicate diseases. Book 10 cents in stamps. Address, World's Dispensary Medical Association, 663 Main street, Buffalo, N. Y.

KENTUCKY HISTORY. In our last issue we published a short notice of a book entitled "A History of Kentucky." This notice was written and published before we had opportunity to examine the work or form any correct opinion as to its merits. Since then we have taken some pains to examine it. The book seems to have fallen far short of the expectations of those persons who have so liberally patronized it. As a county history, it is almost worthless. The sketch devoted to Boyle county covers only a few lines more than one page of printed matter, although the history of this county is filled with historic facts and memories. The biographical sketches are in many instances overdrawn and ridiculous. The subscribers in this county constitute many of our most prominent citizens, but the almost unanimous verdict is that they have been sorely disappointed. [Danville Advocate.

A Fitful Sight.

What sadder sight can be imagined than that of a noble man, whom the world can ill afford to spare, stricken down in the prime of a useful life by consumption. Thousands are yearly filling consumptive graves who might be saved by the timely use of Dr. Pierce's "Golden Medical Discovery," which is a positive cure for consumption in its early stages. It is the best alterative and pectoral in the world. All druggists.

Marriages.

Marriage notices free to actual subscribers and their immediate families; to others, 10c. to be paid in advance.

SPILLMAN—ANDERSON.—At the bride's residence, by Rev. Joseph Whitsey, C. W. Spillman and Mrs. Susan C. Anderson, all of Gentry county, Mo.

Deaths.

Simple announcements free to actual subscribers and their immediate families. When in excess of 100 words, one cent for every word, to be paid invariably in advance. When not paid in advance, the notice will be reduced to 100 words and published free. No charge for the families of preachers.

FORD.—Sarah Elizabeth, daughter of Wm. H. and Elizabeth Ford, was born in Ohio Co., Ky., March 11, 1866. She professed faith in Christ and was baptized by Rev. R. E. Yelser for the fellowship of Zion church, Daviess county, in the year 1874. Wherever she has lived she has established the character of a meek, quiet, unobtrusive Christian lady—one whose heart was set on the furtherance of vital piety and whose exercise would tend to glorify God and benefit. Her manner of working in the interest of Christianity was all the more winning because it was so free from that manifestness which displeases so many when sent or suspected in one of her sex. She exhibited the beauty and loveliness that is found in a woman working for Christ in a womanly way. But if the sweetness of her character stone in this, it was even more fully manifested in the social circle, where she had a kind word, an approving smile, a look of encouragement for every one whenever opprobation would not constitute an evil. In the city of Owensboro, where she lived for a time, she leaves a host of friends and admirers who will not soon forget her; but her memory is held most sacred, perhaps, in her own neighborhood and in the church of her latter days—Panther Creek, Ohio county. There her memory will be green while the present generation lives. As her pastor, I will remember how the very presence of her quiet, peaceful, trusting face inspired me, and how she helped me in the best work God has enabled me to do there. "Miss Sallie," as she was familiarly called, was a great sufferer for several of the last years of her life, but never did a mortal being suffer more resignedly or cheerfully nor yield her spirit to God more willingly. She gave great encouragement to her devoted parents and friends, who had spared neither pains nor expense for her recovery or ease. She spent much time in pointing out those Scriptures which gave her comfort and which she hoped would comfort them also. But the Lord saw fit to transplant this fragrant flower to her native air. On the 14th of April, 1887, her Father bade her come up higher. The funeral sermon was preached by the writer in the midst of a great multitude of sorrowing friends, who sorrow not as those who have no hope. Farewell, dear sister, till we meet there up yonder. R. T. BURCHER.

Pellville, Ky., June 7th.

SUDDUTH.—Miss Sallie, daughter of J. T. and Elizabeth Sudduth, was born April 15, 1856. On July 5, 1872, she joined the Baptist church at South Benson, Franklin county, Ky., and was baptized by Rev. Andrew Jackson. She was a faithful, beloved and consistent member. I became her pastor in February, 1881, and during the three years of my pastorate I was always cheered with her presence and encouraging words. She was always ready for every good work. The Sunday-school was her delight and the prayer-meeting was a Bethel to her soul. She often came sick to the house of her Lord, and was cheered and resigned. She often asked for the pastor to come and preach to her in her bed. The family mourns the loss of a dear daughter and sister, and the church a faithful member. The funeral sermon was preached from 1 Thess. 4:14-18, by the writer. A large audience of sad and weeping friends were present.

WM. ARRAMITH.

SEARCY.—Mrs. Sallie Searcy triumphantly left this world, April 30, 1887, at the ripe old age of 81 years, 1 months and 11 days. She was the daughter of Seth and Lucy Ramsey. She was married to Elijah Searcy, Nov. 30, 1824. Baptized by John Edwards at the age of 29 years, and received into the fellowship of Glenn Creek church, Woodford county, Ky. Afterward moved to Spencer county, Ky., and united with Mt. Moriah church. In 1854, removed to McLean county, Ky., and united with New Hope church. Her membership at the time of her death was with Baptist church at Island Station. She was the mother of ten children, seven of which number she saw members of Baptist churches. She lived a widow twenty-three years, and a pious, devoted, unoffending Christian sixty-two years. Well may it be said of her that she "fought a good fight." And truly may it be said that her death was triumphant; and we may feel assured that she has entered into rest. W. P. BENNETT.

OAKLEY.—Prof. J. T. Oakley was born June 1, 1831; died Feb. 14, 1887. Prof. C. was the son of George and Martha Durham Oakley, who were pious members of the Baptist church. It was my privilege to be his pastor for six years, in which time I had a great many religious conversations with him, in which he engaged freely and pleasantly. In these he expressed himself as feeling his duty to preach the gospel. After this he went to school at Russellville and Danville, Ky. Returning, he entered the work of teaching with great energy and success. It was my privilege also to marry him to one of earth's best women, L. B. Gaddie, Dec. 8, 1862. After this I know but little of him till he came to the place in requisitioning, where he engaged in teaching. Here I saw him sicken and die. His remains were taken to the old homestead in Greene county, where the writer preached his funeral sermon to a large crowd of relatives and friends. May the grace of God sustain and comfort those sorrowing ones. W. T. U.

Hodgenville, Ky., June 8th.

LESTER.—Harvey G. Lester was born in Hardin county, Ky., Aug. 11, 1825, and died at his residence in Meade county, Ky., May 18, 1887. He joined the Brandenburg Baptist church in the year 1845. At the organization of the Blue River Island church he was one of the original members; was for a time deacon; and from the organization to the date of his death, he was moderator. He was a consistent Christian, a good husband, an affectionate father; while he petted and humored his children, he exacted obedience of them; consequently, he was honored and obeyed by them. The church has lost one of her best members, the community one of its best citizens. Well may we exclaim, "Let me die the death of the righteous, and let my last end be like his." He leaves a widow, one son and one daughter, and a host of relatives and friends to mourn. "A good name is rather to be chosen than great riches, and loving favor than silver and gold."

J. W. BOERN.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy complexion like a leper. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys The Kidneys Rise the waste and poisons containing poisonous matter, if the Kidneys do not act properly the matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume healthy action and functions.

The Liver by irregularity in its action or suspension of its functions, the bile pollutes the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA as great blood resolvent.

FOR SALE BY ALL DRUGGISTS.
$1 PER BOTTLE OR SIX BOTTLES FOR $5.

A Noted Divine Says:
"I have been using Tutt's Pills for Dyspepsia, Liver, Stomach and Costiveness, with which I have long been afflicted.

Tutt's Pills
ARE A SPECIAL BLESSING.
I never had anything to do so much for me, and I recommend them to all as the best medicine in existence."
Rev. E. L. Gaskoth, New York.
SOLD EVERYWHERE.
Office, 44 Murray St., New York.

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GOODS DELIVERED FREE.
SHOPPING FOR ORDER TRADE
Is a Specialty.
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Samples and Prices Free by mail, express or freight to any address. Goods purchased by Mail, express or freight brought to your very door. Low or no express charges on Dry Goods. Orders under a dollar, 10c. Outfitters Free. Chicagoan phone Boards in Any Town, 50c. Sets in Silk, Grass Cloth, Gutta Percha, Ivory, Bamboo, Ebony, Celluloid, Lorgnettes, Opera Glasses, Fans, Japanese Goods, Silks, Art and Fancy Goods, Jewelry and Novelties. Catalogue and Samples mailed free if goods don't sell.
Special Terms to Teachers and Schools. Write us.
LUDDEN & BATES,
Southern Music House, SAVANNAH, GA.
THE GREAT HOUSE AND ART EMPORIUM OF THE SOUTH.
June 23 4t

Unequaled.
For the relief and cure of all diseases of the Stomach, Liver, Bowels, and Bowels, the value of Ayer's Cathartic Pills cannot be overestimated. This remedy is also unrivaled for curing Rheumatic and Neuralgic affections.
For keeping the Stomach, Bowels, and Liver in good working order, I have never found any medicine equal to Ayer's Cathartic Pills. I always use this remedy when occasion requires.—Randolph Morse, Lynchburg, Va.
About five years since, my son became a cripple from Rheumatism. His joints and limbs were drawn out of shape by the excruciating pain, and his general health was very much impaired. Medicines did not reach his case until he commenced taking Ayer's Pills, three boxes of which cured him. He is now as free from the complaint as if he had never had it, and his distorted limbs have recovered their shape and pliancy.—William White, Lebanon, Pa.
After suffering, for months, from disorders of the Stomach and Liver, I took Ayer's Pills. These boxes cured me.—A. J. Richard, Machine Co., Ill.
Ayer's Pills,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

MENON ROUTE
Louisville, New Albany & Chicago Ry. Co.
ALWAYS GIVES ITS PATRONS
The Full Worth of Their Money
Taking Their Tickets Over the Menon Route
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PULLMAN SLEEPING CARS
ELEGANT PARLOR CARS
ALL TRAINS RUN THROUGH SOLID
Tickets Sold and Baggage Checked to Destination.
Map and Time Table if you want to be more fully informed—all Ticket Agents at Cooper Station have Menon Tickets.
H. A. HATHAWAY, District Pass. Agt., 227 Fourth Ave., LOUISVILLE, KY.
E. O. MCCORMICK, General Pass. Agt., CHICAGO ILLS.
feb16 1y

MISS LIZZIE HARRIS,
PURCHASING AGENT
—AND—
Fashionable Dress-Making
Est. 1869 W. Walnut St., Louisville, Ky.
HAVING had years of experience in the business, I am in every way competent to fill orders, and guarantee satisfaction. Ladies who are out of office at a distance, will find my Dress and Morning Garments, also Misses and Children's Apparel, a perfect guide and fit. Ladies by taking a measure without danger of omission, the saving them an expensive trip, and I guarantee the Goods to be as good as if purchased by themselves. Samples and charts for self-measurement with each order, and upon receipt of a two-cent stamp. Parties sending an order can represent the state, the number of children by with their purchase limited. Samples and Circulars on application. Refer to Mrs. Dr. Barnestown, Rev. J. M. Weaver, D.D., Rev. J. Weaver, Southern Business College; Thos. Hanlon, Tax Collector, Louisville; Leading Baptists of the city. feb23 1y

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Finest Grade of Bells.
Catalogue Price List Free. Address
H. MESHANE & CO.,
Mention this paper. Baltimore, Md.
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NEW CONSERVATORY,
NO. 644 FOURTH AVE.,
Opposite New Custom House.
FINE ROSES, GREENHOUSE PLANTS, BOUQUETS, CUT FLOWERS, &c.
Nursery and Greenhouse, NEW ALBANY, IND.
F. WALKER & CO.,
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BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Price and Catalogue free. VANDUZEN & TIFT, Cincinnati, O.
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FROM OUR
TENDER MINES, GUYLEMA MINE AND STROUD CITY MINES.
ALSO THE CELEBRATED
Helix Coal,
The Best Coal in the Market, either for Domestic or Steam Use.
Special Rates to Dealers and Manufacturers.
CENTRAL COAL and IRON CO
610 West Main St., Louisville, Ky.
MADAME H. EDWARDS,
FRENCH MILLINERY
—AND—
ARTISTIC DRESS-MAKING,
346 MARKET STREET,
One door above Fourth Avenue,
LOUISVILLE, KY.
BETHEL FEMALE COLLEGE.
The Fall Session of 1887 will open on Monday, August 30, with a full Faculty and equipment for the thorough education of young ladies. Call on or address the President, J. W. Rust, Hopkinsville, Ky. jul15 1y

MOTHER'S FRIEND
MAKES CHILD-BIRTH EASY!
SHORTENS LABOR AND MAKES IT VERY FAT! ALTOGETHER THE BANISHER OF PAIN IN LIFE OF WOMAN AND CHILD.
Sold by all Druggists. Send for Circular.
BRADFIELD REGULATOR CO., Atlanta, Ga.
marlow 1y

W. N. HALDEMAN,
President of the Great LOUISVILLE COURIER JOURNAL CO., tells what he knows of
Wintersmith's Chill Cure.
OFFICE OF THE COURIER-JOURNAL
LOUISVILLE, KY.
DR. WINTERSMITH:
SIR: I waive a rule I have observed for many years, the value of your remedy prompting me to say, in reply to your request, what I know of your Chill Cure.
It cured two cases of chills in my family after many other remedies had failed. From the opportunity I have had to judge, I do not hesitate to express my belief that your Chill Cure is a valuable specific and performs all you promise for it.
Very respectfully, W. N. HALDEMAN.
For Sale Everywhere. Arthur Peter & Co., Agents, Louisville, Ky.

Pice's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever. 50c. 50 cents.
feb10 1y-eow

BALTIMORE CHURCH BELLS
Established 1844. Prices at the New Orleans Exposition, 1884-5, were the same as those given at home.
Jan30 ow211t

EUROPE TENTH SEASON. The Best EXCURSION AND TOURIST TICKETS to Europe, Palestine, Egypt, Nile, Abyssinia, Zanzibar, Cape Colony, Madeira, Canaries, Azores, Canary Islands, Pyramids

News and Views.

W. H. Doane, of Cincinnati, makes $20,000 a year writing hymns.

It is said on good authority that Secretary Lamar has been offered the vacancy on the Supreme Court bench.

Two receivers of the Wabash railroad each get a fee of $12,500. It would seem, therefore, that a receiver is well named.

Summerville, S. C., experienced the most severe shock of earthquake felt since October, Sunday. The quake was accompanied by prolonged roaring.

A woman is to be hung in New York before long. It will be an outrage upon the feelings of the masculine sex and ought never to take place.

Capt. Ritchie, owner of the steamboat Eckert, is to be classed among our most charitable citizens. He gives two excursions weekly during the season to the poor of the city. This will be at a cost of about $1,000. Such a man deserves the patronage of all good people.

The flags captured by the Union army from the Confederates, and now boxed up in one of the departments at Washington, will not be returned to their former owners. President Cleveland thought of doing this, but found many persons at the North opposed it, and so he relinquished the idea.

It is said that President Cleveland has been a-fishing, not so much to catch fish as to have a little time for quiet meditation. Looking at the position in this light it is not beneath the dignity nor scholarly attainments of the most fastidious, and therefore any one may now take a fish if they feel so inclined.

As the time draweth nigh for our next State Legislature we wonder if representatives will again accept free railroad passes. The right or wrong of such a course has now been thoroughly discussed, and the usual conclusion is that it is the wrong thing for them to do. It remains for us to see whether they will act like spoiled children about it or not.

West Point graduates it seems who are entitled to enter the military service with the rank of lieutenants. As the greater part of them will do nothing of the kind, there are not 64 vacancies a year in the lieutenancies of an army of 25,000 men in time of peace, they will go to serve as civil engineers on our railroads, or in some similar position for which their West Point training the fitest them.

Anti-Poverty.

While we are not prepared to indorse Henry George's ideas, we are earnestly desirous of seeing the wealth of this country more equally distributed. Every movement looking towards paying the humble laborer a fair compensation ought to be hailed with joy, for there are tens of thousands of them who are not getting enough, any child may see, and are so environed as not to be able to do much as yet to help themselves. Let us all desire justice to be done though the heavens fall, and believe that in the accomplishment of this end our highest individual and general good will be subserved. One man works a day and gets 75 cents, another a day and gets $25; one lives in squalor and is the victim of disease and want, while the other lives in a palace. Surely God never intended that his free gifts should bless only the few, and surely his justice could never approve the methods of fleecing the ignorant and helpless that now so generally prevail under the guise of right.

We believe a great reform is in progress which will bless the world; and though we are not in favor of many of the methods of carrying it forward, we do say, let us have the reform.

Minutes Wanted.

I greatly need the Minutes of the following associations for 1886, viz.: Greenville, North Concord and Long Creek. I can't complete the statistics of the Baptists of Kentucky without them. Please mail to me *at once*, at Midway Ky., and oblige. Yours, B. W. D. SMITH,
tf Statistical Secretary.

ORDINATION.—Sunday, March 20th, was quite an eventful day in our little town, being the day for the ordination to the full gospel ministry of Rev. Virgil Maxey, who was called to the care of this church recently. The members of the council to examine and ordain him, were Rev. Messrs. J. M. Coleman, N. Singleton, W. H. Richards and M. A. Middleton. Bro. Coleman was selected chairman of the council to conduct the examination. The examination was close and rigid, Bro. Maxey answering all questions without hesitation, giving entire satisfaction to the council and immense congregation. In the afternoon, Bro. Maxey administered the ordinance of baptism to seven candidates—they, with three others, having been recently brought in under his preaching, making 22 additions to this church since Bro. M. came among us. Bro. Maxey is one of the youngest ordained ministers in the South. He was just reached his 21st year. He was admitted to the bar of Texas at the age of 19, having left the stage to enter the legal profession. He is now preparing a book for the public entitled "An Exposé of the Stage," and ere the completion, some 1,500 copies have been sold. We were much disappointed at not having the editor of the RECORDER with us, but we would still remind him that we have a church of some 350 members in Waynesburg, Lincoln county, Ky., and where he will meet with a hearty welcome should he ever visit us. E. S. GOOCH.

Waynesburg, Ky., March 22, 1887.

You can go on a four days' trip in search of a suitable place in which to celebrate the "Glorious Fourth" this year, as the General Passenger Agent of the Chesapeake and Ohio route has issued instructions to all agents to sell excursion tickets to all C. & O. stations July 2d, 3d and 4th, good to return until July 5th at one fare for the round trip.

TOBACCO.

Reported by J. S. Phelps & Co., Planters Tobacco Warehouse.

LOUISVILLE, KY., JUNE 18.

Since March, when you printed the tobacco reports regularly, there has been an advance in Burley tobacco running from trash up to medium leaf of about 100 per cent, and on the better grades running from good to choice leaf, of from 40 to 50 per cent., and to-day the market closes very active with a strong advancing tendency on the entire line of Burleys. On dark tobacco the advance has been comparatively small, running from 25 to 33 per cent. according to grade and quality.

From the present outlook, it is possible for tobacco to advance nearly as much more between now and the first of October next.

	Hds.
Sales for 1887 to this date	60,982
Sales for 1886 " "	67,570
Sales for week ending this date	2,246
Sales for same week last year	2,970
Receipts since January, 1887, to date	68,145
Receipts since January, 1886, to date	60,815
Receipts for week ending this date	1,400
Receipts for same week last year	2,560

QUOTATIONS.

	Dark.
Trash	$ 2 00@ 2 75
Common lugs	2 75@ 3 25
Medium lugs	3 25@ 3 75
Good rich lugs	4 00@ 4 50
Common low leaf	4 50@ 5 00
Medium leaf	5 00@ 5 75
Good leaf	5 50@ 7 50
Long rich leaf	7 75@ 9 50
Wrappers	10 50@15 00
	Burley.
Dark trash	3 50@ 4 50
Bright and colory trash	5 00@ 6 50
Common dark lugs	4 75@ 5 50
Bright and colory lugs	7 00@ 8 00
Common red leaf	7 00@ 8 00
Medium red leaf	8 50@10 00
Good red leaf	11 00@12 50
Bright cutting leaf	12 00@14 00
Wrappers	12 50@15 00

LIVE STOCK.

LOUISVILLE, KY., June 20.

CATTLE—The receipts were 822 head, which arrived mostly yesterday. The market was very much the same as this day one week ago, with the best quality of light butcher's steers and heifers, 700 to 800, selling readily at $3 75@4. This class was the first sought after, as the butchers mostly prefer this weight. At the close the pens were well cleaned of all classes. Milch cows are quiet at $30@45; veal calves slow at $4@5, as to quality.

HOGS—The supply of hogs on sale was slow and consisted mostly of heavy hogs. The general sales were mostly from $5 65 to $5 80; mixed lots, good, light hogs were in good, strong demand, and the receipts not sufficient to the demand. At the close all were disposed of, the market closing quiet.

SHEEP AND LAMBS—The offerings of this class of stock were liberal. The market was slow and lower, both on sheep and lambs. The Eastern advices reported still lower markets than were current the latter part of last week, the best old fat sheep selling at $4@4 25; stock ewes and wethers, $2@2 75; the best fat lambs selling at $5@5 50; common and medium lambs were plentiful and selling lower.

QUOTATIONS.

CATTLE—Good to extra shipping	$4 15@4 30
Light shipping	3 90@4 10
Good to extra oxen	3 50@3 75
Common and rough oxen	2 00@3 00
Bulls	2 00@2 25
Light stockers	2 00@3 00
Feeders	3 25@3 75
Best butchers	4 00@4 25
Medium to good butchers	3 70@3 90
Common to medium butchers	2 25@3 50
Thin, rough steers, poor cows and scalawags	1 50@2 00
HOGS—Choice packing and butchers	4 90@5 00
Fair to good butchers	4 85@4 90
Light medium butchers	4 80@4 85
Shoats	3 75@4 25
SHEEP AND LAMBS—Fair to good shipping	3 60@3 85
Common to medium	1 00@2 75
Extra lambs	5 25@5 50
Common to medium lambs	3 00@4 25

GENERAL MARKETS.

LOUISVILLE, MONDAY, June 20.

BUTTER—Country, 8@10c for table grades, and selections 12@15c; butterine, 15@18c; Elgin creamery, 21@25c.

COFFEE—We quote washed Carracos and Guatemala at 21c, and green Rios as follows: Choice, 21c; prime, 20½c; good, 20c; fair, 19½c; Roasts: Arbuckle, 26½c; Dilworth, 26½c; Lysaght, 26½c; Jaxon, 27½c; Mocha, 30c; roasted in bulk, 24@34½c.

COTTON—Middling uplands, 11½c; low middling, 10½c; good ordinary, 10½c.

CHEESE—We quote new cheese, 6@7c for skimmed, and 8@10c for cheddar and 9@11c for twins.

EGGS—We quote 10c retrandled, and 10c in original packages.

FLOUR—Choice patent, $4.75@5; plain patent $4.40@4.70; choice, $4.10@4.20; No. 1, $3.90@3.95, and low grades, $3.60@3.85.

FRUIT—Apples, good to choice, $3@4. Messina lemons, $4.50@5 per case. Messina oranges, $3.50@4; California oranges, $3@3.50 per box. Cocoanuts, $4 50@5 00 per sack.

GINSENG—We quote good clean root at $1 50@1 60 per lb.

HAY—We quote at $10@10 50 for good to prime timothy on track or levee; $8 50@9 50 for medium; $ bale, large or small bales of timothy and mixed bales on arrival.

HIDES AND SKINS—Prime dint, 15½c; No. 2, 12½c; prime, dry-salted, 16c; No. 2 dry-salted, 14c; prime green-salted, 7½@7½c; No. 2 do, 6½@6½c; mixed country hides, 6½c, round; shop-skins, butchers', 70c@1; on arrival; lambs, 40@50c; shearlings, green, 20@30c; shearlings, dry, 8@15c.

MILL FEED—Jobs store we quote at $16 for bran, $18 50 for bran and shorts mixed, and $17 for shipstuffs.

MOLASSES AND SYRUP—Louisiana molasses, choice, 40@50c; prime, 35@40c; fair, 27@35c; common, 20@25c. Corn syrup, 20c. Sorghum, 35@50c 2 gallon for prime.

NAILS—We quote cut steel at $2 15@2 20 per keg.

NUTS—We quote red Tennessee peanuts at 5@6c, and white 3½@5 lb; Virginia, 4@5c.

OILS—Linseed at 60c for raw and 62c for boiled; in less for 5-barrel lots; lard oil, winter strained extra, 55c; extra at 52c; No. 1, at 45c; No. 2 at 35c; gasoline, 67c, at 72c; bank oil at 15c; castile oil at 22c; lubricating oil at 10@14; cotton-seed oil, refined, 35c per gal, and white miners', 47c; coal oil, Kentucky test, 9c; 150°, 9c; Indiana, 11c; water-white, 150°, 12c; headlight, 175°, 14c. Spirits turpentine, 40@45c per lb; in large and small lots.

POULTRY—Hens were plentiful and lower and chickens were about steady. We quote spring chickens at 75@85 for fresh, and $1 50@2 for good stock; live hens, $2@2 25.

PROVISIONS—We quote as follows for cash, rash.

MESS PORK—We quote at $14 75 per bbl.

BACON—Shoulders, 6½c; clear-rib sides, 8c, and clear sides, 8½@8¾c, loose.

BULK MEATS—Fully cured shoulders, 5½c; clear-rib sides, 8c, and clear sides, 8½c.

SUGAR-CURED HAMS—Hams, 11@12c, as to weight and brand; breakfast bacon, packed, 12½c; sugar-cured shoulders, 7½c.

LARD—Choice leaf, 6½c, in tierces for wooden tanks; prime family, 7½c, and prime steam, 6½c.

DRIED BEEF—10½@12c, as to cuts.

RICE—We quote Louisiana prime at 5@5½c, good at 6@6½c, and 6c for head rice.

SUGARS—We quote granulated at 6⅝@6¾c; cut loaf and crushed at 6⅞@7½c; powdered at 6⅝@6¾c; confectioners' A, 6⅛@6⅜c; off A, 5⅞@6c; extra C, 5⅝@5¾c; C yellow, 5@5½c, standard brands; Louisiana, granulated, 6⅛@6¼c.

VEGETABLES—Potatoes, $4 50 ⅌ bbl; onions, $1 65 ⅌ ½-bbl sack; cucumbers, 50@60c ⅌ dozen; tomatoes, $1 25@1 50 ⅌ box; cabbage, $5 50 per crate; green peas, $4 ⅌ bbl; string-beans, $1 75@2 per bbl; Bermuda onions, $2 25@2 50 ⅌ box; asparagus, 40@50c per dozen bunches; green onions, 15@20c per dozen bunches. Old-crop vegetables from store: Potatoes, $2 50@3 per bbl. Lettuce, 25c a tub. Medium navy beans, common, $1 85; common, colored, 75@80c, and hand-picked, $2 25.

WOOL—We quote medium grease wools, clean of burrs, at 28@29c for combing; burry, 18@20c; black, 25@30c; pulled, 32c, and unwashed medium, 20@22c.

DID MORE GOOD THAN ALL OTHER TONICS OR QUININE.—Mrs. Mary A. Stephenson, Dresden, Texas, writes: "Your Hughes' Tonic did me more good than all the other Tonics or Quinine together. Quinine will not break the Chills, but Hughes' Tonic acts like a charm. There are several families in our neighborhood that will recommend it most highly."

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at retail by Druggists generally.

MRS. L. D. JONES, having removed from Fourth avenue, is located at 106 West Chestnut, between First and Second, where she invites all her old patrons to visit her. The house is centrally located and can be reached by street cars from any depot in the city for one fare. Splendid house, lovely yard and shade, charges reasonable. In connection with her boarding house she will also act as purchasing agent. Having a large experience in this line, and a wide circle of friends, she feels no hesitancy in offering her services as such. And she guarantees a saving to any who may order any kind of merchandise through her. Send P. O. order or check with order for such amount as desired to expend. Mrs. Jones refers to the Baptist ministry of Louisville and to the editor of this paper. Street cars to all parts of the city.
april 6m.

A NATURAL, PALATABLE, RELIABLE REMEDY.

In TARRANT'S SELTZER you behold
A certain cure for young and old;
For Constipation will depart,
And Indigestion quickly start.
Sick Headache, too, will soon be outside,
When TARRANT'S SELTZER has been tried.

MOONLIGHT EXCURSIONS.

EVERY Tuesday and Friday evenings fifteen miles up the river and return, commencing Tuesday evening, May 31, on the Elegant Electric-Lighted Steamer "T. P. Eckert."
Boat leaves foot of Fourth street.
Tickets, round trip, 25 cts.
The best of order will be enforced. je23tf

Gold Pens!

Our New Illustrated Price List of Gold Pens, Pen Holders, Pen Cases, Pencils, Tooth Picks, showing neatly 100 different styles, sent free of postage to any address. Our "Ink" Pens are especially adapted for fine writing. Gold Pens repaired if sent by registered mail, sixty cents and stamp each.
C. P. DARNES & BRO., 622 Main St., Louisville, Ky

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—OR—
MATTHEW.
SPECIAL TO SUNDAY-SCHOOL TEACHERS.

Our Sunday-schools begin, in July, the study of Matthew's Gospel, and will continue in it for an entire year.

For the month of June only, and to *Sunday-school Teachers* only, this standard work will be sent, post-paid, for $2. This reduction in price is made with a view to quickly and generally introduce the book.

Regular Price, $2 25, *Post-paid.*

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Our Illustrated Catalogue shows Gold Lockets, Gold Pins, Gold Bracelets, Gold Chains, Gold Rings, Pearl Pins, Pearl Lockets, Pearl Rings, Pearl Bracelets, Pearl Chains, and all other goods in the catalogue free to any address.
C. P. DARNES & BRO., 622 Main Street, Louisville, Ky.

HUGHES' TONIC,
SURE AND SAFE REMEDY FOR
CHILLS and FEVER
INVALUABLE IN THE SOUTH.
IT WILL CURE THE MOST OBSTINATE CASES.
FOR SALE BY DRUGGISTS.
Prepared by
R. A. ROBINSON & CO.,
apr 28 LOUISVILLE, KY. 6p

SICK HEADACHE
Dyspepsia, Indigestion, Biliousness, Dizziness, Liver Complaint,
Positively Cured by
LITTLE HOP PILLS,
The People's Favorite Liver Pills.
They are Gentle, Mild and Reliable. Sugar coated, hence no nauseating dose. Only one pill for a dose. Purely vegetable, and nothing but the purest and best of medicinal properties are used in their manufacture. Unsurpassed for Sick Headache, Dyspepsia, Biliousness, Constipation, Jaundice, Dizziness, Loss of Appetite, Costiveness, Dyspepsia, Sick Headache, Jaundice, Biliousness, Fever and Ague, Liver Complaint