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Joy is a duty. And all duty cheerfully done brings joy in its train. The only sure foundation for joy is peace with God.

Instead of puzzling over the problem of how to save the world, let each one set himself resolutely, trusting to God's help, to save one soul among his associates.

No one can truly love God without a hungering and thirsting after righteousness, and so great a hunger then God shall be glorified by the salvation of souls.

The F. A. S., or the Philip and Andrew Society, has for its object the getting each member to strive to bring one person to Christ. The question arises in the minds which have not yet gone crazy on organization why a society is needed to "pledge" Christians to do what they can to bring souls to Christ?

In an exposition of Rev. 5:6 we find these words: "We shrink at the idea of absolute, unfettered rule, at the thought of Jehovah doing according to his unchecked will in heaven and earth." Evidently "we" must mean narrowly-minded. For the regenerated delight to know that God rules. He whose hands, pray, should a check on his will be placed?

When this higher criticism reached the Southern Baptists, fortunately we had a most gentlemanly, with a most honour with whom to deal. Prof. [illegible] wrote out his views and gave [illegible] to the Trustees of our Seminary and handed in his resignation [illegible] time. The Trustees, after [illegible] considered the matter, [illegible] it wise to accept the resignation [illegible] Southern Baptist Seminary [illegible] Baptists in our Zion.

The Watchman tells the story which has a moral—a dozen of them: "A woman from New York who was attending the Woman's Congress said to a friend: 'I have just received a telegram, saying my little girl is better. My two children are having scarlet fever, and the youngest has been so seriously ill that I have feared I might be obliged to leave you all and return home. Wouldn't it have been too dreadful? And the lady walked away with superb dignity to confer with a committee on Women in Politics."

An eminent theologian said: "I have never met any view of the Atonement which at once satisfied the demands of the Scripture and also satisfied my moral nature." As our moral nature is fallen, fallible and finite, it is not at all necessary that a view of the Atonement should satisfy it. If the demands of the Scripture are satisfied that is all-sufficient. Our "nature" can wait in faith, for its satisfaction, till fresh from sin in the presence of God it shall know even as also it is known.

We do wish the liberal brethren among the Baptists who think the Presbyterians should have allowed Briggs to attack the inspiration of Scriptures in their theological seminary would kindly tell us where they would draw the line? We wish the *National Baptist* which drew out their views with postal cards would send postals again asking this question: Where should the line be drawn? Suppose a theological professor should teach there is no God, would that be a place to draw the line? How far this side of that among the doctrines? As denying the vicarious atonement, the deity of Christ or what?

Prof. Painter says: "If we consider only the example of Christ and His apostles there need be no difference of opinion as to the place of the sermon in public worship. Christ was eminently the great Teacher. It was through the ignorance and formalism of the church in the middle ages that preaching fell into disuse. It is historically true that as liturgical forms are multiplied, preaching becomes less prominent. All attempts to depreciate the sermon or relegate it to a secondary position should be regarded as the signs of a waning Christianity." And such attempts are being persistently made to give the churches to let this set day with a prepared ritual or that set day on their society or the other, take the place of preaching. Such things [illegible] modestly—only one [illegible] But the next thing [illegible] doing wishes another, [illegible] it forget to make a Gutenberg in our Zion.

[illegible] Christian women to repentant shame for their violation of womanly modesty in their doing of the thing, they would give the reader and the more earnest heed when presently he should forbid the thing itself. To this reasoning our own times may furnish many a parallel. Some pastor has in his church young ladies deeply infected with the dancing passion. They attend a public ball. Obedient to the behests of a worldly fashion, they dress in a style which makes indecent exposure of the female form. Their pastor will reclaim them. It may be the highest wisdom in him to make them first see and feel how deep has been the outrage on maidenly modesty, in the hope that then he may more easily persuade them to renounce the thing that has seduced them into that outrage. Certainly success in this first move will strongly reinforce him for the second, and perhaps enable him to win a victory which a different course might hazard. It seems, then, that the apostle may purposely have refrained here from denouncing the thing in order to fasten attention on the unseemly concomitant of the thing. But lest this mode of treatment may fail, and that he may meet with authority such as are inclined to wrangle about the matter, he adds, "We have no such custom, neither the churches of God." It is doubtful whether the "custom" is the custom of women speaking, or the custom of having the head uncovered in speaking. The latter seems the probable meaning, and is the meaning that is more consistent with the intention of the whole passage. I conclude, then, that Paul had a design in this place which he failed to rebuke directly the thing of a woman's speaking in public, and I have indicated what was that design.

Later he makes the clear, unqualified prohibition. And that prohibition again is plainly founded on the distinction of sex. They who seek to evade it by talk about local habits, national prudices, the spirit of the age but all other prudices, in the [illegible] Paul's time, and in the [illegible] spirit of the age, the apostle [illegible] Christian women, [illegible] Christian women, [illegible] Christian women,

[illegible] of the Christian [illegible] a divine institution, I shall proceed to consider my theme from the following three points of view: 1. Their Origin; 2. Their Authentication, and 3. Their Utility.

Of our Christian church testifies the Holy Spirit (Eph. 1:22, 23), which is his body; the fulness of him that filleth all in all, "and God the Father has given him, i. e., Christ, to be the head over all things to the church." Accordingly the Apostle says (Rom. 12:5): "So we, being many, are one body in Christ and every one members one of another." Herewith agrees what the Holy Spirit says (1 Cor. 12:27, 28): "Now ye are the body of Christ, and members in particular, and God has set some in the church, first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." For the special benefit of his assistant Timothy and of all members and helpers in the church at all times, the Apostle, through the Holy Spirit, reminds us (1 Tim. 3:15): "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, and the pillar and ground of the truth."

From these and many other passages of the Holy Scriptures it can be clearly seen that the church alone is the alone is a divine institution. All other societies, unions or organizations in her are but human and exist according to human opinion and well-meaning. The church alone is divine in its nature, ordained for all times and places where or whenever believers in Jesus Christ exist. All other organizations are not only human in their nature, but are also only of local and temporary importance, whereas the church is everywhere and forever of the utmost importance.

In the light of these introductory remarks made on the hand of the Holy Scriptures, the consideration of the questions regarding the necessity, authorization and utility of other organizations does not seem very difficult.

1. If a Christian church is what God's Word says and requires her to be or even if she is earnestly and perseveringly striving to attain to what she is to be according to her divine mission, then she has in the germ, is developing into, all and everything, that all organizations in her intend, will, should or could accomplish, and therefore are all these societies, if organization is only the question, not absolutely, but considered in the most favorable light, only relatively needful.

If the members of the church, according to their different gifts, abilities and opportunities, in their diversified positions of life carry out the apostolic injunction to "covet the best gifts and to make the best use of them, then the Holy Spirit will show them through the Word of God a still more excellent way in regard to organized activity (1 Cor. 12:31).

In the apostolic churches, and with the first Christians, we find very plain traces of various activities, and that in times and at places where and when organization or formation into societies was either entirely wanting, or at least was not very highly valued or considered absolutely necessary. Just think of Aquila and Priscilla (Acts 18), how they offered themselves for service to the Lord's servant Paul, and how they took the eloquent and zealous Jew Apollos, who had been only poorly or one-sidedly informed regarding the way of the Lord, knowing only of the baptism of John; how, I say, they took him and expounded to him the way of God more perfectly. Or we may think of Tabitha (Acts 9:36-39), or of Epaphroditus (Phil. 2:22), or of Clement (Phil. 4:3), and the many others, who not only are named by Paul (Rom. 16), but whose names are also in the Book of Life. These were Christians who can be taken as patterns by all our young and old people's woman's, man's, sewing and singing societies that exist and that are yet to come. Yes, let them be imitated in mind, nature, work and sacrifice! Thanks to the Lord that we also have some such noble souls in our midst, however much it is to be lamented, if what is said is true—as far as it is true, that considering the whole membership or the many societies, these noble souls are "few and far between." Let us hope, however, that things are much better than they seem to us! But if the activity of single persons becomes, or can become, so much increased when the gifts and work of so many souls are united and organized, then societies and organizations are needed.

To insist on the absolute necessity of organization would be to proclaim the insufficiency of the church of Christ, to furnish excuses for the sofers among the children of this world, and unjustly to condemn all the people of God that ever have been, to whose blessed activity the Holy Spirit testifies, and which their cotemporaries report (some of whom were not their friends), although there is not a trace to be found of separate organized societies for different branches of work, nor seems there to be any ground for the belief that the founders of the church considered such organizations necessary.

Societies are bound in all things and under all circumstances to respect and seek the honor of the church and her officers, especially that of the pastor, for the Lord's sake, who is the

[illegible] of the Holy Spirit, and [illegible] the Word of God, made him an authority in church affairs. Bro. Lyne held many places of responsibility in his country's affairs, and refused to accept more. He wrote much for the press, and has furnished valuable information to those seeking material for history of Kentucky Baptists, and left a history of Bethel Association, which no doubt would be valuable if published. He knew personally when this body was organized; saw it increase from a few churches and hundreds of members to nearly fifty churches and many thousands of communicants, and these founding colleges, sending the Gospel to destitute places, and giving tens of thousands of dollars annually for the various works of benevolence that are wholly or in part supported by them. He was one of the earliest advocates of the founding of Bethel College, urging its location at Russellville; contributed liberally to its erection, and was its ardent friend till his death. He was prominent in all denominational affairs, and gave of his means to perhaps nearly every church that needed help in his Association. When New Union was built, he gave one year to forwarding the work, besides contributing liberally in money. He was a subscriber to the WESTERN RECORDER, it is said, from his conversion till now. He was fifty-one years a member of virtually the same church, Union and New Union, and its clerk for thirty-eight years. Bro. Lyne was one of the most punctual of men at church worship. On the day of his death he, though strong enough to walk about, was unable to go to preaching, but had his son and family to attend, and before they returned they were sent for—Bro. Lyne becoming suddenly worse—and returning, found the father and grandfather asleep in Jesus. He had some time before requested the words "The grace of God through Christ was his only hope" to be placed on his tombstone, and selected the writer to preach his funeral. His wife and two daughters, Mrs. R. and Gillie, wives respectively of Deacon P. L. Morehead and Mr. A. Russell Duncan, with their husbands, had preceded him to the glory land. His three sons, Edward Everett, Selden, and Thomas Nelson, Jr., and wives and grandchildren have the prayers of their many Christian friends in this and other states.

C. P. SHIELDS.

Bethel College.
Russellville, Ky., June, 1888.

THE MAN who expects all others to throw themselves into his pet scheme of reform with all their might, is looking for an impossibility. The claims of the church, the family, and business occupy the most of every one's time and exhaust his strength. Charity must be exercised towards people crowded with their regular employments, nor must they be regarded as the enemies of reform because they are not in the front of every movement.—The Workman.

LETTER FROM BRO. LYNE, SR.

A member of New Union Baptist church. He died at the home of his son, Selden Lyne, in West Logan Co., Ky., February 5, 1888. He was born September 13, 1806, and was the son of Timothy Lyne and Mary Dunsap Lyne, of the Duncan family well known in Louisville and Nashville. In the year 1842 he embraced Christ and with his wife, née Miss Martha, daughter of Mr. John S. Long, of the Long family so well known among Kentucky Baptists, he joined the church at Elder James Lamb into Union church. He seemed from the first to have been chosen of the Lord to do a great work for His cause. He and Bro. Lamb, his pastor for twenty years, and who, it is said, baptized over 2,000 persons, were grand men in the Lord's vineyard. Bro. Lamb would engage in protracted meetings with any evangelical denomination, giving exclusive attention to the salvation of the unconverted, but never failing to declare the whole counsel of God, and as the close gathering a large share of the converts into his church. These two brethren presented the Gospel to their fellow-men in the most lovable manner, and often won them to God by bearing with their foibles. The lives of such layman and pastors as Bro. Lyne and Bro. Lamb show what can be done by our country Baptist churches. And our country brethren are doing great good. They not only spread the Gospel in their own places, but send to the cities some of the best men we have. The country churches are conservative and, as a rule, sound in doctrine, and, under the teaching of faithful pastors, are fast coming up to duty on all denominational enterprises.

Bro. Lyne's learning and his extensive reading, his acquaintance with the views of leading men of the denomination in every age of the Christian era, and close study of the Word of God, made him an authority in church affairs. Bro. Lyne held many places of responsibility in his country's affairs, and refused to accept more. He wrote much for the press, and has furnished valuable information to those seeking material for history of Kentucky Baptists, and left a history of Bethel Association, which no doubt would be valuable if published. He knew personally when this body was organized; saw it increase from a few churches and hundreds of members to nearly fifty churches and many thousands of communicants, and these founding colleges, sending the Gospel to destitute places, and giving tens of thousands of dollars annually for the various works of benevolence that are wholly or in part supported by them. He was one of the earliest advocates of the founding of Bethel College, urging its location at Russellville; contributed liberally to its erection, and was its ardent friend till his death. He was prominent in all denominational affairs, and gave of his means to perhaps nearly every church that needed help in his Association. When New Union was built, he gave one year to forwarding the work, besides contributing liberally in money. He was a subscriber to the WESTERN RECORDER, it is said, from his conversion till now. He was fifty-one years a member of virtually the same church, Union and New Union, and its clerk for thirty-eight years. Bro. Lyne was one of the most punctual of men at church worship. On the day of his death he, though strong enough to walk about, was unable to go to preaching, but had his son and family to attend, and before they returned they were sent for—Bro. Lyne becoming suddenly worse—and returning, found the father and grandfather asleep in Jesus. He had some time before requested the words "The grace of God through Christ was his only hope" to be placed on his tombstone, and selected the writer to preach his funeral. His wife and two daughters, Mrs. R. and Gillie, wives respectively of Deacon P. L. Morehead and Mr. A. Russell Duncan, with their husbands, had preceded him to the glory land. His three sons, Edward Everett, Selden, and Thomas Nelson, Jr., and wives and grandchildren have the prayers of their many Christian friends in this and other states.

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Our Pulpit.

"That Which Was Lost."

BY ALEXANDER MACLAREN, D.D.

"A hundred sheep . . . ten pieces of silver . . . two sons."—Luke 15:4, 8, 11.

The immediate occasion of these three inimitable parables, which have found their way to the heart of the world, needs to be remembered in order to grasp their import and importance. They are intended to vindicate Christ's conduct in associating with outcasts and disreputable persons whom his Pharisaical critics thought a great deal too foul to be touched with clean hands. They were not meant to set forth with anything like completeness either what wanderers had to do to go back to God, or what God had done to bring wanderers back to himself. If this had been remembered, many misconceptions, widespread and mischievous, especially affecting the meaning of the last of the three parables—that of the Prodigal Son—would have been avoided. The purpose of the parable accounts for Christ's accepting the division which his antagonists made of man, into "righteous," like themselves, and "unclean," like the publicans and sinners. There was a far deeper truth to be spoken about the condition of humanity than that. But for the purposes of his argument Christ passes it by. The remembrance of the purpose of the parables explains their incompleteness as a statement of what people call "the way of salvation." They were not meant to teach us that, but they were meant to show us that a human instinct which prizes lost things because they are lost has something corresponding to it in the Divine nature, and so to vindicate the conduct of Christ.

I venture to isolate these three statements on the subjects of the parables, because I think that looking at the threefold aspect in which the one general thought is presented may help us to some useful considerations.

I. I ask you, then, to look with me, first, at the varying causes of loss.

The sheep was lost, the drachma was lost, the son was lost. But in each case the reason for the loss was different. While I should avoid all fanciful inserting into our Lord's words of more than they can fairly bear, I should also avoid superficial evacuating them of any of their depth of significance. So I think it is not unintentional nor unimportant that in these three metaphors there are set forth three obviously distinct operative causes for man's departure from God.

The sheep did not intend to go anywhere, either to keep with or to leave the shepherd. It simply knew that grass was sweet, and that there, ahead of it, was another tuft, and it went after that. And so it nibbled itself away out of the path, out of the shepherd's care, out of the flock's companionship. It was heedless; and and therefore it was lost.

Now that was a fair statement of facts in regard to thousands of men, of whom, I have no doubt, there are some listening to me to-night. They do not intend any mischief, they have no purpose of rebellion or transgression, but they live what we call natural lives. The sheep knew only where the herbage is abundant and fresh; and it goes there. An animal has no foresight, and is the happier because it cannot look before and after. It has only a rudimentary conscience, if it has that. Its inclinations are restrained by no sense of obligation. Many men live just so, without restraint upon appetite, without foresight except of the material good which a certain course of conduct may get. So, all unwitting, meaning no mischief, they wander further and further from the right road, and find themselves at last in a wintrous desert.

Dear friends, am I speaking to anyone to-night who have too much yielded to inclinations, who have been unwilling to look forward to the end, and ask themselves what all will come to at the last, and who scarcely know what it is to take heed unto their ways, except in so far as worldly prudence may dictate certain courses of conduct for the purpose of securing certain worldly and perishable ends? I would plead, especially with the younger portion of my congregation, to take the touching picture of the sheep lost by its own folly or opposition. The sheep does so, and, as a rule, its instincts are its sufficient guide. But you and I are blessed or cursed, as the case may be, with higher powers, which, if we do not use, we shall certainly land in the desert. If a man who is meant to guide himself by intelligence, reason, will, foresight, conscience, chooses to go down to the level of the beast, the faculties that serve the beast will not serve him aright. And even the sheep is lost from the flock if it yields only to them.

But now it speaks of the Lord's tender sympathy for the wanderers that he should put in the foreront of the parables this explanation of the condition of man, and should not at first charge it upon them as sin, but only as heedlessness and folly! There is much that in itself is wrong and undesirable, the criminality of which is diminished by the fact that it was heedlessly done, though the heedlessness itself is a crime.

Now turn to the second parable. The coin was heavy, so it fell, it was round, so it rolled; it was dead, so it lay. And there are people who are things rather than persons, so entirely have they given up their wills, and so absolutely do they let themselves be determined by circumstances. It was not the drachma that lost itself, but it was the law of gravitation that lost it, and it had no power of resistance. This also is an explanation, partial, as I shall have to show you in a moment, but still real—of a great deal of human wandering. There are masses of men who have no more power to resist the pressure of circumstances and temptations than the piece of silver had when it dropped from the woman's open palm and trundled away into some dark corner. That lightens the darkness of much of the world.

But for you to abnegate the right and power of resisting circumstances is to abdicate the sovereignty with which God has crowned you. All men are shaped by externals, but the shape which the externals impose upon us is settled by ourselves. Here are two men, for instance, exposed to precisely the same conditions: but one of them yields and is ruined; the other resists and is chised and strengthened. Jesus Christ, so all thing have a double operation. They are "either a savour of life unto life, or a savour of death unto death." There is the stone. You may build upon it or you may stumble over it; you take your way of salvation." The stone was meant to teach us that, but they were meant to show us that a human instinct which prizes lost things because they are lost has something corresponding to it in the Divine nature, and so to vindicate the conduct of Christ.

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INTERNATIONAL

Bible Lessons, 1893.

THIRD QUARTER.

SUNDAY, AUGUST 6.

PAUL AT MILETUS.

Acts 20:17-38.

MOTTO TEXT:—"Remember them which have the rule over you, who have spoken unto you the word of God."—Heb. 13:7.

Miletus was a seaport city, about thirty miles from Ephesus. Paul's ship touched there, and as he did not have time to go to Ephesus, he sent for the elders of the Ephesian church to meet him at the seaport. In Ephesus, it is probable, there was one church with many preaching places and preachers. This custom is still known among our brethren in some places in Europe. In this country it has been thought best to divide into separate churches, each one having its own pastor. It was as if in these days Paul had sent for the Baptist pastors in a city where there were many churches.

This is his farewell to his beloved brethren. The lesson begins not at the beginning and omits what needs to be emphasized, that repentance toward God must be preached at all times and even with the earnestness of tears. "*And now, behold, I go bound in the spirit.*"—He was not at liberty to stop, if he wished, to visit them at Ephesus. God's will had been indicated to him in some way, and he must hasten on. This much he knew, but God had not revealed to him what would happen to him.

"*Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*"—He did not know specially what would happen to him in Jerusalem, but this much he knew. The prophets in the various cities had spoken as Agabus afterwards did. "*Abide.*"—Wait for me, are ready for me. "*But none of these things move me.*"—Braver man never lived. If God wished him to go to Christ in any way, no matter how painful, that was the manner of death he preferred. "*Neither count I my life dear unto myself.*"—To him to depart was far better. "*So that I might finish my course with joy.*"—The allusion is to the Olympic races, a figure often employed by Paul. The joy was the joy of victory. "*And the ministry which I received of the Lord Jesus.*"—Paul did not call himself into the ministry. "*The Gospel of the grace of God.*"—Grace means love to the undeserving, and is therefore a word which should often be in our hearts and on our lips.

Verse 26. As Paul says he knows in regard to the future, it is sure the fact had been revealed to him. Hence he never visited this region again, and there is no ground for the supposition that, being released from his imprisonment in Rome, he made the rounds of his churches again. "*Wherefore I take you to record this day.*"—This last day on which he would ever see them, a specially solemn occasion. "*I am pure from the blood of all men.*"—Alluding to Ezekiel 3:17-21 and 33:1-9.

And then he gives his reason for knowing that he is pure from the blood of all. "*For I have not shunned to declare unto you the whole counsel of God.*"—A verse preached and Sunday school teachers need to meditate on their knees. Have they declared the whole counsel of God? Or have they avoided, while not denying certain doctrines, unpopular and displeasing to the unregenerate heart? The unconverted hate the doctrines of God's decrees, of election and reprobation. They hate the terrors of hell. Yet these are the counsel of God and Paul preached them. Some are afraid of "driving men away" by the doctrines hated by the unregenerate. They had much better fear driving the Holy Spirit away by unfaithfulness.

Paul had been faithful, he warns the elders to be as faithful. They must take heed that they also changed not to declare the whole counsel of God, leaving consequences to God to whom they belong. "*Over which the Holy Ghost hath made you overseers.*"—When churches are faithful and pray that the Holy Spirit will send them the man He chooses, He sends him. But if they desire a man to entertain them or to please the crowds, they have their choice.

[illegible] "—Christ's sheep are purchased by His own precious blood. He knows them, and is responsible for their safety. "*Grievous wolves shall enter in among you, not sparing the flock.*"—This great calamity came upon Christ's church in the second century. Paul gave inspiring counsel for the preachers to take hold that they feel the flock wholesome truth.

"*For I know this.*"—By direct revelation. "*Shall perverse things to draw away disciples after them.*"—This refers to false teachers outside of the church who would corrupt some of the members. Our pastors in this state have had similar trouble with the holiness people and other fanatics. That Paul misses teachers of false doctrine here is well as in the next verse instead of persecutors is shown by the fact that his presence had held them in restraint.

"*Also of your own selves shall men arise speaking perverse things.*"—From within the churches, and not from among the men to whom he was speaking. From the very beginning the saints have had to contend earnestly for the faith once for all delivered unto them. Paul had no tolerance for innovators—he did not desire to hear some new thing, as did the Athenians. To see the after history of the church fast Ephesus and some of the false teachers who arose in the church, read Christ's message to the church as given in Revelation.

Paul's dread for his churches was the introduction of new doctrine. And the surest way to give heresy a foothold was for the elders to fail to preach the whole counsel of God. "*Therefore watch.*"—He on your guard. See to it that by no negligence do you fail to preach the whole circle of doctrines. So, surely as a preacher fails to preach justification by faith, no matter how strongly he believes it, so surely will he find his people not believing it. Paul had warned them against false teachers continually and with great earnestness. He had warned them individually—*every one of you.* Not only public but private warning.

"*Now, brethren, I commend you to God and the word of his grace.*"—That God may protect and bless them, and that the Bible may be the guide of their lives. "*To build you up.*"—A favourite expression of Paul's to denote growth in grace. He did not believe in spasmodic religion. Growth in grace is a slow, sure process, upon a firm foundation, and according to a plan. "*And to give you an inheritance among all them that are sanctified.*"—May refer to a share in the Messianic promises, or to the reward in heaven. "*I have coveted no man's silver or gold or apparel.*"—In the East much of the wealth of the wealthy was in their robes which were of great magnificence. Samuel when he resigned his position made a similar assertion of his disinterestedness. "*Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.*"—Paul wrought at his trade in Ephesus as he had in Corinth. Would it not be a good idea to send out some foreign missionaries to follow his example. Since Christ was a carpenter and Paul a tent maker it is derogatory to no man to have a trade. Souls were perishing while Paul worked, but he did his duty, knowing God ruled the affairs of men. Baptists have always been blessed with such preachers as Paul who have worked their farms and wrought at their trades.

"*So labouring you ought to support the weak.*"—Labouring with their own hands as he had done. Paul maintained the unquestionable right of preachers to "live of the Gospel" where the churches could sustain them. But in some circumstances it is better for them to waive this right as he had done. The weak here mean those weak in the faith or in conscience, who would think the elders were "preaching for money." That may have been the idea to-day it is shown by the amazement expressed when preachers go to fields where they receive smaller salaries.

"*It is more blessed to give than to receive.*"—A saying of our Lord which was generally known, as is shown by the way Paul refers to it. But it is not recorded in the evangelists. It is true of other and higher things than money. These, then, are the points upon which the great Apostle addressed the elders of Ephesus in his farewell speech to them. They are points of vital moment to the churches through all time.

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Literary.

[All the books noticed in this column will be sent by the Baptist Book Concern, postpaid to any address on receipt of price.]

Books.

THE GOOD SELF GRIPZOM; or, On the Right Track. By J. Macdonald Oxley. Philadelphia: American Baptist Publication Society, 1420 Chestnut street. Pp. 248, 18mo. Price, $1.

As a writer of books for boys, Macdonald Oxley occupies a very high place, as some of his recent works, for example, "Fergus MacTavish" and "Up Among the Ice-Floes," will justify. In the present vein the author has struck out on a new track. He has given us a sea story which is as correct in the use of nautical terms as [illegible]

Ferris' Good Sense Waist

FERRIS BROS. 341 Broadway, New York. Sold by all LEADING RETAILERS.

[illegible] Rev. W. C. Allen of Atlanta, Georgia, testifies that he was afflicted with blinding dizziness, the intense pain coming from one part of the body to another. After taking seven bottles of Hood's Sarsaparilla he was in good health. In two months he increased from 129 to 145 pounds in weight.

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T. B. RICHEY, Druggist, Princeton, Ky., writes: "I have sold considerable Germetiner and it has always given satisfaction."

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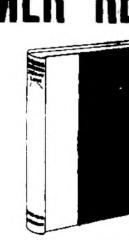

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[illegible]

[illegible] Therefore it is a great [illegible] of the Salvation Army and the [illegible] times of its season and you, the London paper says: "Beautiful faith in God and passionate love for the souls of men."

These two things give the Army power with God, to win from God what they want to accomplish of the most Christlike. These two things will give far greater power to Baptists obeying all the commands, and keeping the testaments and the faith, as delivered to the saints.

And nothing else will. For there there is no substitute. Without these, so far as the salvation of the lost is concerned all else is as sounding brass or a tinkling cymbal. Boundless faith in God, and passionate love for souls will make the humblest and most ignorant a power in the salvation of men.

The Salvation Army goes among the vilest and most imbruted of the race, believing God can and will save, and according unto their faith it is done unto them. The evangelical Christians too often doubt the power or the willingness of God to regenerate, and trust instead to education, environment, training, etc. They tell the Holy Spirit to His face that the hardened sinners are beyond Him, and attempt to get hold of the children to educate them into virtue and goodness. And according to their faith it is done unto them. Soon the city is heard that the churches cannot reach the "masses."

Seeing that the Salvation Army has reached thousands whom the churches have failed to reach, men who see only the outside are moved to impute their follies. They say, "Go to! where the churches have failed the Army succeeds. Let us form a great, far-reaching organization in the churches; let us have a self-denial week; let us carry flags, wear badges and uniforms. Then shall we also succeed."

These are not the secrets of what success the Army has had—it has done good in spite of these things. Far less harm and far more good would have been done by the churches in the same fields, were they animated by boundless faith in God and passionate love for the souls of men.

O for a revival of faith in the power of God! O for a revival of passionate love for the souls of men! Lack of faith in the power of the Holy Spirit to regenerate grown men, and well intentioned efforts to arrange things so that his presence and chastened aim can reach those already partly saved by machinery are among the evils of which the church of God must free herself that she may go forth on her great mission conquering and to conquer.

EITHER the contention among the Catholics was much greater than was apparent to outsiders, or the Pope has made matters worse by sending M. Satolli to this country as Vice-Pope to rule in his stead.

The present indications are that Satolli is not a wise and tactful man, of the force of character needful to a ruler of men, and that the most foolish thing, for his own ends, which this Pope has done, was sending him here.

The great power of the Catholic church, which has made it a wonderful army in the midst of enemies, has been due to its discipline. Relax that, and from the most powerful organization on earth, it sinks to a powerless mob. Yet that is what Satolli is doing to the delight of Protestants and patriots.

The ambiguous, jesuitical letter of the Pope is exciting derision among the Catholics. And derision will be more fatal to his power over them than a hundred rebellions like that of Lefebvre. The *Pilot*, of Boston, thus ridicules that infallible pronouncianiento: "Nobody was wrong, everybody was right. No Catholic paper but had the right view of it. Every one of them had a patent on its views which were the only simon-pure orthodoxy of the sterling legitimate Catholic doctrine. All are happy today. * * * All hail, brother editors. The school question is settled now and forever. You have fought a good fight, you are all victors—laurel-crowned. Now for a convention of Catholic editors. Let it come, let everybody be there. Like the renowned burghers of Knickerbocker's New York, they can wonder over their triumph, smoke the pipe of peace, and twiddle their thumbs in ecstatic self-contemplation of each one's individual infallibility."

When a Catholic paper can thus ridicule the official utterances of the infallible Pope, discipline is relaxed among the Catholics and the Papal Senate is shorn of his strength.

Mgr. Satolli wrote to Archbishop Corrigan, telling him to come to Bartesll to the parish of the Epiphany in New York City. Dr. Burtsell for some contumacy or other had been removed from that parish to Rondout. Archbishop Corrigan has not obeyed the letter, though the Pope has declared Mgr. Satolli's authority supreme in the United States. But if Satolli intends to encourage the priests in disobedience to their superiors, he will do more to destroy the mighty engine of the papacy than any one man has done since the days of Luther.

Protestants can rejoice also in such [illegible]

[illegible] Rome, July 16th, was appointed by the Baptist church, Lynn county, for the dedication of a new house of worship. The church is prospered, considering the excessive heat. A large concourse of people was present. The sermon was preached by Rev. E. W. Hope, head of Princeton, from Gen. 28:17: "This is none other but the house of God, and this is the gate of heaven." Adoration was paid to God in offering satisfy a small indebtedness. The dedicatory services were continued by Rev. J. W. Mitchell, of Tuscumbia, Rev. H. C. Marshall and the pastor, Elder John Lockhart. The house is a neat little building, costing about $600; seating capacity about 200. The membership is small and generally poor, and the pastor's salary is half supplemented by an appropriation from the Mission Board of Little River Association.

Pastor N. W. P. Bason writes from Belmont: "I have just closed a meeting with the church at Clearmont, in which I was assisted by Bro. Joseph G. Barker of New Albany. As a result 17 were added to the church. Bro. Barker is a powerful preacher, and his sermons will not be forgotten soon by the sinners of Clearmont. I have just closed a protracted meeting with Salmon, Mt. Carmel and Clearmont churches. During the year 90 have been added to the three churches, all of which are feable. By the way, we began our meeting at Clearmont, as I always do, with a collection for Foreign Missions, and as it is the inevitable result, the Lord gave us a good meeting. I have never commenced a protracted meeting without a collection for the season and never intend to, and have never yet failed to have a successful meeting. Brethren, try this plan of beginning a meeting with some of your churches and note the result."

Pastor J. S. Miller writes: "I have just closed a protracted meeting with my church at Smithland, in which I had the assistance of Elder T. C. Carter of Marion, Ky. Bro. Carter did most of the preaching, and did it well. The entire audience were highly pleased with the plain, practical and forcible sermons and earnest Christian work of Bro. Carter. The meeting resulted in seven professions of faith in Christ and seven baptisms into the church by baptism. Bro. Carter is preaching regularly to five churches. The Ohio River church will be left by him and his church at Marion, Ky., beginning on Wednesday after the third Sunday in August. We are expecting quite a number of visiting brethren this year, as Marion is situated on the O. V. R. R. We commence with my church at Pinkneyville the first Sunday in this month, and again had the pleasure of baptizing one."

Pastor C. H. Nash writes: "The Hopkinsville Baptist church has recently accomplished some sadly needful work in reducing its roll of membership. Several months ago a wise committee was appointed. A number of letters were written. About twenty were induced to get letters and join other Baptist churches. On the recommendation of the committee about twenty names were erased from the roll. The church treats the pastor a month's vacation. Some of the brethren most kindly handed him a purse of fifty dollars with which to enjoy his vacation. For thoughtful courtesies to the pastor the church ranks high. May her example be widely imitated! The stone work of our new house of worship will probably be completed next month. It is said that the house will be one of the most beautiful in the state."

Otwell.

The Alden church, Kansas, has set apart its new house for the worship of God.

A church has been constituted at Moundsville, W. Va. It has 27 members and a hopeful outlook.

The Plainfield church, Ind., has set apart Bro. W. Hudson, to the full work of the Gospel ministry.

A church has been constituted at Whitestown, Boone county, Ind., with 27 members.

Sixteen have been baptized into the fellowship of the Chester church, S. C., as the result of a recent meeting.

The Pacolet Mills church, S. C., has set apart its new house for the worship of God.

The Taylors church, S. C., has set apart Bro. John H. Prenot to the full work of the Gospel ministry.

Zealon Creek church, Ark., has been greatly blessed in a meeting in which 9 were baptized, 3 received by letter, and five stand approved for baptism.

An eight days' meeting at the Washita church, Ark., closed with 21 professions of religion and 12 additions to the fellowship of the church.

The churches are warned that "Aura Smith, evangelist," has been excluded from a Baptist church upon Louisville and Nashville and Bee Line.

A meeting in Quincy, Fla., resulted in the organization of a church. Elder J. E. Auburn has been called to the pastorate for one-fourth his time.

Elder J. E. Hutson has held a meeting in the Honeb church, Mecklenburg county, Va., which has added to the fellowship of the church.

A good meeting in the Nathan church, Ark., closed with 14 additions to the fellowship of the church. Three of these came from the Methodists.

Elder R. B. Taylor has held a meeting in the New Salem church, Ky., of which he is pastor. Seventeen were received into the fellowship of the church, 16 by experience and baptism.

Pastor O. G. Parton is rejoicing in the blessing resulted in two of his churches in Virginia. Fifteen have been baptized into the fellowship of the Antioch church, and 12 into that of the Woodbine.

[illegible] Florence county, S. C., has set apart the pastor for the exclusive work of God. The first collection taken was for the Mission Board. Than [illegible]

Elder T. L. Pulliam has closed a meeting in the Huntington church, Ky., of which he is pastor, with 16 professions of religion and 13 additions to the fellowship of the church.

Hebron church, Ark., is not yet a year old, it is building a house of worship, and yet gives an average of 60 cents to each member to associations and has 100 well dones.

Pastor Robertson is holding a meeting in his church at Lynchburg, Va. He was assisted for two weeks by Bro. J. E. Hilsman. There have been 40 professions of religion, and the interest is unabated.

There has been a good meeting in the church at Chincoagne Island, Va. There were 20 professions of religion and 12 additions. In less than a year the membership of this church has been doubled.

Pastor L. H. Hall, assisted by Pastor L. C. Dobson, of Hopkinsville, has closed a meeting in the Cottondale church, Ala., which resulted in 20 additions to the fellowship of the church. That the church was greatly revived is proved by the very large attendance at the weekly prayer-meeting.

Pastor W. N. Huckabee writes from Camden, Ala.: "Money has been very scarce this year. I like the Recorder very much. I have just closed my revival meetings at two of my churches, Pineville and Bassa Jobe, with the pastor, Elder Hart, of Evergreen, did the preaching. The Lord added to our number fifty souls. Forty-three by experience and baptism. I want to spend a part of this winter in the Seminary at Louisville."

CORRESPONDENTS will please note that my address for the summer is Lyndon, Jefferson county, Ky. Communications for the Recorder should be directed WESTERN RECORDER, Louisville, Ky. T. T. EATON.

AS SOUTHERN Baptists believe the same things, are edified by the same sermons, and interested in the same "Family Circle," and belong to the same Convention, the circulation of the Recorder in the South is constantly increasing. Dr. Harvey when attending the General Associations and the State Conventions invariably urges all to take their state paper, if they can only afford one, and if they can afford two, to add the Recorder. If the state papers are not always as able or as large as the people would like to have them, the way to make them so is to give them a large circulation.

I HAVE read every line of the "Memoir of Dr. Boyce," I am peculiarly fond of biography. It charms me as no other literature does. This is one of the really great biographies. It is a great work well written with the great biographies of all ages. If a critical review of it would incite persons to buy and read it, I would attempt the review. Written as it is, to set forth the life it does, and written by whom it is, and throwing light on many great men, and on stirring times and momentous events, it takes easily the first place among the helpful books of my library, and takes deep hold upon my heart. It is worthy of its subject and its author. The reading of it will do only good. It should be read by many thousands of Baptists, especially, and thousands of others. W. L. PICKARD.

Thanks Expressed.

I am the one who asked Sears in regard to my refusal to allow my little son to take part in the celebration of "Centennial Day" by making a recitation in the church on Sunday night. I wish to thank him for his answer, and to tell him his words did great good in our church as well, no doubt, as in other churches. For several mothers and fathers, too, who had allowed their children to make recitations in the celebration of various days, have resolved never to allow it again.

I wish also to thank Mrs. Kerr B. Tupper for the resolution she offered to the Ladies' Missionary Society in the Denver meeting, and to thank that Society for passing the resolution so heartily. This will give other mothers the courage to obey their consciences, and to refuse to allow their children to take part in "programmes." I wish the RECORDER and all our papers would keep this resolution standing in order for some column. I will at any rate, repeat it here in case some one may read this who did not attend the Denver meetings nor notice the resolution in the RECORDER. If I remember rightly it was unanimously passed by the ladies in their great meeting.

"*Resolved*, That as a Society we deprecate the growing custom in our country of bringing children to the front on platforms in children's parties, in day and Sunday-schools. We believe that by this forcing process the children are made self-conscious and self-conceited, that they are injured physically, mentally, morally and spiritually, and that they are thus irreparably robbed of their childhood."

And last and chief, I thank God that he gave to those noble women the wisdom to see the evil, and the courage to say so, and hope that their action will cause this "recitation" business to cease in our Baptist churches, especially on Sunday.

A MOTHER.

[illegible] Bethel, Dalton, Hopkins co.
[illegible] Mt. Sterling, Montgomery county.
[illegible] Little Sulphur, Barren co.
Little River, Rocky Hollow, Trigg co.

AUGUST 15.

Clear Fork, Laurel, Logan co.
Harrison County, Bellsbara, Daviess county.
Elkhorn, Lexington, Fayette co.
South Kentucky, New Salem, Lincoln co.

AUGUST 16.

Crittenden, Williamstown, Grant county.
Shelby County, Pigeon Fork, —.

AUGUST 17.

Green River, Nolin, Edmonson co.

AUGUST 22.

Bethel, Auburn, Logan co.
Gasper River, Union, Butler co.
South District, Junction City.

AUGUST 23.

Barren River, Union, Barren co.
Campbell County, Wilmington, Kenton co.
Franklin, Bethel, Franklin co.
Ohio River, Marion, Crittenden co.

AUGUST 25.

Panther Creek, Barnett's Cross R'd, Ohio county.

AUGUST 29.

Cumberland River, New Waynesburg —.
Tate's Creek, Tate's Creek, Madison county.

AUGUST 30.

Ten Mile, Vine Run, Grant co.
Union, Willow Creek, Bracken co.

AUGUST 31.

Baptist, Friendship, —.
East Union, Clear Fork, —.

SEPTEMBER 5.

Little Bethel, Dalton, Hopkins co.
Mount Zion, Corinth, Whitley co.
South Cumberland River, Big Sinking, Wayne co.
Concord, Sanders, —.

SEPTEMBER 6.

Bay's Fork, Liberty, Allen co.
Greenup, Geigerville, Boyd co.
North Bend, Sand Run, Boone co.

SEPTEMBER 7.

Long Run, Cedar Creek, —.
Lynn, Buffalo, La Rue co.

SEPTEMBER 8.

Boonville, Crane Creek, Clay co.
Upper Cumberland Valley, Martin's Fork, —.

SEPTEMBER 9.

Stockton's Valley, Mill Creek, Monroe co.

SEPTEMBER 12.

Boone's Creek, Ephraim Clark co.
Nelson, New Haven, Nelson co.

SEPTEMBER 13.

Russell's Creek, Grady'ville, Adair county.
Owen, Caney Fork, —.
Sulphur Fork, Corn Creek, Trimble county.
Warren, Jackson Grove, —.

SEPTEMBER 14.

Goshen, New Hope, Grayson co.

SEPTEMBER 15.

Irvine, Kerby Knob, Jackson co.
Lynn Camp, Union, Clay co.
Second North Concord, Salem, Russell co.

SEPTEMBER 19.

Central, Pleasant Grove, —.

SEPTEMBER 20.

Rockcastle, Freedom, —.
Salem, Blue Ball, Hardin co.

SEPTEMBER 22.

Freedom, Gap Creek, Wayne co.
South Union, Good Hope, Campbell co., Tenn.

OCTOBER 4.

Enterprise, Fairview, Johnson co.
Mount Olivet, Hickory Grove, Graves co.

OCTOBER 6.

Laura, River, Grassy Spring, Jackson co.
North Concord, Hammond's Mission, Knox co.

OCTOBER 7.

South Concord, Pleasant Hill, Wayne co.

OCTOBER 11.

Ohio Valley, New Harmony, Webster co.
West Union, Hardwell, —.

OCTOBER 18.

Blood River, New Harmony, Marshall co.
Greenville—no minute received.

I. W. BRUNER.

He of good cheer. When the wicked man turneth from his wickedness (then, there and then) he shall save his soul alive, and all his sin and wickedness shall not be mentioned unto him. What your "measure" of guilt (if there can be a measure of the incommensurable spiritual) may be, I know not. But this I know, that as long as you keep the sense of guilt alive in your own mind, you will remain justified in God's mind; as long as you set your sins before your face, he will set them behind his back.—Charles Kingsley.

Faith is the most reasonable thing in the world, and reason is the most faithful thing in the world.

WORLDLY, fashionable churches cease to be essentially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn sanctuary rites, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world see through it all, and turns indifferent.—Dr. Edward Judson.

DR. PRICE'S
Cream Baking
Powder.
Used in Millions of Homes—40 Years the Standard.

[illegible] Kentucky, Bethel, Franklin co.
[illegible] Ohio River, Marion, Crittenden co.

AUGUST 25.

Panther Creek, Barnett's Cross R'd, Ohio county.

AUGUST 29.

Cumberland River, New Waynesburg —.
Tate's Creek, Tate's Creek, Madison county.

AUGUST 30.

Ten Mile, Vine Run, Grant co.
Union, Willow Creek, Bracken co.

AUGUST 31.

Baptist, Friendship, —.
East Union, Clear Fork, —.

SEPTEMBER 5.

Little Bethel, Dalton, Hopkins co.
Mount Zion, Corinth, Whitley co.
South Cumberland River, Big Sinking, Wayne co.
Concord, Sanders, —.

SEPTEMBER 6.

Bay's Fork, Liberty, Allen co.
Greenup, Geigerville, Boyd co.
North Bend, Sand Run, Boone co.

SEPTEMBER 7.

Long Run, Cedar Creek, —.
Lynn, Buffalo, La Rue co.

SEPTEMBER 8.

Boonville, Crane Creek, Clay co.
Upper Cumberland Valley, Martin's Fork, —.

SEPTEMBER 9.

Stockton's Valley, Mill Creek, Monroe co.

SEPTEMBER 12.

Boone's Creek, Ephraim Clark co.
Nelson, New Haven, Nelson co.

SEPTEMBER 13.

Russell's Creek, Grady'ville, Adair county.
Owen, Caney Fork, —.
Sulphur Fork, Corn Creek, Trimble county.
Warren, Jackson Grove, —.

SEPTEMBER 14.

Goshen, New Hope, Grayson co.

SEPTEMBER 15.

Irvine, Kerby Knob, Jackson co.
Lynn Camp, Union, Clay co.
Second North Concord, Salem, Russell co.

SEPTEMBER 19.

Central, Pleasant Grove, —.

SEPTEMBER 20.

Rockcastle, Freedom, —.
Salem, Blue Ball, Hardin co.

SEPTEMBER 22.

Freedom, Gap Creek, Wayne co.
South Union, Good Hope, Campbell co., Tenn.

OCTOBER 4.

Enterprise, Fairview, Johnson co.
Mount Olivet, Hickory Grove, Graves co.

OCTOBER 6.

Laura, River, Grassy Spring, Jackson co.
North Concord, Hammond's Mission, Knox co.

OCTOBER 7.

South Concord, Pleasant Hill, Wayne co.

OCTOBER 11.

Ohio Valley, New Harmony, Webster co.
West Union, Hardwell, —.

OCTOBER 18.

Blood River, New Harmony, Marshall co.
Greenville—no minute received.

I. W. BRUNER.

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Faith is the most reasonable thing in the world, and reason is the most faithful thing in the world.

[illegible]

Sunday School Times.

PHILADELPHIA, SATURDAY, OCTOBER 3, 1891.

Let man pray, whether questioned or not.

Let prayer stay all the ministry long,
Let it be the Church's breath, breathed out
Into the ear of God, that God may
Be the mighty helper of the ministry.
Let it be the breath of God's own spirit,
Let it be breathed forth into the Church
To the ministry, to make it mighty.
Let it be breathed for you to know
What you did for the Church in half an hour.

Paul can then sit in silence thank
Who, with other, could not perform the church
Till by and by Silas came the break
The silence to say how his heart did strike
For the brethren that times must their down
In same, tiresome of financial chore,
Some missionaries home must come;
And he wished there might be some friend
pay
With and big gift to lift the debt.

Elder White rose to say he had nothing to say,
But this trouble of Hostess did on his heart weigh;
Yet he was afraid it did not pay
To send so much money so far away;
"Talk of heathen, we've lots of 'em here—and to spare.
Trust the Lord to provide for the heathen out there.
My family expenses run very high.
A new sash, and new homes and coach I must buy
and some silks and some satins for daughters and wife
I can't spend a cent, to save my life.
For these heathen; I wish I could.
And were I as rich as you, I would—
You—give something handsome; but on the whole
I can't give a rod—to save a soul!"

The second prayer rough, to one or two;
Brother Robinson said: "We ought something to do;
We have money enough, a collection take,
If not for the Cause, for consistent' sake."
And the tears of the good man were fair to see
As for God and charity pleaded he

On this the Pastor took fresh heart
That is carrying the debt they'd bear their part:
So the motion is five forw was made
To do what they could toward having it paid.
Now it happened somehow to come across
The mind of a brother—for rhyme call him Ross—
A man of parts and happy invention,
A right good plan of his to mention
Says he: "You remember Centennial Year,
When our Church wished to raise some million dear
For the honor of God, and all wished to tell
At the close of the year they had done so well.
A sort of arrangement was made with the Lord.
That whatever we gave, however absurd
For our personal comfort in Church, He'd record
Amount to promote His kingdom and Word.
(Though whether he's understood we've not heard);
So, all that we did for ourselves then, you know,
We impertinently held to the Lord to go:
And as you remember it worked so well then,
And without was so cheap it scarce cost us a pen
Why, perhaps you would like to try it again.
So my theory is—and I bet it isn't wrong—
Let us build up our Church and make it real strong;
Let us put lots of fixings and make it attractive
And the Lord help the women to be much more active:
Here's a debt on our Church that ought to be ended;
The worse-not parsonage ought to be mended;
With softer seats the church should be seated.
With better stoves it ought to be heated.
With a dimmer religious glory lighted,
By no means let any rich sinner feel slighted!
And dames's it strike you the Lord must admire
The unrefitted operas of our "dandy" choir?
If you'll follow my plan it won't be very long
Before we shall have a mighty big throng
Of people here to worship the Lord;
Then shall I give the cash, without a word,
That will float like the ark, our sinking old Board;
And, from what you see, we who own the good hands
Near the loss where our prosperous church now stands,
Will make our sing fortunes just hand over hand,
To promote all the further God's cause in the land.

Of course we shall have to wait awhile,
Meantime exercising a hard self-denial;
We will make appearances stopping out our
To the calls of the cause to our hearts so near.
Not making our offerings now and here,
But in faith holding on, with love sincere,
For the increase of interest year by year.
My male answer-minded is may be deplored,
But by when again after we will all be adored
As men who to God such large alms would afford;
And the same we seem for ourselves to hoard,
The better at last for our dear Mission Board!"

So the motion was made, and put right through.
"Resolved, that in solemn and prayerful review
Of the needs of the heathen, this we'll do:
A thousand good dollars to pay off our dues,
A good thousand more to out-cushion our pews,
A thousand and odd for odd repairs,
A round thousand more for other affairs,
Then thousands and millions for possible heirs.
And for the heathen—our ordinary prayers!

MORAL

Oh, isn't it fine—though it does seem so odd—
To further one's self for the glory of God!

QUIRY

To some purchasers the thought will come,
Didn't they give to the heathen at home?

The Independent.

Looking after her Kittens.

The other day in Beekman street a motherly-looking cat was calmly sitting on the curb, watching the antics of her four kittens, which were having a glorious time rolling about and mauling one another. The kittens kept at that sport for some time. Suddenly one of them, tiring of turbulent play, wandered aside to a large paper bag that was fluttering in the wind on the wall. Noting around the bag, he cautiously coiled in opening into which he crawled. The attention of the fellows was soon directed to the new attraction, to which they speedily hastened; and, entering one by one, the four kittens quickly found themselves housed in this unusual dwelling. They made no effort to leave it, observing which the old cat, who kept an eye all the time on the manoeuvres of her progeny, walked toward the bag, smelled and looked within its interior, and, seeing her offspring safe at rest, she picked up the bag with her teeth, and, walking down the street, disappeared in a hallway with the bag and her ten enclosed.—N. Y. Sun.

Miss Gretchen's Choice.

BY LUCIE DAYTON PHILLIPS.

PART IV.

There's laughter in school on the day dawn,
But tears before the day is gone!

(Continuation of last week.)

"Well, certainly before to-day," said Gertrude, looking out of the dusty front window, but seeing nothing save some great, formless undertaking in the light of an active, enthusiastic fancy. "But I have always wanted a mission—some work to do in the world." My hands are full already, it is true, and page thinks that I ought to give more time to home duties—there are the children, you see, four of them, and my step-mother is in wretched health, poor thing—but such work seems so small, so barren of results. I just yearn like the knights of old 'to do something great.' What I long for is a great career."

"Well, child, you need not long in vain. Leave those paltry duties of looking after children and waiting upon sick people to less gifted hands. Go on the platform as I did and speak to the cruel, vicious, greedy and maliciously prefix of the wrongs inflicted upon each other, of the crimes committed by the rich against the poor, of down-trodden womanhood, her burdens, tears, terrors and sacrifices, of the curse of intemperance and the miracles wrought by prohibition and sobriety; then make an appeal, eloquent and heart-searching, in the name of God and in behalf of humanity."

"Oh, Mrs. Stuart, could I really do all this?" cried Gertrude, clasping the lady's hand in hers. "Do you think I could ever accomplish lasting good for the world, as you are doing? Would my poor efforts have any power to uplift and uphold men and women above the sordid pursuits and trying temptations of our day? Would the people come together even to listen to a young girl like me?"

"Why, of course, child! You have three most desirable gifts, if no more, that will bring the world to your feet when you take the lecture field. You have beauty, talent, but, best of all, youth. Oh, Miss Graham, you can have name, fame—the brightest of careers—just for the choosing. You have only to begin and—keep on! The question is, do you mean to do it?"

Mrs. Stuart looked tired and pale. The summer campaign, now at its height, tried her nerves and strength to the utmost. She was anxious to bring the interview with this high-spirited, impulsive young girl to a close, and now yawned softly behind her shapely hand.

But Gertrude's eye and cheek glowed with a strange fire. A draught of life-elixir seemed filling her delicate veins with warmth and vigor.

"Do I mean to give my life for the good of my fellow men?" she said solemnly. "Well, I have settled that question now and here, for time and eternity."

And with that look upon her face that one might wear in some great crisis or revolution, she went away without another word.

Mr. Graham had failed to secure her attention through the day, but that night after tea he called her into his study, and made the appeal he had planned. He laid before her, simply and briefly, such facts in the family and home life as seemed to him impossible to be withstood by any woman's heart, least of all by Gertrude's, bound as she was by the strongest ties of duty and affection. He urged her to give up the work of various clubs, missions and societies, in which she was the leading spirit, and, indeed, all those interests that had for so long claimed her time and strength, and, instead, become the guardian angel of her own fireside. "An old-fashioned but most significant appellation, my dear," explained the minister, smiling upon her with great tenderness, "and none may wear it more worthily than a dutiful daughter. Ah, child, others may need you—the world may clamor for the work of your hands, the devices of your brain and the strength of your youth—but who can need you as I do, as your failing, fading second mother, your wife brother Walter, the neglected little ones, who will soon, I fear—God help them!—be even more motherless than now? Why, daughter, home is not home without you! You cannot realize how greatly and sadly we have all missed your eager, gracious presence since you have left us for that absorbing fret and fever the modern enthusiast calls 'work'. My dearest child, will you not give up for a time, at least, those outside interests and be to us once more our good angel? Will you not forsake the attempt to promote intellectual and spiritual development throughout the city, and return to us and your forgotten duties at home? Think what it would be for your mother to have such hands as yours to nurse her; what it would be to Walter, poor, wandering boy, to have your loving sympathy and help! And your little sister Ruth is too heavily burdened. I do not like her short breathing and hollow cheek. She ought to be sent to the country for a long rest and freedom from care. And, then, there is Rita, who"—

But Gertrude, half prostrate listening with a sort of horror, broke in at this point with an exclamation of disdainful impatience. What narrow views of a woman's work her father cherished! Did he expect her to give over all those wide-reaching plans of usefulness—all those splendid, dazzling dreams of "a career"—for a few paltry duties, which any hireling could perform as well, if not better, than she? Was she, Gertrude, the only woman in the world who could do anything? Was she, and she alone, the only one who could do anything? Was she, and she alone, the only one who could do anything? Was she, and she alone, the only one

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The Farm.

Kentucky Farm and News Items.

One hundred stock cows were sold at Harrodsburg at $2.81.

Mrs. Lewis Clark sold her farm of 100 acres near Jacksonville, Bourbon county, to Mrs. Jessie Wathers Smith, of Lexington, at $60 per acre.

W. T. Parker and A. J. Horsbeck of Bourbon county raised 15,920 pounds of tobacco on eight acres of land and delivered it last week at 19½c, all round.

The Stanford Journal notes the sales of a lot of lambs at 5½c; a bunch of 100 pound hogs at 6c; two lots of 700-pound cattle at 3c; and a bunch of fat cattle at 3½c.

The Lexington Transcript says Pete Powell bought 27,000 bushels of wheat at 51c per bushel Wednesday, and will ship it to the Newport News Elevator Company.

The Harrodsburg papers say the wheat will not make fifteen bushels per acre in Mercer county, and the Woodford papers say the same of that county. We are in the same box or worse.

J. H. Baughman & Co., of the New Stanford Roller Mills, have 4,000 bus. of wheat from the shock at 50c, but say they cannot give that price in the future, except for grain that has been stacked.—Stanford Journal.

One of the leading farmers of this county, who was ready for the harvest of 100 acres of wheat, made the statement after a calculation of cost of production, and said he would lose, if he got 50c per bushel, $100 on his crop. —Mt. Sterling Advocate.

J. J. Chapman bought a lot of hogs Monday at 5½c. He bought ten head, 250 pounds each, from L. C. Walker at 5c. Mr. Chapman has shipped between six and seven thousand lambs to Cincinnati this season, and over thirty-seven thousand pounds of wool. —Woodford Sun.

Thomas J. Carson, of Natchez, Miss., has bought of J. S. Cozzy the Dixiana farm, situated near Lexington. The farm consists of 250 acres of land, and cost the purchaser $88,250. Mr. Cozzy will remove his trotters to Massillon, O., and Mr. Carson will convert the farm into a thoroughbred breeding establishment.

W. B. Kidd has shipped the following cattle bought recently: Thirty of Wm. Jones, weight 1,200 pounds, at 4c; and 30 of J. W. Hughes, weight 1,400 pounds, at $4.40. A Georgetown buyer is offering 53½c a bushel for wheat, delivered in the next twenty days at Georgetown, but subject to inspection in this city. From the wheat that is coming in from the threshers, the local wheat buyers say the crop is one of the worst produced here in a long time. Much of it is shriveled from the rust and from the same field will come several grades, making it almost impossible to sample it fairly. In other places the quality is fair, but the low grades prevail.—Winchester Dem.

Eradicating the Canada Thistle.

Prof. Thomas Shaw, of the Ontario Agricultural College, gives in the *Breeder's Gazette* the following account of effective work in this direction, which we copy as of probable interest to several recent inquirers on this subject:

"In the summer of 1889 we had two fields, Nos. 1 and 16, that were miserably smitten with the Canada thistle. In large portions of both fields the thistles were so numerous that it distributed over all the surface: I am quite sure they would have given one to every foot square. Field No. 1 was in pasture that summer. We plowed it deeply in the month of August with the single furrow plow, and sowed it thickly with rye early in September. The following season the rye was cut with the binder when in the blossoming stage and put into the silo. This was in the month of June. As soon as the rye had been removed, the ground was againly deeply plowed with the one-furrow plow. The skimmer was used so that all vegetation should be completely buried. The ground was at once rolled and harrowed after the plow to keep in the moisture. It was then put into shallow drills by the use of the double-mould-board plow. These drills were made twenty-two inches apart. Two teams were kept constantly making drills. A third team mellowed the ground before the drillers and also rolled the drills at once or as soon as possible after the seed were sown. One horse with a turnip drill was kept sowing rape seed along the line of drills. The drill used put in two rows at a time and the driller of the seed kept close up to the teams forming the drills. In this way the germination of the seed was insured, though the weather was dry. As soon as the rape was about an inch high horse cultivation commenced. This was kept up until the rape was so far grown that the tops had almost met in the spaces between the drills. The cultivator went over the whole field three or four times. The crop of rape was gone over twice with the hand hoe to remove any thistles which might be growing in the line of the row or indeed any other noxious weeds in the same. This hand labor cost $1 per acre, valuing the time thus spent at ten cents per hour. The rape was pastured with lambs. The next year the field was sown with spring grains, as peas, barley and spring wheat, in plots from one-half to two acres in size. These were of course experimental plots. In the month of June, 1891, this field was gone over with the spud, side to side, and all foul weeds removed with twelve hours' labor of one man.

"The other field, which contained twenty-six acres, was also sown with rye, but in this case the field was pastured. In June, 1890, it was plowed the same as field No. 1 and treated in every respect the same. The following year this field was also sown with experimental grain plots. It was gone over in the month of June with the spud and all foul weeds taken out of it with twenty-three hours' work of one man. We therefore in the one case got a crop of rye for the silo and a crop of rape which pastured twelve to fifteen head of lambs per acre for two and one-half months, and in the other case rye pasture until June and an equally good crop of rape; that is to say, we got two good crops in one year and left the land in good condition for the following crop. As to the number of weeds left, I could not give a more accurate statement without an actual count, which we did not make.

It is fair to mention here, also, that circumstances favored this experiment. The weather was dr when their autumn plowing was done and also subsequently. It was also dry when the rape was being cultivated. In a wet season equally good results would not follow without considerably more hand labor.

Cutting and Curing Clover.

That clover hay is one of the best dry foods when properly cured is a fact beyond dispute, and that most farmers do not understand the curing of it is another. Nearly all who write on the subject have different methods which will reach the same results, but most of them speak of using a hay tedder in handling it, and this is generally enough to settle the question of trying that plan. As most farmers have no hay tedder.

So I venture to give a plan which has been in every way a success for years—and I have no hay tedder. First, clover should be cut as soon as it shows the blossoms well and before all of it is in blossom. The time of day was cut has much to do with a successful curing. I never start the machine in clover until the dew is off and then mow it, and in the heart of the day when it is partially wilted, rake it and put it in not too large cocks. These are generally left untouched one day, and if the weather is not first-class hay weather they stand until the second day and then are opened out, not very thin but in such a way that the air can get through it and the sun not try it too much. After a short time the clover is put in the barn, where it can be kept as much as possible from air drawing through it. When it can be done, put in and fill the storage place as soon as possible. Put some straw or old hay on the top and you have something to absorb all the moisture that comes from the fresh cut clover and will save none on top black or moldly.

Should you get a field cut and in the cock and a few days' rain come, it should be cocked over, and by this means it can be kept from coloring badly and getting musty. If one has caps to cover when cocked up, there would perhaps be no necessity of cocking over, yet I should not use the hay caps in fairish weather, as the hay will sweat and cure out better uncovered. Clover cut at the time mentioned and cured as directed will come out of the mow as bright and green as when put in, and even the pink color of the blossom will be nearly as bright as when cut, the leaves will not have been rattled off, and it will be as soft and pliable as partially dried clover wheat cut later in the season. While it is one of the most perfect foods properly handled, I venture the assertion that the 50 per cent of clover hay is cut too late and sun-dried too much, so that very little but the stalk is left, if of very little if any more value than good straw, and generally the cattle will eat the straw with decidedly more relish. Clover hay is splendid for horses, cattle, sheep and swine, and all of these animals will thrive on it.—H. S. Matteson, in The Cultivator.

Obituary.

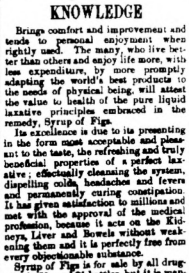
Mr. Thomas Parker was born Dec. 27, 1811, in Franklin county, Ky., and was the third of five sons and one daughter of Benjamin Parker, Sr., who was a native of Franklin, Ky., being now the only survivor. He was married on Oct. 22, 1835, to Miss Elizabeth Wheeler, by whom he had three children, one dying while young, there survive Mrs. Conn Parker, of Louisville, and Mrs. Nollie E. Parker, of Parker, Ky. His wife, Elizabeth, died in Franklin county, Ky., and he married Mrs. Pamelia E. Gossett, the widow of Dr. Burwell Gossett, of New Liberty, who was the daughter of Thomas Pierce. He survives him, and only two days before his death he remarked that for five years he lived his life to her persistent nursing and affectionate attention. Bro. Parker, while a young man, was baptized into the fellowship of Bear Wallow Baptist church by Rev. Wm. Hickman, Jr., of which he was an active and devoted member till 1884, when he with others went into Brevurrem church, of which he was a most efficient member, and which he loved, supported and cherished as he did his own home till his death. After five years of suffering from cancer in bladder and gall, he was relieved by the summoner of death on June 19, 1892. A strong faith and implicit reliance upon God been with him patiently in all his sufferings and triumphantly over the bodies of death. As a husband and father, those who knew him best loved him most; as a citizen and neighbor, esteemed and honored in the estimation of the community. He was a most successful business man, having amassed a large private fortune, but in all his dealings he was just, honorable, honest, and of the strictest integrity, so much so that his most intimate and casual acquaintance unite in the high compliment to his fair name that not one dollar was ever accumulated by sharp practice. The poor of his community always found in him a cheerful and most substantial friend. As a Christian, he never let business interfere with his activity or devotion to his church, being a leader and a hearty supporter of its every interest. His funeral services were conducted at his residence by Rev. Dr. Pratt, Rev. F. W. Eberhardt and the writer, after which his remains were interred in the cemetery of Frankfort, Ky. C. J. THOMPSON.

BEAUCHAMP.

Mrs. Mattie Beauchamp departed this life at her home in Union City, Tenn., on July 4, 1892. She was the daughter of Rev. George L. and Melinda Rogers, born in Bullitt county, Ky., April 7, 1862. On Dec. 28, 1882, she became the wife of Rev. R. A. Beauchamp. Affectionate, true and faithful to the last. Her pure and gentle Christian life was an inspiration to our brother as a good minister of Jesus Christ. Through sickness forty years in beautiful harmony they have rejoiced and sorrowed together. Five children was the result of this marriage. Three of these preceded their mother and one also follows after her long absent ones. Two remain as the cheer and comfort of their father. Sister Beauchamp experienced and professed a good hope in Christ in early life and united first with the Methodist church. Afterward with Pine Creek Baptist church, Spencer county, Ky. That blessed hope never failed her, not even in death. Her adorning was not "that outward adorning of wearing of gold, of putting on of apparel, but it was the hidden man of the heart, a meek and quiet spirit which is in the sight of God of great price." "She looked well to the ways of her household. Her children rise up and call her blessed. Her husband, he praiseth her." She was the light of her home. Though that light seems extinguished, its golden rays linger on the shores of time while it shines in heavenly splendor above the fogs and damps of earth. Happy the children that have such a mother! Happy the husband that has such a wife. Happy the home that has such a light! Happy the church that has such a saint! Have severe suffering she has entered upon that "rest that remaineth to the people of God." R. W. NORTON.

WALKER.

W. H. Walker died June 7, 1892. This brother died adjoining the farm on which he was born, being 73 years, 8 months and 5 days old. The writer was the playmate and schoolmate of the deceased and has known him intimately all these years since 1819. In about six or eight years after the organization of Hillsboro church, Henry county, Bro. Walker was received on profession of faith into said church and baptized by Father McGwin. On Nov. 21, 1846, he was married to Sarah Martin of Henry county, Ky., who was a true and faithful helpmate to the last. Bro. Walker's modest, quiet, unpretentious life in the family, in the church, in the community, is sufficient eulogy and brings out the character of the man. He leaves a wife and four sons to mourn his loss. His home was the preacher's home for a number of years, and truly it was a hospitable home. No kinder, more generous host ever lived than Sister Walker. After making his will a few weeks before his decease he said to his pastor who was present with a bright face, "Now I am ready to go, my hope is in Christ Jesus." His funeral was conducted by his pastor, assisted by Bro. J. M. Eaton at the old church home, June 29, 1892, after which his body was laid to rest in the old Fellows' cemetery, near Sulphur, Henry county, Ky. "Blessed are the dead who die in the Lord." W. W. POWER.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by intelligently adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

AT BACON'S.

As a matter of principle, we will celebrate this month with as much pomp and splendor as is suitable to the occasion. We always take advantage of every drop as the season advances, thereby giving our customers the full benefit. Midsummer is almost upon us and our inducements for this week will be confined strictly to seasonable goods.

LADIES' SILK WAISTS.

$1.98

For a Ladies' India Silk Waist, made with full sleeves and ruffle down the front. In the following colors: Red, Navy Blue or Black.

$2.50

For a Ladies' Cream or Black China Silk Surpentine Waist, with full sleeves and ruffle around the neck and sleeves; worth $7.00.

$4.00.

For a Ladies' Wash-Silk Waist, in all colors of stripes, made with leg of mutton sleeves and cascaded front; worth $7.00.

$5.00

For Ladies' Fine Figured China Silk Waists, in cream, red, navy blue and Paris Green. These waists are made with very full sleeves, zouave jacket, edged with silk embroidery at neck and sleeves.

WASH GOODS.

5c

For a beautiful line of cotton challis, the same patterns as you see in French goods.

10c

For Decca Muslins—a beautiful dress fabric.

10c

For a choice selection of Limerick Lawns.

12½c

For Corded Organdies which are really worth 20c per yard.

18c

For those exquisite effects in Arabian Dimities. Worth 35c.

40c

For the finest of French Organdies—the latest patterns.

MISCELLANEOUS.

15c

For Curtain Poles, with all their fixtures, in cherry, ebony and walnut.

12½c

For a choice line of Frech Percales, in stripes, figures and checks.

$1 49

For the improved Folding Curtain Stretchers, 7x14 feet. Worth $2.50.

$19 50

For that Famous Demorest Sewing Machine, with all its attachments, and guaranteed for five years. These machines are the same that are sold elsewhere at $40.00.

LADIES' RIBBED VESTS.

8c

For Ladies' Cream Ribbed Vests.

9c

For Ladies' Nice Quality Ribbed Vests.

12c

For Ladies' Cream and White Ribbed Vests, with draw ribbons at neck and sleeves.

15c

For Ladies' Cream and White Ribbed Vests, with draw ribbons at neck and sleeves.

50c

For Ladies' Extra Quality Ribbed Vests, with handsome lace at neck and sleeves.

60c

For Ladies' Beautiful Quality Cream Silk Vests. Worth 90c.

75c

For extra fine silk Vests, in pink and light blue. Worth $1.25.

FANS.

4c

For stylish Folding Japanese Fans.

5c

For large assortment of Folding Japanese Fans.

8c

For extra pretty decorated Japanese Fans.

15c.

Your choice of a beautiful line of Japanese Fans.

60c

For a Cream Satin Hand-painted Fan, with carved ivory sticks; worth $1.25.

84c

For a dainty hand painted gauze Fan, with carved ivory sticks; worth $1.25.

98c

For an exquisite hand-painted gauze Fan, edge with silk lace and having the enamel sticks; worth $1.50.

LACES.

7c

For beautiful Ecru Point D'Irlande Laces, 2 inches wide.

10c

For Ecru Point D'Irlande Laces, 3 inches wide.

15c

For Ecru Oriental Laces, 7 in. wide.

20c

For Ecru and White-mixed Point D'Irlande Laces, 5 inches wide.

29c

For white Point de Paris Laces, 5 inches wide; worth 45c.

50c

For white Point de Paris Laces, nine inches wide; worth 75c.

70c

For beautiful Point de Paris Laces, 11 inches wide; worth $1.00.

LADIES' SUITS.

$5.00

For a Ladies' Navy Blue or Red Changeable Blazer Suit, made of serge.

$6.00

For a Ladies' All-wool Navy Blue Serge Blazer Suit.

$5.00

For a Ladies' All-wool Tan Checked Cloth Suit, with coat and skirt.

$8.00

For a Ladies' All-wool Navy Blue Serge Blazer Suit; nice quality.

$9.00

For a Ladies' All-wool Blazer Suit, in 3 pieces, coat, skirt and waist; worth $14.00.

GENTS FURNISHING GOODS

25c

For Gents' Gauze Undershirts, in unbleached and natural colored balbriggan, with French collar and self front.

70c

For Gents' Laundered Neglige Shirts, in fancy stripes; worth $1.00.

85c

For Boy's Laundered Neglige Shirts, in fancy stripes, solid blues, pinks and bellotropes; worth $1.25.

95c

For Gents' Laundered Neglige Shirts, in fancy stripes, solid blues and pinks—all sizes.

EMBROIDERIES.

4c

For beautiful Hamburg Embroideries, 2 inches wide.

8c

For Hamburg Edges, 24 inches wide, nice, strong edge.

10c

For nice quality of Hamburg Embroideries, 4 inches wide.

12½c

For Fine Jaconet Embroideries, 8 inches wide. This is surely a bargain.

25c

For Fine Edges in Hamburgs, 8 inches wide.

40c

For Extra Quality of Jaconet Embroideries, 10 inches wide.

LADIES' WAISTS.

25c

For Ladies' Box-plaited Light Figured Calico Waists.

45c

For Ladies' Navy Blue Striped Calico Waists, trimmed down the front with plaiting and sleeves.

50c

For Ladies' Light Percale Box-plaited Waists, in assorted figures and stripes.

50c

For Ladies' White India Linen Waists, finished at neck and sleeves with plaiting.

70c

For Ladies' Figured Navy Blue Satine Waists, with box-plaited back and front.

LADIES' GLOVES.

20c

For Ladies' Nice Lisle Thread Gloves, in grays and tans.

35c

For Ladies' Silk and Lisle-mixed Gauntlet Gloves, in all colors.

35c

For Ladies' Silk Gloves or Mitts, in black and all colors.

50c

For Ladies' Silk Gloves or Mitts, in black and all colors.

74c

For Ladies' Black Silk Gloves, with double finger-tips.

80c

For Ladies' Tan or White Chamois Gloves.

HOSIERY.

8c, 10c, 12c, 15c, 18c, 20c

For Children's Tan Ribbed Hose, according to size, sizes 5 to 8½.

8c, 10c, 15c

For Children's black ribbed hose (fast black), according to size—5 to 8½.

15c

For Ladies' Plain Red Seamless Hose.

20c

For Ladies' Tan Seamless Hose.

25c

For Ladies' Red Seamless Hose.

25c

For Ladies' Booted Hose, with fancy tops; worth 40c.

CARPETS OF ALL KINDS.

OUR MAIL ORDER DEPARTMENT. Samples and prices sent by mail of all kinds of merchandise—WITH THE EXCEPTION OF CARPETS—FREE. We have a regular department, under the supervision of one of the firm, for this branch of our business, and will answer those 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, WHOLESALE AND RETAIL DEALERS,

Nos. 425, 427, 429 East Market Street, Above Preston, Louisville, Ky.

TO MINISTERS.

ARE YOU INTERESTED IN YOUR CHOIR to the extent of desiring to have each Sunday, new and bright ANTHEMS, thoroughly devotional in character?

If You Are

and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

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THE JOHN CHURCH CO.,
8, 6, Cor. 4th and Elm Sts., Cincinnati, O.

RINGS

We are continuously receiving new designs in rings of all kinds. The handsomest things in ENGAGEMENT RINGS this season are less expensive. We keep a large stock of all the standard goods. Illustrated catalogue sent free upon request. SILVERWARE, PINS, RINGS, etc., will be sent free on Approbation. Visitors to the city are cordially invited to visit our ART ROOMS, containing the largest and finest collection of BRIC-A-BRAC, ART POTTERY, BROOKS, FIAN TICLES, etc., in the city.

William Kendrick's Sons,
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FINEST BELL METAL, COPPER, TIN, ETC.
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Pure Bell Metal Copper and Tin. Catalogue sent free. J. WM. MARRATT & Co., Cincinnati, O.

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Manufacture BELLS of Pure Bell Metal, Copper and Tin. Catalogue sent free.

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Best Alloy Church and School Bells. Improved Set Chimes. C. S. BELL & CO., Hillsboro, O.

CINCINNATI, O., manufacturer of the "Queen City" Church Bells. Chimes, Peals, Etc. Catalogue free. Mention this paper.

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WORLD'S FAIR ROUTE.

Daily line running Pullman Vestibuled trains with dining cars, four trains each way between

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Stopovers at Cincinnati and Indianapolis positively allowed on tickets to World's Fair reading via C. H. & D. and Monon Route.

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DAYTON,
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WEST and NORTHWEST.

Finest and best Pullman service on all trains

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Without change. Go via the Monon and get the best for the least money. For further information address

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ST. LOUIS AIR-LINE (formerly Evansville & St. Louis Consolidated Railroad Company)—R. E. Corner Third and Eagle sts. Depot, Fourteenth and Market streets.

St. Louis Vestibule, leaves at 9:05 a. m. and arrives at 9:30 p. m.

St. Louis Limited, leaves at 9:35 p. m. and arrives at 9:05 a. m.

Evansville and Henderson, leaves at 9:35 p. m. and arrives at 9:05 a. m.

Tell City and Cannelton, leaves at 4:05 p. m. and arrives at 9:05 a. m.

Evansville and Cannelton, leaves at 4:05 p. m. and arrives at 9:05 a. m.

Daily. Daily except Sunday.

LOUISVILLE, ST. LOUIS & TEXAS R. R.

Short line, quick time between Louisville and St. Louis.

West Bound—Leave Louisville at 7:45 a. m. and 7:35 p. m.; leave Brandenburg at 8:27 a. m. and 8:17 p. m.; leave Stephensport at 8:38 a. m. and 8:28 p. m.; leave Cloverport at 8:48 a. m. and 8:38 p. m.; leave Hawesville at 9:11 a. m. and 9:01 p. m.; leave Owensboro at 9:45 p. m. and 9:35 p. m.; arrive Henderson at 1:30 p. m. and 1:20 a. m.

East Bound—Leave Henderson at 6:15 a. m. and 6:05 p. m.; leave Owensboro at 7:00 a. m. and 6:50 p. m.; leave Hawesville 7:34 a. m. and 7:24 p. m.; leave Cloverport 7:57 a. m. and 7:47 p. m.; leave Stephensport 8:07 a. m. and 7:57 p. m.; leave Brandenburg 8:18 a. m. and 8:08 p. m.; arrive Louisville 11 a. m. and 9:45 p. m.

The World's Fair and American Railways.

The Queen & Crescent Route widely knows as the road running the "Finest Trains in the South," is the field to carry everybody from the South to the World's Fair at Chicago. No part of the Southern country is left uncared for by this great railway and its connections. The Through Car System is an admirable exposition of the wonderful capabilities of American railways. From New Orleans through Sleeping Cars run daily, morning and evening, carrying the passengers via Cincinnati or Louisville, as they may select.

From Meridian, Vicksburg and Jackson another "Through Sleeper" far ahead in style and become a part of the magnificent "Vestibuled Through Train" which passes through Birmingham and the famous Wills Valley of Alabama, is joined at Chattanooga by the train from Jacksonville, Fla., Brunswick and Atlanta, Ga., over the E. T. V. & G. R. R., proceeds north over the beautiful Cincinnati Southern, through the grandest natural scenery and most attractive historical country in the world, to Oakdale, where another magnificent Pullman car is received, coming from the Richmond & Danville System from Charleston, S. C., through Columbia, S. C., the beautiful French Broad country, and Asheville, N. C., and Knoxville, Tenn.

The time to Chicago is made so as to afford the most convenient hours for departure from the principal cities, and arrivals in Chicago.

Passengers can purchase tickets and over the North of the river, and returning, in another if they desire a variable route. Without extra charge they can go via Cincinnati, returning via Louisville, or vice versa.

Round-trip tickets on sale at reduced rates. Agents of the Queen & Crescent will be equipped to furnish all information, and will be glad to do so, upon application.

Everything that an almost perfect system of delightfully equipped and yet inexpensive of the traveling public has been provided. Any of the agents of the company, or address the undersigned, will cheerfully give information and assistance. R. N. Ogden, Vice-Pres. and Gen. Pass. Agt., Cincinnati, O. J. E. McGregor, Birmingham, Ala., Gen. Pass. Agt. Southern Lines. W. D. Cowan, Junction City, Ky., or H. C. Ewards, Cincinnati, O.

The Direct Newport News Blue Grass Route and Louisville & Memphis Line and Mississippi Valley Co's Western System. Solid Train Route. Only

BETWEEN

LOUISVILLE & MEMPHIS

With Pullman Buffett Sleeping Car

FROM AND TO

LOUISVILLE, MEMPHIS, VICKSBURG, BATON ROUGE and NEW ORLEANS VIA MEMPHIS.

The Quick and Desirable Route to and from

NEW YORK, PHILADELPHIA, BALTIMORE, WASHINGTON, NORFOLK, OLD POINT COMFORT, RICHMOND, BUFFALO, CLEVELAND, TOLEDO, CHICAGO, INDIANAPOLIS, CINCINNATI LOUISVILLE.

Eastern and Northeastern Points

AND

MEMPHIS, VICKSBURG, BATON ROUGE, NEW ORLEANS, MOBILE, LITTLE ROCK, HOT SPRINGS and points in West Tennessee, Texas, Arkansas, Mississippi, Louisiana and

The South and Southwest.

This line is thoroughly equipped and in first-class condition, and provides an excellent arrangement in time and through cars. A feature is the time and convenience secured by the Limited Express Trains. Only a night's ride between Louisville and Memphis, and the best and quickest service between the two cities ever offered.

For lowest rates, time tables and all desired information, apply to any agent of this line or connection, or

T. B. LYNCH,
Ass't Gen. Pass. Agt.

F.F.V. VESTIBULE LIMITED. Fast Fleet Virginian. Through sleeping Car. Most complete railway train in the South.

C&O Through car with Pullman Buffet Sleeping Car service between Louisville and Cincinnati, Washington, Baltimore, Philadelphia and New York. Through Sleeping Cars to Buffalo Springs and other noted health resorts.

RICHMOND, OLD POINT COMFORT, NORFOLK and all points in Virginia and North Carolina.

Lv. Louisville daily 3:45 p. m.
City Ticket Office 527 Fourth ave., Louisville, Ky.
H. W. BACON, Southern Pass. Agt.
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A. J. PETTIGREW, Gen. Pass. Agt.
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OPIUM and Whiskey Habits cured at home without pain. Book of particulars free. B. M. WOOLLEY, M. D., Atlanta, Ga. Office 104½ Whitehall St.

If you will the lightest, sweetest, finest cake, biscuit and bread, Royal Baking Powder is indispensable in their preparation.

ROYAL BAKING POWDER

Absolutely Pure

The Purest and the Strongest.

Prof. M. A. Scovell, Director of the Kentucky Agricultural Experiment Station, says:

"My analyses of baking powders of general sale in this State show the 'Royal' to be a cream of tartar baking powder, free from ammonia, alum, lime or any adulterations; that its constituents are better proportioned and that it has a larger amount of leavening gas than any of the others analyzed.

M. A. Scovell

"Chemist, Ky. Ag'l Exp. Station."

The superiority of this powder is due to the fact that it contains no acid except that derived from the grape.

All other Baking Powders contain either ammonia or alum.

ITEMS OF INTEREST.

The Journal and Messenger says the number of passengers on the ocean steamers in May indicate that less than 2,000 came from Europe who may be supposed to be going to the Chicago Fair. This does not include the steerage passengers, of course, they being almost invariably immigrants and not visitors.

A geologist has been studying the formations in Logan, Wyoming and Raleigh counties, W. Va. He reports that the coal deposits average five feet in thickness over an area of more than 1,500 square miles. On Thatcher's Creek, in Logan county, one vein of coal was 17 feet thick. All this land is now in the hands of capitalists.

China aroused a land of floods and runaway rivers. A breach of the Welling River overflowed, drowning one thousand people near Shaking and Wooln. But this is nothing to the disaster in Kaning-fu, where a vast territory has been flooded and thousands drowned or killed by falling houses.

The London *Spectator* is commenting on the loss of the Victoria, sums up all the accidents which have happened to the huge ironclads in the last few years. The Sultan was upon rocks three years ago, and is still laid up; the Havre was only gotten off the rocks by blasting which made necessary the rebuilding of the lower part of the hull. Similar accidents to the Warspite, Undaunted, Naiad and Apollo, cruisers. In twelve months seven large ships have been made unfit for duty, and the Victoria went down, all in time of peace. The N. Y. *Post* comments that in war the enemy need do nothing but "wait for the British vessels to destroy themselves by running into one another or grounding upon the rocks."

Many importers are getting ready to save themselves in case the Senate should refuse to repeal the Sherman bill by putting into their bills of sales pledges that their debtors will pay in gold. They must pay gold for their goods, and if the Sherman bill is not repealed gold will be as a premium. The country generally refuses to consider the possibility of the bill's not being repealed.

Twelve banks in Denver have failed during the last week. The President of the People's Savings Bank says it failed because of the wild talk of the Governor and the silver men in their convention. They said Colorado would be ruined if the Sherman bill was repealed. This alarmed Easterners who had capital in Colorado, and they called in their money. Now prominent men are trying to undo the harm by cooler words, but the improvement comes too late.

What are the causes of the landslides in Yardalen, Norway, and how long they will continue, are questions the people in that region wish some one could answer. There was quite an interval of time between the second and the third landslide, but when it came, it brought widespread ruin. One hundred people are missing and fifty farms were destroyed.

There are wars of greater or less importance going on or threatened in many places. A hard battle has been fought at Matarre, Nicaragua, between the Government troops and the revolutionists, the result of which is not known. Probably the Government was defeated, or the result would have been published. Another state has revolted in Brazil, the troops sent by the Government at first guiar over to the enemy. There is war in the West Indies also, and trouble in several South and Central American states.

In the U. S. war is going on in only two places—the Republic seeming to be ambitious to emulate the examples set in South America. A bloody battle raged in Scranton, Pennsylvania, for three hours between Poles and Hungarians who officers were drunk, and the Sheriff was powerless to quell the town. The casualties were thirty. Afterwards Sheriff Gralz rallied force enough to recover the town. At Weir City, Kansas, the miners are armed to the teeth and are throwing up barricades to protect themselves from the strikers. Armed by a believer in women's rights, the strikers have marched against them once with the women in front, were defeated and drove back and propose to renew the attack in the same line of battle.

France and Siam are arranging for war. Siam has right and justice upon her side—France the heavier battalions. The dispute is over a boundary line between Siam and Cochin. The heathen king offered to submit the question at issue to arbitration in order to avoid bloodshed—the Christian (?) Republic refused. Rumours are to the effect that Russia is backing France, and that England will assist Siam, but the truth of these rumours is more than doubtful—when did England ever assist a weak nation against a strong one?

The New York Legislature passed one sensible bill at the last session. This bill repeals one-half the assessed highway tax in every one who uses wagons with tires not less than three inches in width. Such tires will do a good work in lessening the wear on the roads.

Count Kalnoky, the Austrian Prime Minister, showed plainly in a recent speech that Austria is as tired as Italy of the Triple Alliance. That Alliance was a masterpiece of Bismarck, the astute old statesman actually getting Austria and Italy to assume heavy burdens which did them no good but redounded to the glory and interest of Germany. Kalnoky said Austria would maintain friendly relations with Russia, even at the expense of the Triple Alliance.

China has struck a blow in return for the affront she has received from the United States, a sore of earnest of what she will do if the Geary law is enforced. She has forbidden the sale and use of kerosene from this country.

The Conservatives held a meeting in Lauer, Prussia, where a by-election is necessary. As they came out of the hall, they were attacked by the Socialists, those loud-mouthed advocates of liberty, and a desperate fight followed. The police were insufficient and the soldiers were called in. The Socialist vote has increased in Germany till it is now more than two million. The strong hand of Bismarck is missed in Germany.

The belief of the British people that the earth is their by a divine right, is illustrated in an amusing way by the indignation expressed because the young Khedive of Egypt has ordered that the text-books in the Government schools shall be written in Arabic. His people are very much pleased with this order, but the English who have books to sell consider it a retrogression into barbarism.

The area devoted to the cultivation of tobacco in Germany has been steadily decreasing and the industry is threatened with extinction. The British Consul at Mannheim, in making a report on the subject, says the public taste demands a better tobacco than can be grown in Germany without an outlay for fertilizers so great as to make raising tobacco a dead loss to the farmers.

The steamer Bayiten Republic recently arrived at Portland, Oregon, with 60 Chinese on board who were forbidden to land. As the steamer was libelled for smuggling opium, the owners abandoned it. The 60 Chinese are on board—the U. S. Government will not allow them to land, nor will it send them back to China. A protest from the Chinese Minister against the Government's thus starving his countrymen has led to their being fed, but how long the U. S. Government will keep up this thing of keeping the men prisoners on the ship, no one will say.

God has made us to feel, that we may go on to act. If, then, we allow our feelings to be exerted, without acting from them, we do mischief to the moral system within us.—J. H. Newman.

GIVE THE BABY

MELLIN'S FOOD

FOR INFANTS AND INVALIDS.

TRADE MARK

IF YOU WISH your infant to be well nourished, healthy, and vigorous, give it

THE BEST FOOD

For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged.

Our Book on "THE CARE AND FEEDING OF INFANTS," Mailed free upon request.

DOLIBER-GOODALE CO., BOSTON, MASS.

now ar

From Tennessee.

Last Sunday was a good day with us here. Four deacons were ordained—all lawyers. Indeed, it would be hard to fall upon a man for any kind of church work here without striking a lawyer. Our church is called the church of lawyers. I never saw anything like it, and they are all active, connected members, and make excellent material for deacons. Broad and business-like in all church views and undertakings. Lawyers are an easy class of men to preach to also. They simply want a man to stand up like a man and talk in a plain, straightforward, sensible way, without so much noise and ranting.

We have a Pastors' Conference, which meets regularly once a month, always well attended, and have in it some of the best preachers and pastors—barring present company, of course—in the State. I am trying to heed Dr. Broadus' very earnest request, "to look around for men who would be profited by coming," and get them to go to the Seminary for at least one year. Suppose all of us old students should do that. What splendid results would follow in the ministry in the next few years!

Our membership is intelligent above the average, and well-to-do, and we have no trouble about finances. When we need money for any church work the members simply go down in their pockets and raise it, without resorting to "suppers" and outside shows. The RECORDER is read by several here.

Fraternally,

B. B. MAHONY.

Carthage, Tenn.

Connecticut Heard from—Saves Time, Health and Money.

Mr. James Hermance, Greenwich, Conn., writes: "I have used Hughes' Tonic with the best success, and have recommended it to friends, who say it always cures. In cases where medicine was formerly kept from operation, by taking this Tonic, chills and fever are kept off, thereby saving time, health and money." Sold by druggists. Price 50c and $1.00.

A Proposal.

Having been appointed as chaplain of the Southwest Virginia Institute for young ladies, situated in Bristol on the line of Virginia and Tennessee, and intending to start thither with my wife about the 15th of September, I propose to take under our care any young ladies who may purpose to attend that school. Such an arrangement would save the parent or guardian of a girl the railroad fare both ways and would give the parent some obligation to watch over her interests during the whole session. Persons desiring information in regard to the college can receive a catalogue by addressing a postal card to me. The school is, in my estimation, eminently worthy of patronage, and I say this without seeking to disparage the many good schools of Kentucky. As we do not object to receiving pupils from other states, we cannot justly complain of the exchange here suggested. Indeed there are at times strong reasons for sending our children beyond the limits of their present association.

R. RYLAND.

Lexington, Ky., July 24, 1893. adv

When Weary and Languid

Horsford's Acid Phosphate.

When you are weary and languid with the heat of summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

MANLY PURITY

CUTICURA

RHEUMATIC PAINS

New World's Fair Route, C. & M. and Big Four.

Commencing Monday, July 17, the C. & M. first-class Chicago line. Trains will leave daily as follows: 7:05 a. m., train with Chicago 6:05 p. m. Night trains will leave at 9:15 p. m., reaching Chicago next morning 7:05 a. m. The train carries grand buffet sleeping cars and Pullman parlor chair cars. The rate for the round trip will be 17 every day, tickets good for 15 days. In ten days trains returning south leave Chicago at 6:30 a. m., 3:10 p. m. and 11:40 p. m. Trains south-bound have the same through car service as above. The public should remember that this is the only route that stops at the World's Fair grounds and is the only line from Louisville that lands passengers within walking distance of the first-class hotels in Chicago. See us before you buy your tickets. We can give you information that will surprise you. Call at the O. & M. city office, corner Fourth and Market, or Union and depot Seventh and Water, or address R. Rammo, Southern Passenger Agent, Louisville, Ky.

Change of Time.

On and after Dec. 18th the Louisville, St. Louis & Lines Night Express for the West will leave at 8:35 P. M. One hour shorter for St. Louis, and the West than any other line, and the only line running solid trains through. City Ticket Office 5, Cor. Fifth and Main Sts. Depot 14th and Main St. Louisville Ky.

$5 Reduction.

WORLD'S FAIR RATES BY THE QUEEN AND CRESCENT ROUTE.

In addition to the regular World's Fair Excursion rates we will sell first-class excursion tickets, good fifteen days from date of sale for return, at $5 less than the regular World's Fair rate. These tickets are good going either via Cincinnati or via Louisville. Through cars to Chicago. Quick time. Most elegant equipment. Be sure to take the Queen and Crescent Route. For rates, schedules, sleeping car reservations, etc., call on any agent of the N. O. & C. R. R., Queen & Crescent Route, or Louisville Southern R. R. or D. G. Edwards, G. P. A., Cincinnati, O.

Prices Take a Tumble,

LADIES' DRESS GOODS,

Here is a Sacrifice Indeed Worthy of Note.

5c Per Yd. Buy choice of 30 pieces of Fine Printed French Challis. These are patterns offered heretofore at 10c.

6½c Buy choice of 45 pieces of Fine Printed Chiles. On center counter they go and real value has been entirely at the right of.

8c Buy choice of 25 pieces Fine Field Taffeta and Surah Silks. The regular selling price of these was $1.50 $1.25.

9½c Buy choice of 40 pieces of Fine Fancy Dress Silk, instead of 25c. Dress Silk, instead of less than $1.25 to $1.75.

25c Buy choice of 20 pieces Lorna Doone Bunting, Dot Muslins, real beauties, and Virginia Derby was $10 a piece.

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10c per yard choice of all 12c, 15c and 20c Ginghams.

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12½c Fine White Satin Stripe Persian Lawn; worth 20c.

22½c Choice of 40c, 50c and 75c French Ginghams.

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As thousands of the best books of the world are now to be had at a cost of 25 cents to 50 cents each, the reading of good books thus costs next to nothing; a 25-cent book costs but one cent for four days, a 50-cent book costs one cent for two days. If you want high-priced books, or many books, you get them and pay in proportion.

When books received by the local Book Club or Branch Library from the Main Library are no longer wanted, they are returned to the headquarters in New York and exchanged for other books of equal value, and are sent out to some other local Book Club or Branch Library.

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Country clergymen who to-day are "starving" for want of access to current literature, can easily organize local Book Clubs and thus secure for themselves the books they want, and also confer incalculable benefit upon their constituents.

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THE MARKETS.

LEAF TOBACCO MARKET.

Report for the Week ending Saturday, July 22, 1893.

LOUISVILLE, KY., July 27, 1893.

The total sales at auction were 1,355 hhds, against 1,608 hhds last week, and 1,656 hhds this week last year.

There was considerable falling off in the offerings of new Burley, being nearly 300 hogsheads less than last week. The quality was much the same, however, as for some time past, being mainly of the common and medium filler grades, while occasionally some good red and colory sorts would be met with.

New Burley—The total offerings were 985 hogsheads, against 1,219 hogsheads last week, and 1,956 hogsheads this week last year, and 1,936 hogsheads this week in 1891. Total sales for this season to date, 66,950 hogsheads, against 73,320 hogsheads last year, 40,727 in 1891.

Notwithstanding the large falling off in the offerings this week, the market showed less animation than last week, and at times became irregular, but not quotably lower, closing at last week's figures, which are unchanged. Red trash fillers and lugs were in good supply, in good demand, but closed nearer inside figures. Common and medium fillers in large supply, but unchanged. Good, scarce and unchanged. Colory and bright of all grades scarce, active and nearer outside figures.

Dark—The offerings of new were somewhat less than last week, with no improvement in quality, being largely lugs and low leaf. Anything desirable meets with active competition, and almost any kind of lugs bring outside figures now that the Spanish contract has been awarded. The receipts were much larger than last week and about the worst that have been seen for a long time, some bringing wardage. Sales footed up

BURLEY—1892 CROP.

	Red.	Colory.
Trash, green mixed	$4 50a 5 50	$6 00a 7 00
Trash sound	5 50a 6 50	7 00a 8 00
Common mixed	6 00a 7 00	7 00a 9 00
Medium lugs	7 00a 8 10	9 00a10 50
Good lugs	8 00a 9 00	10 50a12 00
Common leaf, short	7 00a 8 00	8 00a 9 00
Common leaf	9 00a11 00	11 00a13 00
Medium leaf	11 00a14 00	13 00a15 50
Good leaf	14 00a16 00	15 50a18 00
Fine and selections	18 00a20 00	18 00a25 50

Darks—1892 Crop.

Trash, green or mixed	$3 00a 3 50	
Trash sound	3 50a 4 00	
Common lugs	4 00a 4 50	
Medium lugs	4 50a 5 00	
Good lugs	5 00a 6 00	
Common leaf, short	5 00a 6 00	
Common leaf	5 75a 6 25	
Medium leaf	6 25a 7 50	
Good leaf	8 00a 9 50	
Fine and selections	9 50a12 00	

The following were the sales for the week and year to Apr. 8, 1893, with comparisons:

	Week.	Year.
Year 1891	3,128	131,569
Year 1892	2,904	92,772
Year 1893	1,355	66,020
Total new crop sold to date		86,870
Crop of 1892 sold to date		67,421
Sold to date in 1891		63,473
Sold to date in 1890, only inspec'n		72,064
Sold to date in '92, only. inspec'n		72,600
Sold to date in 1891, only. inspec'n		44,580
Rejections made in 1893		207
Rejections same date in 1892		807
Rejections same date in 1891		893
Rejections this year		14,864
Rejections same time in 1892		20,613
Receipts this week, hhds		1,032
Receipts same week in 1892		3,825
Receipts same time in 1891		1,860
Receipts to date in 1893, hhds		69,057
Receipts to date in 1892, hhds		76,276
Receipts to date in 1891		50,865

Spanish contract has been awarded. The receipts were much larger than last week and about the worst that have been seen for a long time, some bringing wardage. Sales footed up

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Good leaf	14 00a16 00	15 50a18 00
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