WESTERN RECORDER.

Faith, Hope and Love; these three.

VOLUME LXIII. LOUISVILLE: THURSDAY, JUNE 13, 1889. NUMBER 42.

...N AND HARVEY CO.,
PUBLISHERS OF
...TERN RECORDER.

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...the label of your paper shows ...you have paid. It serves as a ...receipt. Money has been given ...for three weeks from time of ...receipt of it.

...British Government's making ...efforts to put down the rum ...brought into Constantinople ...Christians.

...the death of her father, Dr. ...Mrs. Stotesvall Jackson ...in her home with her son-in-...Christian, editor of the Cher-...N. C., *Democrat*.

...among the "rush" to Oklahoma ...plenty of speculators with large ...in regard to corner lots in paper ...Only one-fourth of the quar-...of editions of and have yet been ...to us.

...Baptist members requested ...Salisbury to abolish the office ...Governor of Ireland, but he thought ...that to make no change until legis-...in regard to Ireland was further ...and appointed the Earl of ...Viceroy.

...NEWSPAPER, to suit the varied ...of the many persons of this ...age, must have variety. If ...to an article on a subject ...that Him, just skip it as it was ...for the other person, who ...delighted with it.

...English and German Reformed ...have been growing rapidly in ...They are displaying no mush ...and will are meeting with ...the Catholics have taken ...are trying to get the ...Bible. But it is not ...

...law that no religious so-...shall be allowed to refuse to re-...women as members and to elect ...officers. That House is posi-...of astonishing ideas of the ex-...of its authority.

...The *Pulaski Gazette* will soon celebrate ...its one thousandth anniversary of its ...Think of a paper which ...been published for 1,000 years, ...long before the Western nations had ...the art of printing. During all that ...time it has never been seized by the ...Government, although published in ...the capital of an absolute monarchy. ...This speaks volumes either for the ...fairness of the successive emperors or ...the prudence of a generation of editors, ...or both.

...The English Chancellor of Exche-...quer is much troubled by the decrease ...of revenue from strong drink. He ...is glad the people are drinking less ...but when the decrease of revenue from ...the taxes imposed upon liquor sellers ...reaches up into the millions, it be-...comes a question as to the manner of ...making this deficit. The Chancellor ...proposed to increase the penalty for ...selling beer. It is a great joy to Christ-...ian people everywhere to learn from ...facts and figures that drinking is stead-...ily decreasing in England.

...We are glad to read the strong words ...of the *Index* against introducing ...into our religious meetings the man-...ners of the ward politicians. The ...thing is growing worse in our Con-...ventions. Although Judge Haralson ...dropped applause as quickly as he ...could, yet the offense was repeated ...again and again. All the papers unite ...in denouncing such ward caucus be-...havior in a religious meeting, the ...Recorder saying that if applause is ...right in the missionary meetings, it ...is right in the churches. The church-...es will be compelled to take this thing ...up if the outrage continues; and ...Baptist as delegates to the Conven-...tion those who will promise to behave ...themselves and not to applaud.

...The Northern Presbyterians have a ...University in the suburbs of Chicago. ...A wealthy man offered to give $100,000 ...if more $400,000 were raised in time to ...present Dr. Roberts from resigning ...the Presidency and going back to his ...old position as secretary of Foreign Mis-...sions. The brethren were aroused ...and in a few days the money was all ...raised. Marshall Field, the great ...merchant, telegraphed his subscrip-...tion of $25,000 from Paris. The Bap-...tists will no doubt soon complete the ...million for the endowment of a Uni-...versity there, towards which Mr. ...Rockefeller gave $600,000, and a ...Chicago brother $50,000. It is matter ...for rejoicing when Christians come ...first to the aid of their schools.

For the Western Recorder.

JESUS AND THE RESURRECTION.

BY J. M. PENDLETON, D.D.

In the providence of God Paul was in Athens, the most famous city in Greece. It was celebrated for literature, philosophy, eloquence, and the fine arts. Of the many objects of interest which presented themselves, the great apostle seemed to care nothing only as he could utilize them in delivering his message to the people. He reasoned with the Jews in the synagogue and with Gentiles in the market place. Epicurean and Stoic philosophers encountered him. Some thought him "a setter forth of strange gods." The reason assigned for this view is given in the words, "Because he preached to them Jesus and the resurrection." They probably thought Jesus a new god and the resurrection a new goddess. If Paul preached Jesus he may be well to notice briefly what this implies. It may surely be said that to preach Jesus is to preach him.

I. AS THE CHRIST WHOSE COMING WAS FORETOLD IN THE OLD TESTAMENT.

He is first referred to in Gen. 3:15, as the seed of the woman. God said to the serpent-tempter, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." To Abraham God said, "In thy seed shall all the nations of the earth be blessed (Gen. 22: 18). Paul's comment is, "He saith not, 'And to seeds,' as of many, but as of one. And to thy seed which is Christ." (Gal. 3:16.) The seed of the woman and of Abraham was to be the descendant of Judah; for it is written, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the people be." (Gen. 49:10, R. V.) Not to quote other passages so fully as those just cited, I may say that Christ's incarnation is predicted in Isaiah 9:6, while the 53rd chapter of the same prophecy contains an autobiography of the Christ of God, as Christ was the Christ of God, as Christ was the Christ of God, as Christ was

"I WILL LIFT UP MINE EYES UNTO THE HILLS."

BY M. B. BRIDGES.

Firm and steadfast, crowned and glorious
Beneath the cold blue sky of Palestine
Stand the hills of God, the hills of my salvation,
The strong and stalwart hills of my salvation.
The village nestling at their feet, the
Spread with the green of spring and crest;
And lives its peaceful life each day,
Be skies above or blue or gray.

Lying beneath the trees sleepy,
My thoughts roar out and far away,
Finding new blessing ever and fair,
New inspirations everywhere.
"Unto the hills I lift mine eyes;"
And following them I rest the skies
To which they point and there to say,
"Christ is our strength by night and day."

I take the lesson to my heart,
Dear Lord, let me not grow apart
From that sweet faith which bade hope rise
And like those mountains feast the skies
Where thou dost dwell in all thy might
To guard thy people day and night.

"Unto the hills," yes, unto thee,
Mine eyes shall turn most gladly,
For little shall one day crumble, Lord,
But they who rest upon thy word
Shall stand secure, still by thee true,
Tho' skies of life be gray or blue.

—*Selected.*

Our Pulpit.

THE GATE WIDE OPEN.

BY PASTOR C. H. SPURGEON.

And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered.—Joel xii. 32.

In the worst times that can ever happen, there is still salvation for men. When day turns to night, and life becomes death, and the staff of life is broken, and the hope of mankind is there still remains in God, in the person of his dear Son, deliverance to all those who will call upon the name of the Lord. We do not know what is to happen: reading the roll of the future, we prophesy dark things; but still this light shall always shine between the rifts of the cloud-wrack: "Whosoever shall call on the name of the Lord shall be delivered."

This passage was selected by the apostle at Pentecost to be set in its place as a sort of

MORNING STAR OF GOSPEL TIMES.

When the Spirit was poured out upon the servants and the handmaids, and sons and daughters began to prophesy, it was clear that the wondrous time had come, which had been foretold so long before. Then Peter, as he preached his memorable sermon, told the people, "Whosoever shall call on the name of the Lord shall be saved;" thus giving a fuller and yet more evangelical meaning to the word "delivered." "Whosoever shall call on the name of the Lord shall be delivered" from sin, death, and hell—shall, in fact, be saved or be in a divine language, "saved"—saved from the guilt, the penalty, the power, of sin, saved from the wrath to come. These Gospel times are still the happy days in which "whosoever shall call on the name of the Lord shall be saved."

I have nothing to do but to tell you over again the old, old story of infinite mercy come to meet infinite sin—of free grace come to lead free will to a better line of things—of God himself appearing to undo man's ruin wrought by man, and to lift him up by a great deliverance. May the Holy Spirit graciously aid me while I shall talk to you very simply, thus:

I. First, there is

SOMETHING ALWAYS WANTED.

That something is deliverance, or "salvation." *It is always wanted.* It is the requisite of man, wherever man is found. As long as there are men on the face of the earth, there will always be a need of salvation.

Dear friends, while we mingle only with those who are saved, we forget how much need there is still of a divine salvation. If we could go through London, into its dens and slums, we should think very differently of human need from what we do when we simply come from our own quiet domestic circle, and step into our pew and hear a sermon. The world is still sick and dying. The world is still corrupting and rotting. The world is a ship in which the water is rising fast, and the vessel is going down into the deep of destruction. God must step in, and bring deliverance, or there remains no hope.

Some want deliverance from present trouble. If you are in this need now through very sore distress, I invite you to take my text as your guide, and believe that "whosoever shall call on the name of the Lord shall be delivered." Depend upon it, in any form of distress, physical, mental, or whatever it may be, prayer is wonderfully available. "Call upon me," says God, "in the day of trouble: I will deliver thee, and thou shalt glorify me." If you are so down at the heel that your foot is on the bare pavement; if you have come to this place in bodily sickness, and feel as if you should die on the seat in which you sit; if there be no physician to help you, and no friend to stretch out a generous hand, call upon God, I beseech you. You have come to the end of man; you are now at the beginning of God. See whether your Maker will forget you. See whether the great, generous heart of God does not still beat tenderly towards the sorrowful and the afflicted.

This is true whenever you come into a position of deep personal distress, even though it should not be of a physical kind. When you do not know how to act, but are bewildered and at your wits' end, when wave of trouble has followed wave of trouble till you are like the sailor in the storm, who reels too and fro, and staggers like a drunken man; now if you can can not help yourself, call upon God, call upon God.

The text hath a special promise.

THE PEOPLE DELIVERED.

What is the promise? It is that if we call upon the name of the Lord we shall be saved. Whatever is to happen, happening to the World of God or of the Church, we shall be saved if we call upon the name of the Lord. Jesus said, "Whosoever believeth on me hath everlasting life." Peter said, "Whosoever shall call on the name of the Lord shall be saved." Paul said, "Whosoever shall call on the name of the Lord shall be saved." Now, by that word "name" we understand the person, the character, of the Lord. The more, then, you know about the Lord, and the better you know his name, the more intelligently will you call upon that name. If you know his power, you will call upon that power to help you. If you know his mercy, you will call upon him in his grace to save you. But, little as you may know, call on him according to the little you do know. Cast yourself upon him, whether your foot be in the exterior or internal; but especially if it be internal, if it be the trouble of sin, if it be the burden of guilt, if it be a load of horror and fear because of wrath to come, call upon the name of the Lord, for you shall be delivered.

Dear friends, I speak to some whom I know to be now present, who are

UNDER SEVERE TRIAL.

You dare not look up. You seem to be given up; at any rate you have given yourself up; and yet, I pray you, call upon the name of the Lord. You can not perish praying; no one has ever done so. If you could perish praying, you would be a new wonder in the universe. A man calling upon God, and rejected of God!—the supposition is not to be endured. There will come a day—but that is not now—there will come a day in the next state when God will say, "I would not hearken unto thee." But, dear friends, there is no such thing as that now. While there is life there is hope.

I remember a time when, if I had been lying on the cold earth, putting it plainly to you, I should have hoped that you would be with me in eternal misery. It is the same now as to Christ, the Savior. But so it stands, and happy indeed was I when I found it out. *Heaven is given away.* Salvation may be had for the asking.

THE PEOPLE DELIVERED.

III. Now I come to notice, in the third place, the people to whom this promise and this deliverance will be given. "Whosoever shall call upon the name of the Lord shall be delivered." According to the connection, the people had been greatly afflicted—afflicted beyond all precedent, afflicted to the very brink of despair; but the Lord said, "Whosoever shall call on the name of the Lord shall be saved." Go down to the hospital. You may select, if you please, the hospital which deals with the effects of vice. In that house of misery you may stand at each bed and say, "Whosoever shall call on the name of the Lord shall be saved." You may then hasten to the jail. You may stop at every door of every cell, yes, even at the grating of the condemned cell, if there lie men and women there given up to death, and say to them, safety may be for one, "Whosoever shall call on the name of the Lord shall be delivered."

I know what the Pharisees will say —"If you preach this, men will go on in sin." It has always been so, that the great mercy of God has been turned by some into a license for continuing in sin; but God (and this is the wonder of it) has never restricted His mercy because of that. It must have been a terrible provocation of Almighty grace when men have perverted his mercy into an excuse for sin, but the Lord has never even taken the edges off from his mercy because men have misused it: He has still made it stand out bright and clear: "Whosoever shall call upon the name of the Lord shall be saved." Still he cries, "turn and live." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Yes, but there were some, according to Joel, who had the Spirit of God poured out upon them. What about them? Were they saved by that. Oh, no!

THOSE WHO HAD THE SPIRIT

of God so that they dreamed dreams and saw visions, yet had to come to the palace of mercy by this same gate of believing prayer—"Whosoever shall call on the name of the Lord shall be saved." Ah, poor souls, you say to yourselves, "If we were deacons of churches, if we were pastors, oh, then we should be saved!" You do not know anything about it: church officers are no more saved by their office than you are by being without office. We owe nothing to our official position in this matter of salvation; in fact, we owe our damnation to our official standing unless we look well to our ways. We have no preference over you plain folks. I do assure you! I am quite happy to take your hand, whoever you may be, and come to Christ on the same footing as yourself.

Also, there were some upon whom the Spirit of God did not fall. They did not speak with tongues, nor prophesy the future, nor work miracles, but though they did none of these marvels yet it stood true to them, "Whosoever shall call on the name of the Lord shall be saved." What though no supernatural gift was bestowed, though they saw no vision, and could not speak with tongues, they called upon the name of the Lord and they were saved. There is the same way of salvation for the little as well as for the great, for the poorest and most obscure as well as for those that are strong in faith, and lead the hosts of God to the battle.

"Ah," says another, "but I have

NO GOOD FEELINGS.

I would give all that I have to possess a broken heart. I wish I could even feel despair, but I am hard as a stone." I have been told that orthodoxy story many times, and it is almost always happens that those who most mourn their want of feeling are those who feel most acutely. Their hearts are like hell-hardened steel, so they say; but it is not true. But if it were true, "Whosoever shall call on the name of the Lord shall be saved." Do you think that the Lord wants you to give yourself a new heart first, and that then he will save you? My dear soul, you are saved when you have a new heart, and you do not want him to save you then, unless you have a new heart. Come without any good feeling. Come just as you are. Come, you that are like a frozen ice-berg, that have nothing about you whatever, but that which chills and repels; come and call upon the name of the Lord, and you shall be saved.

IV. I want you to dwell for a minute upon

THE BLESSING itself.

"Whosoever shall call on the name of the Lord shall be delivered." I need not say much about it, because I have already expounded it. It is a very good rule, when *a man* makes you a promise, to understand it in the narrowest sense. It is fair to him that you should do so. Let *him* interpret it if he pleases, but he is bound to give you the narrow sense of his promise. It is a reasonable supposition that God's promises in the largest possible sense. If the words will bear a larger construction than at the first sight they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe that God's hand has visited you on account of sin, call upon him, and he will deliver you both from the judgment, and from the guilt that brought the judgment—from the sin, and from that which follows the sin.

THE FEET AND TROUBLE.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble sets into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you *the fret and the trouble* too. "Whosoever shall call on the name of the Lord shall be delivered." You may have to bear the trouble, but it shall be so transformed as to be rather a blessing than an evil; and you shall fall in love with your cross, since the nature of it has been changed.

If sin be the great cause of your present trouble, and that sin has brought you into bondage to evil habits, if you have been a drunkard, and do not know how to learn sobriety, if you have been unchaste, and have become entangled in vicious connections, call upon God, and he can break you away from the sin, and set you free from all its entanglements. He can cut you loose to-night with the great word of his grace, and make you a free man. Only call upon the name of the Lord! Call upon the name of the Lord, and you shall be delivered. Yes, and I repeat what I said just now. If you have come under the power of disease, if you are sinking down to the grave, if sickness has sent his name legibly upon your body, and you are afraid of *death and hell*, yet call upon the name of the Lord, and you shall be delivered at this last moment.

V. In conclusion, I must remind you of one mournful thought. Let me warn you of

THE SADLY COMMON NEGLECT

of this blessing. You would think that everybody would call upon the name of the Lord; but read the text, "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." Is shall be there as the Lord hath said. Will they not have it then? Notice! "And in the remnant whom the Lord shall call." It seems to shrivel up altogether, that word "remnant." What! Will they not come? Are they madmen? Will they not come? No, only a remnant; and even that remnant will not call upon the name of the Lord until first God calls them by his grace. This is almost as great a wonder as the love which so graciously invites them. Could even devils behave worse? If they were invited to call upon God, and be saved, would they refuse?

A happy business! The way is plain, but "few there be that find it." After all the preaching, and all the invitation, and the illimitable breadth of the promise, yet all that are saved are contained "in

THE REMNANT

whom the Lord shall call." Is not our text an invitation; the setting open of the door, yes, the lifting of the door from off its hinges, that it might never be shut? And yet "broad is the gate, and wide is the way, that leadeth to destruction, and many there be that go in thereat." There they come, streams of them, hurrying, impatiently, rushing down to death and hell—yes, eagerly panting, hurrying, dashing against one another to descend to that awful gulf from which there is no return! This is all the sovereign mercy rescues after all—a remnant, and that remnant only because the arm of the Lord is revealed, and a miraculous power exerted upon their wills.

This is the misery of it, that the guilty are not willing to be parted from their sins. They will not seek that which alone is their life, their joy, their salvation. They prefer hell to heaven, an to holiness. Never spake the Master a word which observation more clearly proves than when he said, "Ye will not come to me, that ye might have life." Jesus cries, "Ye search the scriptures, for in them ye think ye have eternal life, and they are they which testify of Me, but ye will not come to me that ye might have life." You will do anything rather than come to Jesus. You stop short of calling upon him. O my dear hearers, do not let it be so with you! Many of you are saved; I beseech you, intercede, for those who are not saved. Pray, let your prayers ascend among you may be moved to pray. Before you leave this place, breathe an earnest prayer to God, saying, "God be merciful to me a sinner, Lord, I need to be saved. Save me, I call upon thy name." Join with me in prayer at this moment, I entreat you.

KEEPING up a clamor for better laws, and at the same time doing nothing toward the enforcement of the statutes already enacted, is one of the stupidities of American freemen who delude themselves with the notion that they are good citizens.—*Advocate.*

It is the man who studies the Bible most, who finds most in the Bible which is worthy of study.—*S. S. Times.*

THE BRITISH BAPTIST UNION.

BY REV. DANIEL W. PHILLIPS, D. D.

I would like to direct the attention of the readers of the Recorder to Dr. Landels's great speech at the close of the annual assembly of the Union. The great enthusiasm was owing largely to the perils through which the Union has been lately passing. I have read the reports as given in *The Freeman* with profound interest, especially the oration of Dr. Landels, in order to see for myself whither the Baptists of Great Britain were now drifting. Dr. Landels is a very able man, and is widely and favorably known, and may be regarded as the representative of the Union as now composed. The subject assigned to him to discuss led him necessarily to speak at considerable length of matters concerning which there are diversities of opinion. Dr. Landels has been severely criticised by some outsiders, while members of the Union have come forward in his defence and have shown him their hearty approval of the position he has taken.

Dr. Landels with great power and eloquence, states what are the distinctive characteristics of the Baptists. "They accept," says he, "the Bible as the Word of God, they profess the faith and practice, and insist on the right of every one to interpret the Scriptures for himself. They believe in full liberty of conscience both for themselves and for all other human beings." He also insists that it is characteristic of them to practise the widest toleration for religious diversities. To this toleration he assigns but one limit, i. e., loyalty to Christ. "Here," says he, the line must be drawn. If we are to associate with men as Christian brethren, and co-operate with them in Christian work, it must be on conditions by which loyalty to Christ is not compromised." Dr. Landels does not tell us how we are to know when we have reached the outer limit of freedom assigned us by this rule of loyalty to Christ. Does the right of judging belong to the individual himself, or is he to accept the professions of others? As genuine Baptists we should expect him to say, "The rule is very plain. Whatever is plainly taught in the Bible must be believed and practiced by every true servant of Christ; and whatever is beyond that can not and must not be accepted as religious truth. For the Bible is our only and all-sufficient rule of faith and practice."

But that does not appear to be the position of Dr. Landels. If one retains the familiar names of the cardinal doctrines of our religion and makes use of reverential language, we are not to suspect that his views of these doctrines are very different from ours; we are not to make ourselves a kind of inquisitors, and start on a hunt after unavowed, unuttered heresy; we are not to invent some new test, and make them pronounce our shibboleth, and if their pronunciation should happen to be different from ours, to expel them from our ranks.

Dr. Landels says "that within his memory great advances have been made in the interpretation of the Word of God." As John Robinson said, "Much more light has broken forth from the Word of God during the last fifty years." There is much truth in what Dr. L. says. The Greek text of the New Testament is in a much better condition than it was fifty years ago. We have better grammars, better lexicons than our fathers had. But has a single doctrine regarded by our fathers to be fundamental and essential been found to be useless? Has any new doctrine of that character broken forth from the Word of God? Yes, there are many of the fundamental doctrines been even modified in consequence of all the advances in interpretation? Has any new light broken forth on human depravity and guilt? on the character and purpose of God? on the person and work of Christ, and on the way of salvation through Him? Do we know any more of all that is on the other side of death than our fathers did?

He says: "When I commenced my ministry in London I was said by eminent Baptist authorities and in Baptist pulpits to preach the Gospel, because I preached the universality of the love of God. Now I venture to say that that doctrine, when understood, is scarcely questioned by any, except it be a few familized theologians who exist as relics of an almost Baptist Cross-roads." Dr. Landels does not tell us what he means by "*the universality of the love of God,*" we may, I think, infer from what he subsequently says what he intends by it. "With all our advances," says he, "we have yet to learn that we may be called *fundamentality.* We have not rejected the great fact of the atonement. It lies at the foundation of all our hopes for eternity. But many of us have ceased to regard it as the literal payment of a debt, or as a means of appeasing the Divine wrath; such views being at variance with the fact that the atonement was of God's own providing. We have not ceased to believe that the salvation of men is attributable to the free grace of God."

It is here laid down as an indisputable truth that as the atonement is of God's own providing the object can not be to appease Divine wrath,—it can not be to satisfy the justice of God. Can it be that the atonement was offered to God, in any sense? It would be a strange thing if it was not. Was any atonement needed? Was not "the universality of the love of God" all-sufficient? "But the doctrine which limits that grace," says Dr. L., "and teaches that man are by Divine decree, condemn born in a state of sin, and doomed to remain in that condition, leaves, because God, in his sovereignty, leaves them without his saving grace, and then torments them forever in hell because they are what he intended and ordained them to be, that doctrine is by many, or of us—by most of us, I trust—buried beyond the possibility of resurrection. The product of a metaphysical and powerful brain, working in an age when, not the spirit of Christ was in the ascendant, but the persecuting spirit, a spirit, according to the teaching of Scripture, most unfavorable to the reception of truth, which depends as much on the heart as on the head,—a doctrine patronized, if not first promulgated, by a man who consented, if he did not require, that another should be burned for his belief,—that doctrine, thank God, can not exist in the clearer light which has now broken forth from the Word of God. Now it seems to me, that of all man under the sun, Baptists, who have been always the champions of religious liberty, should do nothing to prevent such advances in time to come."

True piety, then, prospers in the calm sunshine, not in the storm. The misfortune of the mighty Calvin was that he lived in an age unfavorable to the apprehension of the truth. Thus we account for the many hard things that the prophets wrote. They all suffered persecution. The age of Paul was not very unlike that of Calvin. The great Apostle of the Gentiles was always fighting, either against or for the truth. If we were not assured that Calvin himself invented the doctrines of the Divine sovereignty, predestination, election, we might suppose that he drew them from Romans, chapters 8-11. It never occurred to me before why Paul and Calvin wrote so much alike. The fact that a persecuting age is so unfavorable to the spread of truth accounts for Bunyan becoming such a model apostle of liberty as Landels represents him to have been. The great dreamer lived at a time when peace and good will filled the land. He met with nothing to disturb his spirit.—*Watchman.*

RECOMMENDATIONS OF REPORTS.

TO WOMAN'S MISSIONARY UNION AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

1. Profoundly impressed with the importance of early training for the young in mission work, as a development of the church and as a material aid in the missionary cause, Home and Foreign, it is recommended that Young People's Societies and Bands be organized, encouraged and fostered, in all the States.

2. By suggestion from the Foreign Board, it is recommended:

That the new mission field of Japan be presented to Woman's Missionary Society, auxiliary to Southern Baptist Convention as an object of prayer and labor. Under the recommendation, the Executive Committee suggests that Young People's Societies and bands aim especially to support a missionary in Japan. This is not intended to exclude other objects, Home or Foreign.

(b) That China be presented to the Woman's Mission Society (auxiliary to Southern Baptist Convention) as an object of continued prayer and labor. Under the recommendation, the executive committee suggests that the Christians offering through envelopes be continued, to pay the salaries of missionaries already sent to Pingtu, through former offerings, and to send others.

3. By suggestion from the Home Board, it is recommended:

That the work in China have the hearty co-operation of the Woman's Mission Society (auxiliary to Southern Baptist Convention.) Under the recommendation, the executive committee suggests that the brick-cards which have been successfully, though not universally distributed, be urged with vigor by the Ladies' and Young People' Societies, and that a circular letter from Dr. Tichenor be printed and circulated. The payment of $21,000 on the church in Havana must again be met, during the current year. Again must effort be made to meet it.

4. That the Annual Prayer Card for July, 1889 to July, 1890, with its monthly presentation of mission fields, Home and Foreign, Southern Baptist Convention, be distributed to the Woman's Missionary Society, (auxiliary to Southern Baptist Convention), through State executive committees.

5. That, as an expense fund for postage, printing, etc., has been found an efficient aid in missionary work, it be recommended to Central Committees for local State work, and a leaflet giving its needs and suggesting methods for securing it, be prepared by the executive committee for distribution, as desired by Central Committees.

6. That missionary literature, the papers of the Boards, etc., be more widely used by the Societies as aids to deeper interest through information.

PREACHING is the chief function of the Christian ministry, and of all public speakers the preacher has the least right to address an audience unless he has something to say that has cost him brain-sweat and heart-throes to prepare. Some ministers, and even some parishioners, seem at times to forget this. *Morning Star.*

Correspondence.

A VISIT TO LOUISIANA.

Correspondence Western Recorder.

At the request of some of our suburbers in Louisiana I give a report, renders a few notes of my journey in that State.

I left my home at Mount Gilead, Ga., reaching Chenoyville, Central Louisiana the evening of 8th. I found Pastor E. O. Wright, his good people anxiously awaiting my arrival. Here for fifteen days I spent my day and night to constantly instruct congregations. The Lord was with us to own and bless his truth. The Spirit was greatly revived and seven and eleven were added to the membership, all but three or four of them were heads of families. With Brother W. P. Ford and family I found a most delightful home during my stay in this place.

At Evergreen, some fifteen miles from Chenoyville, I spent two days assisting Pastor Bennett in a refreshing meeting. The Evergreen church outside of New Orleans and Shreveport is the strongest Baptist church in the State. Though a village church, and five or six miles from the railroad, they have sometimes entertained the State Convention. They have a large, handsome church building, a large, intelligent membership, and in Dr. Bennett one of the most consecrated of pastors, who for more than the last year has shepherded this flock. The meeting here resulted in a general and very needed awakening in the church, and some additions to the membership.

Elder B. O'Quinn, one of the ablest and most honored preachers of the State, is a member here, and though afflicted with a partial loss of sight, abates not one jot of his zeal for the Master's cause.

At the elegant home of Bro. John Ewell I was entertained during my stay at Evergreen. By their kind attentions Bro. Ewell and Miss Tuggle made my stay at their home exceedingly pleasant.

At Pineville, across Red river from Alexandria, another one of Bro. Wright's churches, I spent three days preaching to good congregations. Both at Chenoyville and Pineville I found Ware held in high esteem. He has been greatly blessed in his work in Louisiana. Besides preaching regularly at Chenoyville and Pineville, he has two other stations, one in the pine woods around him, where three new churches and as many new meeting-houses under way, attest his zeal and God's blessings on his labors.

From all I saw and could learn of Louisiana during my five weeks visit, I regard it as one of the most promising and at the same time most promising mission fields in the South. While the Baptists of Louisiana are few in numbers, they are among the most intelligent and aggressive of her population. I left every one greatly in fad for this visit. A. M. VANDIVER.

Mexico, Mo., May 28th.

FROM MEXICO.

Correspondence Western Recorder.

I have just enjoyed a feast—the proceedings of the thirty-fourth annual session of the Southern Baptist Convention, which the Recorder was first to bring to my desk. When denied the inestimable privilege of attending the Convention, it is a great joy to welcome the silent but faithful messenger, the newspaper, which, though it lack the living voice and throbbing heart: though it fail somewhat to kindle that enthusiasm which we feel when we look into the faces of the brethren and grasp their hands, still has the advantage of being perused a second time.

How it inspires us with new zeal and puts new life and hope into us to hear of what God is doing all over the broad field of operations, of the overwhelming zeal and enthusiasm among our Southern brethren for the Lord's work in foreign lands. Thirty-six new missionaries sent out! One hundred and fifty thousand dollars demanded for the coming year's work! Men and women ready to go even in the darkest corners of the world with the message of life! Truly the light is breaking. One hundred and fifty thousand dollars for next year, if compared with the need, or even with the ability of the Southern Baptist brotherhood, is but a trifle. But when compared with what has been done, it is cause for profound gratitude to God. It means, if realized, and we devoutly hope it will be, an immediate increase of one-third. It means that many a dark barren and desolate place will blossom as the rose. We trust some may forget the wise and earnest words of the preacher at the Convention, that the way to reach this longed-for result, the way to get this money, is to first get Christ, the mighty power of God, into the hearts of men, and into the loving and self sacrificing service. There is a great deal of selfishness even in the work we do for the Lord. Is it not significant that a single Baptist house of worship recently completed in one of our Southern cities cost nearly as much as the whole Southern Convention expended for foreign missions during the year? But we know there are many that are doing noble in the cause of foreign missions. To such it is always a pleasure to report the blessings of God upon their gifts. Our congregations in Guadalajara are slowly but steadily increasing. We have lately received quite a number of candidates for baptism. On the first Lord's day of five of them were baptized. The house was full of listeners and much interest manifested. The baptism had its usual good effect. Others will be baptized soon. Pray for us.

D. A. WILSON.

Guadalajara, May 22, 1889.

The Sunday-School.

INTERNATIONAL

BIBLE LESSONS, 1889.

SECOND QUARTER.

Sunday, June 23.

JESUS RISEN.

March 24-1-18.

PARALLEL PASSAGES: Matt. 28:1-15; John 20:1-18.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15:20.

Joseph of Arimathea and Nicodemus had buried our Lord in the new tomb of Joseph, in a garden near by, because it was necessary to hurry in order to finish the burying before the sabbath. Whether this day was the weekly Sabbath or the 15th Nisan, which was also a Sabbath and observed as such, or whether it was both, the great feast Sabbath of that year falling upon the weekly Sabbath, we can not say, for the year of the Crucifixion is not definitely known. If Jesus was indeed in the grave "three days and three nights," this must have been the 15th Nisan and not the weekly Sabbath. Despite the most earnest efforts of men to pry into the dates in order to fix either "holy days" besides the appointed Sabbaths, the Spirit has so ordered them no one can say definitely what year our Lord was born nor what year he died.

These two wealthy noblemen bought one hundred pounds of spices to embalm the body. Our Lord did not die till other three o'clock, and the gaining permission from Pilate, the procuring the spices and preparing the body for burial took up so much time, they had to bury near the Cross in order to be through before six o'clock, when the Sabbath began.

After they had buried the body and rolled the stone to the mouth of the vault, the Pharisees had come with their and and a guard of Roman soldiers, had sealed the tomb and stationed the soldiers to watch, lest his disciples steal away the body. Joseph and Nicodemus evidently had no faith in the Lord's resurrection, or they would not have embalmed the body.

"And when the Sabbath was past."—It is impossible to make a continued narrative of the events of this day. The accounts of the evangelists do not fit together. They do not contradict each other; every jot and tittle in each narrative is accurately and infallibly true. But it seems evident the Holy Spirit, for His own wise reasons, did not wish us to have a plain narrative of the events of that day. There were evidently several visits of the women to the tomb. We gather from Matthew's phrase "In the end of the Sabbath," the Greek of which is "late on the Sabbath," and from Mark's, that the first visit was upon Saturday evening, just before six o'clock when the Sabbath ended. Then some of the women went to see the tomb, early the next morning they went again, and it is probable two or three groups of them went at different times. Mary Magdalene went more than once.

"And brought sweet spices, that they might come and anoint him."—Like the two noblemen, these women had no faith in the resurrection of the Master, but they loved him dead as they had loved him living. It is to be hoped there will be no repetition with this lesson of that perennial falsehood which has been so often contradicted that "women were last at the cross and first at the tomb." Joseph and Nicodemus were thus last and first. The women stood afar off, and followed afar, and sat down to watch, three men "over against the sepulchre." But they evidently had not been near enough while Joseph and Nicodemus performed the last and fitting to know of the one hundred pounds of spices they had used, or the women would not have brought a little more to anoint the body already so thoroughly embalmed.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?"—"How shall we say as we approach a difficult duty, 'Who will roll away the stone?' only to find if we go straight on that God in his own way has removed the obstacle."—*Pelouhet.*

"And when they looked they saw that the stone was rolled away; for it was very great."—We are told an angel came down and rolled away the stone, frightening those cool and brave Roman soldiers till they became as dead men. It is the universal opinion that our Lord had risen before the stone was rolled away, and that was done to show to his disciples and to his enemies that he had risen.

V. 4. Their entering into the sepulchre shows it was a large vault and not merely a grave. Luke tells us there were two angels, Mark only mentions the one who spoke to the women. "A young man"—yet it was evident to them he was an angel, for they would not have been affrighted. There is nothing which shows more clearly man's innate consciousness of his sinful and sin-ridden nature than the fact that whenever an angel appears, men are always "sorely afraid." Angels are known to be holy and good; they will do no harm; but men feel they are deserving punishment. It is not for those who indulge in pictures of angels to observe that they are invariably represented as appearing as men, and as young men; never as old men and babies. And painters never did a more ridiculous thing than when, contrary to all Scriptural precedent, they represent God's great angels who stand in strength in their medium, or as baby heads with wings.

V. 6. There may be a gentle reproach in these words. For these women who had loved him could so soon remember and his words as his enemies had done.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee."—They were not to stand lingering round the empty tomb, but be preparing for that meeting in Galilee. Whether Peter is mentioned to show his Lord's forgiveness of his denial, or whether to mark his place as leader is a point upon which opinions differ. "There shall ye see him as he said unto you."—He had told them this as plainly as words could (Matt. 26: 32). The trouble with these disciples seems to have been that when they did not like the literal meaning of Christ's words, they spiritualized or explained them away, and thus lost their force. This sin brought them much loss and suffering as it always has those who have imitated their example in this thing.

V. 8. The angel had spoken kindly and smilingly, his words should have filled them with joy. But their sense of unworthiness was in the presence of holy beings made them still fear and tremble. The most uncomfortable place an unregenerated sinner could be in, would be in Heaven surrounded by holy beings.

"He appeared first to Mary Magdalene out of whom he had cast seven devils."—This woman has been shamefully treated by tradition. There is no reason whatever to suppose she was a woman of vile character; and every Home for Fallen Women which is named for her, is, in that naming, an unprovoked and unremovable insult. Our Lord's interview with Mary is more fully given in John 20:11-17. The disciples were mourning and weeping for their lost master, but yet, even when Mary brought her glad news, they did not believe her, nor believe Jesus himself who had told them he would rise from the dead. It may have been they had some feeling that he would be able to appear to them, his chosen Apostles first.

"After that he appeared in another form unto two of them." (Luke 24: 13-31).—Luke tells us "their eyes were holden" so that they could not recognize him at first. They were going to Emmaus, seven or eight miles from Jerusalem. "Neither believed they them."—The unbelief of these Apostles is marvelous. No wonder the Lord then he appeared to the ten, upbraided them for their unbelief and hardness of heart. Let us beware of falling into their sin of trying to "get around," or shut our eyes to those words of God which we may not like. They had "explained away" what their Lord said of his death, and such explaining away invariably hardens the heart and leads to unbelief.

The Resurrection was the great miracle of miracles. It proved the truth of all the words of the Lord Jesus; it proved not only that our souls shall live hereafter but our bodies also. "Jesus of Nazareth who was crucified" is shown by his resurrection to be indeed the Son of God, equal to and one with the Father; to have power over all our enemies, even death, and to have laid down his life of his own accord, for no man could have taken away a life which death itself could not hold. The whole Christian religion stands or falls with the resurrection of Christ.

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BILL ARP AMONG THE CHURCHES.

The Methodists and Baptists have been the pioneers for a century, and carried their religion into the wilderness and established civilization. They rode mules and drove ox-wagons and cleared the land, built log churches, and when everything was sorter comfortable the Presbyterians came riding up in their buggies and rockaways and settled among them, and planted out shade-trees and rose bushes and built a church with a steeple, and set up the Shorter Catechism and predestination and moved around as though they were the elect. By and by, when two or three railroads were built, and the shade-trees had all grown up and the green grass was growing all around and around, and the streets were macadamized, and an opera-house built, the Episcopalians came along in apostolic succession, with stately steps and prayer-books and Lent and Mardi Gras all mixed up together, and they looked up serenely into a fine church with stained glass windows and assumed to be the saints for whom the world was made in six days, and all very good.—*Atlanta Constitution.*

SOME of our wisest Baptist papers have been discussing the causes of the general desertion of the people from the Sunday evening service. Many able preachers in our large Northern cities are preaching to mere handfuls of people on Sunday night, though they have large congregations in the morning. So far as our knowledge extends, this undesirable fashion has not invaded many of the cities and towns of the South. In not a few of our Southern churches the night congregations are larger than those of the morning. The *Examiner* has expressed the opinion that the multiplication of the Sunday meetings is thinning out the night congregations in many of our churches; and we believe that this view is correct. If you have your Sunday-school at 9 a. m., preaching at 10:30, a young people's prayer-meeting in the afternoon, and then preaching again at night; and if a man attends all these meetings, what time will he have for rest, for private reading, meditation and devotion? As a general rule, we think it is not the wisest policy to undertake so many meetings on the Lord's Day. The Sunday-school and the two preaching services are usually meetings enough for one day. There ought to be some time left for quiet, restful reading and meditation. *Standard.*

ALTHOUGH the tie between brother and sister is naturally strong, we believe its power for good can be greatly strengthened by cultivation. Browning says,

> I think, am sure, a brother's love exceeds
> All the world's love in its unworldliness;

but girls rarely discover this truth during the years that they are growing up with their brothers in the household. Nor do the boys appreciate their sisters during this period when their characters are, as yet, unformed, and this is the age when the bond between them is in danger of being weakened. If parents, however, are on the watch to check any such tendency, the fraternal and sisterly relationship may develop into a love as beautiful as that between Charles and Mary Lamb. The time may come, later in life, the parents perhaps having died, when the brother and sister will be all the world to each other. Let them learn a lesson of mutual trust and dependence as early as possible. Girls need to understand what a restraining influence they can have over a brother in the crucial years when he begins active life, and before he has made a new home for himself. The temptations which then assail him are often frightful and not even a mother can come so close in sympathy and help as a true and loving sister.—*Congregationalist.*

MR. SPURGEON protests that the tone of the Baptist churches in England is lowering. It is but too true of other churches if this report in the *Nonconformist and Independent* is reliable: "It is no longer possible to deny the existence of what Mr. Spurgeon would call the down-grade in the Free Church of Scotland. . . . It is notorious that a number of younger men have become disciples of the broad school of Biblical criticism, and are also preaching in a way that would almost satisfy Dean Stanley. I question very much whether the church is prepared to stand this change as yet."

The church will have to stand it until it stops temporizing with heresy. There is not courage enough in the churches in many places to endure the removal of the cancers on her own body. Loss of courage is too often the loss of Christ. The tolerance of sin will destroy the holy sense of sin. The curse of moderatism in Scotland breaks out like the measles, but it goes away like the measles when the Scots rise to the heroism of their fathers. We notice already that Dr Blaikie, of the New College, challenges the assessment made in the *Nonconformist*, and says: "I do not know any minister of the Free Church whose preaching corresponds to the description here given. I am certain that there is not one in Edinburgh."—*Presbyterian.*

Literary Notes.

Books.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernard Weiss, Professor of Theology in Berlin, Germany. In two volumes, 12mo, 988 pp., cloth, $2.00 per volume. New York: Funk & Wagnalls.

This work forms a valuable part of the "Foreign Biblical Library" edited by Rev. W. Robertson Nicholl, A. M. It is valuable for ministers, theological students, teachers, and thinkers in any station of life who desire a profounder knowledge of the New Testament Scriptures. Those who are disposed to go below the surface and dig for hidden treasures will find themselves guided to richer veins, and rewarded with larger nuggets of gold, by accepting the services of this well informed companion. In the first volume, Dr. Weiss wields the pen of a master in discussing what he calls the "Science of Introduction," from Patristic times to the present. He then devotes over a hundred pages to a critical and detailed "History of the Origin of the New Testament canon." This is followed by a still more elaborate "History of the Pauline Epistles."

The second volume, just issued, is now before us. It opens with a careful analysis of the Epistle to the Hebrews, and treats at some length the question of its authorship. The Epistle has been variously ascribed to Paul, Apollos, Luke, Philo, Clement, and Barnabas. Dr. Weiss thinks the strongest reasons point to Barnabas, as the writer of this remarkable book. Next follows a suggestive examination of the Revelation of John, the Brethren of Jesus, and the General Epistles of James, Jude, Peter and John. Two hundred pages are then devoted to the Historical books of the New Testament, taking them up separately and interweaving many facts of decided interest. The volume closes with an appendix giving a "History of the New Testament Text," involving its original language, its early manuscripts, its various versions, and its marvellous preservation. What parts of scripture to be found in each of the leading manuscripts, and what parts are lacking are set forth conveniently. On the whole, we are compelled to admit that this is a work of vast research on the part of the writer, and, rightly studied, must be one of vast instruction to the reader.

Among the Magazines.

In the *Forum* for June, Senator Edmunds discusses the decay of political morals indicated by the increasing purchase of voters. He estimates the amount of money spent during the last campaign at $5,000,000, and in his criticism he spares no section of the country and neither party. Among the remedies that he points out are better registration laws, restriction of immigration and of naturalization, and the compulsory publication of election expenses. Mr. William Elliot Griffis, author of "The Mikado's Empire," tells the leading features of the new constitution of Japan, under which, on February 11th, the government ceased to be an absolute, and became a constitutional monarchy. Thirty-six millions of subjects were for the first time admitted to some of the privileges of citizenship. Besides these articles about specific political subjects, there is an essay by W. H. Lilly, on "The Ethics of Politics," wherein the artificial political morality which seeks to set up a different standard of judgment for public and for private conduct is examined and condemned. Mr. Lilly uses as illustrative facts the falsehoods of many political leaders, and points out the decline of nations that has followed the loss of political morals. The Rev. Dr. William Barray describes "The Moloch of Monopoly," finding cause to regard the present methods of the distribution of property as unjust, and predicting an industrial revolution. He builds his argument not on any socialistic basis other than Christianity. The Rev. Dr. T. T. Munger, of New Haven, defends the Christian missionary against flippant criticism, and shows why his work is not to be judged by immediate concrete results. Dr. Henry D. Chapin, who has had large experience with the poor in New York, indicates practical ways of preventing poverty, without prescribing a panacea. Prof. John Stuart Blackie, the Scotch scholar, estimates the relative importance in the education of an English-speaking man of the modern and ancient languages, and explains the proper method of language-teaching. Leonard Woolsey Bacon traces the decline in value of honorary academic titles and ridicules both Harvard and Yale, as well as the lesser colleges, for their degrading removal of LL. D. and D D., and the clergy for its fondness for these "semilunar hardeis." The Queen of Roumania ("Carmen Sylva") gives a description of the social life of the Roumanian peasants. (The Forum Publishing Co., 254 Fifth Ave., New York, 50 cts.

Christian Thought for June, edited by Charles F. Deems, D.D., LL.D., has reached our table. The leading article is by J. G. Lansing, D D., and is entitled, "The Messianic Element in the Book of Job." The writer has evidently studied his subject thoroughly and has put the cream of the subject in a most able paper. The Rev. Jame F. Forbes contributes a scholarly lecture on "Final Causes." The student will find much to interest him in this lecture. A. H. Siegfried, Esq., Eastern manager of *The Chicago Daily News*, paper on "The Attitude of the Secular Press Toward Religion," will command much attention at this time. The ability of the writer is well known and he presents many facts which the public should know. The article will provoke much discussion which we hope will prove helpful. "Views and Reviews," "About Books," etc., fill up to make up the valuable number of a magazine which the *Methodist Quarterly Review* says "is a magazine for those who think and who want to think, and is emphatically a leader in thought." ($2.00 a year. Clergymen, $1 50. Single copy, 40 cents. Wilbur H. Ketchan, Publisher, 13 Cooper Union, N. Y.

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Western Recorder.

E. Y. MULLINS, EDITOR.
W. H. MARRIOTT, BUSINESS MANAGER.

LOUISVILLE:

THURSDAY ..... JUNE 13, 1889.

QUITE a stir has been made in the North over the recent action of the American Baptist Publication Society, looking to the completion of the translation of the Bible, begun by the American Bible Union. It is claimed that this means we are to have a Baptist Bible, to which the denomination is in some way committed by the action of the Publication Society. Several papers have spoken out vigorously, notably the *Examiner*, of New York. We confess that we might does not look as dreadful to us as it appears to these good brethren. There is some thing to be said in favor of making faithful translations of God's Word, and if there is no faithful translation of the Bible in English, it is high time somebody was making one. Let all the light possible be thrown in the Bible. The fact that the Publication Society has decided to finish this work it inherited from the American Bible Union in no way commits the denomination to make use of that translation, when it is completed, any more that the issuing of any other book by the Society commits the denomination to its use.

The translation, when completed as proposed, will be valuable as a book of reference to every one who would like to know just what the Bible means. Baptists are certain to make general use of the version that is in use by others around them. Any version of the Bible is, to all intents and purposes, a Baptist book, and we can consistently say of them. Our Lord and the Apostles made use of the current version of the Scriptures in their day, viz., the Septuagint; though it was by no means an absolutely accurate version. We do not need a new version for current use. Even the Revised Version, though backed by the highest and strongest influences, is not finding its way into general use, though it is widely used as a commentary. It will be so with the proposed translation. Baptists and others will use it in their Bible studies, but will not adopt it for devotional use nor for use in the churches. We agree that the Publication Society has no right to commit the denomination to a new version; but we see no wrong in their publishing as accurate a translation of the Bible into English as can be made. It is a perfectly legitimate thing to do, and will be a service to many. If the Publication Society issues books at all, why not let it issue such a book as is proposed?

We do not enter at all into the merits of the famous "Bible controversy" that was settled at Saratoga. And if the compact there made has been violated, we have no apology to offer for those who have violated it. But we are over the crisis of that controversy may be, we regret to see so many influential brethren in the North arraying themselves against the management of the Publication Society on this account. When pastors go so far as to make this a reason why they will allow no more collections to be taken in their churches for the Society, as some prominent pastors are reported to have done, we think they are carrying the matter entirely too far.

In the current number of the *Forum* is a very interesting article by the Queen of Roumania, on "Peasant Life in Roumania." Among other things she describes the baptisms of an infant as practiced there. She says, "The Pope now takes it up with his thumbs under the arms, while with his other fingers he closes the eyes, nostrils, ears and mouth, and then dips it thrice under the water in the name of the Father, the Son, and the Holy Ghost."

We call the special attention of the *Christian Observer* to this. Some time since the *Observer* questioned whether the eastern churches practiced actual and complete immersion. Here is testimony that ought to be decisive so far as Roumania is concerned, for it is the Queen describing the customs of her own country.

Our readers will bear in mind that every pretext in that country is called a "pope."

IF we would only take care of the minutes, the days, weeks and years would take care of themselves. "Gather up the fragments, that nothing be lost" is a good text for preachers to preach on and for us all to think about. The aggregate of wasted time in a life is appalling. A little figuring just have would be wholesome. The sun an hour a day, and there are few people who do not waste more time that that, is now 18,262 hours in fifty or years, 2,282½ work days of eight hours each. Think what can be accomplished in that time.

Dr. Mason Good translated Lucretius in his boggy as he was riding to see patients. Lucretius in Latin would not have thought of utilizing such moments. Kirke White learned to read Greek while going to and from a lawyer's office. Madame de Genlis composed several volumes while wait that for her patients. Dr. Porter, of Yale, come to take their lessons. The famous "learned blacksmith," Elihu Burritt, learned to read eighteen languages and twenty-two European dialects in the "odd moments" of his trade.

On a dial at Oxford, England, is the inscription *horas perimit et neque tantur*. The hours perish and are charged to our account. If we are to be called to account for every idle word, shall we not also have to account for every idle minute. Melanchthon used to make a note of the time he lost.

THE SECRETARY'S VACATION.

Many of our brethren have inquired of us concerning the place of the annual meeting for such. We have not been able to answer them. It was given out from pulpits and announced in the papers that the L. & N. R. R. agent at Pembroke would sell round-trip tickets for $6.50 or one cent a mile. A large number gave their subscriptions to the Secretary. In their surprise on the day before starting an order was sent from Louisville to the agent at Pembroke to sell tickets for $6.80, or one fare for the round-trip. Naturally enough the brethren were surprised and disappointed. They could not understand why the rate should be raised on them. They had not asked for a lower rate than one fare, and they did not relish the change.

It was a great surprise to us to hear of the trouble. We knew the L. & N. officials to be honorable gentlemen, and we knew there must be a mistake somewhere. On investigation we find that the officials here never heard of the proposed one-cent-a-mile rate until the complaints reached them. The day before the time for the meeting of the convention, orders were sent to all the ticket agents, the one at Pembroke among the rest, to sell round-trip tickets for one fare. The agent had no authority from headquarters to offer a lower rate.

The Pembroke agent says that all he did was to say that the L. & N. road would give a one-cent-a-mile rate provided the N. N. & M. V. road would do the same. It was understood that the latter road would make that rate, and the agent insisted that the L. & N. road would do the same thing; that they would not be underbid. He claims that he never offered the one-cent-a-mile rate absolutely; but only on the condition named.

It is an unfortunate affair all around. The officials of the L. & N. are, however, not at all to blame in the premises. Still, since the agent at Pembroke was their agent, and the one to whom the people in that vicinity must look for information, they are bound to make good his representations. We do not know the agent, and do not wish to question the accuracy of his statements; but it is not unnatural to suppose, in his eagerness to secure the travel for his line, and believing that the rival line had offered a rate of one cent a mile, that he spoke of the L. & N. as giving a like rate without being careful to mention the condition such time. If this be true, then the road should refund $2.30 to each one who paid $6.80 for a ticket to Memphis. While a railroad is not at all responsible for what appears in the papers or for what is announced in pulpits, it is responsible for pledges made by its agents. It is then simply a question of fact, Did the agent offer the one-cent-a-mile rate unconditionally? or was he misunderstood?

The officials of the L. & N. railroad are as fine a set of men as one can meet in a year's travel, and they are ready to do everything in their power to make good the mistake of the agent. Many a time have they gone to the full limit of their authority to accommodate ministers. But they cannot do so still. We have not the slightest doubt that if proof is furnished them that the agent at Pembroke did unconditionally offer a one-cent-a-mile rate to the Convention, they will cheerfully refund the difference to all who bought tickets. This is all that can reasonably be asked of them.

It is quite natural that the colored people of the South, if they feel that they are reduced to insignificance by the sudden withdrawal of political affairs, should turn to the North to help them out. They are a dependent race, accustomed to lean on one that is superior. In the old days they leaned upon their masters, not only for support, but for counsel and direction. Now that this dependence is taken away, they turn to the North for sympathy and help. It is natural. The North *feels* for them, is a very mild way of putting it; it feels *deeply* for them. Philanthropy is pouring money out of their new position. But what can it do? It can help them in the way of education, putting the money for schools and colleges; but it can not interfere in political and social affairs. That the South resents, as it should resent, any outside interference with the affairs of the city or State of New York. We have many things that are bad enough, such as ballot-box stuffing and false counting of votes; but we do not call on the National Government to put them down. That is our business. We believe in home rule, and if that is the law in New York, we let matters be. Georgia and Mississippi. As to its internal affairs, the South must work out its own salvation.—*Dr. H. M. Field, in the Evangelist.*

These are sensible words. It is a pity that those who talk so fiercely about the "negro problem," and who profess to settle it off hand, do not take pains to inform themselves of the real situation. As we read articles in various Northern papers, notably the New York *Independent*, on the subject, the thing that impressed us most, is that the writers do not understand the situation at all. The negro problem is an old problem, and it will not be solved in our day. It is not a question of the "Solid South," or of how the next election will go, or of the suppression of votes, or of any such things. These are mere incidents; the problem goes far deeper. That it has become mixed up with national politics only complicates the problem. People are influenced by their prejudices, political views and prejudices in looking at the problem, and they are prevented from seeing the true state of the case. The problem will never be solved by political parties, and the sooner it is entirely separated from partisan politics the better. People outside of the South can render help, but the real work has got to be done by the negroes themselves and by the white people of the South, and must be done according to the teaching of the New Testament. A very grave responsibility rests upon the white Christians of the South.

IT was our pleasure last week to visit Carson College, in Stony Creek, Tenn. The location is in the centre of the beautiful cove of the region that has been named the Switzerland of America. Dr. W. R. Montgomery has been President of the College for a year past, and is making prosperous work it has been. Northern ladies, for young ladies, is located at the same place on an adjoining hill. Recently the two colleges have been married, and hereafter there will be but one family, the young ladies and young gentlemen reciting together. Newman College has been under the guidance of Prex. W. T. Russell, who has managed its affairs with marked skill. In the two institutions for the past session there were 225 pupils.

The recent commencement exercises were of special interest. The Rev. R. J. Willingham, D.D., of Chattanooga, preached the commencement sermon. The text was, "In the name of our God we will set up our banner. Those who heard it declare that it was a discourse of great power.

Monday was occupied with the Junior Exhibition, consisting of declamations and a debate. The question debated was "Resolved, that labor-saving machinery has been injurious to the laboring classes." The debaters were Messrs. J. G. Stephens, B. A. McKinney, D. W. King, and M. L. Beeler.

Tuesday was Carson College commencement day. Original orations of unusual merit were delivered by Messrs. R. B. Neal, J. B. Clapp, D. H. Cooper, C. S. Hammond and W. Millican. We delivered the annual literary address and we have never spoken to a more attentive assembly.

At 2:30 P. M., the Rev. J. H. Snow, of Memphis, delivered the alumni address. He spoke of the obligations of the alumni to their alma mater, and of how they could promote her prosperity. It was a practical and timely address. Then followed a sort of alumni love feast. Among the speakers we mention Mr. E. E. McCroskey, who felt, in addressing such an assembly, very much like a disbanded comet. But he told of the practical value of colleges and urged that all present rally around Carson College. Capt. W. Woodruff gave an amusing account of his experience at Strawberry Plains College, and of his fondness for dandelion greens. He avowed his great interest in the cause of education, and spoke most hopefully of the future of Carson College. Dr. Sam'l Powell, who visited recently a father, did not think where one went to school was so important as with whom. The value of good associations was emphasized. Mr. McCoy rejoiced at the signs of progress. School days are the happiest of life. Our boys and our pocket-books should be open to the schools.

At night a very large and attentive congregation listened patiently for an hour and ten minutes to a lecture on "Poor Kin." That community is phenomenal in the readiness to listen to lectures. They have had many eminent lecturers, and all of them have expressed surprise at the large number and appreciativeness of their hearers. It would be difficult to find in all the land a finer community.

Wednesday was commencement day for Newman College. There were six graduates who read essays. Readers and essays were alike beautiful and graceful. Miss Nannie Lillard received the gold medal offered by Mr. C. A. Frame, for the best graduating essay.

The Rev. Carter Helm Jones, the new pastor of the First Baptist church of Knoxville, delivered the literary address. His subject was "Culture," which he defined as development for the higher and nobler glory of God and the benefit of man. Culture is of three kinds, physical, mental and spiritual. The address made a fine impression, and the speaker was warmly congratulated at the close.

The following degrees were conferred: A. M. on Prof. G. W. Fox, C. A. Frame, Esq., and Miss Ella Williams, D.D. on the Rev. J. W. Willmarth, of Philadelphia, and R. J. Willingham, of Chattanooga.

Prof. Watson, late of Washington College, was elected Professor of Natural Science. He is a scientist of twenty year's standing, and he will prove a valuable addition to the faculty.

It was an interesting feature of the commencement that a telegram came from Dr. Montgomery stating that his *alma mater*, the University of Tennessee, had conferred upon him the degree of LL.D.

PASSIONS who find it difficult to get along with others should stop and think a little. Suppose, sir, there was another man in the community exactly like you, would you admire him? Would you be fond of him? Honestly now, would you not cordially dislike him and find it hard to bear with him? Well, remember that your neighbors have to bear in you just what you would have to bear in that other man. Suppose, madam, there was another woman in the neighborhood exactly like you; how would you like her? Would you be able to tolerate her? Then think that you compel the people of your neighborhood to bear just what you would have to bear if she appeared on the scene. You admit that it is your duty to love your neighbors, but you find it very hard to do so. Then think what a hard time the neighbors have in trying to love you; and try to make it as easy for them as possible. In heavenly striving to make it easy for them to love you, you will find it much easier for you to do your duty in loving them.

Bro. W. F. Bennett, of Leland, McLean county, is one of our most esteemed and useful ministers. We regret to learn that he is not enjoying good health.

We regret being unable to attend the Commencement at Georgetown and Russellville. We expect to lay before our readers such facts and extracts, with his exercises as will be of interest.

The church at Springfield are going ahead with their new house of worship. The foundation is laid and the brick walls will go rapidly up. They expect to occupy the house in September.

"Whatever is the way the *National Baptist* prints the name of the accomplished professor of Church History in our Theological Seminary, it is always spelled wrong. It killed its battle and having your name spelled wrong in the gazette."

The Southwestern Baptist University at Jackson, Tenn., closed its annual commencement session. The name of the institution was not changed, owing to some legal difficulties. The sentiment is overwhelming in favor of the change, and it is probable that ere long it will be accomplished.

Dr. Stanly and family, Mr. B. F. Guinrie and family, the familiar face of the editor and business manager of the WESTERN RECORDER, along with others from Louisville, left Louisville on the morning of the 11th, for near Chautauqua, and within easy reach. They will hear Dr. Broadus, Dr. Harper and others on the Assembly grounds.

A great many sermons have been preached on the disaster at Johnstown, Pa. The sensational preacher seizes with avidity all such occurrences. But the trouble is the people have read all about it in the papers, and so know in advance all he is likely to tell them. If he would be a genuine sensation and tell his hearers about things they know little or nothing about, let him tell them of Bible events. How many people in his average congregation could, if asked, tell what the Feast of Ophir is about?

Dr. D. S. Benson, of Chicago, is to lecture at the Assembly at Chautauqua, on Friday, the 4th of July on "Our Good Cheer." It would not require a Solomon to guess who is meant by "our government." In John's Gospel (Dr. Henson, not Solomon) will lecture at the same place on "Money—Use and Abuse of it." The "governors" allowed to speak on both at the use and sometimes at the abuse of money.

The Kentucky Chautauqua will open at Lexington June 25th and continue through July 5th. Among the lecturers we note Dr. Pitzer, Dr. J. J. Lafferty, Col. R. M. Cornwell, Dr. J. L. McKee, Hon. George M. Wending, Dr. L. H. Blanton, Mr. L. B. Vincent, Mr. Thane Miller, Rt. Rev. T. U. Dudley, Hon. J. A. Wright, Dr. W. H. Mays, and Dr. J. L. Hurlburt. We regret to notice on the programme that one address is to be from a woman.

The *Baptist Missionary Magazine* says "that ninety-four per cent. of all the rum manufactured in this country for drinking purposes within five miles of the Boston State House, one firm having a contract to furnish *three thousand barrels of rum every year for seven years.*" This is 7,875,000 gallons of rum from one Boston firm for Africa. Think of the last equite those figures represent, but remember that firm earns its profits, not only dollars are gained." Some other things go out from Boston beside culture and philosophy.

It is very rare that a man has both degrees D.D. and LL.D. conferred upon him in such a manner as to show that he is worth the two. J. W. Wilmarth, of Philadelphia, Carson College made him D.D., and immediately the Baptist University made him Commencement LL.D. Bro. Willmarth deserves all the titles that may be conferred upon him, and he is a strong Prohibitionist. We do not know any previous instance where both three degrees were given almost simultaneously to the same man.

Dr. Strickland insisted on his resignation as pastor of the First Baptist church of Nashville, Tenn., and preached his farewell sermon last sunday. He will take charge of a good church at Sioux City, Iowa. Dr. Strickland is an accomplished pulpit orator, and he has done good work in Nashville. A handsome portrait of the Doctor was presented to his wife by the ladies of the church, while the brethren made up a good purse for him, in token of their affection.

Our Episcopalian friends are greatly exercised in the matter of changing the name of their denomination. Delegates appointed to their coming General Convention are instructed for or against the proposed change. The change is favored by the ritualists and opposed by the evangelicals, as we understand it. The name is very misleading, and in as a matter of small consequence, provided it be a name that will be distinctive. We may be wrong, but we think the Episcopalians are traveling large pretensions, for the high church party favor it, and they like "topsifical" things.

It now appears that the ill-fated inhabitants of Conemaugh valley, Pa., were warned every year that the great dam might give way, but they had been lulled asleep until the dreadful disaster came. They were even warned of the actual break in time to escape, but it was so incredible that some them and they believed not. There is even a larger artificial lake overhanging the town of Denver, Col., and the people there, alarmed at last by the fate of Johnstown, Pa., are clamoring for its removal by the state authorities. It should be removed at once.

The closing exercises of the Ogontz School for Young Ladies took place on Tuesday, June 11th. In the morning preceding the baccalaureate was delivered by the Rev. Frederick Palmer, of Andover, Mass. The graduating class was composed of twenty-six. The Rev. Washington Gladden, D.D., of Columbus, O., and the closing prayer by Rev. H. William C. Cattell, Ex-President of Ogontz College. There is no better school for young ladies in the land than this Ogontz School. It is conducted by Dr. Sheldon Jackson, Female Seminary, and it attained great reputation under Misses Bonney and Dillaye. Commencement week to Ogontz gave it better quarters.

We are to have several new chautauquas this year. These assemblies are getting very popular, and it is a wholesome sign of the times. The people generally are coming to relish intellectual recreation, and pleasure seekers are in great demand. We intend to spend some weeks this summer on Chautauqua Lake, N. Y., at Lakewood, within sight of the Chautauqua Assembly grounds. We expect to leave July 1st, so as to reach the Baptist congress in Toronto, Canada, July 3d—4th. It is expected that the congress next year will meet in Louisville, Walnut-street church, seconded by the other churches of the city, having extended an invitation.

A Church of England clergyman recently spoke from Mark xiii: "And there were also with him other little ships." He claimed that the ship that bore Christ represented the Church of England, while the other little ships were the other denominations Christ was not on board of them, and really had nothing to do with them. This is equal to the ingenuity in the fanciful line that any of the School men ever said. The fact is Episcopalians are so afraid of the water that they can not be fully represented by a ship. If those ships have any reference to denominations, the big ship with Christ on board must refer to the regular Baptists, while the "other little ships" refer to the Disciples, Dunkers, Free-Will Baptists, Primitive Baptists, etc.

AMONG THE CHURCHES.

Louisville.

Walnut-street—Pastor Eaton preached. One received by letter and one for baptism.

Broadway—Assistant Pastor Trout preached. He is taking hold well.

Centennial-Street — Pastor Weaver preached. Three received by letter.

East—Pastor Jeffries preached. One received by letter.

Twenty-second and Walnut—Assistant Pastor Thomas preached. Pastor Hale is in a meeting at Winchester, Ky.

Franklin-street—Pastor Shelton preached. One joined by letter. Three professions of faith.

Portland-avenue—Pastor Young preached. One joined by letter.

Parkland—Bro. G. W. Baines preached at both hours.

Southgate-street—No report.

German—No report.

New Albany—Pastor Timerlake preached. Four received the hand of fellowship.

The State.

Bro. W. A. Berum has accepted a call to the Harrodsburg church.

Pastor J. M. Weaver will aid in a meeting at Madisonville, beginning next Sabbath.

The Millwood church will set apart their new house to the worship of God on next Sunday, Bro. J. S. Coleman preaching the sermon.

Bro. L. M. Theobald writes: "Have just closed a meeting of days at Jordan church, Carroll county, Elder J. B. Washington, pastor. There were sixteen and twelve additions to the church."

Bro. C. M. Riley writes: "Closed a meeting with Gum Lick church, Pendleton county, Ky., in connection with Pastor T. Markaberry. Thirteen additions."

Bro. W. L. Ramey writes: "The Ministers' Meeting of Liberty Association will convene with the Gilead church, near Liberty, commencing on Friday before the fifth Sunday in this month, and will continue, including Sunday, two days. Brethren invited to attended visitors from sister associations."

Bro. T. R. Waggener writes from Hickman: "We have just closed a three weeks meeting which began on the first Sunday in May. As a result, between twenty and twenty-five were converted, and twenty added to the church. Sixteen baptized Sunday, June 2d, and three more stand approved. Elder H. C. Roberts, of Stamping Ground, Ky., did the preaching. He is an earnest preacher. His labors were highly appreciated."

Pastor J. B. Wheatley writes: "The church at Jordan, Carroll county, Ky., has recently been revived with the second and faithful labors of Elder L. M. Theobald, of Glencoe, Gallatin county. It is a pleasant thought that the Great Result, twelve additions and the membership encouraged and promise to continue the work of revival devote some time to his service. Churches and pastors who desire the aid of some capable preacher, will do well to engage Bro. Theobald."

Bro. H. T. Daniel writes: "Please state that according to the promise I will be Richmond, Ky. It was a little over two years from the time I first preached in Richmond, Ky., but I was absent a little over six months, so that I only labored there a year and eight months. We have had 150 baptisms into the fellowship of the church 97 persons, and some 30 were received by letter. The church has paid my salary monthly, never letting me go longer than two or three weeks into the next month."

Bro. A. N. Whittinghill writes: "In making the announcement of our fifth Sabbath in this month, you said it was at Moville, instead of McVille, (or McDaniel's). Please change the name at once to McDaniel's, Breckinridge county, Ky." We will explain that the two proof-readers called a council of every one in the office over that "Moville," and could make nothing else of it, and so put it in. When the assistant Editor came to the final correction, a similar consultation was called, which included several visiting brethren, and all could make nothing else of it. This trouble was taken because "Moville" was not to be found among the post-offices. We make this explanation in order to show our friends the importance of writing proper names very plainly.

Pastor C. W. Dickson writes from Bedford: "We just closed an interesting and profitable meeting with our church here, resulting in quickening the spirituality of the church and seven additions to the church. Six were received by baptism, among whom was a young man of the profession. During the meeting we had the efficient aid of Bro. A. W. Richardson, of Bardstown, who preached with forcible presentation of pure gospel truth was greatly enjoyed by our people. It has been only a short time since I entered upon my work here, but more than once since have I been reminded that the time has fallen unto me in pleasant places. Our outlook at present is hopeful. Congregations are large and attentive. The Sunday-school and prayer-meetings are growing in numbers and interest."

D. S. Roberts, clerk, sends us the following programme of the Sunday-school and Missionary meeting, June 29th and 30th, at 10 A. M.: Prayer-meeting, 9 A. M. Sermon before the Board, G. W. Hurt. Dinner. Devotional exercises, J. W. Stoll. Bud. Sees meeting of the Board. Why are there so many of our churches which are not self-supporting? Prof. E. C. W. Elrod, B. F. W. Gues. Sunday. Prayer-meeting, thirty minutes—D. F. Sneckleton. Every Baptist family on our bounds. Oral reports, followed by general discussion. Sermon preached to be appointed by the Moderator. Saturday. Dinner. Destitution in the State. R. C. Kimble, J. C. Willett. Why the Lord requires the tithes to give for the spread of the Gospel? T. A. Robertson, J. B. Jenkins.

Bro. H. F. Jordan writes: "By request, I write a brief report of meetings from Shelbyville, Clayvillage, Buffalo Lick, Christiansburg, Indian Fork, Bloomfield, Pleasant Grove and Pleasureville Baptist churches met at Bagdad, Ky., June 5, 1889, for the purpose of organizing. The following church Bro. B. F. Hungerford was elected moderator and I. N. Brunard clerk. The articles of faith and church covenant were read and approved. An appropriate and well received sermon was preached by Bro. J. A. Powell from 1 Cor. 3:21, 22; an appropriate charge to the church was delivered by the moderator, prayer offered by the writer, and the right hand of fellowship extended by the council to the 56 new members who went into the organization. This new church will begin to build them a house of worship at once. They have gone into the work with commendable zeal, and may the good and blessed Savior ever be with them."

William C. Buck, who was in his 21st year of age, and who died as much for the cause of Christ in Kentucky, Mississippi and Texas, has no monument of any kind in Louisville, where much of his very best work was done, except the work itself. He is remembered with great pleasure by many of the older people, and highly esteemed by all who know the history of the Baptists in Kentucky, but there is no monument of any kind in this State. He died and is buried at Waco, Texas. Among the many other good things which he did, in 1848 he founded East church, Louisville. As we are now completing our new house, we think it would be a fitting and appropriate thing to make the large front window (size 15 by 20 feet) a memorial to the noble man of God who planted the church now nearly fifty years ago. The window will cost about three hundred dollars. Contributing somewhat as what can be raised for the purpose. On letting our purpose be known to the church, Bro. Buck, the son of one of it heartily, and his two daughters have contributed liberally. There may be others who desire to express their esteem for our beloved brother by contributing to this window to his memory; if so they may communicate with Pastor M. B. Jeffries, 612 East Gray street, Louisville, Ky. This is not an appeal to the churches or brethren generally, nor is it an appeal to any one. It is intended merely as an encouragement to the personal friends of Bro. Buck, who hold his name in loving remembrance.

Other States.

Nine have been added to the Pierce City church, Missouri.

A church has been organized at Fowltown, Decatur county, Ga.

Six were added to the Shiloh church, Polk county, Ga., at its last meeting.

A church has been organized at Siler City, N. C.

The West Bend church, Alabama, has set apart Bro. J. W. Martin to the work of the Gospel ministry.

A meeting in the Marion church, Alabama, has closed with 32 additions, 20 by experience and baptism.

The Mt. Pleasant church, Missouri, has set apart Bro. W. T. Wilcox to the full work of the Gospel ministry.

A church has been constituted at Lula, Hall county, Ga., and the outlook for it is very encouraging.

The Lavonia church, Georgia, has secured its new house for the worship of God.

Nine were baptized and two received by letter by the Pressenburg church, W. Va., on a recent Sabbath.

The Trenton church, Missouri, has set apart Bro. J. F. Lack to the full work of the Gospel ministry.

The Shady Grove church, Arkansas, has set apart Bro. H. F. Glover to the full work of the Gospel ministry.

Bro. Jesse Ward, pastor of Lake Charles church, Louisiana, in a meeting which has just closed.

A meeting is going on in the Canton church, Texas, in which there have been fourteen additions to date.

Five have been added to the Mount Zion church, Texas, on a recent Sabbath.

Twenty were added to the Sealy church, Texas, in a recent meeting, 15 by baptism.

Nine have been added to the Letart church, West Virginia, of which Bro. W. S. Owens is pastor.

Twenty-one were added to the Lardie church, Harrison county, West Virginia.

The Kallock-street church, Augusta, Ga., has received thirty additions as the result of a recent meeting.

The Millie Kin Creek church has set apart Bro. L. D. Page to the full work of the Gospel ministry.

Bro. F. M. Sharpe, of Fulton, Ky., is preaching for the Baptist church at Cottage Grove.

Bro. Asa Cox is preaching for Cottage Grove church, Henry county, Texas.

Bro. Thomas Pettit, of Arlington, Ky., continues to improve, and is preaching again.

The Fairview church, Missouri, has set apart Bro. T. S. Mosher to the full work of the Gospel ministry.

In a meeting in the Platte City church, Missouri, there were eight conversions and eight additions to the church.

The Concrete church, Texas, is being blessed in a meeting in which twelve have been added to the membership.

Friendship church, Montgomery county, Ala., has set apart Bro. W. Sullivan to the full work of the Gospel ministry.

The *Baptist Chronicle* tells us that "Bro. F. J. Loftus baptized ten candidates last Sunday," but does not mention the church.

The Lampasas church, Texas, has been greatly blessed in a meeting in which 35 have been added to the church, 27 by baptism.

The Rocky Mount church, North Carolina, has closed a meeting with five additions by baptism and several by letter.

A meeting in the Bastrop church, Texas, has closed with seven additions by baptism, of which number two only were previously.

The Bethesda church, Harris county, Ga., recently baptized 14 candidates to the full work of the Gospel ministry.

The Calvary church, Mississippi, is now in a meeting in which there have already been ten additions to the church.

Four have been baptized into the fellowship of the Paint Creek church, Indiana, among them a husband and wife both over sixty.

Seven have baptized into the fellowship of the Silent Grove church, West Virginia, and the church is in a prosperous condition.

In the last meeting of the Pittsburg church, Kansas, two were baptized, one of them a Methodist minister of long standing.

Seven have been baptized into the fellowship of the First church, Charleston, as the result of an eight days meeting.

Without any protracted meeting the Westminster church, South Carolina, has received 15 additions in the last three weeks.

Twelve were added by baptism and six by letter to the Union Springs church, Alabama, as the result of a meeting just closed.

The Sweet Springs church, Randolph county, Mo., has set apart Bro. W. O'Brian to the full work of the Gospel ministry.

The Poston church, Indiana, has been greatly blessed. Additions are constantly received. At the last meeting 13 were baptized, and several await the ordinance.

Five have been recently added to the Lewis church, Lewis county, W. Va., and Bro. M. Wood, who has been serving the church for years, has been ordained.

The *Baltimore Baptist* reports two baptisms at the Seventh church, and at Riverside, three young men converted at Fulton and seven at Bethelight, and three other persons during the week.

The *Baltimore Baptist* says the church in Fredericksburg, Va., never so prosperous as now. They have recently been 159 additions to the church, and the congregations are so large their building needs to be enlarged.

The Bolivar church, Missouri, has set apart Brethren D. F. Adams and W. C. Armstrong to the full work of the Gospel ministry. Bro. Adams has accepted the call of the Boone Town church and begins his work immediately.

Pastor J. W. Luck has held a meeting of a week in the Ronald church, Va., in which he was assisted by Bro. Vaughan, of Richmond. There were conversions, and the pastor hopes at least half of this number will join the church.

Bro. William Arrasmith writes: "I was called to the care of the Oakland City church, Indiana, for half of my time. It is the only Baptist church in the county. They have but few members, but they come up" to the help of the Lord against the mighty."

Elder J. W. Hyatt recently held a meeting in the Baxter church, Sedgwick county, Kan., which led to twenty-two additions, and the revival in the entire membership. The church has called Elder Hyatt as pastor for one-fourth of his time, and is preparing to build a house for worship.

Pastor Faulkner, of Ripley, Tenn., thinks their new house of worship, recently completed and seated with opera chairs, is the neatest and most conveniently arranged church building in West Tennessee. One who has seen it, says it is a gem. At Woodlawn, in Haywood county, they are erecting a neat framed house of worship.

There have been some sad deaths in the ranks of our preachers in the last few weeks. We have already spoken of the death of Bro. Clark in Virginia, who perished in his burning house. Now we learned that two of our preachers, Brethren John and J. L. Marley, father and son, were drowned by the accidental capsiding of a boat near Catesville, Ark. And in Georgia, Bro. George W. Murray, of Dublin, was killed at May 25th by his horse falling on him.

Pastor J. W Eliett, Poplar Bluff, Mo., writes, June 7th: "I closed a very successful meeting of three weeks with my church at this place on the 5th inst. I had the assistance of Bro. J. T. Williams, of Cape Girardeau, who did the preaching, and that to the satisfaction of all who heard, and they did not be few, for we had large crowds all the time. Results: The church much revived, and ten new additions. The Baptists are encouraged and all know that Baptist principles are the same as those held by Christ and the apostles."

Pastor J. M. Bent, for four years pastor of First church, Springfield, Mo., has left the field of his successful pastorate, and went to Ft. Worth, Texas, from being a feeble folk, have become strong and aggressive in planting and sustaining missions in that growing city. Recently, when the pastor called for a balance due on a mission chapel, the congregation responded liberally by raising $1,000. Bro. Bent was a successful pastor at home, and we expect he will be equally successful in the adopted field. His many friends in Kentucky pray that his labors may be even more abundantly blessed.

The General Association of Baptists in Kentucky will meet with the First Baptist church, of Mayville, Ky., on Wednesday, June 19, 1889. Delegates and visitors who expect to attend will please notify the committee of once by postal card so that homes may be assigned them. The committee will also guarantee homes to any who fail to send in their name before June 15th. Address all communications to W. Larue Thomas, Secretary of Committee, Mayville, Ky.

JAS. H. HALL, JR.,
W. LARUE THOMAS, } *Committee.*
C. J. HALL.

R. B. GARRETT, Pastor.

Mayville, Ky., May 31, 1889.

DELEGATES to the Association at Mayville can reach that point by way of Lexington, thence over the Kentucky Central R. R., to Maysville, or by way of Cincinnati, Ohio, thence over the C. & O. R. R. to Maysville. By the latter route you can get six or eight trains a day from Cincinnati. Persons who prefer it can come by boat from Cincinnati to Maysville. Or Lawrence leaving there at midnight and reaching Maysville at 8 A. M.

For many years past attention has been directed to the fact that our active private brethren do not attend the meetings of our General Association. A few of this class do attend and they are always cordially welcomed and render valuable aid in the conduct of business.

It is earnestly desired that this feature should become general. All over our State there are brethren of large hearts and cultivated minds, whose attendance on such occasions would greatly enhance the interest of our deliberations.

I appeal to such brethren, and hope that they will make a sacrifice to be at Mayville in June.

Will not pastors of our churches encourage all such members to attend?

G. F. BAGBY.

FRANKFORT, May 31st.

A SUBSCRIBER to an Eastern journal inquires: "How long does undisputed possession of an umbrella confer a rightful title to its ownership?" The disputed possession may run on indefinitely. Disputed possession is where all the trouble comes in.—*Pittsburg Pioneer Press.*

MANY a spiritual giant lies buried under a mountain of gold.—*Matthews.*

A.B., 1871, Independence, Texas; Rev. G. S. Savage, A.M., 1871, Bagdwille, Texas; Rev. A. J. Barnett, 1871, Tyler, Texas; Rev. J. T. Oakley, 1872, Wilson county, Tenn.; Rev. R. B. Wounck, A.M., 1872, Lake Village, Ark.; John T. Lee, A.B., 1872, Bedford, Ky.; Spencer E. Thomas, Esq., 1872, Brownsville, Tenn.; Rev. G. E. Carter, A.B., 1872, South Carolina; Rev. G. S. Williams, A. M. 1872, Raleigh, N. C.; Rev. John H. Thompson, A.B., 1872, Springfield, Ala.; Hon. P. Friedell, A.B., 1877, Texarkana, Ark.

It could not be claimed that the speaking was of any high order; it was impromptu from beginning to end, like the occasion that evoked it. But the sentiments expressed were of the worthiest type. We have nothing to say that had a flavor of mutual admiration; our thoughts were mainly turned to the friends we had loved and lost. Dr. Pendleton opened the feast of reason with a thoughtful and appreciative estimate of the character of Rev. Joseph E. Eaton, D. D., the founder and first President of the University. He spoke of his extraordinary manly beauty, the noble form and the benignant countenance; of his married industry, his moral elevation his singular fecundity of winning and holding the affections of men. Dr. Pendleton had not frequently enjoyed the privilege of hearing him in the pulpit, because Dr. Eaton was always kept too busy in meeting engagements of his own to preach in distinct and sometimes remote sections of the country; but occasionally he was in a leading position as a pulpit orator. It was matter of rejoicing that the affection which had been cemented with their father had continued with the children of Dr. Eaton.

Our esteemed "old Polyphius," as Prof. Jarman was affectionately called by the students, was also worthily distinguished, and the tide of remark that turned once more in the direction of President Eaton, whose memory was a precious heritage to every one. Maj. L. P. Cooper compared his power as a disciplinarian to some aspects of his character of General Lee. He could strike swift and hard blows, but there was a saving clause which enabled him to retain the profound respect of the unfortunate who might chance to be wounded. Others spoke of still other aspects of his career and character.

It was surprising to witness the admiration and enthusiasm which such an assembly, composed of men with widely varied powers and cultivation displayed for the memory of President Eaton. I was sensible that he had produced lasting impressions upon myself, but it had never been given me to hear so many others who had felt his touch, express their sentiments. That was the salient point of the gathering; it was also a revelation to more than one of us. It would have had yet more justice to the merits and achievements of Joseph H. Eaton. He fell at the beginning of the war between the States. The shock was felt at the moment in every section of the southwestern country, but most thoughtful men were appalled by the sacrifices and apprehensions of the mighty struggle. When it had come to an end, and the clouds had rolled away, we rested under the weight of poverty and distress, and our thoughts recurred too seldom to the splendors of his example. Perhaps the time is coming when he shall be introduced to the Baptist brotherhood for whom he lived and labored, and they will come to recognize the prince and great man who fell in the midst of his course and who had come to ripeness. Judge Hammond deplored the fact that the Southwestern Baptist University should bear such an uncouth name, and suggested the propriety of calling it Eaton College. The proposition met with a burst of hearty and decided respectful consideration. It would be a proper monumental to one of the greatest of men and teachers. Joseph H. Eaton, as the kinsman and in some respects the successor of Isaac Eaton, occupies a place in the educational history of the southwestern States that is akin to that which the latter has assumed with relation to the educational history of the Baptists of America. Exertions are being made to persuade the alumni of Union University to accept as brethren those who have graduated at the Southwestern University since its removal to Jackson, Tenn. These would be highly supported by the change which Judge Hammond proposes.

The gathering which I have have endeavored to describe was in many ways a striking affair; it would mark an epoch if the desired change of name should result from it. But whether that shall occur or not, the occasion was voted on all hands to be a first-class success. Besides the speakers whose names have been mentioned, brief remarks were made by T. T. Eaton, Wm. H. Whitsitt, Aaron P. Williams, L. R. Burress, W. G. Inman, T. G. Jones, C. W. Buck, B. H. Wounck, Dorsey O. Thomas and others. In conclusion, Judge Hammond urged the necessity of a thorough organization of the Alumni, and desired a pledge from everyone to prepare and forward to Prof. Jarman, at Jackson, Tenn., a communication giving full information touching the members of his own class, so that correspondence might be opened and the interests of the Society of Alumni might be promoted. Dr. Jarman, in turn, extended a cordial invitation to every alumnus to attend the approaching commencement of the school on the 6th of June, 1889. Grant, Tenn.; Rev. W. H. Powell, A.B., D.D., 1871, Salitillo, Texas; Hon. Dorsey O. Thomas, which an address will be delivered by Hon. Caleb L. Cooper, of Bedford county, Tenn.

As I was passing out of the stately dining hall my eye fell upon a picture which bore the legend "Our Old Home on Mill Creek—Williams county, Tennessee." Instantly my mind with renewed force my own old home on Mill Creek, in Davidson county, Tennessee, and started a crowd of reminiscences. I was drawn more closely to the Hammonds by the fact that Mill Creek Valley in its glens and cliffs may not be fair to look upon; it has no fame in story or in song, but wherever I have wandered in the world its humble charms have kept their hold upon me. Speaking of the promotion of our General Joseph E. Johnston, Sir Walter writes:

"On all the banks of Annandale,
The gentle Johnstons' ride,
They have been there a thousand years,
And shall a thousand ride."

If that might be said concerning men of my name by some singer who shall record the merits of Mill Creek a thousand years to come.

W. H. WHITSITT.

LIKES THE SUGGESTION.

Editor Western Recorder:

I noticed an article in the WESTERN RECORDER a few weeks ago, suggesting—and I like the suggestion—that our Foreign Board take steps to nepolize the south work as far as American Baptists are concerned.

Doubting whether the hour has yet come when the suggestion can be fully carried out, yet certain preliminaries might at once begin. For instance—our Baptist brethren will need an organ in New York or Philadelphia. Now, of course, the Foreign Board can not *as a Board* afford to buy any Baptist paper in either New York or Pennsylvania, but the members of the Board as individuals, and their friends, can do so, provided a respectable Baptist paper in financial distress is to be found.

Then let Bro. Bell resign as assistant secretary in order to secure a man from New England to take employment as assistant secretary. Then let an editor be secured for our Foreign *Journal*, say from Chicago, or anywhere in the great northwest.

Let a separate department be put in charge of the fund for building churches in pagan and papal lands and employ some able man from California to take charge of that department.

Then let good agents be at once sent to Ohio, Indiana, and other border States to solicit contributions. This will show we mean business.

Finally, let the same Southern Baptist Convention be changed to American Baptist Convention, and meet in 1891 in Chicago, every Baptist Association in the United States being invited to send delegates. These steps, if wisely taken, will open the way to success.

P. S.—A committee should be appointed to search out any indicators or whims things ever done or said by anyone connected with the Northern Board. Then hold up such exhibit of human frailty before the Baptists, North and South, in every possible light; opportune or not, as our brethren North may decline our course to be.

VERY INDIGNANT.

Editor Western Recorder:

The *Baptist Courier* and *Religious Herald* are very indignant because speeches very abusive and insulting to the South were not only made in the Boston meetings, but applauded to the echo. For my part, it would seem very strange if such were not applauded—our Northern brethren naturally taking that way of showing their contempt for the speeches made there by Southern men. One is reported to have offered his services to fight "anybody else who wants to dissolve the union of this union," and another expressed a wish that the old rebels were all dead. He was willing they should go to heaven, but wished they might die as soon as possible. And these were sent by Southern Baptists as representatives! No wonder our Northern brethren feel contempt for the South, and give us no credit for any self-respect. Just imagine a Northern man at Memphis wishing all the G. A. R. who do not love the South as he does would speedily die! A perfect whirlwind of righteous wrath would have gone up from the entire North, for the North honours her old soldiers, even if they do not greatly admire the South, and honours the men who honour them.

S. J. T.

Mason, Ga.

PASTORS AND SUPERINTENDENTS.

Editor Western Recorder:

The Sunday-school work of the State of Tennessee demands of every lover of the cause an effort to obtain a complete list of all the schools, their officers and teachers. Now brethren please send us a postal card *at once* the name, officers and location of your school to me at Knoxville, Tenn. Our Board desires some work requiring such information, and it can not be obtained in any other way. Please send it and oblige.

J. S. THOMAS,
Sunday-School Secretary.

Every reader of this paper will have noticed what has been said weekly about Shallenberger's Antidote for Malaria. No statement has ever been made which is not strictly true and more than substantiated by experience. No testimonial has ever been published which is not genuine, and the original of which is not in our possession. If you are the victim of Malaria, don't tribe with Quinine, but get the Antidote and enjoy health. If your druggist doesn't keep it, send one dollar to Dr. J. T. Shallenberger, Rochester, Pa., and get it by mail.

FROM COLORADO.

Editor Western Recorder:

It is a source of joy to know that the Baptist churches in your city made it possible for the Seminary to live there, and that their mutual helpfulness gives occasion for a joy that reaches us all the way to the "Rockies." Our mountain cities, many of them, are missionary ground, though some hopeful prospects are apparent. Many Kentucky people are here and nobly take their places among us.

In Trinidad the Congregationalists have an excellent academic school, and Christian education is being thought of more than in the earlier years of the State. Dr. Cameron, of Denver, is leading the way toward establishing a school for young ladies in a suburb of that growing city. It is hoped that a wave of educational atmosphere may be felt among Baptists in the State, moving them to provide higher education for our youthful people. There are some who weep because they have not the facilities for such training as they crave for their children. All thoughtful people rejoice that the Baptist ministers are being trained for the Master's use in the Seminary there—many tears have fallen for the great man whose last words were "students—seminary," but all rejoice for his place to be so properly taken and occupied by him whom we delight to honor.

B. F. LAWLER.

Trinidad, Col., May 31, 1889.

ON THE WING.

Editor Western Recorder:

It was my privilege some time ago to spend a few days at Covington and report, preaching on Sunday for Dr. Davidson in the morning, and G. W. Perryman in the evening. Although I had had splendid success with the WESTERN RECORDER in the early winter with the membership of the two Covington churches, I greatly increased the list on my second visit and got a handsome list at Newport.

The Baptist cause in these cities is well manned and is having solid, constant growth. The First church is fostering an inviting mission in the southern part of the city—the direction in which the city is extending most rapidly. The Second church, although they have a comfortable house, are talking of building a more commodious and elegant one. The new pastor at Newport has taken fast hold on his people, which is evinced, not only by their wonderful praise, but in a more emphatic way, in the large attentive congregations and frequent accessions to the membership of the church. The meeting-house overflows, and chairs are placed along the aisles, and still the crowd goes on. The cause is suffering greatly for the want of a larger and better house.

Here, in a city of 30,000, we have only one American Baptist church, and the meeting-house is not sufficient to accommodate more than half the people that would attend regularly. Certainly something should be done at once.

Shall I mention Erlanger again? What a charming village! How the prospect enchants! Here I sat in the burg! beside this tower of Baptist strength in this section—Julius Burton—on the beautiful lot donated by the Erlanger Syndicate to the Baptists, if they will build upon it. There stands near the Methodist church a neat little temple. Then, I asked myself, will the Baptist church take its place by its side? Erlanger will be the head of quite a section of counties. Well-to-do Baptists are interspersed all through the neighborhood. Here they should concentrate and grow strong.

I. W. BRUNER.

PURSUANT to a call of the Baptist church at Mount Olivet, Robertson county, a council composed of the following ministers and delegates, viz.: Joseph Bennett, M. M. Woodcock from Two Lick church; Rev. Clem Keyes and Rev. J. W. Loving from the Lewisburg church; Rev. J. H. Wright, R. T. Swart and J. J. Wise from the Mount Pisgah church; W. W. Hughes from the church at Dover; R. T. Milton and W. T. Martin from the Pleasant Valley church; and Tho. Owens from the Carlisle church,—met with the church at Mount Olivet on Sunday, the 9th day of June, 1889, to set apart W. S. Bayne to the Gospel ministry by ordination.

The council organized by electing Rev. Andrew Jackson, pastor of the Mount Olivet church, as moderator, and Thomas Owens as clerk.

After devotional exercises conducted by the pastor, the minutes of the church were read, showing a call for a council by the church for the purpose stated.

The candidate, after relating his Christian experience and call to the ministry, was published, examined by the Rev. C. Keyes upon the doctrinal teachings of the Holy scriptures as held by Baptists, which examination proved satisfactory to the council.

The ordination sermon was preached by Rev. J. W. Loving from 2 Cor. 8:9, after which the candidate was solemnly set apart to the work of the Gospel ministry by prayer and the laying on o hands by the presbytery. The charge to the candidate was delivered impressively by Rev. C. Keyes, the Bible presented by Rev. J. H. Wright, hand of fellowship by the council, and benediction by Bro. Bayne.

The council then adjourned.

ANDREW JACKSON, Mod.
THOMAS OWENS, Clerk.

The seal of suffering impressed upon our destiny announces in clear characters our high calling.—*De Gerando.*

STATE UNIVERSITY OF COLORED BAPTISTS.

Editor Western Recorder:

When I took hold of this work last August I was 'gaze the Board owed $16,000. They now owe some $4,000. The debt, I hope, can and will be paid in a short time. Many of the colored churches two years ago were much discouraged. They thought it would take them too long to pay the debt, but when it was shown to their churches and associations that the friends of Georgetown College had been at work for at least fifty years, and that the college had done for the cause of Christ and of education a great work, and yet is still at work on its endowment, the colored churches said, we will rally and help still longer. And now so far as I know the churches are in full sympathy with their school. This is a very important point gained. The interest their churches are taking has an elevating tendency on all their population.

It would do us all good to talk with a large number of the best brethren and sisters in our churches over the State and see the voluntary expression of opinion on the subject of helping the colored people in their struggle for education and improvement. Virginia is helping, South Carolina promises to help, and the opinion is growing into a conviction that help ought to be given. If education helps the whites man to preach better, it will help the colored man also. If we need schools for our white brother, we need them for the colored brother as well.

R. L. THURMAN.

Bardstown, Ky., June 4, 1889.

LYNNLAND FEMALE COLLEGE.

The Commencement exercises of Lynnland Female College began Sunday, the 2d inst., with a sermon by Rev. J. H. Weaver, D.D., of Louisville. The sermon was preached at Gilead church to a large and appreciative audience. The Doctor was at his best and delivered an admirable discourse, which was highly enjoyed by the congregation. Sunday night he preached in the college chapel and five young ladies made a profession of faith in Jesus as the Savior. This happy occurrence permitted the faculty to see all their pupils, with two or three exceptions in the primary department, all depart for their homes Christians. This in the midst of the commencement exercises certainly shows a good spiritual atmosphere in the school.

Wednesday evening, from 6 to 7 o'clock, the chapel was opened in vitation to view the art productions of the students, and the excellency of which showed great proficiency in the pupils and reflected great credit on the teacher, Miss Maud McCutchen.

The exercises of the evening began with a classical concert, consisting of instrumental music, which, time fastened with recitation. The skill of the performers showed superior excellence and did great honor to their talented teacher, Miss Ella Cabaniss.

The vocal music was fine and showed efforts to be equal to instrumental talent in the teacher, Mrs. Elrod.

Then followed the commencement exercises proper. There were two graduates—Miss Fern Cokendolpher, of Chapelle, Nelson county, and Miss Nannie Hollerer, of Little Bend, Meade county, Ky.

Medals were awarded to Miss Clara Cokendolpher and Master Henry Harding of the primary department, for honors in attendance on roll-call, and to Miss Jennie Williams for neatness in room-keeping.

The exercises of the college were of the highest order all through and showed efficiency in management upon the part of the principals and thoroughness in the teachers. This closes the first session of Lynnland Female College.

GENERAL BOULANGER says that he first learned the meaning of the word "coward" on his visit to this country. As he is now trying to get a divorce from his wife, it is probable that he caught the full significance of the word referred to while he was in Chicago.—*New York World.*

WE have been presented with a copy of "Delightful Stories" by the Rev. Geo. A. Peltz, D.D., published by J. W. Keim & Co., 1327 Chestnut St., Philadelphia. These delightful stories are Bible stories charmingly told, so as to convey important lessons to the young. The work is remarkably well done. It will win and hold the attention of children of all ages and will impress them with the incidents and lessons of Bible history. Besides being useful to children, the book will be of great value to those who have to do with children. Preachers can here learn how to preach so as to interest and profit the young.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

The superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

A FEARFUL FOE!

More Deadly Than War, Fire, Flood or Famine!

The Death of Lucia—A Sad Story, and a Subject for Meditation.

When the biting air of winter has been tempered by spring suns and the south wind sets softly the perfume of early flowers, what heart does not thrill with involuntary rapture in response to Nature's joyful greeting? In the spring-time the human delight in resuscitation of the beautiful emblems of their youth, and the old grow young again in fond memories of springs forever gone. But still the tender emotions that stir the soul like a breath of ineffable delight from the spicy breath of Paradise have a strain of sadness as if borne on a Peri's wings. Everywhere amid the general revival of life and Beauty we see the ugly foot-marks of decay, and the budding of trees, the songs of the birds and the fragrance of the flowers all remind us painfully of some dark day in our existence when a fond heart that loved all these beautiful things passed away from mortal sight.

Many of the young people of a suburban village remember with mingled feelings of joy and sorrow one of the spring days when they were assembled in their favorite place in the woods to enjoy a day by the fresh delights of the opening season. The place, whose brightly on the clear, glittering stream, the trees and fields were robed in the delicious verdure of spring, and the perfumed the air with the rich fragrance of bud and blossom. Every countenance was happy as the day was glorious, and they all had been in the woods long enough to have with exuberant delight—all but one; she stood apart from the rest, with lovely, beautiful look in her soft blue eyes. When inquired by her friends in their gaiety, she complained that the, exertion fatigued her, and that she would feel better after resting awhile. Yet a year before she was as lively as any of companions, and the leader in their out-door amusements. Just one day more, and she remarked: "How changed Lucia is! I fear she is not well." Still no one knew there was anything seriously wrong, and that their favorite will soon be from their side, and seemed to be vigorous and renew her strength, but now she complained of feeling so weak and restless when she should feel happy. She retired early, thinking perhaps in the morning she would awaken refreshened. Many days passed, spring passed, and summer, and summer to autumn, but the loved friend of her Lucia's cheek did not return. She grew more tired and restless day by day; her eye was brightened by coughs and hectic fevers till her pale, emaciated face was the great of her former beauty. Her parents and friends became thoroughly alarmed, but it was too late. When her companions meet again beneath the shade of the elms in the picnic grove on the banks, she will not be there, but beneath a willow in the cemetery. Lucia's friends be found a marble slab with these lines inscribed on her memory:

"We know when moons shall wane,
When summer birds from far shall cross the main—
When autumn sons shall tinge the ripening grain—
But who, O Death! shall teach us when to mourn
Lucia's Death Day?

How many graves are there like this to mark the untimely end of promising lives, and how many more Lucias will die before another year passes, because of the unintentional neglect of food, and the ignorance of the mourn discomfiately over treasures forever lost. If you have a friend with any symptoms of that deadly and insidious disease which is marked by a sallow and above all others "loves a shining mark," do not fail to utter a warning in time.

Consumption of the Bowels Cured.

In the year 1880, I was living in Louisville, West Walnut street, Louisville, Ky., when my daughter, Lucia, was taken with a cough and complained. She was, perhaps as near the death as any person could be and yet be brought back to the enjoyment of good health. Her physicians gave her up, and I, in my bereavement, not only to her immediate friends and to the public, but to all members of the profession, that she was dying of consumption. Her disease commenced in the fall of 1880, when she complained of the symptoms of diarrhea, with some pain, and took a simple remedy, supposed to be a specific for diarrhea, which I home treatment. But in this she was mistaken, for the cough soon became aggravated to such an extent that she sent for Dr. Ensinger, of Louisville, who, after a standing—feeling confident that he would cure her, gave her a course of treatment for consumption, and she grew worse instead of better. Her cough became so aggravated as to assume a decidedly unhealthy appearance, and she began to cough up blood with great quantities of yellow matter. After trying another treatment, she became so weak, without receiving any benefit, that I was compelled to call in another physician, who, after having been fifteen days in charge of her, said that she was dying, and she suffered almost intolerable pain, day and night. The terrible disease, consumption of the bowels, had by this time reduced her from 150 pounds to 80 pounds in the fall of December, and her husband and I, on the 15th of December, 1884, after consultation without hope, sent in for Dr. Kennedy, of Detroit, Mich., and finally, through some influence, decided to try another treatment, which was a new application. This physician then and change of treatment, and in three months, to our benefit was derived from his treatment, and on the 1st of March, 1885, Lucia, Ky., were consulted again in regard to the case, and the Doctor said that there was no further bed. The diagnosis, made after a thorough examination, showed the presence of one of the other doctors, viz. tubercular ulceration of the bowels. The patient was told that her condition was very serious and that it would take a long time to cure, but that she would follow instructions there was hope for her recovery. She followed the New Method treatment altogether different from anything we had previously tried, but, to be candid, there was no noticeable change for the better during the first two months. The Doctors were encouraged, however, as the pain was previously the greatest, and she had been doing constantly for two years, treatment. After a month the discharges from the bowels became less and less, and, at the end of three months, the progress was slow, the worn-out, emaciated patient could feel that she was actually growing better. At the end of the fourth month the improvement was no longer be doubted, and after that the progress was rapid, until the cure was fully and completely. In about ten months from the time she took the New Method treatment she was enjoying good health and her weight had increased from eighty to 150 pounds. On the 28th of January, 1886, she made a sworn statement of the above facts, and she is at this date in perfect health.

The practice of medicine as it relates to the treatment of disease has been reduced to a positive and reliable science in the New Method treatment, and all the persons or parties named in the above statement are willing to answer with pleasure any inquiries addressed to them. Lucia, the eldest daughter, yet the Drs. K. & K. cured her of a tumor, and her testimonial is given in the above statement.

Mr. W. W. Burke, policeman, Third District, Louisville, Ky., cured of rheumatism and heart disease.

Mrs. Ellen Sweeney, 327 Lee st., Louisville, Ky., cured of uterine tumor, of long standing.

Mrs. Lizzie Morris, teacher public schools, Louisville, Ky., cured of nervous debility and hysteria.

John Gropp, Twentieth st., bet. Hemlock and Madison, cured of kidney and urinary crosis.

Mrs. James H. Hourigan, 216 Main st., Louisville, Ky., cured of nasal catarrh and mental depression.

Mrs. Maggie Purcell, 1111 Pine st., Louisville, Ky., cured of nasal catarrh and deafness.

Mr. Robert W. Lewis, Louisville, Ky., cured of chronic catarrh of the bowels.

Mr. Thomas Higgins, 1822 Caldwell st., Louisville, Ky., cured of chronic diarrhea of the bowels.

Frederick Lehr, 1824 W. Chestnut st., Louisville, Ky., heart disease.

Prof. Gerard Kaelin, Kaelin's Orchestra, cured of rheumatism of seven years standing.

Mrs. Thomas Hendon, 1702 W. Walnut st., Louisville, Ky., cured of chronic diarrhea of the bowels.

A. L. Jackson, of New Albany, Ind., cured of long-standing disease of the bowels.

J. W. Keim, Flat Lick, Knox county, Ky., ulceration of the bowels.

Miss Maude Tracy, Lawrenceville, Ill., cured of a long-standing case of chronic catarrh.

Mr. Henry Price, Newport, Ky., cured of ringing noises in the head and deafness of the left ear.

Mrs. N. A. Hoogstraet, 2837 Indiana ave., St. Louis, Mo., cured of neuralgia.

Mr. Andrew Smith, McDonald, Butler county, O., cured of nervous prostration and dyspepsia.

Dr. David Hollingshead, Reading, Hillsdale county, Mich., cured of chronic ulcer on the leg.

Mr. Henry Lutzeraamp, Bowling Green, Pike county, Mo., cured of chronic malarial rheumatism.

Mr. S. H. Winfree, Malden, W. Va., cured of kidney disease with fever and jaundice.

Mr. Otto Valentine, of Pleasant pall, Cincinnati, O., cured of chronic pain in the back.

Mrs. Elizabeth Thobe, 537 Russell St., Covington, Ky., cured of pain in the back and indigestion.

Mrs. Lena Troeger, Clifton, Mason county, W. Va., cured of salt rheum of nine years standing.

Mrs. L. Rosse, 3 Gest St., Cincinnati, O., cured of headache and indigestion.

Miss Lottie Ringgold, 88 Shady St., Cincinnati, cured of general debility and torpid circulation.

Mrs. J. N. Palmer, Pleasant Town, Butler county, O., cured of heart disease and nervous chills.

Mr. J. S. Miller, Sidney, O., cured of a very annoying skin disease.

Miss Carrie Moore, Washington, Mason county, Ky., cured of catarrh and scrofulous swellings.

Mr. Philip Heinze, Noah, Shelby county, Ind., cured of catarrh, palpitation and nervous exhaustion.

Mr. W. W. Secrist, Morning View, Kenton county, Ky., cured of prostration and a nervous disease.

Mr. A. S. Jones, 1017 Biddle St., St. Louis, cured of headache and physical and mental prostration.

Mrs. H. C. Linfoot's boy, Covington, Ky., cured of hip-joint disease.

Mrs. Lightner, 2325 Whitemore Place, St. Louis, Mo., cured of nervous prostration.

Mrs. John Robertson, Martin, Mich., cured of chronic catarrh of the bowels.

Mrs. Lizzie Wiser, Lebanon, Mo., cured of a long-standing case of heart disease.

Mr. John Tunney, 2328 Rutger St., St. Louis, Mo., cured of Bright's disease of the kidneys and dropsy.

Mrs. R. S. Sneed, Knoxville, Tenn., cured of whites and female weakness.

Mr. Nathaniel Wolfe, Louisville, Ky., cured of dropsy, cough and indigestion.

Mr. Thos. Thompson, Bowling Ridge, Ont., cured of general prostration, the results of overwork.

Drusilla Reilly, Washington, D.C., cured of a long-standing case of dyspepsia.

James H. Henry, Memphis, Tenn., cured of chronic diarrhea.

A. B. Omaha, Neb., cured of seminal weakness and nervous debility.

Miss Missouri Leslie, St. Louis, Mo., cured of the results of a fall, nervous prostration and weakness.

Mr. Simeon, of Philadelphia, Pa., cured of a long-standing case of chronic catarrh.

Mrs. Mattie J. Tetford, Centralia, Ill., cured of nervous prostration and threatened paralysis.

Miss Willie Middine, Waynesville, O., cured of chronic bronchitis.

Mr. Wilson, Brown, Newton, Hamilton county, Ohio, cured of asthma and consumption.

Mr. Geo. Dunn's daughter, Amanda, Fairfield county, Ohio, cured of inflammation of the kidneys.

Mrs. Sarah Gear, McLane Place, Rochester, N. Y., cured of sickness, weak eyes; was almost blind.

Mr. George F. of Pittsburg, Pa., cured of nervous weakness and incipient consumption.

Mr. W. H. Davendorf, 23 Harrison St., Tiffin, O., cured of a painful skin disease.

Lawrence Cannon, 177 Reynolds St., Rochester, N. Y., cured of heart disease.

Mr. John Rosen, 28 W. Pearl St., Cincinnati, O., cured of a bad case of heart disease.

Miss Mary Ennis, Waynesville, O., cured of chronic bronchitis and asthma.

John F. Boyd, 346 Lake ave., Rochester, N. Y., cured of a bad case of chronic catarrh.

Mr. Ed. Gilpin, 193 West street, Chelsea, Mass., cured of chronic catarrh and deafness.

Mrs. Fannie Deming, Cleveland, O., cured of painful periods and sick headache.

Mr. J. H. Sewell, Kansas, Mo., cured of heart disease and rheumatism.

Mr. H. C. Haines, Minneapolis, Minn., cured of a long-standing case of a very bad stomach ailing.

Miss Carrie Meininger, San Francisco, Cal., cured of spinal curvature.

Mr. V. E. Gibbs, Springfield, Ill., cured of scrofulous swelling of the glands of the neck.

Mr. E. M. Ely, Evansville, Ind., cured of general debilitation and debility, the result of early indiscretions.

Mr. W. Bell, Cincinnati, O., cured of womb disease and barrenness.

Mrs. Ann Gibbs, Dayton, O., cured of painful menstruation an general prostration.

Mrs. L. Jewell, Cincinnati, O., cured of the womb and heart disease.

Miss Anna Wilson, Mayville, Ky., cured of loss of flesh and general decline.

Miss Sarah Dorsey, 1 Ann St., Rochester, N. Y., cured of scrofulous sore eyes.

Mr. Nelson, of Cincinnati, O., cured of a painful and disfiguring skin disease of the face and neck.

Mr. A. S. Ferris, Detroit, Mich., cured of paralysis and nervous prostration.

Mr. A. C. Dalrott, Mich., cured of blood and skin disease.

Mr. E. Johnson, Jeffersonville, Ind., cured of ulceration and cancer of the leg.

Mr. R. A. Oldham, operator Illinois Central Railroad, Kankakee, Ill., cured of deafness.

Mr. Samuel McIntyre, Winchester, Ind., cured of heart disease. Had not worked for a year.

Mr. John H. Jones, Tokio, Ida., cured of a terrible case of catarrh of the stomach.

Mrs. Ellen Long, 680 Richmond St., Cincinnati, cured of consumption. Had been pronounced incurable by three doctors.

Mrs. Anna Gallagher, 1 Blind way, Cincinnati, cured of a complication of serious disorders, etc., etc.

WHAT THE DRS. K. & K. TREAT AND CURE.

Both at their offices and by correspondence.

The Drs. K. & K. treat chronic diseases and deformities, such as Deafness, Blindness, Stuttering, difficult, or doubtful characters, especially solicitous of dealing with all applicants, either personally at the office, or by correspondence, or by mail.

They tell you what they can do for you, and what it will cost, and give you time to decide for yourselves. The following list includes some of the principal chronic diseases which they treat at their office, or by mail and express:

Insomnia. Hysteria.
Nervous Debility. Liver Disease.
Catarrh. Hilary Colic.
Diseases of the Eyes. Bilious Attacks.
Diseases of the Ears. Bilious Fever.
Nervous Headache. Sciatica.
Neuralgia. Nervous Exhaustion.
Lung-Complaints. Loss of Memory.
Scrofula. Loss of Strength.
Pulse or Ague. Loss of Appetite.
Nervous Diseases. Dyspepsia.
Epileptic Fits. Kidney Disease.
Blind Headache. Bowel Disease.
Neuralgia. Piles.
Tumors. Fistula.
Tumor Disease. Hernia, or Rupture.
Chronic Sore. Kidney Complaint.
Eczema. Diarrhea.
Bronchitis. Black Blood.
Asthma. Tape Worms.
Sick Headache. Small Worms.
Crooked Limbs. Rheumatic Pains.
Enlarged Joints. Aches and Fever.
Stiff Joints. Chronic Fever.
Club Foot. Diseases of Women.
Spinal Disease. Falling of the Womb.
Blood Diseases. Painful Periods.
Piles. Leucorrhœa.
Goiter. Barrenness.
Syphilis Primary, Secondary, Tertiary. Inflammation.
Fever sores. Sexual Impotence.
Ulcers. Gleet.
Gyleet. Gravel.
Chronic Diarrhœa. Urinary Difficulties.
Dysentery. Prostrate Gland Disease.
Cholera Morbus. Stricture.
Dizzy Spells. Bright's Disease.
Dizzy of Rough Weather. Diabetes.
Nervous Debility. Disease of the Kidneys.
Nervous Prostration. Bladder Disease.
Fits. Influence of Urine.
Fever of Eczema. Stone in the Bladder.
Blindness. Dropsy.
Deafness of the Ears. Leucorrhœa.
Paleness of the Face. Impotence.
Pimples. Unnatural Discharges.
Blotches. Nocturnal Emissions.
Moles and Warts. Hydrocele.
Nervous Weakness. Varicocele.
Loss of Hair. Spermatorrhœa, etc.

No money published without request of consent (unless).

Office hours—Office, 1102 Fourth avenue, Louisville, Ky., 9 to 12 A. M. and 2 to 5 P. M. Consultation free. Office building and Hall's Opening Grounds, Fourth and Jefferson Block, Detroit. Hotels, depots, cabs, cards, and all principal doctors constantly employed.

Prof. J. C. Kennedy, graduate of Detroit Medical College, and Founder of the New Method Cure, is associate with the Drs. K. & K. in all cases.

Consultation by person or by letter, at all times, at our offices, the Drs. K. & K. Surgeons, on Fourth avenue, Louisville, Ky., Office hours: 10 A. M. to 12 P. M. Mondays and Thursdays, 10 A. M. to 4 P. M. Sundays, 10 to 12 A. M.

Drs. K. & K. Guide to Health free to the sick. Write for names of the many cured, and send for Question Blanks.

The Family Circle.

A WEE WORLD OF MY OWN.

There once used to be
At the foot of a tree,
Where moss grew across and the violets were blue,
A wee world of my own.
Where I played all alone,
My small, naked fingers all dabbled with dew—
A green little world,
Where the tansy uncurled,
Small weeds dropped their seeds in the palm of my hand,
And the snail in his castle
Was my humble vassal,
And crickets in news—I was heir to the land!

I would creep
Soft asleep
To the wee world of mine,
Subduing myself to the still of flowers,
Breathing low,
Hoping so,
I might grow fairy-size,
And steal my long days out of other folks' hours.
I hoped to grow smaller
As others grew taller,
To brew draughts of dew in a brown acorn-cup,
And sit in the shade
That the white pebble made,
But I never grew down, and I always grew up.

The weeds have outgrown me,
The crickets disown me,
The snail moved away, I never knew where to—
And it falls out to-day,
In my big stupid way,
I'm so blind I can't find that Wee World I am heir to.

—Helen Thayer Hutcheson, in St. Nicholas for June.

HOMELY HOMILIES.

"Your Name and Age, Please."

BY ROBERT J. BURDETTE

So you want to go into politics, do you, my daughter?

You want to help your father and brothers, and incidentally those sisters-in-law who, alone and all unassisted, bear the burdens and perform the wearing duties of citizenship—consisting largely of the wearing of strange and ill-sorted raiment by torch-light—you want to help the men, in short, to save this blessed old country?

Well, she needs saving, every once in a period. You want to understand all about the sacred right of the franchise, and the blood-bought privileges of manhood suffrage; the inestimable blessings of Protection and the incomparable advantages of Free trade; the measureless perfidy of the Republican party, the infamous treachery of the Democracy, the shameful hypocrisy of the Prohibitionists, the insidious duplicity of the Labor Reformers, the hopeless imbecility of the Woman Suffragists, and the general depravity of our whole pestiferous and mischievous political organization? Well, you'll find out all about it if you will only read the opposition papers. You want to go into this sort of thing, do you? You would

Be a politician,
And with the statesmen stand,
A helmet on your forehead,
A torch-light in your hand?

Well, if you have resolately made up your mind that you are going in, I don't see how we are going to keep you out. Unjust judges are we, your brethren, who regard not woman, but have a wholesome, or rather an unwholesome fear of a voting man, yet are we no stronger than that other unjust judge who, though "he would not for awhile, but afterward he said within himself, Because this widow troubleth me, I will avenge her, lest (R. V.) she wear me out by her continual coming." You will "wear us out" if you keep at it.

For myself, Miss Novotor, and you, dear Madame D'Isleranchie, I don't care to wait until you wear me out. I don't care to keep you out of the political arena, if you want to come in and get your bangs and bonnet knocked about your ears.

So, you see, I am not the man who is keeping you away from the polls. Don't pitch into me about it. I weakened and gave up long ago. Here—to show my sincerity and my unconditional surrender, I will give you my vote. You may take my ballot and vote, if you will cast it for the man I tell you. I'm sure nothing could be more unselfishly manly than that.

But suppose we give you the ballot, to vote it yourself and just as you please; what are you going to do with it? "Bring on the Millennium?" I hope not. We're not quite ready for that yet. If the Millennium should strike this continent before the next election I'm afraid we would be short on "rocks and mountains" and other good hiding-places. "You would reform and purify politics?" Yes, I know you would, but would you? I was out in Washington Territory not long ago, where the members of the gentler and wiser and better sex exercise the citizens' right of voting. There was an election in the town, or city, I guess it is, of Walla Walla; the issue was Prohibition against whisky. A gifted and eloquent woman came to W. W. W. T., and "stumped" the city most earnestly for the Home against the saloon. And right on her French heels came another speaker, a woman eloquent and wordy, who earnestly "stumped" the city for the saloon, and urged the women to vote for free whisky. And, I grieve to say, the women did it. I was told, by politicians and by preachers in Walla Walla, that the women who voted gave a majority against Prohibition and in favor of the saloon. The woman whom them gavest to be with us went against us. Or, more than probably, they didn't go at all.

But—now you won't get mad, will you? You will bear in mind all the good things I've been saying about you, and won't "fly out," which is neither gracious nor womanly? You haven't noticed, have you, the stump speaker, the humorous orator, the editor and the paragrapher have been any kinder than usual to the candidates of the Woman's party? You notice that they poke fun at Mrs. Lockwood, just the same, and make jokes about her vain struggles to find some man to take second place on her ticket? That they write "funny" poetry and funny squibs about her, and declare, with insincere earnestness, that they

"Will not vote for any man,
But whoop it up for Belva Ann."

You have noticed that, haven't you? Well, that's what you're coming to when you get into politics. I know it isn't right, but there are so many things that aren't right, that never have continued to exist, and this is one of them. High hats, and holding a parasol over a man's head by fastening the ends of the ribs in his eyes and the corners of his mouth whose he is trying to drive, is the other. There may be one or two more, but I haven't time to invent them just now. But that you will be roughly entreated if you go into politics, gone without discussion or question. You give and take like the rest of us. You will be called hard names; and I very much fear you will get to calling hard names. Men will distort your speeches, and I have a dismal foreboding that you will not always weigh your words when you report your enemy. There is a great deal of "Rags I" and "Rags he" in politics, and men, and she women, are very prone to make "him" say something that will fit into their argument just as they want it. Men will lose their tempers and get angry with you, as they do anyhow, and you, O dove-like daughter of a dove-like mother—you may—I say you may, get out of patience with the men. And if once you begin to cool—or, that is, if once you begin to "reprove or rebuke with severity" (overhaul your Webster for that, last, and when found make a note of), O, how everybody will howl and laugh and make fun of you. That sort of thing may be very efficacious on weak day, but it won't go down in politics. So, if you haven't the spirit of a martyr—not an enduring martyr, because if there is anything in this world more unendurably maddening than another, it is a martyr of the Mrs. Vardeo type—if you haven't the spirit of a cheerful and triumphant martyr, keep out of the wintri.

And then, don't be too confident that you will by active participation in politics, at once introduce better, more honorable and honester ways into political methods. You will, by and by, of course, but just now—Do you happen, by the way, to belong to anything? Any society, you know, or in the men have? Something like our "Sword Swallowers of Jericho," "Ancient Order of Benighted Patriarchs," "The Lost Tribes of Saint Amalek," or that sort of thing? Or a society for the Propagation of some Idea, or anything of the sort—social, religious or literary. Now—look me right in the eye, never mind the young man carrying his life burden of crutch-headed cane down the street; he does that for a living—when you elect officers, and appoint committees, and lay out work in these societies, don't you plan, and scheme, and intrigue, and plot, and counterplot, and hold little secret caucuses, and contrive to crowd somebody out, and boost, if I may be allowed to use the expression, somebody else in? Isn't there a good deal, not to say a "right smart," of this in your societies? Not very much, say, but just a considerable?

Finally, my hearers, "let us hear the conclusion of the whole matter," "that which is crooked can not be made straight by crooked ways," and "that which is wanting can not be numbered" by supplying its place with another defect of the same kind. If you were—I don't say you are, but I say if you were, given to the dark ways and vain tricks of man, in your semi-political methods in your own societies, I fear you would find active participation in general politics a *similia similibus* that wouldn't *curantur*, no, not by a long chalk.—*Home Journal.*

GENERAL LEE'S TACT.

From an anecdotal article by Mrs. Margaret J. Preston in the June *Century* we quote the following:

"Few men were more skilled in the avoidance of everything that could wound the feelings of others. On the occasion of General Lee's being summoned to Washington to give testimony, an incident occurred which illustrates this characteristic. A connection of my own, who attended him as one of his complimentary staff, told me that when in Washington there were multitudes of persons and among them many of the most distinguished in the land, North and South—seeking audience with General Lee; evening after evening was occupied with these interviews. Again and again had my friend been bowed by a person who had no claim to be presented, and as often had he been waived aside on the plea that the number of gentlemen coming to be introduced was so great as to embarrass his professional staff. But this persistent Confederate watched his opportunity and made the best of it. Coming up to Colonel M — when he was a little off his guard, he whispered, "Take me up now; there is nobody being introduced at this moment."

"But don't you see that the General is surrounded by a group of officers and congressmen, and that it won't do to break in upon their conversations?"

But the old soldier would not be shaken off. So Colonel M — thought the best way to end the matter would be to lead him up to the General, and thus in a moment put a stop to his importunity. Taking him, accordingly, by the arm, he drew him forward. The large circle opened and allowed a pathway, and the man was presented in due form and received with as much courtesy as if he had been a prince of the blood. Colonel M — was about to lead him instantly away, when he suddenly stepped into the open space where the group had made way for him, and in a rather loud voice said:

"General, I have always thought that if I ever had the honor of meeting you face to face, and there was an opportunity allowed me, I would like to ask you a question which nobody but you can answer. I seem to have that opportunity now. This is what I want to know: What was the reason that you failed to gain the victory at the battle of Gettysburg?"

To have such an ill-timed question dropped like a bomb-shell in such a presence was, to say the least of it, embarrassing, and some curt rejoinder would have been natural and to the purpose; but General Lee's kind-heartedness would not permit a rude dismissal even to so unwarrantable a questioner. Advancing and gently taking him by the hand, while all the listening group stood round amazed at the man's presumption, the General quietly said:

"My dear sir, that would be a long story, and would require more time than you see I can possibly command at present; so we will have to defer the matter to another occasion."

This same friend gave me an instance of a similar encounter that concerned Mrs. Lee, whose simplicity and kindliness of heart rivaled that of her husband.

The General and his wife were at the Virginia White Sulphur Springs, occupying one of the pretty cottages that had been set apart for them. The crowd of visitors was great, and everybody who had the least show for so doing was seeking for introductions, for the war had long been over.

"I encountered a good-natured, but absurd man from the far South," said Colonel M—, "whose enthusiasm for the Lee family was at fever heat. His pompous way of talking was a constant amusement to me, and when he asked that I should intrude upon the gay group that always filled the piazza of the General's cottage and introduce him, I naturally hesitated somewhat, fearing lest he should overpower them by one of his magnificent apostrophes. We joined one evening just as we were passing the cottage door, where a party of visitors were being entertained by the General and his wife. 'Now is your time,' he whispered, and he forthwith drew me to the steps, where, as in duty bound, I presented him. Withdrawing a pace, he assumed a Hamlet-like pose, and lifting his hand with a most dramatic air, he began:

"'Do I behold the honored roof that shelters the head of him before whose name the lustre of Napoleon's shines into a shadow?' Do I see the walls within which sits the most adored of men?' Dare I tread the floor which she who is a scion of the patriotic house of the revered Washington condescends to hallow with her presence?'

"I thought the poice that trails its vines over the noble pair—

"I stumbled back aghast," said Colonel M—, "at my own blunder, as I listened to this ridiculous speech, which I really believed was gotten up and conned for the occasion. But I was relieved in a moment when Mrs. Lee, quietly laying down her knitting and interrupting the rostarical effort, with a kind look upon her face, replied:

"'Yes, this is our cabin; will you take a seat upon the bench?'"

THE WIDOW'S MITE.

"Mamma, I thought a mite was a little thing. What did the Lord mean when he said the widow's mite was more than all the money the rich men gave?"

Mamma thought a minute, then said: "Lulu, I will tell you a story, and I think you will understand why the widow's mite was more valuable than ordinary mites.

"There was once a little girl whose name was Kitty, and she had ever so many dolls. Some were made of china and others of wax, with real hair, and eyes that would open and shut, but Kitty was tired of them all, except the newest one, which her auntie had given her at Christmas. One day a poor little girl came to the door begging, and Kitty's mother told her to go and get one of her old dolls and give it away. She did so, and her old doll was like what rich men put in the treasury. She could give it away just as well as not, and it didn't cost her anything.

"The poor little beggar was delighted with her doll. She never had but one before, and that was a rag doll; but this one had such lovely, curly hair, and such an elegant pink silk dress on, she was quite afraid to hug it against her dirty shawl for fear of soiling it, so she hurried home as fast as she could. Just as she was going up stairs to her poor room, she saw through the crack of the door in the basement her little friend, who had been sick in bed all summer, and who was alone all day while her mother went out washing to try and earn money enough to keep them from starving. As our little girl looked through the crack she thought to herself: 'I must show Sally my new dolly.' So she rushed into the room and up to the bed, crying, 'O Sally, see!' Sally tried to reach out her arms to take it, but she was too sick, so her little friend held up the dolly, and as she did so, she thought, 'How sick Sally looks to-day! and she hasn't any dolly.' Then, with one generous impulse, she said, 'Here, Sally, you may have her.'

"Now, Lulu, do you see? The little girl's dolly was like the widow's mite—she gave her all."—*Golden Words.*

IMPRISONED IN AN ICEBERG.

The following thrilling account of a scene on a whaler's vessel among icebergs is from C. F. Holder's book, "A Frozen Dragon:"

"I had no idea a berg as large as that could tip over," said the young sailor.

"I have seen larger ones than that roll," replied the captain. "There seems to be no limit to their size. An iceberg was observed some years ago, not four hundred miles from here, that was two and a half miles long, over two miles broad, and a hundred and fifty feet high, and it must have weighed fifteen hundred million tons. Yet that was by no means a large one. I have seen them off Cape Horn nearly eight hundred feet high; and a mass of icebergs was once seen sixty miles long by forty broad, and three hundred feet high. As only one tenth of the whole mass rises above the water, the bigger out of water the larger they are; and one which exposes two hundred feet would probably have eighteen hundred feet under water."

The vessel had suddenly passed a projection of the berg that showed them its broad side and snowy peak looming three hundred feet into the air, and near the top, frozen in the ice block, was the black body of an immense whale.

"A fra-n whale in command of a ship of ice," said Ned. "And to think that we saw it rise three hundred feet from the water!"

"It's the greatest leap on record," exclaimed his father. "And, as such jumps don't occur every day, we may as well have a nearer view," and, instructing the helmsman, the whaler was hauled a point or so on the wind.

It was soon found, however, that a nearer view of the whale would involve being localized in the lee of the berg; so the boat was lowered, and the captain and Ned were soon being pulled toward the huge prisoner of the ice island.

As they approached, the sight became still more remarkable and impressive. The sight was very tantalizing to the whalers, as there above their reach was the game they were in search of; but it was out of their power to dislodge it from its bed of ice, and they reluctantly rowed back under the shadow of the berg. Looking up at the imprisoned whale, they saw that it was a colossal nearly one hundred feet in length—the largest of living animals.

AT HOME AND ABROAD

Farmer Bell did not believe in mental or moral sugar-plums, at least within his own family circle. He was quite willing to command friend or acquaintance, but he had a theory that his own family would be best improved by a species of Spartan discipline. The children must learn to do their duty without the meed of praise, said as for his wife, she had toiled for fifteen years without having once been told that she was a satisfactory housekeeper.

One night the two came home from a tea party at a neighbor's house, and Mrs. Bell, with the courage of the much, opened fire upon her husband.

"Ezra," said she, "seems to me I heard you praisin' up the mottoes the Smith girls worked?"

"Yes, I did," said Mr. Bell. "Real pretty they were for such fancy nonsense."

"Your own girls have made some just like 'em. You'd better praise them. It'll tickle 'em to death. And didn't I hear you say that squash pie for supper was powerful nice?"

"Well, Miranda, 'twas a good pie."

"Was it a mite better'n mine, Ezra?"

"Well, no, I can't say as 'twas."

"When have you ever said one word to praise a pie or cake I've set afore you?"

"Maybe I ain't praised ye much, Miranda, but then I ain't complained."

"Yes, you have," said Miranda.

"Yes, you have! Sayin' nothin' 's complainin', sometimes. It's just like pumpin' water into a bottle, instead of what ye have agreed to carry, to go along day after day an' not hear a word o' praise. I tell you, Ezra, you are a man, an' don't know anything about it!"

Ezra began to think that he didn't, and, although he by no means changed his spots entirely, he did from that time forth try to act on the theory that "women folks" are fond of commendation.

The Best and the Cheapest.

Mr. E. H. Mitchan, Rosetta, Ky., writes: "Have been selling Hughes' Tonic 2 years. It is the best and cheapest remedy for chills and fever, curing several cases with one bottle. Hughes' Cough Syrup is a splendid remedy. They are honest and valuable remedies."

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

ONE day a group of children were playing out in door, having some fine fun in their games, when suddenly the school bell rang. Most of them drop'd their kites and hoops, and marbles and balls, but a few of the boys did not seem ready to go in.

"Come on," said one, "let's play truant to-day. Nobody will know it."

Some of them consented; but one little fellow stood up like a hero, and said, "No, I mus'n't."

"Why not?" asked the others.

"Because," said he, "if I do, I shall have to pray it all out to God at my mother's knee to-night."

A NUMBER of cases of severe Chronic Rheumatism are on record in which Lac-cupha was the only medicine that could effect a cure. Sold everywhere.

THOSE who trust us educate us.—*George Eliot.*

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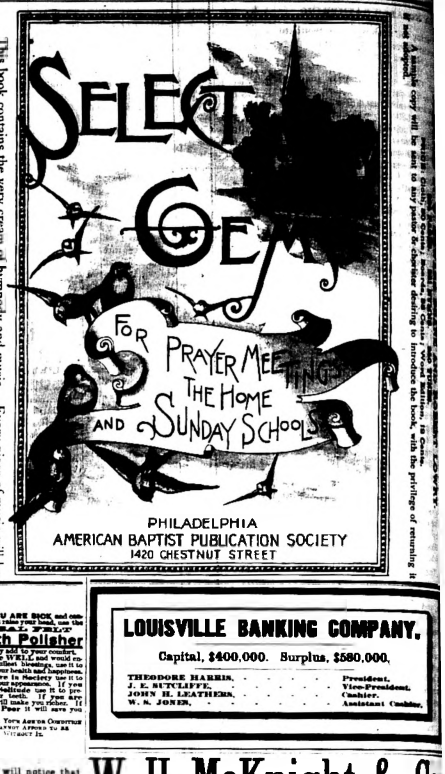

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CANCER and Tumors CURED without the knife. Dr. J. A. Mitchell, 1123 Broadway, New York.

Household.

...May.

...Ky., June 1, 1889.

...ports received we de-
...ing fields:

...TOBACCO.

...ly visibility on the 30th, ...ent average crop est, ...ing and reasoning to ...ing indices, including ...ing the same, on ...ent. est; Owens-...ty, five per cent.; ...ly-Hopkins section, thirty ...ters, forty per cent.; ...ty, twenty-five per cent.; ...ty, fifty per cent.; ...District, fifty per cent.; Horse ...ty, one per cent.; Mayerville, on ...ty per cent.

...ed rains have fallen all ...and the percentage of ...is materially increased. ...ent examples to warrant ...ed estimate of the crop from ...of 1888. It is yet too early ...ate data, but we hope to do ...ent report.

WHEAT.

...the spring the wheat never ...ed in June, but the continued ...of March fly, smut and chinch ...ed to materially injure ...Western Kentucky the chinch ...prevalent; in Central and ...Kentucky the smut and fly; ...fair table of wheat are excel-

CORN.

...ge in corn is 105 compared ...ding average; the planting ...ch earlier than usual; the ...ly very satisfactory. It is ...ly good of good color, with ...of clean of grass and splen-...cultivated.

HEMP

...only thin on the ground, ...produces a coarse lint; the out-...on occasional farms, is by ...good.

FRUIT.

...is very promising, except ...There is great complaint that ...are very fearfully ebedding their ...from drought, insects and cool ...Other fruits, including ber-...in good yield.

...potatoes have very generally ...failed of, and the bug product in ...this will be largely decreased ...the disease.

...ed the four-year locusts have just ...their appearance in many coun-...their bad effects have not yet ...developed, but they have to make ...for living while they are with us. ...fear that has not yet been deter-

CHAS. Y. WILSON,

Commissioner of Agriculture

Kentucky Farm and News Items.

...ber wheat is being engaged in ...and Lincoln counties at 70c per ...delivered. The crop in Ken-...is estimated at 97 per cent.

...Scott County contracted for sev-...of growing hemp at Ver-...in Court day, for the Kentucky ...at fifty per cent., to be well ...and suitable for binder twine. ...Gray Clipper.

...Dr. Ed. Franck, near Louisville, ...an asparagus bed over sixty years ...It is heavily manured every ...and produces regularly large crops ...long dead stalks, some of which ...from one and one-quarter inches ...diameter.

...M. T. S. Doherty sowed a twenty-...patch with the seed of English ...and got hot spring. It was closely ...and hoed half. Now it is more than ...high, and the cattle seem to ...it to all other grass. It has a ...stem with long coarse blades, ...a head that looks much like the ...weed in wheat. [Richmond ...

...The wheat crop in Clarke will be ...largest ever known here before, ...the unfavorable calamity should ...with. The harvest will begin about ...10th of June, and many farmers ...confidentially predicting 40 bush-...to the acre. Some complaint from ...parts of the county reach us that the heavy ...has been considerably tangled by ...high winds, and a slight complaint ...that the army worm comes from the ...Corner vicinity. At a fair ...for wheat, a half million dollars ...be placed in the farmer's pockets ...Clark. [Winchester Democrat.

...In the morning of May 13th, 1889, ...the citizens of Sharon Grove, ...were surprised by the marriage ...J. L. Hillend, of Elkton, to Miss ...Chenoweth, the daughter of the late ...Chenoweth, of Lewisburg, Ky. Mr. ...Hillend is a former student of Elkton ...College and has many friends ...who wish him much happi-...while his bride is a former stu-...of Logan Female College and ...Logan's best teachers. We ...our warmest congratulations, and ...them a long life of happiness and ...

...Fruit gardens of all kinds are reported ...greatly improved, and the prospect ...for a good corn crop are excel-...The rains have revived the ...in pastures and meadows, and ...look for the crop is very prom-...The prospect for fruit of all ...is excellent. Strawberries are ...in impetually fine and plen-...Hopkinsville Bulletin.

...The recent splendid rains have ...the farmers a chance to put out ...tobacco plants, and they were ...not slow in taking advantage of the ...The plants are tolerably plenty only ...more plentiful than they ...thought to be a few weeks ago. ...Roundabout.

Accidental Wounding.

Dr. Frederick M. Werner, visiting physician of the out-door department of Bellevue hospital at New York, says that wise careful feeding and care of all kinds of food designed for the rearing of children who have been deprived of maternal nourishment, he has come back to cows' milk, properly prepared, as the best substitute for mothers' milk at our command. He claims the milk obtained by the artificially-reared children under his care to be prepared by putting into an ordinary cooking steamer a couple of inches of water, which is brought to the boiling point, and the milk, which is to bathe infant's sillwanne for 24 hours, is placed in as many nursing bottles as are to be used during that time. The bottles have previously been placed in an oven for a quarter of an hour. When the milk is put in them they are stopped with cotton wool and placed on the perforated plate in the steamer, not touching each other, the cover is shut tightly and the whole is permitted to steam for half an hour. By this method all germs are destroyed, and the milk, if left stoppered in a cool place, will keep a long time. The doctor has found it perfectly sweet and good after five weeks.

For feeding, the wool cork is removed, lime-water and sugar of milk are added, a nipple taken from boiling water is put on, and the milk is given to the child. The proportion of lime-water and milk are half and half for infants under six weeks old, with a teaspoonful of sugar of milk; from six weeks to three months, one-third lime-water, and afterward gradually diminish the lime-water. The bottle must be used but once for the same filling; when the child has taken all it will, what remains must be thrown away and the bottle washed and placed in the sun and air. Dr. Warner prefers the ordinary cooking-steamer to any special apparatus for the sterilization of milk. [Good Housekeeping.

LEMONADE from the juice of the lemon is one of the best and safest drinks for any person whether in health or not. It is suitable for all stomach diseases, gravel, liver complaint, inflammation of the bowels, and fever. It is a specific against worms and skin complaints. Lemon juice is the best antiscorbutic remedy known. It not only cures this disease, but prevents it. Sailors make daily use of it for this purpose. I advise every one to rub their gums with lemon juice to keep them in good condition. The hands and nails are kept clean, white, soft, and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fever, mixed with strong, hot, black coffee, without sugar. Neuralgia may be cured by rubbing the part affected with cut lemon. It is valuable also to cure warts and destroy dandruff on the head by rubbing the roots of the hair with it. It will alleviate and finally cure coughs and colds; and heal diseased lungs if taken hot on going to bed at night. Its uses are manifold, and the more we employ it externally the better we shall find ourselves. Lemon juice is useful in removing tartar from the teeth, antifebrile, etc. [Christian Inquirer.

OATMEAL FOR HOT WEATHER DRINKS.—Put three tablespoonfuls of coarse oatmeal into three quarts of cold water and boil it for half an hour; while hot sweeten to taste with brown sugar. Most people prefer it strained. This is very good mixed with cocoa, about half of each, as a hot drink, or it can be flavored with cloves and cinnamon peel boiled in it. If it is to be drank cold and prepared in quantity, half an ounce of citric acid may be put to each two gallons. Lemon juice is preferable to the acid but dearer. Rice or barley drink can be made in the same way, using broken rice or barley instead of oatmeal.—*Practical Farmer.*

Every young weed that comes up and is cut down is one weed less to go to seed. The way to keep down weeds is to allow the seeds to germinate and then destroy the young plants. In this manner the work is easier and better performed.

THE custom of roughly preparing the land for corn is being discarded. Experiments show that it pays to reduce the soil for corn to as fine condition as for garden crops. The land can not be worked over too thoroughly before putting in the seed. If the soil is well-prepared the work of after-cultivation will be easier, and the corn will better endure drought.

BRIGHT COLORED apples sell best in market. Make a note of this when ordering trees.

Deaths.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Send your notice of death, and if you want to see how it reads, look at some papers. Count the words and see what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

MRS. IDA STRODE.

Mrs. Ida, wife of Frank Strode, died May 1, 1889, at Lewisburg, Mason county, Ky. If There all of death to die, her's would indeed be a sad death. Here was rending of tender ties. An only child, much loved and fondly loved by her parents, with whom she and her family lived, a true and noble wife, an affectionate and thoughtful mother, a modest, unassuming, deep-toned Christian, has gone home. "She is not, for God has taken her." "But we sorrow not even as the rest which have no hope." May God bind up the wounded hearts. PASTOR.

North Fork, Ky.

MRS. ELIZA TEEGARDEN.

Mrs. Eliza Teegarden, wife of Wm. Teegarden, Esq., died in Augusta, Ky., May 18. Mrs. Teegarden was blind from her infancy. Being an orphan, she was reared in the family of the late George Dumpson of that place. She became a Christian in early life, and maintained a consistent walk in the paths of the Bible. She had a strong mind and imbibed a large amount of Scripture, says that she found great delight in studying the doctrines of revelation. She was faithful in her attendance upon the ministry, prayer meeting and pastoral visits to her open her eyes upon her savior. She had a large missionary spirit and contributed liberally of her means to spread the Gospel to the heathen. Many brethren and sisters of the Bracken Association will regret to hear of her death, but will rejoice to believe in her safe arrival in heaven. She was taken on the 21st inst. from the Baptist church, being over 70 years old. M. D. F.

MISS LIZZIE RUSK.

Sister Lizzie Rusk, born January 5, 1866, departed this life March 15, 1889, at the home of her father, James Rusk, Campbell county, Ky. She professed faith in Christ and united with the Licking Valley Baptist church when about 12 years old, and was always actively identified with the cause of the Master. Her loss will be greatly missed. Her faith was evidenced in her desire and willingness to depart and be with Christ in the closing hours of life.

Wind up higher to serve her Lord,
To stand in his presence and hear his word,
Freet her soul to feast on his love
In the courts of the Lord to heaven above.

V.

MRS. LUCINDA SHEPHERD.

Mrs. Lucinda Shepherd was born May 26, 1836; married to James Shepherd in 1860; joined the Baptist church in the year 1868 under the labors of Mr. James Beattie at Bullitts Lick church, Bullitt county, Ky.; died May 24, 1889. Sister Shepherd was a great sufferer for 20 years. She leaves a husband and five children and sixteen grandchildren to mourn her loss. Her funeral sermon was preached by the writer on the 26th of May. She was a good wife, a kind mother and a warm-hearted Christian, and she was a mother to the orphan and raised a number of them. Sister, thou art gone to the grave, we no longer behold thee, nor will miss thee. May God bless the dear old brother and the five children that are left to mourn her loss. Good-bye, sister, till we meet again. WM. ARMSTRONG.

THOMAS HOARD.

Thomas Hoard died February 20, aged 42 years, 2 months and 26 days. Bro. Hoard united with Concord Baptist church, Gallatin county, Ky., in October 1883, and became one of the most useful members in the church; active and diligent in every good work. For several long months he was confined to his bed, but at all times he was quiet and submissive, and spoke of his departure with perfect resignation. He leaves an affectionate wife and five children, to whom the sympathy of every one is extended.

Walton, Ky., May, 1889. L. J.

MRS. JULIA PIERSALL.

Mrs. Julia Piersall, wife of Willis Piersall, a' her home in Clark county, Ky., May 24th, after a long and painful illness, left this world of toil and care for the bright and beautiful home on high. An affectionate wife and mother and loved by all who knew her, she will be greatly missed. But we sorrow not as those who have no hope, for Julia was a Christian.

Grieve not for her, for with the blest
When life's weary pilgrimage is over,
And we are tired and long for rest,
She will welcome us at heaven's door.

A. PEARSE.

MRS. FRANCES A. JEFFRIES.

Sister Frances A. Jeffries, widow of Richard Jeffries, departed this life May 18, 1889. She was the daughter of Henry and Elizabeth Baker, and was born at Texas, Washington county, Ky., Jan. 22, 1814. Was married to Richard Jeffries in the year 1832. Sister Jeffries joined the Bethlehem church more than fifty years ago. Was an earnest, faithful worker for the Master's cause, always making her Christian duties her first duties. She was the mother of nine children, eight of whom survive her. All of her children professed faith in Christ and joined the church in early life, which fact bears testimony to her Christian influence at home. R. L. PURDOM.

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FIGS OF CALIFORNIA,

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CLEANSE THE SYSTEM EFFECTUALLY

When one is Bilious or Constipated

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PURE BLOOD, REFRESHING SLEEP, HEALTH AND STRENGTH NATURALLY FOLLOW.

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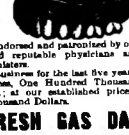

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IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the falling of the hair; and in a few weeks my hand was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my hair was stopped, and a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, restores its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for preventing the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. A. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After a fair trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—F. J. Cullen, Saratoga Springs, N. Y.

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From Lake Michigan south it starteth.
From CHICAGO great in size;
MICHIGAN CITY, too, it toucheth.
Theme thro' towns of enterprise
En route to INDIANAPOLIS.
Mighty city yet to be—
Onward then to CINCINNATI,
Offering two routes to the sea;
Or from MONON where it branches,
Visit LAFAYETTE so fair;
Then see ye also LOUISVILLE,
So famed for beauty rare;
Here again the "Monon" offereth
Routes of Pullman Buffet lines,
To the Gulf Coast and to Florida,
Via KENTUCKY or TENNESSEE.

Pullman Buffet Sleepers on night trains, Chair Cars on day trains.

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VESTIBULED TRAINS

Change of Time on Erie Railway.

Commencing June 2d, the Erie Railway will put on new vestibule trains and change time as follows: Chautauqua Express, No. 3 will leave Cincinnati daily except Sunday at 7:35 A. M. This train will have Pullman Palace car eastward and will arrive at Lakewood Lake Chautauqua) at 10:30 in the evening.

Vestibuled Limited No. 8 will leave Cincinnati at 12:10 P. M. with Pullman's newest design Vestibule Sleeping Cars. This train will also have elegant dining car from Marion, and will constitute a solid Vestibule train which will arrive in New York the following evening at 4:30 P. M.

The Atlantic Express No. 12 will leave Cincinnati at 10:00 P. M. same as formerly with Pullman Palace cars Cincinnati to Youngstown, and Pullman Palace Car Youngstown to New York, and Pullman Sleeper Chicago and Youngstown to Boston. Trains from the East will arrive in Cincinnati as follows: Pacific Express No. 4 will arrive daily at 8 A. M.; Vestibuled Limited No. 5 will arrive daily at 5:27 P. M.; Cincinnati Express No. 1 will arrive at 6:50 P. M. daily except Sunday.

The Vestibule Limited is a new departure, and will be a very popular train, starting in New York in ample time for all boat and railroad connections.

The Chautauqua Express leaving Cincinnati in morning will arrive at the famous resort, Lakewood (Lake Chautauqua), the same evening, the distributing point of this great lake. All express trains of the Erie stop at Lakewood, and Pullman's finest Vestibule Palace Cars are run from St. Louis, Cincinnati, Chicago, Cleveland and Buffalo. The highest navigable water, 730 feet above Lake Erie, 1,600 feet above ocean level.

A new and handsome depot has been erected at Lakewood since last season, thus enabling passengers to arrive and depart with more comfort and better facilities for handling baggage have been arranged for. Boats will be in waiting for this train to take passengers desiring to go to any point on the Lake. 21

Direct Route West.

The Ohio and Mississippi Railway is the direct and fast line between Cincinnati, Louisville and St. Louis.

Four Daily through passenger trains from Cincinnati to St. Louis are necessary to accommodate its large and constantly increasing volume of Western travel.

These trains make direct connection in Union Depot, St. Louis, with trains of all lines for the West, Northwest and Southwest.

The Ohio and Mississippi Railway gives special attention to colonists going West, and to parties of 10 or more. Our agents are prepared at all times to furnish information as to rates and routes to points West, price and location of lands, etc. Our passenger cars are ready to start will call on them at their homes, if desired, secure tickets at lowest rates, and attend to checking baggage and shipping freight through to destination.

For tickets and further information call on agents of connecting lines, or address the following representatives of the Ohio and Mississippi:

H. N. BROWN,
Southern Passenger Agent, N. E. corner Fourth and Main Sts., Louisville, Ky.

A. W. PARIS,
Central Passenger Agent, No. 46 West Fourth St., Cincinnati, Ohio.

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LADIES, MISSES, GENTS and BOYS,

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This week we will sell unprecedented bargains in Jet and Lace-trimmed Wraps

$2.00 for $4.50 Wraps, Jet and Lace-trimmed.
$4.00 for $7.00 Soleil Cloth Wraps.
$5.00 for $9.00 Jet and Lace-trimmed Wraps.
$7.00 for $12.00 Striped Cloth Wraps, trimmed in Moire Jet and Lace.
$8.75 for Mourning Paletines; worth $7.00.

PARASOLS.

$1.50 and $2.00 for Diagonal striped, Polka Dot and Moire Parasols; worth from $3.00 to $5.00.
300 Children's Parasols at 25c, 35c and 45c.
500 Parasols in the newest Plaids and solid colors at $2.50, $3.00, $4.00 and $5.00.

Just opened another importation of Fine French Satteens.
Kid Gloves at 75c; usual price, $1.25.

DRESS GOODS.

500 pieces Challis in the newest colors and figures.
Our 25c All-wool Challis are beauties.
Our 18c Challies are very artistic. Our French Challies at 40c can not be matched for less than 65c.
Look at our Plaid Serges at 50c and 65c, worth 95c.
42-inch Bengalines at 65c, regular price, 95c.
See our Satin Berber, 42 inches wide, at 90c, usual price $1.25.
See our latest shades in Cashmere at 20 and 25c.
Great drives in short-length Dress Goods and Silks.

EMBROIDERIES.

250 pieces choice Hemstitched Embroideries just opened.
See our 15 inch Flouncing at 50 and 60c; worth 85 and 90c.
Great drives in Black Silk Lace Skirt Flouncing.
3,000 yards cream and beige Lace at 8c; worth from 15 to 25c.
Cambric Embroideries.

300 dozen extra quality embroidered back undressed

CARPETS.

In our Carpet and Upholstering Department the goods have been whizzing out at a lightning rate of speed, and the thousands of buyers who have throughout our establishment are convincing proof that ours is the place to secure genuine bargains in Carpets of all descriptions, Oil Cloths, Linoleums, Mattings, Window Shades, Window Poles. 2,500 Paris Antique, Real Lace and Nottingham Lace Curtains

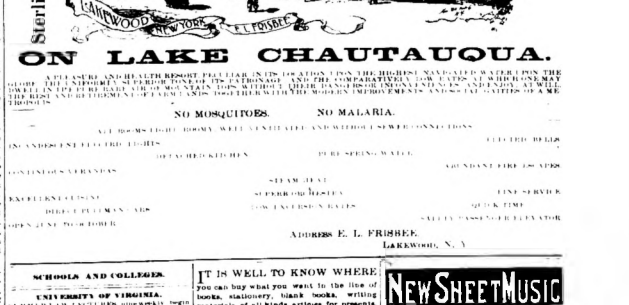
Our Mail Order Department Samples and prices sent by mail of all kinds of Mer-FREE. We have a regular department, under the superviseion of one of the firm for this branch of our business, and will ensure these intrusting their orders to us that they may depend upon having them filled with the same promptness, and at the same prices, as if under their own supervision.

J. BACON & SONS,

IMPORTERS,

425, 427 and 429 East Market St., Above Preston,

LOUISVILLE, KY.



ON LAKE CHAUTAUQUA.

A PLEASURE AND HEALTH RESORT PECULIAR IN ITS LOCATION UPON THE HIGHEST NAVIGABLE WATER UPON THE GLOBE. A SUMMER HOME AND PERIOD TOUR OF ITS PATRONAGE AND THE COMPARATIVELY LOW RATES AT WHICH ONE MAY ENJOY THE ADVANTAGES OF THIS PLACE. THE PANORAMIC VIEWS OF THE LAKE AND SURROUNDING COUNTRY, THE RIGHT AND EXTENSIVE IMPROVEMENTS AND ADDITIONS TO THE BEST AND ELEGANT OF PLEASURE GROUNDS, TOGETHER WITH THE MODERN IMPROVEMENTS AND SANITARY CONDITIONS OF A MODERN HOTEL.

NO MOSQUITOES. NO MALARIA.

ALL ROOMS LIGHT, ROOMY, WELL VENTILATED AND WITHOUT SEWER CONNECTIONS
ALL ENDOSED FRONT ROOMS HAVE LIGHTS
DETACHED KITCHEN
PURE SPRING WATER
ABUNDANT FIRE PLACES
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SCHOOLS AND COLLEGES.

UNIVERSITY OF VIRGINIA.

SUMMER LAW LECTURES nine weeks begin July 1st. Law Lectures, Law Library, Moot Court, Moot Court Rooms, Law Library, Moot Court Rooms, Law Library, Moot Court Rooms, Law Library

SIGNS OF THE TIMES.

The work of gathering the dead from the wreck at Johnstown goes on. It was supposed at one time the dead would number 10,000, but so many survivors have been registered it is now thought 5,000 will cover the loss. Fears of an epidemic have grown less. Drift from the wreck has been passing our city, but no bodies have been seen here. Two bodies were caught in the river at Warsaw which are supposed to have come from Johnstown.

As facts come to light in regard to the warning which the club of wealthy men in Pittsburg had of the dangerous condition of the dam they were keeping up for their pleasure at the risk of thousands of lives, public indignation is growing very hot against them. The *Philadelphia Record* says one of their watchmen, Herbert Webber, told the club of the dangerous condition of the dam, and was told to hold his mouth or he would lose his position. If there is no law to punish these wretches, if what is told of their knowledge of the danger is true, for once we believe in an export ficto law.

Seattle, the largest town in Washington Territory, having 20,000 inhabitants and a very extensive business, has been almost totally destroyed by fire. Sixty-four acres were burned over, and the entire business part of the town is in ashes.

It is the same old story everywhere. When the churches give up their God-appointed work to other bodies, not only do the churches suffer, but the work itself is not done. No matter if at first there seems to be a great advance, time soon tells. The churches having allowed the missionary collections to be taken out of their hands to a great extent by societies founded on age and sex, the usual result follows. The Northern Baptists give less to foreign missions than they did twenty years ago, and the Northern Presbyterians gave $50,000 less this year than they did last. After all, God's institutions are not only the best, but the only ones which will do the work to which he appointed them.

We regretted exceedingly the defeat of the prohibition amendment in Massachusetts, although realizing the fact that local option has done more efficient work than any other form of legislation. But our sorrow is well nigh removed by learning what laws Massachusetts already has upon the subject. She has an excellent local option law which has rescued half the state; she has a high license law which limits the number of licensed sellers to one for every 1,000 people in other cities and one to 500 in Boston; and the fine for selling has been made very high; none except "victualers" can sell liquors to be drunk on the premises. Moreover, sales to minors, to one who is intoxicated or who has been for six months, to drunkards, or to one whose wife forbids it, or after 11 p. m., or upon Sunday except to actual guests in the inn, are forbidden under heavy penalties. And all public bars are absolutely prohibited. No constitutional amendment could do more than these laws to stop drinking in the state. But the trouble was that Massachusetts makes many a dollar by selling rum to Africa, one firm sending out 3,000 gallons per day. Massachusetts is willing to pass all sorts of laws which will keep her own people sober, but no amendment for her which will prevent her selling rum to the negroes she loves so well. No language could do justice to that business.

We are glad to learn that the government of Belgium has at last roused itself to the amount of drunkenness in that country. Belgium is the most drunken country in the world, consuming 50 quarts of beer and 12 quarts of whiskey for every man, woman and child in the kingdom. Laws have been passed by which debts incurred in drinking houses can not be collected by law, it is forbidden to sell drink to persons under sixteen years of age and to sell liquor to any one till he is drunk. We hope good will be accomplished by these laws, but we wish they were more stringent.

Some weeks ago, a writer in the *Congregationalist* said, the dead line for ministers was now at forty. This was an amusing statement and we are surprised that any man should have taken it seriously enough to answer it. No doubt the writer was himself under forty, and it would be a great convenience to him in getting a church which pays large salary if all the churches would dismiss the pastors who are beyond the age of forty.

The *Christian Herald* says that those papers which object to the pagan and popish festival of Easter, do not object to Christmas, which is really "Christ's mass." Our friend evidently did not read or has forgotten what the Recorder said on that subject. The twenty-fifth of December is not kept because it is thought to be the birthday of our Lord who was certainly born between April and November. But a pope appointed the 25th of December because it was the date of the heathen Saturnalia. And if that does not make it wholly popish and pagan, it is difficult to see what could.

Something is evidently wrong somewhere when a boy in Chicago deliberately commits burglary in order to be sent to the penitentiary because there he would have a chance to learn a trade.

We reckon the oddly beleagured President wishes he could be Pope for a little while. No one is admitted to an interview with the Pope who does not pledge himself to ask for no favours and to publish nothing said in conversation. If the President could only enforce the first part of this requirement, what a happy man he would be.

A Methodist in Ireland has written a long article giving the reason of the opposition to Gladstone and Parnell, which is unanimous among the Methodist clergy. He gives many other good and grave reasons besides the chief one of Catholic domination. The Presbyterians and Baptists of Ireland are also a unit against Parnell and home rule.

Four sons of the King of Siam are now travelling in India on their way to England to be educated. They are from 14 to 18 thirteen years of age, are accompanied by a numerous suite, and are under care of Capt. Pidlan, an officer in the Siamese army, who speaks English fluently.

The pious people in Tibet have prayer-wheels, run sometimes by hand, sometimes by water, on which prayers are printed. We haven't adopted that pagan custom yet, though Spurgeon is said to have remarked we might as well attempt to pray by machinery as to praise by it.

Divorces in New Hampshire for the last five years have averaged one to every ten marriages, and the case is almost as bad in the other New England states. If the good people of those states would pay less attention to congress or "national legislation" on the subject, and go to work to rub men for their own legislators pledged to pass a New York divorce law, they would make no great stir in the world and their "committees" would have no excuse for running to Washington, but they would accomplish something, which they do not.

The *Nashville Advocate* quotes from a Genesee (Ill.) paper a paragraph which declares that since the town has had its saloon well, there has been an entire stagnation in the many diseases which are supposed to come from the use of impure whisky. It would be well for other towns and cities to consider the subject at saloon with.

The pension list of the United States last year came within $100,000 of the annual cost of the standing army of Great Britain, and within $60,000,000 as much as the enormous army of Germany. It is high time for orators to quit trumping of our great advantage over the "effete monarchies of Europe" because we do not keep up a large standing army.

ROYAL BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

The world surely moves when the *Congregationalist* tells of the grave evils which threaten the very existence of the empire which the sudden emancipation of the slaves has brought upon Brazil. They were being gradually emancipated as rapidly as their best statesmen thought possible without great injury, but agitators wish everything done in a day, and persuaded the Regent to emancipate all at once. Now the *Congregationalist* says: "The presence of a large body of emancipated slaves, lazy, shiftless and vicious, has become a distinct menace to the prosperity of the nation." And yet there were only half a million freed. The coffee planters are well-nigh ruined, as they had mortgaged their slaves to the banks and no compensation was made them. To add to their trouble, the freedmen will not work, it being easy in that climate to live without working, and the coffee plantations are ruined for want of labourers.

The New York Legislature, in obedience to the "Labor" agitation, having taken work away from the convicts in the penitentiary, a convict claims damages from the courts because his sentence has not been shortened out. He was sentenced to "hard labour and imprisonment," and he claims his right to hard labour. He seems to have justice on his side.

We hope the name of the hero who died in saving others in the doomed valley will be remembered. An unknown man galloped down the valley crying to the people to escape to the hills, till he and his horse were caught in the flood and perished.

It was reported last week that a hurricane in China destroyed 10,000 people. The trouble about these reports from China is that they almost invariably prove not only to be true, but that the fourth was not told at first.

A Woman's Missionary Society recently met in the North in its annual assembly, and the question to which the speaking sisters devoted their eloquence was "Marriage and Mission Work." The point to debate was when a single woman goes as a missionary and feels "lonely," and an offer of marriage is made to her, what should she do? The sisters did not decide the question. Paul decided it for them long ago. Though during the "present distress" he thought it best for those who did not "feel lonely" to remain single, yet his direction for the churches in all ages is, "I will that the younger women marry." By all means let the missionaries marry, Scripture and Nature both teach them. No woman can do all the good in the world of which she is capable unless she is wife and mother. In divorce, in early and loving and faithful husbands, and in training for God's service her two noble sons who inherited hertalent, Mrs. Boardman-Judson did far more good than she could otherwise have done. But we can't help saying under our breath, that if to discuss marriage is the business of the "annual" meeting of the public-speaking sisters in their missionary work, they might as well leave the missionary business to the churches of God.

S. T. MOORE & CO'S SHEARING TI

—AT—

AUGUSTUS SHARP

NEW YORK STORE.

FURNITURE.

CARPETS, TOO. More than an acre and seven-eighths of carpet room on a single floor. Not a waste foot in it. Hedged in and heaped around with every proper kind of floor covering. New bright goods, every yard of them. The musty, dusty, years-gone-by styles that make show and deceive the ignorant or unwary have no place here.

STANDARD GOODS OF RELIABLE QUALITY AND THE LATEST PATTERNS ARE THE ONLY ONES WE MEAN TO KEEP.

A peep among the Carpets is like an Arabian Night's Dream. Such a blending and grouping of tints and tone and tractings, of patterns and pigments, as you have never had a chance to see before. And they only suggest the wealth of beauty in the ranks on ranks of Rolled Axminsters and Wiltons and Moquet and Brussels and Tapestries and Ingrains, Oriental Rugs, Smyrna Rugs, Mattings—anything for floor beautifying or floor comfort that the experience of any people has shown to be good. If they were fancy-price things we have made them fair-price things.

We are ready to furnish houses or rooms complete in the most perfect manner and on terms that can not be beat.

Skilled people in every department.

FREIGHT PAID ON ALL GOODS WITHIN 100 MILES OF LOUISVILLE, EXCEPT MIRRORS, SHOW-CASES AND GOODS BOUGHT AT AUCTION.

S. T. MOORE & CO.,

Manufacturer's Agents,

438-440 Jefferson Street,
439-441-443 Green Avenue,
Between Fourth and Fifth Avenues,

LOUISVILLE, KY.

Hundreds of Dollars will be given away in the margins we will leave in our values. Dollars sheared to Halves; Halves sheared to Quarters; Quarters sheared to Eighths; Eighths sheared to Sixteenths; Sixteenths sheared to Thirty-Seconds; clip, clip, of the shears re-echoed throughout every part of our Dry Goods Department. The result is summed up below. You will read and wonder if you will, but you can be actually true. We guarantee positively that you will find every article just as advertised. Every price quoted will open your eyes in astonishment.

We have just closed out from the largest importer of high-class Dress Goods in New York, 250 rich Paris Novelty Dress Patterns and will put on sale this week at $15 for choice. They were imported to sell for $30.00 and $60.00 pattern.

Just opened, and will be put on sale this week:

50 pieces finest quality and highest art Printed Challies.

We will open and have ready for the coming week, 250 pieces of the style French Satines, goods never sold for less than 40c, for this sale 25c.

Our 25c Darwin Table Oil Cloth, 4 Yard Wide, will be sold during this week; no such value ever offered in Louisville in Dress Goods.

27 1-2C For 32-inch Printed China Silks; clipped from 69 and 75c.

18½c for imported Ginghams; clipped from 25c.

17½c for genuine French Satines; clipped from 25 and 30c.

New line for this week of ex. fine Styles French Ginghams at 35, 37½ and upwards. No such an assortment of fine Ginghams and Zephyrs as seen elsewhere.

YOUR LAST CHANCE

—AT—

Ladies' Muslin Underwear.

At such prices, we think you won't care for another. Every sensible lady will buy enough underwear to last for months to come. Prices below are by far the lowest we have ever named.

39C Boys choice of Gowns, Drawers, Chemises and Skirts, clipped from 50c, 75c and 85c.

69c Boys choice of Gowns, Drawers, Chemises and Skirts, clipped from 90c, $1.15, $1.25, $1.35 and $1.50.

98C Boys choice of goods clipped from $2.75 and $3.

$1.19 Boys choice of goods which are clipped from $1.50, $1, $1.50, $2.75, $4, and $5.50.

A wonderful offer—your choice of 1,000 pieces of Infants' Dresses, Shirts, Slips, etc., for

$1.29.

worth $2.50, $3, $3.50, $4, $4.50, $5, $5.50, $6, $6.50, $7 and $7.50. This is a bona fide offering, and values are really wonderful.

98C Boys Ladies' Percale Wrappers, embroidery trimmed, worth $1.50 and $2.

98C Boys choice of Infants' and Children's Lace Caps, all new and fresh, some worth as high as $3.50.

All Boys' Unlaundered Shirt Waists go choice for 50c, worth as high as $1.

We will put fifty long Cloaks and fifty Beaded Wraps on sale this week for 50 per cent. their original cost.

We're prepared some wonderful surprises in the way of

CARPETS and UPHOLSTERY

No room to quote prices.

Wash Goods.

4 3-4C Dress Ginghams, clipped from 7½c.

10C Fine Dress Ginghams, clipped from 15c.

4C Good Figured Lawn, clipped from 6½c.

8 1-3C Yard-wide Satinet, clipped from 10c.

7 1-2C Satteens, clipped from 15c.

RED TABLE DAMASK, 25c per yard, clipped from 40c.

BLEACHED TABLE DAMASK, 58 inches wide, 40c per yard, clipped from 60c.

25 Fringed Table Nets cloth 2¼ yards long, 1½ with one dozen Napkins to match, $3.50 set, clipped from $5.50.

25 Fringed Table Nets cloth 3 yards long, one dozen Napkins to match, $4.50 set, clipped from $6.

125 Dozen All-linen Towels, 10c each, clipped from 15c to 18c.

SHOE DEPARTMENT.

Our buyer has just returned from the Eastern markets, where he has picked some of the biggest plums in the way of bargains in shoes ever heard of in this city, and we will this week give the appreciative public the full benefit of the many bargains mentioned below. These are no job lots, but first-class goods at lower prices than you pay for cheap shoddy goods elsewhere.

One lot Edwin C. Burt & Co. French Kid, Hand-turned Button Boots, Common sense and Opera lasts, $4.98, clipped from $6.50.

One lot Turn-Button Boots, comprising the following good makes:

Hartley, Bolton & Holbrook, at $3.50, clipped from $5 to $6.

One lot Misses' Russet, Spring Heel Button Boots at $2.25, clipped from $3.

One lot Lily, Brackett & Co. Men's Shoes, hand-made, at $3.90, clipped from $5.50.

One lot Men's Low Shoes, $1.45, clipped from $2.50.

CORSETS.

29C For a 5-hook Embroidered Corset, clipped from 50c.

39C For a long waist, corded bust Corset, clipped from 75c.

49C For a handsome Coutil striped Boned Corset, clipped from $1.

7C For an excellent Ventilating Corset, clipped from 50c.

6C For a superb Ventilating Corset, clipped from $1.25.

Embroidery and L

DEPARTMENT.

3C For choice of 100 styles Embroideries, clipped from 10c.

4C For Lace ground colored Swiss, from 5 to 7 inches wide, clipped per yard.

40C For Kilarney Point Flouncing, ground, 45 inches wide, clipped per yard.

5C For a hand made Linen Lace, 1½ inches wide; 30 pieces to match, clipped from 10c per yard.

RIBBONS.

15C For a Brocade and Fancy Ribbon, worth from 25c per yard.

18C For an all-silk Ribbon in Fancy Brocade, beautiful shades, clipped from 25c.

5C For an all-silk satin and Gros Grain Ribbon, 3 inches wide, clipped from 15c per yard.

7 1-2C For an all-silk satin and Gros Grain Ribbon, 3½ inches wide, clipped from 18c per yard.

HOSIERY.

15C For Children's extra fine Hose, worth 25c; for Misses' same quality, 15c.

19C For ladies' popular priced black Hose, with extra spliced heels and toes, were sold for 25c, but our great success has closed us out of our 15c and 18c lots, we put two these at 19c; while our regular sell 25c for them.

25C For Ladies' extra fine Hose, also the new tan and unbleached cotton, regular sell 35c for them.

37 1-2C For Ladies' fancy Lisle Hose, worth 75c.

48C For Ladies' fancy Lisle Hose, worth $1.25.

67C For Ladies' black open ankle Hose, worth $1.50.

Embroidery and L

DEPARTMENT.

4C For Colored Wash Lawns, from 6 to 8 wide, worth 10c.

50C Colored striped Polka Dots, from Nets, 36 in. wide, worth 90c.

25C For colored Wash Lace Flouncing, 36 wide, worth 50c.

About 500 yards left of those Beautiful Embroideries. This week to close the yard; worth from 15 to 18c.

UNDERWEAR.

3C This week will buy Children's Gauze Vests, long or short sleeves, the 10c; small advance on size.

15C Will buy Ladies' Pink, Light and Cream Shades, Ribbed Swiss, Comfort lots sell 25c for same.

25C Will buy Ladies' extra fine Swiss Ribbed Jackets, with pure silk ribbed stripes, regular sell 40c for them. That's what hurts them.

19C Will buy Ladies' genuine Swiss Ribbed Lisle Thread Bodices, the best 50c stocking, regular price 65c.

67C For Ladies' fine Lisle Thread Bodies, all colors and sizes. Comfort lots sell $1 for same. Why, of course it hurts them.

$1.47 For Ladies' pure silk and Lisle Thread Bodies, all colors and sizes. Comfort lots sell $2.25 for same.

MEN'S FURNISHING GOODS.

8C Will buy Men's Gray Shaped Bosom Shirts that you pay 25c for.

38C Will buy Men's colored bordered Hemstitched Handkerchiefs; warranted not to bordered.

12 1-2C Will buy Men's Pure Linen Hemstitched Hemmed Handkerchiefs that you pay 25c for.

19C Will buy Men's India Gauze Shirts, long sleeves, all sizes. Comfort lots prices, 50c. It hurts, don't it?

19C For your choice of Lisle styles of Handkerchiefs, the same sort purchased for 25c. Comfort lots sell 50c for same.

19C For Men's all elastic Suspenders, sell cheap at 50c.

25C For Men's choice of fine cotton Shirts made, fancy stripes; same goods sold for 50c.

48C For Men's genuine sun silk Suspenders, another lot just received. Comfort lots sell $1 for same goods. It hurts the same.

WHITE GOODS.

5C For bargains in colored stripe and ground Tennis Cloth, clipped from 10c per yard.

8 1-3C For a sheer India Linen, ground, colored stripes, blue and black, clipped from 15c per yard.

7 1-2C For a Plaid India Linen, clipped from 15c per yard.

25C For a full line of evening dress Swisses. These are all the latest and have sold for 50c per yard.

19C For your choice of 40 different styles and colored Lawn Handkerchiefs, cheap at 35c.

AUGUSTUS SHARP

NEW YORK STORE

Fourth Avenue : : LOUISVILLE, KY.

Mail orders receive prompt attention.

JUST SEE THE DIFFERENCE.

MAY

Hats will do for this June weather. Our 95c, $1.48 and $1 95 Derbys would cost you fully 25c per cent. more at hat stores. Lots of Straw Hats if you want them hats for the mechanic, the merchant, the farmer, and the man of leisure, and Children's Hats for all ages, in all the new shapes.

Always send sufficient stamps to cover postage when goods are to be sent by mail.

Every other Clothing house in Louisville is complaining and bellowing about being overstocked, while we are busy and kept hustling to keep stock up to demands. Even yesterday, as bad a day as it was for business, trade was good, and when you know that this large increase in our business has been accomplished during a comparatively dull season, without resorting to circus methods of advertising, but by strictly adhering to legitimate business methods, it must demonstrate the superiority of our goods and their lowness in price. Selling strictly for cash and crediting no one permits us to sell cheap. Offering none but reliable goods and protecting everyone in whatever they may purchase from us, attaches us to the people. We are busy in Clothing, busy in Hats, busy in Furnishings; in fact busy all around.

DEPPEN'S WHITE

And fancy Vests are very stylish now. We've got them in all sizes and at all prices. New Summer Scarfs two for 15 cents, and corkers at six for a quarter. They can't touch them anywhere for the price. Our 4-ply Linen Collars at 20c the half dozen are meeting with big success.

When practicable, always send cash with mail orders. It saves expense all round.

631, 633, 635, 637 and 639 Market Street, between 6th and 7th.

LOUISVILLE, : : KENTUCKY.

Cash Clothiers, Hatters, Haberdashers and Tailors.

OGONTZ SCHOOL FOR YOUNG LADIES.

Removed in 1883 from Chestnut street, Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its fortieth year Wednesday, September 25th. For Circulars, apply to Principals Ogontz School, Montgomery county, Pa. Principals—Miss Frances E. Bennett, Miss Sylvia J. Eastman, Principal Emerita—Miss H. A. Dillaye.

If your station is a humble one fill it to the best of your ability, and that is all that will be required of you. God only wants now and then a Paul, a Luther, a Calvin and a Moody, but he always wants, and the world always wants, a multitude of men and women ready to bury their lives in the tunnels and mines of society, away from the gaze of those who seek a less noble and a less enduring work. To a vast number of such self-denying, humble workers, like these "of whom the world was not worthy," the state, the church and society, are most deeply indebted to-day, and, though their names are unknown and their deeds are unsung, yet in the world to come they may have a fuller joy and a more blessed inheritance than many who are occupying a more conspicuous place, and seem to be doing a larger work in the world.—*Christian Inquirer.*

At one of the Conferences last fall, Bishop Joyce was greatly perplexed by the demands of lay committees that came to see him about the new preacher. Finally he requested all members of these committees who habitually attended church services twice each Sabbath, and also the prayer-meetings, class-meetings, and Sabbath-schools, took a church paper, paid to the support of the pastor, and contributed to the benevolences of the church, to meet him to consult about the appointments. The lay committees immediately became very scarce. *Michigan Advocate.*

THE human voice and eye give a reality to the thought, provided the voice and eye be real and earnest also. —C. *Kingsley.*

THE MARKETS.

FLOUR, GRAIN AND HAY.

LOUISVILLE, KY., June 11, 1889.

FLOUR—Minnesota patent, $4.25@4.50; patent fancy $3.75@3.90; plain patent, $3.60@—; straight, $3.75@3.90; family, $3.25@—; low grade, $2.50@—.

WHEAT—We quote No. 2 red on track at 80c@—. No. 2 longberry at 82@—. Ohio lower, 4c lower, and 1c lower in wagon.

CORN—We quote No. 2 mixed shelled at 36@36½c, and No. 2 white at 38c.

OATS—We quote No. 2 mixed on track at 26½@—, for new.

MILL OFFAL—Bran, $12; shorts, $13; ship-stuff, $13.50@14.

RYE—We quote at 51@—c. for No. 2 on track.

HAY—On track of lower at $12.00@13.50 for choice timothy, mixed, $10@12.

LEAF TOBACCO MARKET.

Report for the Week Ending Saturday, June 8, 1889.

LOUISVILLE, KY., June 11, 1889.

To-day's sales were 141 hogsheads, all new. There were 30 rejections, 23 sold privately, and 60 original inspections.

Prices were about the same as last Saturday, and the market ranged somewhat. Holders are, however, very firm, and when the tobacco is in condition to keep there are many rejections, as the record will show. Our quotations for new tobacco are as follows:

DARK.	
Trash	$ 1 00@ 1 50
Common lugs	1 60@ 2 50
Medium lugs	2 60@ 3 50
Good lugs	3 60@ 4 00
Common leaf	4 00@ 4 50
Medium leaf	4 60@ 5 50
Good leaf	5 60@ 6 50
Long leaf	6 60@ 7 50
Wrappers	4 50@ 12 75
BURLEY.	
Trash	$ 3 00@ 4 00
Colory trash	5 00@ 7 50
Common lugs	4 50@ 5 50
Medium lugs	6 00@ 7 00
Good lugs	7 00@ 8 50
Colory lugs	7 50@ 9 00
Common leaf	7 00@10 00
Medium leaf	10 50@13 00
Good leaf	13 50@18 00
Selections	18 00@22 75

LIVE STOCK MARKET.

LOUISVILLE, KY., June 11, 1889.

CATTLE—Receipts, 500 head. The market opened at about the same range of prices current last week, best butchers selling at $4.50@4.75, mixed $3.50@4.25. Pens cleared at the close. Market closes dull.

HOGS—Receipts light; market 10@15c higher with general sales at $4.20@4.25. All sold and the market steady at the close.

SHEEP AND LAMBS—Receipts 2,200 head. Market steady on old; deep sale lower for lambs. Good lambs selling at $5.25@5.50.

QUOTATIONS.

CATTLE—	
Good to extra shipping	$3 75@4 00
Light shipping	3 50@3 75
Good to extra oxen	2 75@3 25
Common and rough oxen	2 00@2 50
Bulls	2 00@2 75
Light stockers	2 25@2 50
Feeders	3 25@3 65
Best butchers	3 75@4 00
Medium to good butchers	2 50@3 50
Common to medium butchers	2 00@2 00
Thin, rough steers, poor cows and oxen	1 50@2 00
HOGS—	
Choice packing and butchers	$4 10@4 15
Fair to good packing	4 00@4 05
Light medium butchers	3 90@4 15
Pigs	3 25@3 75
SHEEP AND LAMBS—	
Fair to good shipping	$3 25@3 65
Common to medium	2 00@3 00
Extra lambs	5 00@5 25
Common to medium lambs	4 00@5 00

"BAPTIST CHURCH POLITY" is discussed in an able manner in *The Baptist Teacher* for June, by the Rev. E. T. Hiscox, D.D., than whom there is no better authority on such a subject. He gives twenty propositions in brief and definite form, all easily understood. This number should be read by every Baptist pastor and superintendent in our land. Address the American Baptist Publication Society for sample copy.

Horsford's Acid Phosphate.

Ill Effects of Tobacco relieved by its use.