Faith, Hope and Love. These three.

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A PREACHER recently said, "Make humanity your aim." Exactly what that means does not appear to the nonkrausecendental mind. But one thing we know, the aim of the saints ever has been, is now, and shall be forever to glorify God and enjoy him forever.

MADAME DE STAËL, being told on one occasion that some one was abusing her, said: "I can't understand it, for I do not recall ever having done her a favour." It does seem at times that one must look with certainty for abuse from those to whom one has done a kindness.

WHEN we read that Dr. Craig said in a sermon, "God will keep up his end of the row if you will give him a chance," we believed the statement pure and unadulterated slander. We did not believe that a man who stood so high would use such slang in the pulpit, and still less than he would speak with such flippant irreverence of the Lord God of hosts. But when a Baptist paper comments, "We should say that this depends on how you pronounce the word 'row,'" we are constrained to believe that since one of our papers talks thus, Dr. Craig may have made the remark.

God does what a creature "will give him a chance to do!" He doeth his will among the armies of heaven and the inhabitants of earth and none can stay his hand or say unto him, What doest thou? One might with infinite more sense—leaving blasphemy and irreverence out of the question—say that President Cleveland will do what some one fishing worm in the Capitol grounds will allow him to do.

WHATEVER may be the case with some other seminaries among Baptists in this country, as shown by the speeches at the Baptist Congress, it is a pleasure to know that Crozer stands unshaken and unshakeable. Dr. J. M. Stifler writes of Briggs' trial to the *National Baptist*: "His inaugural address was a challenge and a defiance that left his denomination no option. The trial and the result were inevitable. The Presbyterian church does not hold and teach that the Bible is fallible nor that there is sanctification after death. The verdict will tend to peace."

DR. WILLIAM WRIGHT says in the *Sunday school Times* that he asked Spurgeon if he ever said, "Resist the devil and he will flee from you, resist a d acon and he will fly at you." Spurgeon denied having said any such thing. There are no nobler men living than the deacons of our churches, and we always resent everything which seems to cast a reflection upon them. Spurgeon said that the sentence was older than his grandfather, and therefore he had not invented it, and he had never had any experience which would have justified him in repeating it.

THE General Assembly at Washington City adopted this resolution unanimously:

Resolved, That the Bible as we now have it, in various translations and versions, when freed from all the errors and mistakes of translators, copyists and printers, is the very word of God, and consequently wholly without error.

Briggs and friends had been talking very loudly about a "disruption" of the Presbyterian church, but when that resolution was unanimously passed, seeing that he could not muster a corporal's guard, the Professor begged his friends to stay in the church. You see if they went out they could be counted; if they do not go out, he can pretend there are large numbers who agree with him.

A PREACHER writes these much-needed words to the *Congregationalist*: "Permit a word of caution regarding the phrase "renewing consecration," in a recent prayer-meeting topic. There is a considerable danger that this phrase here, and elsewhere, too, will do harm in weakening the force of that one solemn and all-inclusive consecration made in the public confession of joining the church. With many others, I have long felt that the evils in all forms of what are called "consecration services" in our usual meetings and elsewhere are grave. I certainly should refuse to dishonor my confession of Christ by joining in such a service, as I used to refuse to perform the marriage ceremony again for a couple celebrating their silver wedding, as sometimes asked to do in the back country."

For the Western Recorder.

Perilous Times Have Come.

BY REV. J. E. HUTSON.

Whether Paul referred to this particular age when he said, "In the last days perilous times shall come," I do not know. But one thing obvious and conspicuous is that the perils are here, huge, obstreperous and belligerent.

I am no pessimist. I believe in the Gospel, in its truth, its power and its ultimate success. But how many windings and turnings there may be before the summit is reached? how many halting places, plagues and calamities before Israel planted victorious foot in the promised land? And yet we can but bate our breath and tremble in our joints when we look upon the giant form, and hear the defiant tone of so many athletic and sinuous Goliaths. The true Israelites, in whom there is no guile, are distressed, and sigh and weep in secret, while they tremble for the ark of the Lord.

Let us take a glance at some of these alarming perils:

Worldliness has come in like a flood. Many now hold their church membership as a matter of respectability. Nor are they restricted to any one class of society, though more noticeable among the wealthy, cultured and influential. They are, as the apostle says, "lovers of pleasures more than lovers of God." Dancing, card-playing, wine-drinking, theatre-going, are openly and constantly indulged in. It matters not how much the pastor may wars and entreat; how many pious and devout may be pained and grieved; nor how much scandal is laid at the door of the church, they toss their heads and rush on. Nor is this the most serious aspect of the case. The churches, as disciplinary bodies, seem to be almost paralyzed. Where is the church now that deals with its members for dancing? No matter whether the dance be private or public, round or square, for an evening or all night. No matter that many known and grievous evils attend it. No matter that the devotee tramples under foot his influence for good, and swings himself in the way of perishing souls. No matter that ministers and the most pious people condemn the practice, and some half-strength-ened in defend it!

Not long since an able, learned and consecrated preacher said to me, in speaking of this worldly amusement, "It has gotten a great hold on us, it is gone, clean gone; the churches no longer have any power to control it; it has come into my own family and filled me with amazement and grief!" And yet the apostle warns us that the works of the flesh are revellings and *such like*, and tells us that they which do such things shall not inherit the kingdom of God.

Innovations, ingenious and daring, are asserting themselves. Nothing seems to be settled. Everything appears to be unsettled. Traditions, customs, doctrines, which have been believed and loved from time immemorial, are ruthlessly set aside, and ill-constructed and poorly-supported theories and practices are foisted in their place. In the face of plain and unmistakable Scriptures, women are put forward as preachers, and in some places elected as pastors; and some ministers torture their minds, distort the Word of inspiration, and even poke fun at the holy apostles of Christ in trying to defend the unseemly and unnatural performance. According to them the prohibition was only local and temporary, and they willingly overlook the fact that the apostle appeals to the "law" (1 Cor. 14:34), and to the creation of man (1 Tim. 2:13), to justify his dictum. Surely he was guided by the spirit of wisdom, which foreknew that in the last days perilous times should come, and men would pop up ready to deny everything.

Innovations have pressed their sacrilegious feet into the very holy of holies, and are abashed and disconcerted at nothing. Even the Lord's Supper must be invaded, and the elements must be changed to suit the fanatical notions of modern extremists. For the centuries past a crumb of bread and a taste of wine have been the simple emblems and mode of observance. But now the morality of the Bible is not high enough; perilous times have come, and some practically answer the question affirmatively, "Shall a man be more pure than his Maker?"

Higher criticism, with a hand of steel covered with velvet, is grappling for the vitals of inspiration. It were a danger not to be laughed at, if the assault was made by open enemies; but when by avowed friends, it is a peril doubly to be dreaded. They are wolves in sheep's clothing, and fulfill the words of the Master: "I was wounded in the house of my friends." These men who pretend to honor the Word of God could measurably relieve our fears and render a better service to Christianity by denying all the claims to inspiration. And to an unscientific man, this is virtually what they really do. It might be a matter of small consequence as to the mere name of the man who wrote the Pentateuch, but when it was proven that Moses wrote it, questions of fact and inspiration are involved. It would be both tedious and unnecessary to collate all the passages which show him to be the author, but let us notice a few. Moses said: "If thou wilt not observe to do all the words of this law that are written in this book," etc., (Deut. 29:58). So, then, the book was already written, or else Moses talked foolishness. "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished—" (Deut. 31:24). So he wrote the law and finished it, if the Bible can be relied upon. And he commanded the Levites, saying, "Take this book of the law and put it in the side of the ark of the covenant of the Lord your God," etc., (Deut. 31:26). But how inexplicable if the book was written centuries afterward?

God said to Joshua: "This book of the law shall not depart out of thy mouth . . . do according to all that is written therein" (Josh. 1:8). But what kind of mouth would it be, there was no book and nothing written? "And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel" (Josh. 8:32). Could Joshua make a copy of that which had not been written? "Afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel" (Josh. 8:34, 35). Marvelous scribe was he to read, as we are twice told, every word of what was to be written a thousand years afterward! Will any one accept the theories of these boastful critics rather than the testimony of the Lord Jesus, who on two occasions at least affirmed that Moses wrote the law? See Mark 10:5, and John 5:46.

From these and many other passages that might be cited, we conclude that if Moses did not write the books attributed to him, they are not inspired, and consequent are not the words of God, but contain a large pack

Richmond, Va.

For the Western Recorder.

Questions Answered.

BY SENEX.

"I have seen a good deal in the RECORDER and other papers urging mothers to have their children memorize the Scriptures, etc. I wish to do my duty, and I think I can say without boasting that I am not afraid of my children, nor shrink from doing what I ought for fear they will not like it. I never pay them for obedience except with approving kisses. Please tell me what chapters of the Bible to begin with, and what hymns, and what you consider the best cheap hymn-book—that is, the one containing the greatest number of hymns worth memorising. Also what catechism is best for small children."

I wish first to thank this noble, true-hearted mother for having written this note to me. Her question came when I was in a despairing mood—when the world seemed to be growing steadily worse and the churches becoming worldly. But this is a ray of heaven's own sunlight. There is no occasion for despondency when such faithful mothers are doing their duty to God in their homes.

If the children are quite small, they will memorize poetry more easily than prose, or rather rhyme more easily than either prose or blank verse. A child can remember "Now I lay me," being assisted by the rhyme, when it cannot the Lord's Prayer. One of the best hymns can be learned first, and then the mind prepared for the Scripture memorizing.

Beyond all comparison, "Manly's Choice" is the cheap book which contains most hymns worthy to be memorized. The word edition is so cheap any parent can afford to give each child its own copy, and teach the child to be careful with books by seeing that it takes care of its Choice. You cannot go far amiss in the hymns in this book. Read the hymns yourself under each subject and choose the one that which you think the best. You no doubt have some favourite among these grand hymns. Tell your children that it is your favourite, and have them memorize it. After you have gone home to glory, the fact that it was your favourite will make that hymn very precious to them. I have seen the eyes of hardened, vicious men fill with tears when they have heard the hymns their mother sang with them in their childhood.

There are some hymns which should be part of the mental and spiritual outfit of every child: Book of Ages; Jesus, lover of my soul; How Firm a Foundation; From Greenland's icy mountains; Before Jehovah's awful throne; My faith looks up to Thee; and that hymn which is said to have been the means under God of the conversion of more souls than any other unfaltering words—Rock of Ages, cleft for me, Let me hide myself in Thee. Let the children learn not to need the rhyme to memorize Scriptures. Begin with the Ten Commandments; follow them with the 23d Psalm. Short Psalms are best first. After the 23d, the 1st, that grandest short poem in the Bible—Moses' ninetieth Psalm. Then should come next with the 91st. Among the best, the good, first, second, ninetieth, one-hundred-and-seventh, ninety-seventh, one-hundred-and-fourth, one-hundred-and-first and twenty-second.

After these Psalms, 1 Cor. 13; Matthew 5-7; Galatians 5; Hebrews 11 might be well to return to the New Testament. Isaiah 40, 53, 55, to end. It is a good thing for children repeat the complete Psalm 58 every Sunday. Matthew 5 and 12 are good chapters. Psalms 2, 8, 11. After these one can arise a Psalm amiss. When one is ready for an entire book, Ezra and Malachi can well be taken. Hosea is full of wisdom and instruction. Proverbs prepare for life. The whole of Job should be learned, and the Epistles. Chapters in other books you will find for yourself. There will be times when you feel that your children need certain truths. If you are careful and earnest, as you read your Bible the Spirit will show you in unexpected places just the very things needed for them.

One wise mother had her children learn three verses every day. That seems a small amount, but it amounts up in time, when faithfully carried in. The second day they repeated what they had learned the first day and so on, repeating every day from the first of the chapter, thus impressing it upon their minds. She memorized with them, and recited to them as they to her, a little thing which added greatly to their seed.

As for the best catechism, there is only one best—there has never been a second to compare with it. It is best for older children, best for the memory, they can understand it, and can impress it so thoroughly upon their minds that Satan cannot erase it—do his worst. They will carry in their heads a succinct knowledge of the plan of salvation, which the Holy Spirit can use in his own good time. This, best of all catechisms, is Spurgeon's edition of that justly immortal "Shorter Catechism" of the Westminster Assembly. Begin at the beginning—go straight through it. The children will not delight in it; spoiled children will whine and pout over it. No unconverted heart ever loved that catechism, or ever will. To all such it is as dry as the multiplication table. But strong men and women can be reared on no other spiritual food than such as we find in this Catechism at its best.

Questions come from three different post-offices in the same state. Whether they refer to the same case or to similar ones I have no means of knowing. The substance of the questions is whether a church did right in excluding a brother charged with adultery. A committee was appointed. They met secretly, examined the witnesses against the brother, did not allow him to be present, advised the church to exclude him without trial, which was done by a majority vote.

One brother asks if a majority vote was sufficient for exclusion. Certainly. As the church is a family and the peace of Zion must be maintained so far as possible, churches rarely receive a member unless the vote is unanimous. If a brother objects to the reception, the custom is to appoint a committee to investigate the reasons he may have and to try to reconcile him. If his reasons are not good and he persists in an unkind opposition, sometimes the objecting brother is excluded. Sometimes the member is received over his opposition and he is left undisturbed. But reception is always delayed when the vote is not unanimous. Exclusion is a different matter; in that case a majority always decides.

My opinion is that the committee ought to have allowed the brother to come before them and to have his accusers face to face. There may be circumstances in which witnesses would be timid and cower in fear before the accused, so that were he present they would not tell the whole truth. In that case it might be best to have the facts the committee has ascertained written down and shown to the accused, that he might have opportunity to prove the so-called facts were fabricated by enemies. It is well to avoid all appearance of unfairness. But the proof of his guilt may have been so unquestionable the committee knew he could say nothing to disprove the charge and felt in no humour to hear excuses or efforts to palliate.

If the brethren felt convinced of his guilt, they were right to refuse him a public trial. In his admirable Church Manual, Dr. Pendleton says: "Of a case of an infamous or scandalous character, it may have a peculiar tendency. The church must express the reputation of them by an immediate act of exclusion. No preliminary steps are necessary. No pentence need prevent the withdrawal of fellowship." The honor of Christ and the purity of his religion are specially involved in these cases. What Paul says in regard to the incestuous man indicates the position here taken. If a church member is guilty of adultery, or murder, or theft, etc., he deserves exclusion without trial. No church can adequately express a sufficiently abhorrence of such offenses without excluding the offender."

Dr. Strong in his Systematic Theology: "Bible here (1 Cor., 5:3-5, 12) Paul gave the incestuous person an opportunity to repent, confess, or even plead. The church can have no valid evidence of repentance immediately upon discovery and arraignment. Only fruits meet for repentance can prove repentance real. But such fruits take time. And the church has no time to wait. Its good repute in the community and its influence over its own members are at stake. These therefore demand the instant exclusion of the wrong-doer as evidence that the church clears its skirts from all complicity with the wrong. In the case of gross public offenses, labor with the offender is to come not before, but after, his excommunication."

For the Western Recorder.]

I Say It Was Not.

"Who says the entertainment was not a success?" is the triumphant, rhetorical, expecting-a-negative-answer question of a pastor after a church entertainment from which the proceeds were at least something. I say it was not a success, even granting that some money was actually made, a rare result for a church entertainment.

There is a long catalogue of reasons why church entertainments are not a success in the true sense of the word, a few of which I may mention.

1. There is a "long-felt want" to be supplied. The preachers and the people are equally concerned. The old word "brother"—except to a few—grows awkward, and its use is relegated into "desuetude." "Mister" to people who love and respect their pastor, seems to be too cold. It is not quite the thing with most people, especially in the South. The Romanists have a handle easily reached—"Father Dennis" comes handy. But as most of our preachers are real fathers, we don't like that word for a title. Coming down upon us by slow degrees—as come so many other things, "woman's suffrage" and such like—from Northern regions is a real atrocity in speech. They are, in imitation of a bad fashion, imported, in some parts beginning to accost Pastor Smith in this wise: "Good morning, Reverend."

The Baptist and Campbellite "Elder," and the Roman Catholic "Father," answer their uses with their people, but we should fall upon "Reverend" as a title and tear it to pieces. The people generally know what they want, and having grown weary waiting on the colleges of all grades, they rise up and "confer degrees" from the street. If John Smith begins to be noticed in the village paper, he begins to be called "Doctor." And it will stick to him like a nickname to a cross-eyed baby. At first it embarrasses Smith, and he tells his friends: "You are mistaken, brother; I am no Doctor; only plain John Smith. But they know better than that, and "Doctor Smith" they will have it. And with good reason: "Doctor" is the handiest title when speaking to a preacher. The degree should be conferred on all ordained elders at their ordination and by the Bishop, thus lessening greatly both the burdens and temptations of our schools.

2. It will call attention to a vital matter too often overlooked—the teaching function of the pulpit. As nearly all but clamorous candidates know, "Doctor" at its root means teacher. When our Lord sent his disciples through the world to preach, he pressed the idea of "teaching." And they gave attention to teaching. St. Paul was deeply impressed with the conviction that exhortation is good, but that there must be teaching. Doctor means teacher; Doctor in Divinity should mean Teacher of Religion, not merely exhorter to be religious. The degree should not be conferred upon those who can only exhort, because of unfitness. I believe that this second consideration alone is sufficient to justify the General Conference in enacting the necessary law directing the Bishops to confer the degree of "D.D." immediately after the ceremony of ordination. One parchment should suffice.

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It Concerns All.

BY BISHOP ATTICUS G. HAYGOOD, D.D., LL.D.

Some time in April the editor of the *Christian Advocate*, organ of the Methodist Episcopal church, South, with its thirteen hundred thousand members and a church with a future glorious beyond human dreams, if it sticks to its one business of preaching the everlasting Gospel, gave us a paragraph on the subject of "itch," though this was not the title of it. The editor says: "The rage for honorary degrees in letters, theology, philosophy and law, does not abate." The sentence makes one think of an outbreak of Asiatic cholera, a prairie fire, a city conflagration, a cyclone, a panic, or words to such effects. Once for years, when this writer was young, he had opportunity to know somewhat of the rage; he has in his time "conferred" a number of sonorous titles. No a few—always deemed to disappointment—flatly asked degrees. They were not bad; only so ignorant they did not know better. Sometimes friends of a "coming man" asked for him the gift of degrees, with the hint thrown in, "he and his friends have much influence." In such cases the coming man had to go elsewhere for decorations. Have seen a letter recently, deliberately offering a bribe of votes to a college president for a degree. The president is a saint; he did not wear once.

For three years now I have meditated on the situation. I have reached a conclusion that is, in my judgment, the only solution possible—a solution in itself good and wholesome. It will relieve the pressure on the few real colleges we have, and from high schools, academies, small female seminaries and mechanical primary institutes, remove the temptation to seek influence by flinging degrees around at commencement. Let the next General Conference authorize and direct the Bishops at the time of ordaining preachers elders to confer upon them the "degree of doctor of divinity." There are grave reasons for the proposed "revision of the Discipline." They may be discussed under three heads—possibly seven: 1. Doctrine. 2. Discipline. 3. Ritualism.

"shake the rags" and "cure the itch." It is the only effectual remedy. The disease is fully made out. For conscience in the social relations let us have "Doctor" for all men ordained Elders; let us have "Doctor" to impress all preachers with the idea that pastors must be teachers, and therefore students; let us have "Doctor" for all as an effective remedy for an itch too prevalent — threatening to become epidemic and disastrous. This is not to be taken as satire; but as honest, sober writing.—Christian Advocate.

His First Theological Teacher.

In a description of his mother's training, written for the *Advance*, Dr. Griffis tells of his Saturday mornings with his first theological teacher:

"This woman of flesh and blood knew that committing Scripture to memory, however important or subsequently beneficial, was in itself hard work. In fact she had a tenderness sympathy for the seven children who followed their father and mother, in true apostolical succession, every Sunday, and filled up a generously long pew, or overflowed it. So, to make the small wrigglers comfortable, she had hassocks and footstools made high enough to keep the little legs from being pendulums, and otherwise she made life very enjoyable and religion very attractive.

Day of the week, Saturday; time of day, 10 A. M. Small boy has been out of doors since half-past eight, cheeks are rosy red, animal spirits are somewhat subdued by hard playing and lively sport. Place, kitchen, large and sunshiny. Material visible, flour, eggs, pastry, apples, and all sorts of good-smelling things. Temperature high, range red hot, ovens all ready, roller and pie-plates at hand. Moonlike tin disks are soon filled with luscious and spicy compounds. The big ones are for the family in general; but for the particular small boy who has ensconced himself in a corner (and in prospect of joys to come is happier than the Jack Horner of nursery rhyme) there is an apple turn-over. One sheet of pastry is well filled with apples, turned over on itself, well kneaded together at the edges, and stringed round with a strip of paste

explosion. It was then put into the oven, and soon changed into a delicious brown product that tickled the esthetic as well as the gustatory nerves of the small boy.

All this time, while the baking is going on, he has a New Testament in his hand. On one Saturday, he commits to memory one half of the second chapter of Matthew, another Saturday the other half. And so, week after week, the memory is stored with gems of Scripture that are of more worth than jewels. Wisely are the genealogies omitted; wisely, too, those parts which when committed leave no definite impression upon the mind. The salutations and windings up of the Epistles, and other things not so well retained in memory, nor so suggestive to the childish mind, are omitted; while those portions which the later combined wisdom of International Sunday-school committees are agreed upon are stored away in the memory.

Whenever the small boy comes upon a word he cannot understand, or an expression which is dubious, he obtains light from his mother. But, with the child, the work is that of true memorising, which she personally hears herself afterward. She does not insist that everything shall become clear to the boy at once. She only wisely and kindly guarantees for him that he shall be equipped and enriched with the Word of God.

How the years passing by have justified the wisdom of the good mother! How the ages are approving the principle of John Robinson and the Bereans, and all other students of the true Word of God. Was Maria, the mother, original? Was she an innovator? Do we claim for her that her thought takes its place among that of creative minds? Nay, such claim would be nonsense. The founder of this principle of Bible Study was Jesus Christ himself. When Maria, the mother, told her boys to study the Bible thoroughly, and never to be afraid of anything they found in it, she was but a true disciple of Jesus. When she told them that there were many things they could not understand at once, or expect to see clearly, it might be for years, she also impressed upon them that patience and perseverance would reward them, and time and the Holy Spirit would make all important things plain.

She owns a pair of "semi-lunar fardels" which, on a salver of snow-white paper, with a tremendously big seal of gold, were handed to us by Union College; but, more than any titles or diplomatic documents, or honorary degrees, we value the training which we received from our first theological teacher. Christ first, parents next, other teachers afterward. God's Word outweighs all other books. This was Maria, the mother's motto, and we call her blessed.

And I. There is a "long-felt want" to be supplied. The preachers and the people are equally concerned. The old word "brother"—except to a few—grows awkward, and its use is relegated into "desuetude." "Mister" to people who love and respect their pastor, seems to be too cold. It is not quite the thing with most people, especially in the South. The Romanists have a handle easily reached—"Father Dennis" comes handy. But as most of our preachers are real fathers, we don't like that word for a title. Coming down upon us by slow degrees—as come so many other things, "woman's suffrage" and such like—from Northern regions is a real atrocity in speech. They are, in imitation of a bad fashion, imported, in some parts beginning to accost Pastor Smith in this wise: "Good morning, Reverend."

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To avenge is human, to forgive divine. To "overcome evil with good," is an exhibition of true greatness and goodness.

MILFORD RIGGS.

Boonville, Mo.

For the Western Recorder.

A PROMISE LESSON.

BY OPAL.

Psalm 37:4,5.

Only a rod—a shepherd's rod—
That I took in the days of my youth;
For the great sheep-fold through the dreary years,
And pleadings oft, and crosses, and tears,
God-taught, had risen to His throne,
And in yielding heart was the Lord made known.

"Twas all he had, but in Moses' hand
It was enough to make the land;
And forced the Red Sea to part for God,
And Egypt trembled beath that rod.

Only a sling—a herdsman's sling—
Hit smooth to sword of giant king;
But he who called Jehovah, Lord,
In righteous wrath heard (smitten word;
A sad all his soul, by Love inspired,
Upon, and all his soul was fired.
Then stood David's sling forth sped,
Heaven-guided, smote Goliath's head.
Who rished his all, withholding naught,
From God's right arm his power brought.

Only some fish and loaves of bread;
And hungry thousands to be fed!
'Twere folly from this measured store
The task to try. There be no more.
Yet, giving all into His hand
Who stake the thousands, band by band,
A stembled His disciples see
Their scantiness enough may be;
For He who spake, and it was done,
Counts one as hosts, and hosts as one.

Only a talent. Those of earth
Who tell such treasures, count its worth.
And count it but a trifle where
Time's laurels show their proudest share.
Yet, if intrusted into one earnest hand
By Heaven inbreathed, with blessing fraught,
That He who gave he thereby knows,
Thus yielded talent great is proven!
And earth shall feel its potent spell,
And hear the glories it may tell.

Only a heart, crushed, bleeding, stained,
By sense of its own foulness pained;
Yet, taught the Name of One who died,
And by that life-blood purified;
Now, knowing but one thing—to love—
And loving, all the Christ-love prove.
Only a heart; ere long 'tis still.
And the world crowds on and works (as ill;
But that heart, with its love, as offering given,
Has brought to earth a bit of Heaven.

Only a life. Like drop that glides
Where river sweep to ocean tides
Is that one life in surging throng
Of countless lives. Time bears along.
But the drop has caught the sunbeam's smile,
And goes right glad through dark defile;
For, alas, would not that wondrous ray
Be carried through such shadowed way?
And tiny, though it seemed, and frail,
Through it the sun told cheery tale.

Faint heart, canst not the lesson spell,
And all its precious promise tell?
Has not some Heaven-born desire
Glowed in thy soul like steady fire?
'Tis but reflecting guiding star
That meets thine eye through mists afar.
"What is that in thine hand?" That bring,
And yield it to thy Lord and King.
And then shalt one day sing, with praise
Who used *thine all* in wondrous ways.

Our Pulpit.

Election.

BY PASTOR C. H. SPURGEON.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining the glory of our Lord Jesus Christ."—2 Thess. 2:13, 14.

If there were no other text in the sacred Word except this one, I think we should all be bound to receive and acknowledge the truthfulness of the great and glorious doctrine of the ancient choice of his family. But there seems to be an inveterate prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution, others with pleasure, yet this one see ms to be most frequently disregarded and discarded. In many of our pulpits, it would be reckoned a high sin and treason to preach a sermon upon *election*, because they could not make it what they call a "practical" discourse. I believe they have erred from the truth therein. What, ever, God has revealed, has been revealed for a purpose. There is nothing in Scripture which may not, under the influence of God's Spirit, be turned into a practical discourse; for "all Scripture is given by inspiration of God, and is profitable" for some purpose of spiritual usefulness. It is true, it may not be turned into a free-will discourse—that we know right well—but it can be turned into a practical free-grace discourse; and free-grace practice is the best practice, when the true doctrines of immutable love are brought to bear upon the hearts of saints and sinners. Now, I trust this morning some of you who are startled at the very sound of this word, will say, "I will give it a fair hearing, I will lay aside my prejudices, I will just hear what this man has to say." Do not shut your ears and say at once, "It is high doctrine." Who has authorized you to call it high or low? Why should you oppose yourself to God's doctrine? Remember what became of the children who found fault with God's prophet and exclaimed, "Go up, thou bald-head; go up, thou bald-head." Say nothing against God's doctrines, lest haply some evil beast should come out of the forest and devour you also. There are other woes beside the open judgment of heaven—take heed that these fall not on your head. Lay aside your prejudices; listen calmly, dispassionately; hear what Scripture says; and when you receive the truth, if God should be pleased to reveal and manifest it to your souls, do not be ashamed to confess it. To confess you were wrong yesterday, is only to acknowledge you are a little wiser today; and instead of being a reflection on yourself, it is an honour to your judgment, and shows that you are improving in the knowledge of truth. Do not be ashamed to learn, and to cast aside your old doctrines and views, but take up that which you may more plainly see to be in God's Word. But if you find a multitude with you, and you find it hard to hear, or well authenticated, I beseech you as you love your own souls, reject it, and if from this pulpit there be any other things contrary to this sacred word, let us be sure that the Bible must be the first, and God's minister must lie underneath it. We must not stand on the Bible to preach, but we must preach with the Bible above our heads. After all we have preached, we must swear unto the mountain of truth is higher than our eyes can discern; clouds and darkness are round about its summit, and we cannot discern its topmost pinnacle; yet we will try to preach it as well as we can. But since we are liable to err, exercise your judgment; "try the spirits whether they are of God;" and if, on mature reflection on your bended knees, you are led to disregard election—a thing which I consider to be utterly impossible—then forsake, it, do not hear it preached, but believe and confess whatever you may, in your God's word. I can say no more than that by way of exordium.

Now, first, I shall speak a little concerning the *truthfulness* of this doctrine: "God hath from the beginning chosen you to salvation." Secondly, I shall try to prove that this election is elective: "God hath from the beginning chosen you to salvation," not *for* sanctification, but "*through* sanctification of the Spirit and belief of the truth." Thirdly, this election is *eternal*, because the text says, "God hath *from the beginning* chosen you." Fourthly, it is *personal*: "God hath chosen you." Then we will look at the *effects* of the doctrine—see what it does; and lastly, as God may enable us, we will try and look at its *tendencies*, and see whether it is, indeed, a terrible and licentious doctrine. We will take the flower, and like true bees, see whether we can find any honey whatever in it; whether any good can come of it, or whether it is an unmixed, undiluted evil.

I. First, I must try and prove that the doctrine is *true*. And let me begin with an *argumentum ad hominem*. I will speak to you according to your different positions and stations. There are some of you who belong to the Church of England, and I am happy to see so many of you here. Though now and then I certainly say some very hard things about church and state, yet I love the old church, for she has in her communion many godly ministers and eminent saints. Now I know you are great believers in what the Articles declare to be sound doctrine. I will give you a specimen of what they utter concerning *election*, so that if you believe them, you cannot avoid receiving *election*. I will read a portion of the 17th article on Predestination and Election:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore the which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they th?ough grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

Now, I think any churchman, if he be a sincere and honest believer in mother church, must be a thorough believer in election. True, if he turns to certain other portions of the Church Book, he will find things contrary to the doctrine of free-grace, and altogether apart from Scriptural teaching; but if he looks at the articles, he must see that God hath chosen his people unto eternal life. I am not so desperately enamoured of the Church that book as you may be, and I have only used this article to show you, that if you belong to the Establishment of Eng., you should at least offer no objection to this doctrine of predestination.

Another human authority whereby I would confirm the doctrine of election, is the old Waldensian creed.

If you read the creed of the old Waldenses, emanating from them in the midst of the burning heat of persecution, you will see these renowned professors and confessors of the Christian faith did most firmly received and embrace this doctrine as being a portion of the truth of God. I have copied from an old book, one of the articles of their faith:

"That God saves from corruption and damnation those whom he has chosen before the foundation of the world, not for any disposition, faith, or holiness he foresaw in them, but of his mere mercy in Christ Jesus his Son, passing by all the rest, according to the irrepreheasible reason of his own free-will and justice."

It is no novelty then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, that are called by nickname Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and I go, I see father after father, confessor after confessor, martyr after martyr, standing to shake hands with me. Were I Pelagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic, of no very honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I find myself surrounded with a host of believers, have spoken to their ancestors, and have shaken hands with them. Shall this, why should I be ashamed of it, if men do wrest it? We love God's truth all the rest as it were, when it is walking upright. If there were a martyr, whom we loved before he came on the rack, we should love him more still when he was stretched there. When God's truth is stretched on this rack, we do not call it falsehood. We love not to see it racked, but we love it even when racked, because we can discern what its proper proportions ought to have been if it had not been racked and tortured by the cruelty and innovations of men. If you will read many of the epistles of the ancient Fathers, you will find them always writing to the people of God as the "elect."

Indeed the common conversational term used among many of the churches by the primitive Christians to one another, was that of the "elect." They would often use the term "elect" when speaking of those who generally believed that all God's people were manifestly "elect."

But now for the verses that will positively prove the doctrine. Open your Bibles and turn to John 15: 19, and there you will see that Jesus Christ has chosen his people; for he says, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Then in the 19th verse, "If ye were of the world, the world love his own; but ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Then in the 17th chapter and the 8th and 9th verses, "For I have given unto them the words that thou gavest me, and they have received them, and have known surely that I came from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Turn to Acts 13:48: "And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."

They may try to split that passage into hairs, if they like; but it says, "ordained unto eternal life," in the original as plainly as it possibly can; and we do not care about all the different commentaries thereupon. You scarcely need to be reminded of Romans 8, because I trust you are well acquainted with that chapter, and understand it by this time. In the 29th and following verses, it says: "For whom he did foreknow, he also *did* predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect?" It would also be unnecessary to repeat the whole of the 9th chapter of Romans. As long as that remains in the Bible, no man shall be able to prove Arminianism; so long as that is written there, not the most violent contortions of the passage will ever be able to exterminate the doctrine of election from the Scriptures. Let us read such verses as these: "For the children being not yet born, neither having done any evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger." Then read the 22d verse: "What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" Then go on to Romans 11: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." In the 5th verse of the same chapter: "Even so then at this present time also there is a remnant according to the election of grace." You, no doubt, all recollect the passage in 1 Cor. 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in his presence." Again, remember the passage in 1 Thess. 5:9: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." And then you have my text, which methinks would be quite enough. But, if you need any more, you can find them at your leisure, if we have not quite reached your suspicions as to the doctrine's not being true.

Methinks, my friends, that this overwhelming mass of Scripture testimony must stagger those who dare to laugh at doctrine. What shall we say of those who have so often despised it, and denied its divinity, who have rejected its justice and dared to defy God and call him an Almighty tyrant, when they have heard of his "Jacob I loved, but Esau I hated" Christ thus, O reviser, and it out of the Bible? Cheat them take the pennants of Jehudi and cut it out of the Word of God? Wouldst thou be like the woman at the feet of Solomon, and have the child rent in twain, that thou mightest have the half? Is it not here in the Scripture? And is it not thy duty to bow before it, and meekly acknowledge what thou understandest not?—to receive it as the truth even though thou realist not understand its meaning? I will not attempt to prove the justice of God in having thus elected some and left others. It is not for me to vindicate my Master. He will speak for himself, and he does so: "Nay but, O man, who art thou that replieest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same clay to make one vessel unto honor and another unto dishonor? Who is he that shall say unto his father, Why hast thou begotten me? or unto the mother, Why hast thou brought me forth? I am the Lord th. God, I create light and I create darkness. I the Lord do all these things. Who art thou that replieest against God? Tremble and kiss his rod; bow down and submit to his scepter; impugn not his motives, but rather not his acts before thy bar, O man!"

But there are some who say, "It is hard for God to choose some and leave others." Now I will ask you one question. Is there any one of you here this morning who wishes to be holy, who wishes to be regenerate, to have off sin and walk in holiness? "Yes, there is," says some one, "I do." Then God has elected you. But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices." Why should you complain to him, that he has not elected you to it? For if you were elected, you would not like it, according to your own confession. If God, this morning, had chosen you to holiness, you say you would not care for it. Do you not acknowledge this, that you would rather continue in sobriety, dishonesty to honesty? You love this world's pleasures better than religion; then why should you grumble that God has not chosen you to religion? If you love religion, he has chosen you to it. If you desire it, he has chosen you to it. If you do not, what right have you to say that God ought to have given you what you do not wish for? Supposing I had in my hand something which you do not value, and I said I shall give it to such-and-such a person, you would have no right to grumble that I did not give it to you. You could not be so foolish as to grumble that the other has got what you do not care for. According to your own confession, many of you do not want religion, do not want a new heart and a right spirit, do not want forgiveness of sins, do not want sanctification, and yet you do not want to be elected to these things; then why should you grumble? You count these things as but husks, and why should you complain of him who has given them to those whom he has chosen? If you believe them to be good, and desire them, they are there for you, God gives liberally to all those who desire; and first of all, he makes them desire, else they never would. If you love these things, he has elected you to them, and you may have them; but if you do do not, who are you that you should find fault with God, when it is your own desperate will that keeps you from loving these things—your own simple self that makes you hate them? Suppose a man in the street should say, "What a shame it is I cannot have a seat in the chapel to hear what this man has to say." And suppose he said, "It is very different matter from the Gospel doctrine. He has elected men to holiness and righteousness, and through that to heaven. You must not say he has elected them simply to heaven, and others to hell. He has elected you to holiness, if you love holiness; if you do not, love to be saved by Jesus Christ, Jesus Christ elected you to be saved. If any of you desire to have salvation, you are elected to have it, if you desire it sincerely and earnestly. But, if you don't desire it, why on earth should you be so preposterously foolish as to grumble because God gives that which you do not like to other people?

Individualism in Education.

BY C. G. BALDWIN.

The real teacher believes that, however much minds may differ in quickness and however marked the differences in characteristics, all are, by reason of their birth, men, and that man by birth-right has a mind capable of very great development. He will therefore refuse to do his work with large classes. He will refuse to be bound by an iron rule to put his classes through a certain amount of text-book work without reference to the student's present attainment and natural rate of speed. He will treat his pupils as differently as the physician his patients. He will allow no "Masters and Pupils."

A CITY PASTOR MUSES ON THE DIFFERENCE BETWEEN THE PULPIT AND THE PRESS.

BY REV. JAMES S. RAMSAY, D.D.

The average man does not generally appreciate congratulations on his sermons. He knows the average woman cares even less for such compliments, and may even regard them as impertinent; while the preacher of the Gospel, after thirty-five, votes all birthday celebrations antiquated bores. He knows it is a sin to grow old in the pulpit, and sees a few years ahead of him a "dead line," beyond which are many candidates, but few callers. The able and faithful pastor, in the full use of all his powers, does not care to advertise to the "church at home and abroad" that he is "now ready to be offered up" on the altar of popular judgment.

But totally opposite to all these cases is that of the religious newspaper. It glories in gathered years. It sometimes boasteth against its neighbor if its age exceed his as much as Esau's did Jacob's, and it desireth prosperity to publish its birthday, as the belated spinster wishes to hide hers.

Then must there be a great difference between papers and people, and especially between religious papers and religious preachers. The contrast is painfully in favor of the paper. It possesses a corporate immortality. The older it grows the stronger it becomes—if, like the *New York Observer*, it has absorbed and assimilated pure and substantial truth. Its years bring it honor. Old men go to its pages for counsel, with an abiding confidence in its reliability (with the possible exception of the farm column and the cake recipes), while the young take it for their horoscope. Its congregation grows larger as it grows older. With the preacher this experience is conspicuous by inversion.

Moreover, the newspaper has other advantages over the minister. It is allowed to borrow more than he dare

Before leaving America last year I promised many friends in Kentucky that I would write a few lines about my work here in the form of a letter to the WESTERN RECORDER. From the middle of December, 1892, to the latter part of May, I was alone at Hanamkonda. Deccan. That is a portion of the country in South-central India under Mohammedan misrule. Though ninety miles from the nearest missionary, with the whole responsibility of an old mission station upon me, these first months of missionary experience were precious. It was a joy to me to baptize thirty converts from heathenism during this time. It is concerning one of these, a boy of about fourteen, that I now write.

One Sunday morning at church service I noticed a boy who seemed intensely interested in the sermon. We examined some candidates for baptism, and were just starting from the church to the baptistry, near by, when this little fellow sprang to his feet, his face all aglow with eagerness, and exclaimed, "Sir, I want to be baptized." On inquiry I found that he had long been an attentive listener to the native preachers when they visited his village. That morning he started to the field to work as usual, when he saw a small body of Christians leaving the church. Conference smote him, the Spirit of God touched him, and he turned to follow them to the house of God. His heathen parents cursed and beat him. But he came, and in answer to our questions, gave satisfactory evidence of a change of heart. I baptized him and he went on his way rejoicing. The following Sunday he was among the first at church, and his face fairly beamed with joy. He remained till the prayer-meeting, at 3 P. M., and that twice too large for him. His parents had tried force; now they resorted to strategy to keep him away from church. That morning they had stolen all his clothes, thinking thus to detain him! But he was invincible. Finding this old coat he came, and joined in the baptismal, if not the happiest, persons there.

I call this a sample of the old martyr spirit. He had been born and reared in sins of the most revolting and degrading kind; the very atmosphere around him was steeped in iniquity. Yet what a noble confession he made! As I looked at him I could not help recalling the words of Christ when he said, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

T. P. DUDLEY, JR.

Correspondence.

From Mexico.

The depreciation in the value of silver has well nigh bankrupted Mexico. It requires $1.72 of Mexican money to buy $1.00 in the U. S. currency. The Government is in great straits. The chief source of revenue is from duties and the merchants have cancelled their orders in foreign countries and very little is being imported.

It is said that several thousand Jesuits have been clandestinely brought into the country during the past few years. Of course they are working against the best interests of the people and the stability of the Government.

We have made good friends among many of the best people in this city. The opposition is much less than it was a year ago.

Some years ago Santiago Pascoe, a missionary from England, had a celebrated discussion, in this city, with a priest named Merlin. Yesterday Mr. Pascoe's son-in-law and the priest's son were in my house at the same time. I live in the house of a priest and pay the rent monthly to his daughter.

Several of our missionaries report recent baptisms.

W. D. POWELL.

From India.

AMERICAN BAPTIST MISSION,
MADRAS, INDIA,
June 30, 1893.

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T. P. DUDLEY, JR.

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Sunday-School.

INTERNATIONAL
Bible Lessons, 1893.
THIRD QUARTER.

SUNDAY, AUGUST 13.

PAUL AT JERUSALEM.

Acts 21:27-39.

MOTTO TEXT:—"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

"And when the seven days were almost ended."—This refers to the seven days in which the offerings were made. So far as the Nazarite vow was concerned, a month was the customary time for it to continue. *"The Jews which were of Asia."*—From the province of Asia in which Ephesus was situated. The Jews of Ephesus were among Paul's most malignant enemies. They looked upon him as a renegade and an apostate. They thought he was guilty of the most arrant hypocrisy in preaching Christ to the Gentiles and then in coming here to the temple, as though he was one thing in Ephesus and another in Jerusalem. They stirred up all the crowd which was then in the temple.

"This is the man."—Showing that Paul's work was well known to all, although they did not know him by sight. *"All men everywhere."*—Shows how wide spread had been his labours. *"Against the people."*—The people of Israel as a nation, not the crowd there in Jerusalem. *"This place."*—Jerusalem, especially the temple. Not only had Paul done this yonder in Ephesus, but he had done worse here in Jerusalem. *"And further brought Greeks also into the temple."*—In the court of the Israelites. Gentiles were allowed in the outer court. Josephus says the Romans permitted the Jews to kill any Gentile, even a Roman, who dared to enter the court of the Israelites.

"For they had seen before with him in the city Trophimus an Ephesian, whom they supposed Paul had brought into the temple."—They jumped at a conclusion and stated their suppositions as true. This is a sin to which men are still prone. It was not a malignant falsehood—they believed what they affirmed. But they had no right to believe nor to affirm without proof. *"And all the city was moved."*—Nothing excited the Jews more than the desecration of their temple. They had risen in fierce rebellion against their conquerors for this very thing. When they had drawn Paul out of the temple, the Levites shut the gates to keep out the turmoil. The mob dragged Paul out of the temple to put him to death, not being willing to pollute its precincts with blood. They only took Paul into the outer enclosure of the temple area.

"Tidings came to the chief captain of the band."—The Roman garrison was in the tower at Antonia at the northwest corner of the temple area, overlooking that area, with steps running down into it. The Jews had been unusually turbulent and the garrison was very large. *"Who immediately took soldiers and centurions and ran down unto them."*—Down the steps into the temple area. He took with him at least two hundred men, as he had more than one centurion. It is thought from the word translated "band" he had a full cohort with him in the castle. So soon as the mob saw this body of armed and disciplined Romans, very small in comparison with their own number, but strong with the strength iron disciplin always gives, they ceased beating Paul. Had they not have been so eager to make his sufferings as great as possible by lengthening them out, they might have killed him before the Romans had an opportunity to interfere. Then they could have said with no one to disprove their words, he had brought Greeks into the temple and the chief captain would have been satisfied. But their cruelty, through God's overruling Providence, saved Paul's life.

"Then the chief captain came near, and took him and bound him with two chains."—Thus rescuing him from death, and yet holding him as the cause of the disturbance. The Jews should not beat him. But he would punish Paul himself when he had learned his offense. *"Some cried one thing, and some another."*—A graphic picture of a tradmob who did not know what they were doing. Such was the uproar and such the impossibility of getting at the truth in regard to his silent prisoner, the Roman's patience was exhausted, and he ordered the soldiers to carry Paul up the stairs into their castle.

The soldiers obeyed. The mob, balked of their prey, so far forgot their fear of Roman spears as to press upon the soldiers. There was danger the little-man they were guarding, in the press of the crowd, would be trampled under foot or lost. So the soldiers lifted him upon their shoulders and carried him up.

"For the multitude of the people followed after, crying, Away with him."—Once inside the castle he was saved from their vengeance and could only be used by law. They could not frighten the chief captain as they had Pilate. Not only was the troop at his command much larger than Pilate had, but the worst of the Roman governors did not dare to punish the chiliarchs of the army as they could the governors of the provinces. How the scene brought back to Paul the martyrdom of Stephen in which he was one of the mob. The "Away with him" had rung through the temple when Pilate had cowered and yielded.

When they had struggled their way to the top of the stairs, the chief captain holding his place close to Paul's side, for the first time Paul speaks to him. *"Canst thou speak Greek?"*—Greek was the language of culture at that time. It is evident it was in Greek Paul spoke to the captain; when he addressed the people he used Aramaic, the colloquial Hebrew.

"Art thou not that Egyptian?"—The original is not exactly a question. The idea is: "Since you can speak Greek, it is evident you are not the Egyptian whom I took you for." "The Egyptian, for whom the tribune had—probably from a mere natural conjecture of his own—taken Paul was a pseudo prophet, who in the reign of Nero wished to destroy the Roman government and led his followers, collected in the wilderness, to the Mount of Olives, from which they were to see the walls of the capital fall down. Defeated with his followers by the procurator Felix, he had taken to flight; and therefore Lysias, in consequence of his remembrance of this event still fresh after the lapse of a considerable time, lighted on the idea that the dreaded enthusiast, now returned or drawn forth from his long concealment, had fallen into the hands of popular fury."—Meyer.

"And leddest out into the wilderness four thousand men that were murderers."—Josephus represents the whole number of this Egyptians adherents as thirty thousand. The word translated murderers means assassins, men who made murder a business. Lysias is probably referring to a well-known band whom the Egyptian kept with him all the time. Such bands had been numerous under the feeble rule of Felix.

"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia."—And not an Egyptian at all. *"A citizen of no mean city."*—No undistinguished city. Lysias was sure to have heard of Tarsus. Having thus made known who he was, Paul made his request. It is remarkable what an influence Paul had with the Roman officers. No body of men appear to better advantage in the Scriptures than do they. Lysias might have doubted the report this stranger, against whom the whole city seemed roused to fury, had given of himself. But he believes Paul, instinctively seeing that he was a gentleman, even though he proclaimed himself one of this fractious race which was so favourite with the Romans. Lysias might well have dreaded lest Paul should rouse the city to greater fury by a speech. And what the Jews could do when in a fury he knew. But the little man whose personal appearance was mean and contemptible impressed the soldier, and he granted his request.

It was for the sake of his enemies who were crying "Away with him" that the Apostle wished to speak to them. Everywhere he could preach Jesus. Thus began the fulfilment of that prediction of the Holy Spirit that bonds and imprisonment awaited him.

To Cleanse the System

Effectually yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds or fevers use Syrup of Figs.

Toplady's Conversion.

He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's Day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present, whether they would give themselves to Christ or remain rebels? Every time a voice in Ireland said in his own heart: "I will not yield, I will not yield." His heart was hardened against God's grace, and at the close of the sermon it seemed to be harder than it ever had been. When the sermon was finished, the minister gave out hymn:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart; and what a sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. He found God and gave himself to Him. He lived to be an honored preacher of the Gospel. He was Augustus Toplady, the author of the great hymn:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."
—Exchange.

Beecham's Pills instead of sloshy mineral waters.

Literary.

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

Books.

LETTERS FROM A MOTHER TO A MOTHER. By Mrs. E. W. J. Published by the Wilmington Dental Manufacturing Co., Philadelphia.

The letters are upon the subject of the care of children's teeth—a very important subject—but one on which we have too little knowledge to venture an opinion as to the value of the advice given. As a dental company publish the book, the advice is, presumably, good.

Magazines.

THE *Baptist Teacher*, this excellent and useful magazine for Sunday-school workers for July is upon our table, and with it we turn from the more or less difficult lessons of the past three months, and resume the connected study of the Acts, which will occupy the remainder of the year. Rev. P. L. Jones graphically indicates in the leading contributed article the strong doctrinal points in which Baptists are especially interested. The many-sided character of the Apostle Paul receives due attention in this number, in excellent special articles, the first by Rev. C. A. Steeves upon "Saul of Tarsus," and the second by Dr. Crandall upon "Paul the Apostle." Prof. Harris eloquently describes Mars' Hills and its environs. The "Model Teacher" is portrayed acrostically by Rev. L. E. Peters. [Published by the American Baptist Publication Society.

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THE *Missionary Review of the World* is the most extensive publication of the kind, and is most able. Among its editors is Dr. A. J. Gordon, of Boston. There is a great fund of missionary information in every number. The August number is among the very best, and Dr. Gordon's article, Education and Missions, should be read by all. [New York: Funk & Wagnalls.

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THE *Homiletic Review* for August comes to hand with its usual supply of good things. Prof. J. J. McCook, of Trinity College, contributes the second of his articles on Practical Politics: What Can Clergymen Do About It? D. S. Schaff, D.D., writes instructively on The Graves of Egypt. Immortality in the Light of Christian Reason, is the theme of an interesting paper by Rev. W. H. Lisley. Wm. Hayes Ward, D.D., writes upon The Immortality of the Soul in the Inscription of Pasammu I. The Sermonic Section is more than usually rich in its material. The Exegetical Section has a suggestive treatment of Heb. 2:5-9, by Prof. William Milligan, D.D., of Aberdeen, one of the ablest living exegetes. Rev. J. Winthrop Hegeman, Ph.D., contributes another sociological study of London, discussing the work respectively of the Church Army and the Salvation Army.

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Scribner's Magazine, for August, contains: "For Awhile no one Said a Word." Frontispiece. Drawn by Howard Pyle. "The House on the Hill-Top;" A Tale of Modern Etruria, by Grace Ellery Channing. "The Newspaper Correspondent," by Julian Ralph; "A Sin-Offering," by W. G. Van Tassel Sutphin; "Beneath the Mask," by Howard Pyle; "A Song," by Robert Bridges; "Tiemann's to Tubby Hook," by H. C. Bunner; "Types and People at the Fair," by J. A. Mitchell; "Pre-Copperhead"—Chapters III.-V.—by Harold Frederic; "Her Dying Words," by Thomas Bailey Aldrich; "The Flight of Betsey Lane," by Sarah Orne Jewett; "The Opinions of a Philosopher"—Chapters VI.-VIII.—by Robert Grant; [A sequel to "The Reflections of a Married Man."] [To be continued]. "Silent Amycle," by Edith M. Thomas; "The Wedding Journey of Mr. Zaintree," by William Henry Shelton; "The Point of View"—Enough and the Feast—Disadvantages of a Famous Relative—A Speculative Incapacity.

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IN the *Atlantic Monthly* for August the Hon. Henry L. Dawes, recently Senator from Massachusetts, has an important paper on Washington in Winter before the War—a paper giving his impressions of the excited state of public feeling at that time, when the rebellion was about to burst into flame. Charles Egbert Craddock's vividly told story, His Vanished Star, is continued, and there is a clever short story by Ellen Olney Kirk, entitled A Strategic Movement. Mrs. Alice Morse Earle, whose pictures of pre-Revolutionary life are always entertaining reading, has a paper called A Boston Schoolgirl in 1771, which will reward attention; and the Rev. George E. Ellis, President of the Massachusetts Historical Society, has an able paper on Jonathan Belcher, a Royal Governor of Massachusetts.

Mrs. Olive Thorne Miller has a bird paper entitled Little Boy Blue, and Edith M. Thomas sketches a quaint character in her story of The Ogre of Alewife Cove. A second paper in the Correspondence of Petrarch, and an interesting account of the first Principal of Newman College—the great English institution for the collegiate training of women—with other papers, some reviews, and the usual quota of good poetry, complete one of those well-composed numbers which are increasing the popularity of this sterling magazine. [Houghton, Mifflin & Co., Boston.

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THE *Presbyterian Quarterly* has no equal in ability and in attractiveness. Week wonders we give it! Hopeless had one to equal it! The book thing is now July number to Dr. A. H. Huntington's "Book of Esther." In no exposition of this book which we have ever seen has the wisdom of the Holy Spirit, in omitting direct reference to God in this book, been so clearly pointed out as it is by Dr. Huntington. Whatever Dr. Girardeau writes is instructive and strong and repays close study. And his Natural Religion and the Gospel is no exception. The other articles are: The True and Fictitious Jesuits, by C. C. Starbuck, D.D.; The Way of Peace, by J. A. Waddell, D.D.; Voluntary Societies and the Church, by C. R. Vaughan, D.D.; Notes, Criticisms and Reviews by leading theologians; Notices of recent publications. [Richmond: Whittett & Shepperson, 1001 Main street. Price, $3.00 per year; 80 cents a copy.

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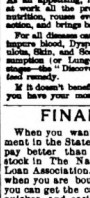
THE *Baptist Home Mission Monthly* for July is filled with the report of the Denver meeting. This is the fullest report which has appeared and gives many of the very fine speeches which were made at that meeting. This monthly is the organ of the Home Mission Society, and is a magazine which reflects credit on the Society, when it keeps off the negro question. In this number a negro denounces Southern Baptists as having "ungodly and inhuman sentiments" because in the Convention at Nashville he was required to sit with his own race. Wherein, forsooth, is he better than his race that it was an insult to be seated with them?

Conversion of Children.

If we were to mark a distinction between the conceptions of "the fathers" and those of the churches of today, with regard to the conversion of children, it would be in the way of evidence of conversion, rather than in fact of conversion. The fathers believed in the convertibility of children, and, when evidence of such conversion was given, heartily welcomed the "lambs" to the fold; but they were careful that those who were accepted gave evidence of being indeed lambs, such as the Master commanded his impulsive but earnest and faithful apostle to "feed." It was required that they seemed to have a relish for "the sincere milk of the word," and that they give some rational account of the process by which they had "passed from death to life." It was not enough that they could say simply, "I love Jesus, and want to serve him; and I want you to pray for me that I may love him more." That might be very good, but it did not go far enough to suit the fathers. They wanted the child to have some knowledge of sin, to have had some sense of guilt before God, to have come to know something about Bible view of sin and redemption, something of the person of Christ and the value of his work for the salvation of the soul. The fathers did not take it for granted that, because the child had a warm and loving heart, and was innocent of the tricks and insincerity of some who are older, and could speak of love for Christ very much as of love for father, mother, brother, sister, therefore he had been regenerated by the Spirit of God and was a fit subject for baptism. They wanted something more than that.—Journal and Messenger.

CHILDREN



who are puny, pale, weak, or scrofulous, ought to take Doctor Pierce's Golden Medical Discovery. That builds up both their flesh and their strength. For this, and for purifying the blood, there's nothing in all medicine that can equal this "Discovery."

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Western Recorder.

LOUISVILLE,

TUESDAY, AUGUST 5, 1890.

SOCIETIES IN THE CHURCHES.

It is becoming a mode and method to organize societies in the churches. In these days organizing societies in the churches. The society craze has swept over the North and has made itself felt in the South. There is a vague fear in many minds that a significant "movement" is on hand, and that something bad will happen unless we "do something." We do not have any such fear, and yet we sympathize with those who do have it. We are heartily glad to do whatever is right about the matter, but it is important that the right thing be ascertained and done, and also that we act together. Let there be no divisions among us. There is, moreover, no occasion for haste. The world did not begin day before yesterday, and it will continue beyond day after to-morrow.

The RECORDER has resisted this wild society craze which has gone to such lengths in some parts of our land. We have emphasized church membership, and have insisted upon church authority, and have urged that what is done should be along church and denominational lines. We are informed, however, that some have got the impression that we are opposed to the organization of any society in any church for any purpose. This is a mistake. In Walnut-street church, of which we have been pastor twelve years and three months, there have been all that time Woman's Missionary and Aid Societies and a Young People's Meeting. The last was in operation before anybody thought of any Y. P. S. C. E., or B. Y. P. U. or anything of that kind. These societies have had our heartiest sympathy and support. But they have been wholly within the church and subject entirely to church authority, having neither alliance nor allegiance to anything or anybody outside Walnut-street church. Of course we would not favor in our own church what we would oppose in other churches.

The extreme lengths to which this society craze has gone, and the evils which have resulted, are becoming every day more manifest to those who take pains to look the facts fairly in the face and to think seriously about them. Alas! that so many are unwilling to do this. We hear much in any "church" that is in the air and about themselves hoarse over it, with the idea that they will "keep up with the procession," without the slightest reference to which direction the procession is going. They feel that they must be making "progress," without caring much about the direction in which they are progressing. It is not wise to "keep up with the procession" if it be going a wrong way. Progress in the right direction is the only progress to be desired. Indeed, the thing to be most diligently avoided is progress in wrong directions. So far has this society craze gone in some quarters that a Methodist pastor told us there were 17 distinct societies in his church (of 250 members), and that they absorbed all the interest of the people, who came to regard the church as practically nothing beyond a place to hang societies on. The statement of the old negro is scarcely an exaggeration. Says the *Bible Reader*:

> We asked an old colored preacher the other day how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." We ventured to ask the trouble and he replied: "De cletics, de cletics. Dey is jist drawin' all the fatness an' marrow outen de body an' bones o' de blessed Lord's body. Why, I can't do nuffin' widout de clety. Dar is de Lincum Clety, wid 'Sister Jones an' Brudder Brown to'rds its head; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Tabitha, de Liberian Ladies. "Well, you have the brethren to help in the church," we suggested. "No sah. Dere am de Masons, de Odd Fellers, de Sons of Ham an' de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sister stars pay all de dues an' tends all meetin's, dere is nuffin left for Mt. Pisgah church but jist de cole, de corn has all been shelled off an' frowed to dese speckled chickens."

There are a good many churches in much the same state as this Mt. Pisgah.

But the question remains, What shall we do? Shall we do absolutely nothing in order to avoid these extremes? Let us not lose our heads, and let us be sure we are acting along New Testament lines. The matter of organizing young people's societies was brought up before the last session of the Southern Baptist Convention, and the action of that body meets our hearty approval. The Convention said, "That whenever, in the judgment of the local church, a society for the training of young people would be helpful and expedient, we recommend that such societies be constituted as are strictly Baptistic and denominational, and be under the sole authority of the local church, without interdenominational affiliation."

Note the language, "whenever, in the judgment of the local church," and "be under the sole authority of the local church." The same principle applies to all church societies. Neither the young people nor the old people, the women nor the men in a church should organize themselves into a society until the judgment of the church has been expressed. The matter should be brought up in church meeting, and the vote should be taken whether or it is wise for such a society to be formed. If it be formed, we believe outside alliance, not allegiance. The church should direct what is to be the work of the society, and should receive regular reports from it, while exercising some control over it.

With Baptists the local church is the highest ecclesiastical authority. There is need that this great fundamental Baptist doctrine be emphasized in these days, when in so many, business ways it is being attacked. The local church is rightly the sole judge as to whether any societies shall be organized among her members, and as to what shall be the work of those societies. For outside parties to come and organize a society in a church without the approval of that church is not to be approved or defended.

Just what and how many church societies may wisely be organized, will vary in the different churches; churches differ in size, in surroundings and in material, and no inflexible rule can be laid down that will fit all cases. Each church must be her own judge, and whatever is done should be by church authority. Let this whole question, therefore, be referred to the local churches, where it belongs, and let each church decide for herself what she will do. Whenever a church is overrun with societies, it is invariably true that the societies are organized without any church action. A number of members concluded they would like to have a society, and they just met and organized, without asking the church by-leave. This is wrong. Let the church decide the question always and everywhere. If a given church wants a society of her own, without any connection with any outside body, who is there to forbid it? If the church does not want a society, who is there to say she shall have it?

CAN any one explain the delight of the Pedobaptist papers when anything happens among Baptists which is contrary to their usage and will tend to disturbance in their Zion? And yet in the trouble which Presbyterians have had with Woodrow and with Briggs not a Baptist paper expressed any pleasure in the disturbance.

The *Independent* is rejoicing in the course of Dr. Mackenzie, church and its sister churches in New York City. Rev. William Coburn joined that church, having been a Congregational preacher. "In sending out a call to the other churches for a council to meet to recognize him as already ordained minister, the Fifth-avenue church was particular to put it in a form which should not seem to discredit the ecclesiastical validity of Pedobaptist ordination," the *Independent* says.

Twenty-two churches responded to that call to endorse Pedobaptist ordination. So far as heard from not a church refused or insisted that the man must be ordained. The *Independent* adds: "We are glad to see this courteous and Christian expression of fellowship; and we trust that, now we have called attention to it, it will not be repudiated by those who have been regarded as the stricter teachers of the Baptist body."

What makes this case perfect of its kind is the fact that the man was baptized when he joined the Baptist church. These twenty-two churches have deliberately took the position that a man can be ordained to preach *before* he has been baptized. Had he been immersed by the Congregationalists and received by the Baptists upon that immersion, the twenty-two churches could have at least plead that they considered his baptism valid baptism, and he had been baptized before he was ordained. But their baptizing him when they received him commits the Calvary church and the other assenting churches to the position that ordination may precede baptism.

An ordained minister has a right to administer the ordinances. These twenty-two churches, then, deliberately tell the world that a man may be himself unbaptized and yet have a right to administer the ordinances for our churches.

Is not the *Independent* mistaken? Was it not among Quakers this thing happened, and not among Baptists?

THE *Baptist* is concerned in regard to our views of lynching, is concerned also because the lynchers will "like" something that we said. We do not care a copper spangle whether they like or dislike anything we say, and therefore their liking would not cause us to alter a single utterance.

Lynching is an evil and only evil, and evil continually. But there are worse evils. And the very worst evil under the sun is the ruin of pure little girls by black demons. So long as a white man has a drop of red blood in his veins, or one spark of manliness in his heart, he will be grimly resolved that evil shall be stopped, at all hazards and to the last extremity. The only way to reason with white men on this subject is to show them a better and surer way of stopping this worst of all evils.

Lynching has, so far, always begun in the wrong place. We do not justify it, but we have seen the time when, if the ones lynched had been the judge who granted delays in trial, the jury who cowered as in the New Orleans case, or the legislature who fail to pass laws with adequate penalties, we would have thought there were extenuating circumstances.

The law is wrong. If, as in the case at Bardwell, the child is murdered, the law will hang the man, perhaps, in the presence of a few people, but the law will not hang the man in the presence of the mother, the father, the brother, the sister, the uncle, the brave and faithful Jessie Rosenbaum. But the law will not hang the man who committed the terrible crime, and failing to have hope the last change in their pass for their wives and daughters to save them from so much worse a fate than death—is punished by confinement in the penitentiary. There he does not see the sufferings of his victims. He is cared for there. They are better housed, fed and clothed and have to work no harder than they do outside. Whilst fathers and brothers know this.

Lynching is a terrible evil; it is an evil that must be stopped. The way to stop it is to begin the work when the candidates for the legislatures are up for nomination. Let every voter in the primaries, whether primary elections or nominating conventions, refuse his support to any candidate who will not stand ready for such a law as this: that this crime shall be punished by death, no other penalty being allowed as an alternative; that it shall be tried by a court similar to a drum-head or 4-martial.

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We confess to that measure of confidence. One thing we regret. We had received quite a number of strong and well-written articles against the Sunday opening. These went into the waste basket after the, as we fondly hoped, final decision to close. We wish they were on hand as it seems now they were not dead matter.

So far as now appears, the whole matter of closing was a trick to deceive the Christian. We had said it evident they meant what they said and would not go at all if the gates were opened on Sunday. Now the Directors say, "Lo, you see we tried to show you that little Jew city Judge wouldn't let us. So we are not to blame and you can come on." A shrewd correspondent which the *Christian Herald* was wise enough to see through.

An Internation Cold Wave Company has been organized in Aberdeen, South Dakota, with $5 000,000 capital. It claims to have discovered the secret of producing cold waves. A shivering country has long known that Dakotas could produce cold waves without number. If the company will discover some way to control the cold waves and keep them confined to Dakota it can command its own price from the other states.

If there is not a statute of limitations in a breach of promise case, there ought to be. Russell Sage, the New York millionaire, has been sued for breach of promise of marriage, which breach occurred twenty-five years ago!

Dr. Grant Bey, of Cairo, is reported to have written a letter to Sir William Geddes, President of Aberdeen University, in which he announces the discovery at Alexandria of the tomb of Alexander the Great. A Greek gentleman was digging to lay the foundation of his house on the site of the ancient town of Alexandria when he discovered the tomb. The doors are of bronze, covered with Greek inscriptions. There are chambers by the side of the tomb, filled with rolls and parchments. We fear this report is too good to be true.

Judge Phillips, of St. Louis, has invited his brother, Dr. J. H. Phillips, to meet him in New York City and take a trip with him through the country east and west, winding up at Mt. Sterling, Ky. This will be a delightful time for a faithful and hard-working pastor. We wish all our pastors had such brothers.

We know it should draw Calvinistic thunder all round the horizon when we published Laynaka's attack on Predestination. Laynaka is earnest and godly and conscientious in his taking the Methodist and Campbellite side of the great doctrines. He expressed himself open to conviction, and will no doubt soon see eye to eye with the great Calvinistic Baptist host.

We have received from the Victoria Institute in London a report of their recent meeting. The annual address was made by the President, Sir Gabriel Stokes, who occupies Sir Isaac Newton's Chair at Cambridge University. His subject was "Lessons from Esther." The institute has done good work in showing that the highest science in this age agrees with the Bible. This is a good thing for science.

Our writers think sometimes their articles are long drawn. But we have not yet equalled the Indever in the delay of some letters. A letter appeared in the *Interior* from Dakota. Two weeks after the same writer published a note saying that his remarks on the weather, crops, etc., did not agree with the facts as they were then, because the writer was written a year before.

The Young People's Society in the Nassau-avenue church in Greenpoint, says the New York Sun, has held a meeting, denounced the church and are talking of establishing a church of their own. The old folks did not like the pastor's preaching or methods or something and the society is devoted to him. Which side is in the wrong does not appear; but the peace of Zion is gone and the church probably dead, as neither section will be strong enough to stand alone.

The President of the C. B. M. N. E. wishes free advertisement for the sake of the cause. He says: "The organization is making steady progress in educating the church on missions in all lands." By sending 50 cents one can be a member of this organization and 6 cents will procure a "handbook" which will tell you what other books to buy. We wish this president or some other president would tell us what pastors are expected to do in this day and generation. What are they to teach? Whom are they to teach? Or are they only to entertain, or to draw audiences while these kindly presidents and secretaries do the work once supposed to be theirs?

The *Indiana Baptist*, seems a comment or text on the written report of a committee. It tells us that all that was meant was so and so. We are not omniscient. We can only know what is written and consequently, that, courtesy requiring us to take it for granted, first, that a committee understand the English language; and secondly, that they have the candour to say what they mean.

A "hustler" said to an old preacher the other day: "Some are opposed to everything new." The preacher answered, "I have not heard of anything 'new'—all the things called new which I have opposed are things which are old among the Catholics and are knocking for admission among Baptists under new names. Show me something 'new' before you say that I oppose a thing merely because it is new."

We protest, it may be in vain, but still we protest against Baptists going to ape the Catholics or the Salvation Army for doctrines or for methods. Whatever Catholics have always done and Baptists refused to do be prima facie wrong. And new names do not alter either doctrines or practices.

A Brooklyn Presbyterian pastor, Rev. John R. Pray, says "that schemes must be devised for inviting the attention and enthusiasm of young people to church work," and that in order to attract young men he proposes to have young women for ushers. If this scheme does not succeed, he "will try something else."

THE CHURCHES IN JULY.

Kentucky-avenue—Pastor Jones preached morning and night.

Baldwin—Pastor Stewart preached morning and night.

Broadway—Pastor Powell preached morning and night.

Third—Pastor Christian preached morning and night.

Walnut-street—Pastor Pendleton preached morning and night.

Twenty-second and Walnut—Pastor Hubbard preached morning and night.

Twenty-fifth and Market—Brother Gow, M. D., of Cincinnati, preached at 11 A. M. Bro. Warder spoke at night on Baptists in Missionary Work, and Sunday School.

Portland-avenue—Pastor Young preached at usual hours.

Franklin-street—Pastor Roberts preached morning and Bro. T. L. Bialock at night.

Parkland—Pastor Bagby preached as usual.

Third Avenue—Bro. C. T. Taylor preached morning and night.

German—Pastor Boelter preached as usual.

The Point Pastor Corpening preached.

Shippingport—Pr Wayts preached. Prayer-meeting attendance increasing.

Clifton — Pastor Pace preached.

Seventeenth and Main—Pastor Kendrick preached. Attendance increasing.

Eleventh and Market—Pastor Taylor preached. Outlook fine.

Glenview—Bro. Kaufman preached in the morning. One profession reported.

Eight Mile—Pastor Wicker preached as usual. One profession.

City Missions—During the week Bro's Beckman, Sealey, Lindner, Roberts, Cross, and Perry Weaver preached. Last night Bro. J. M. Weaver preached to us, and over a dozen men rose for prayer.

The State.

Pastor W. A. Borum began a meeting in the Middlesborough church on Sunday.

Bro. F. H. Kerfoot is assisting Pastor Jordan in a meeting at Elizabethtown.

Bro. J. S. Felix will supply the First church, Covington, during the month of August.

Pastor Ashby Jones, assisted by Bro. W. E. Mitchell, is holding a meeting in Republican church. The prospect is great and a gracious revival is hoped for.

Pastor T. Warn Beagle held a meeting with his East Hickman church, assisted by Bro. W. J. Williams, resulting in 14 additions and the spiritual development of the membership.

A meeting in the Mill Creek church near Bardstown is going on with increasing interest. Pastor Stallings is assisted by Pastor B. F. Taylor. Five have been baptized, and many are seeking the pardon of their sins.

Bro. W. S. Roney went to Palmersville, Tenn., to aid in a meeting. His preaching was much blessed. There were many professions of religion, 13 additions to the fellowship of the church, and others will yet be received.

All delegates to Bracken Association, which meets with the Mount Sterling church on August 10th, are requested to send their names to Dr. W. H. Thompson, Mt. Sterling, Ky., who will see that they are provided with homes while there. Reduced rates on railroads.

It is regret very much to learn that the house of worship of the Princeton church was burned on Sunday evening. The lightning struck the steeple and in spite of all efforts the house was burned up, only the furniture being saved. There was no insurance on the building.

Pastor Mercer W. Whayne writes: "Last Sunday I closed a meeting of fifteen days with my church at Millertown with good results—five conversions and three additions. Bro. R. C. Kimble did the preaching in his soul-stirring way. He made a host of friends. The church seems to be in better working order than since I have been preaching to her."

Last Sunday morning it was our privilege and great pleasure to worship with the saints in Danville. The congregation was large, and the sermon by Bro. Cullum, the supply during vacation, was good. This is one of our best fields. They are strongly attached to their able pastor, Bro. Lynch. His health, while still in a measure, is improving.

Pastor W. J. Puckett writes: "Just closed an eleven days' meeting at Lucas schoolhouse, in the bounds of Upton church, with Bro. Sallee, of Ky. 28 professions of faith, all of whom were buried by baptism in Nolin river at Millerstown. Bro. W. L. Rainsey doing the baptizing. Perfect order and attention prevailed during the meeting. The writer, pastor of Upton's church, was assisted by Bro. W. L. Ramsey, who had been their pastor for nine years. He did some of the best preaching of his life, and leaves the same good impressions he had already made on this people. God bless his noble people."

Pastor B. F. Hyde writes: "Bro. Pete Thomas and myself closed a meeting at Cross Roads, Fla., closed with 6 additions to the fellowship of the church. A novel but most useful collection was taken at the meeting—money enough to enable the paper to deserving Baptists who are too poor to take it.

In a meeting just closed in the Harmony church, Texas, one night Elder Bow, formerly of Bowling Green, Ky., Walnut St. church, Louisville, now of Eufaula, Ala. Scarcely does he get out of Georgia and Alabama, Dawson, Ga., resulting in 29 additions, before he begins a meeting in his new chapel, which he built and which he took charge of the church. Already there have been 12 conversions and the interest is increasing, over twenty asking for prayers.

THERE is no answer which is often made and which is considered by some a complete refutation to a criticism. And that is to say the critic could not do as well himself. This may be unquestionably true, but it does not refute the criticism nor prove that the critic ought not to have criticised. The only case in which it has any force is when the critic attempted something of the same kind.

A man may say that a poem has neither rhythm nor beauty. It is no answer to say he could not do as well, unless he has tried to write a poem. One does not need to know how to cook in order to know whether bread is light or heavy. And if he is expected to read the poem or eat the bread, it is not presumption in him to criticise.

Western Recorder.

LOUISVILLE, TUESDAY, AUGUST 5, 1890.

SOCIETIES IN THE CHURCHES.

It is becoming a mode and method to organize societies in the churches. In these days organizing societies in the churches. The society craze has swept over the North and has made itself felt in the South. There is a vague fear in many minds that a significant "movement" is on hand, and that something bad will happen unless we "do something." We do not have any such fear, and yet we sympathize with those who do have it. We are heartily glad to do whatever is right about the matter, but it is important that the right thing be ascertained and done, and also that we act together. Let there be no divisions among us. There is, moreover, no occasion for haste. The world did not begin day before yesterday, and it will continue beyond day after to-morrow.

The RECORDER has resisted this wild society craze which has gone to such lengths in some parts of our land. We have emphasized church membership, and have insisted upon church authority, and have urged that what is done should be along church and denominational lines. We are informed, however, that some have got the impression that we are opposed to the organization of any society in any church for any purpose. This is a mistake. In Walnut-street church, of which we have been pastor twelve years and three months, there have been all that time Woman's Missionary and Aid Societies and a Young People's Meeting. The last was in operation before anybody thought of any Y. P. S. C. E., or B. Y. P. U. or anything of that kind. These societies have had our heartiest sympathy and support. But they have been wholly within the church and subject entirely to church authority, having neither alliance nor allegiance to anything or anybody outside Walnut-street church. Of course we would not favor in our own church what we would oppose in other churches.

The extreme lengths to which this society craze has gone, and the evils which have resulted, are becoming every day more manifest to those who take pains to look the facts fairly in the face and to think seriously about them. Alas! that so many are unwilling to do this. We hear much in any "church" that is in the air and about themselves hoarse over it, with the idea that they will "keep up with the procession," without the slightest reference to which direction the procession is going. They feel that they must be making "progress," without caring much about the direction in which they are progressing. It is not wise to "keep up with the procession" if it be going a wrong way. Progress in the right direction is the only progress to be desired. Indeed, the thing to be most diligently avoided is progress in wrong directions. So far has this society craze gone in some quarters that a Methodist pastor told us there were 17 distinct societies in his church (of 250 members), and that they absorbed all the interest of the people, who came to regard the church as practically nothing beyond a place to hang societies on. The statement of the old negro is scarcely an exaggeration. Says the *Bible Reader*:

> We asked an old colored preacher the other day how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." We ventured to ask the trouble and he replied: "De cletics, de cletics. Dey is jist drawin' all the fatness an' marrow outen de body an' bones o' de blessed Lord's body. Why, I can't do nuffin' widout de clety. Dar is de Lincum Clety, wid 'Sister Jones an' Brudder Brown to'rds its head; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Tabitha, de Liberian Ladies. "Well, you have the brethren to help in the church," we suggested. "No sah. Dere am de Masons, de Odd Fellers, de Sons of Ham an' de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sister stars pay all de dues an' tends all meetin's, dere is nuffin left for Mt. Pisgah church but jist de cole, de corn has all been shelled off an' frowed to dese speckled chickens."

There are a good many churches in much the same state as this Mt. Pisgah.

But the question remains, What shall we do? Shall we do absolutely nothing in order to avoid these extremes? Let us not lose our heads, and let us be sure we are acting along New Testament lines. The matter of organizing young people's societies was brought up before the last session of the Southern Baptist Convention, and the action of that body meets our hearty approval. The Convention said, "That whenever, in the judgment of the local church, a society for the training of young people would be helpful and expedient, we recommend that such societies be constituted as are strictly Baptistic and denominational, and be under the sole authority of the local church, without interdenominational affiliation."

Note the language, "whenever, in the judgment of the local church," and "be under the sole authority of the local church." The same principle applies to all church societies. Neither the young people nor the old people, the women nor the men in a church should organize themselves into a society until the judgment of the church has been expressed. The matter should be brought up in church meeting, and the vote should be taken whether or it is wise for such a society to be formed. If it be formed, we believe outside alliance, not allegiance. The church should direct what is to be the work of the society, and should receive regular reports from it, while exercising some control over it.

With Baptists the local church is the highest ecclesiastical authority. There is need that this great fundamental Baptist doctrine be emphasized in these days, when in so many business ways it is being attacked. The local church is rightly the sole judge as to whether any societies shall be organized among her members, and as to what shall be the work of those societies. For outside parties to come and organize a society in a church without the approval of that church is not to be approved or defended.

Just what and how many church societies may wisely be organized, will vary in the different churches; churches differ in size, in surroundings and in material, and no inflexible rule can be laid down that will fit all cases. Each church must be her own judge, and whatever is done should be by church authority. Let this whole question, therefore, be referred to the local churches, where it belongs, and let each church decide for herself what she will do. Whenever a church is overrun with societies, it is invariably true that the societies are organized without any church action. A number of members concluded they would like to have a society, and they just met and organized, without asking the church by-leave. This is wrong. Let the church decide the question always and everywhere. If a given church wants a society of her own, without any connection with any outside body, who is there to forbid it? If the church does not want a society, who is there to say she shall have it?

CAN any one explain the delight of the Pedobaptist papers when anything happens among Baptists which is contrary to their usage and will tend to disturbance in their Zion? And yet in the trouble which Presbyterians have had with Woodrow and with Briggs not a Baptist paper expressed any pleasure in the disturbance.

The *Independent* is rejoicing in the course of Dr. Mackenzie, church and its sister churches in New York City. Rev. William Coburn joined that church, having been a Congregational preacher. "In sending out a call to the other churches for a council to meet to recognize him as already ordained minister, the Fifth-avenue church was particular to put it in a form which should not seem to discredit the ecclesiastical validity of Pedobaptist ordination," the *Independent* says.

Twenty-two churches responded to that call to endorse Pedobaptist ordination. So far as heard from not a church refused or insisted that the man must be ordained. The *Independent* adds: "We are glad to see this courteous and Christian expression of fellowship; and we trust that, now we have called attention to it, it will not be repudiated by those who have been regarded as the stricter teachers of the Baptist body."

What makes this case perfect of its kind is the fact that the man was baptized when he joined the Baptist church. These twenty-two churches have deliberately took the position that a man can be ordained to preach *before* he has been baptized. Had he been immersed by the Congregationalists and received by the Baptists upon that immersion, the twenty-two churches could have at least plead that they considered his baptism valid baptism, and he had been baptized before he was ordained. But their baptizing him when they received him commits the Calvary church and the other assenting churches to the position that ordination may precede baptism.

An ordained minister has a right to administer the ordinances. These twenty-two churches, then, deliberately tell the world that a man may be himself unbaptized and yet have a right to administer the ordinances for our churches.

Is not the *Independent* mistaken? Was it not among Quakers this thing happened, and not among Baptists?

THE *Baptist* is concerned in regard to our views of lynching, is concerned also because the lynchers will "like" something that we said. We do not care a copper spangle whether they like or dislike anything we say, and therefore their liking would not cause us to alter a single utterance.

Lynching is an evil and only evil, and evil continually. But there are worse evils. And the very worst evil under the sun is the ruin of pure little girls by black demons. So long as a white man has a drop of red blood in his veins, or one spark of manliness in his heart, he will be grimly resolved that evil shall be stopped, at all hazards and to the last extremity. The only way to reason with white men on this subject is to show them a better and surer way of stopping this worst of all evils.

Lynching has, so far, always begun in the wrong place. We do not justify it, but we have seen the time when, if the ones lynched had been the judge who granted delays in trial, the jury who cowered as in the New Orleans case, or the legislature who fail to pass laws with adequate penalties, we would have thought there were extenuating circumstances.

The law is wrong. If, as in the case at Bardwell, the child is murdered, the law will hang the man, perhaps, in the presence of a few people, but the law will not hang the man in the presence of the mother, the father, the brother, the sister, the uncle, the brave and faithful Jessie Rosenbaum. But the law will not hang the man who committed the terrible crime, and failing to have hope the last change in their pass for their wives and daughters to save them from so much worse a fate than death—is punished by confinement in the penitentiary. There he does not see the sufferings of his victims. He is cared for there. They are better housed, fed and clothed and have to work no harder than they do outside. Whilst fathers and brothers know this.

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We have received a copy of the organ of the "F. A. A." the latest Baptist "church" in Louisville. There is to be a Central Society with local branches, and the national Association is to meet semi-annually in big conclave. The organ says that the vacation a year has been deemed sufficient for such organizations, but the F. A. A. is to have two. We suppose we are to give a free notice "for the sake of the cause." So far as we can see, the "cause" is a desire—laudable enough—of a man in Boston to secure a large circulation for the "organ."

The World's Fair was opened on last Sunday on some pretext or other. The Christian World of Chicago can say to the "consciences of the religious press, "I told you so." For its comment on the closing of the previous Sunday, when the Exposition was closed last Sunday. Why it was closed, is it not necessary to discuss. But if any one supposed the question of Sunday opening is settled, he has to be so credited with a measure of confidence more beautiful than surprising."

We confess to that measure of confidence. One thing we regret. We had received quite a number of strong and well-written articles against the Sunday opening. These went into the waste basket after the, as we fondly hoped, final decision to close. We wish they were on hand as it seems now they were not dead matter.

So far as now appears, the whole matter of closing was a trick to deceive the Christian. We had said it evident they meant what they said and would not go at all if the gates were opened on Sunday. Now the Directors say, "Lo, you see we tried to show you that little Jew city Judge wouldn't let us. So we are not to blame and you can come on." A shrewd correspondent which the *Christian Herald* was wise enough to see through.

An Internation Cold Wave Company has been organized in Aberdeen, South Dakota, with $5 000,000 capital. It claims to have discovered the secret of producing cold waves. A shivering country has long known that Dakotas could produce cold waves without number. If the company will discover some way to control the cold waves and keep them confined to Dakota it can command its own price from the other states.

If there is not a statute of limitations in a breach of promise case, there ought to be. Russell Sage, the New York millionaire, has been sued for breach of promise of marriage, which breach occurred twenty-five years ago!

Dr. Grant Bey, of Cairo, is reported to have written a letter to Sir William Geddes, President of Aberdeen University, in which he announces the discovery at Alexandria of the tomb of Alexander the Great. A Greek gentleman was digging to lay the foundation of his house on the site of the ancient town of Alexandria when he discovered the tomb. The doors are of bronze, covered with Greek inscriptions. There are chambers by the side of the tomb, filled with rolls and parchments. We fear this report is too good to be true.

Judge Phillips, of St. Louis, has invited his brother, Dr. J. H. Phillips, to meet him in New York City and take a trip with him through the country east and west, winding up at Mt. Sterling, Ky. This will be a delightful time for a faithful and hard-working pastor. We wish all our pastors had such brothers.

We know it should draw Calvinistic thunder all round the horizon when we published Laynaka's attack on Predestination. Laynaka is earnest and godly and conscientious in his taking the Methodist and Campbellite side of the great doctrines. He expressed himself open to conviction, and will no doubt soon see eye to eye with the great Calvinistic Baptist host.

We have received from the Victoria Institute in London a report of their recent meeting. The annual address was made by the President, Sir Gabriel Stokes, who occupies Sir Isaac Newton's Chair at Cambridge University. His subject was "Lessons from Esther." The institute has done good work in showing that the highest science in this age agrees with the Bible. This is a good thing for science.

Our writers think sometimes their articles are long drawn. But we have not yet equalled the Indever in the delay of some letters. A letter appeared in the *Interior* from Dakota. Two weeks after the same writer published a note saying that his remarks on the weather, crops, etc., did not agree with the facts as they were then, because the writer was written a year before.

The Young People's Society in the Nassau-avenue church in Greenpoint, says the New York Sun, has held a meeting, denounced the church and are talking of establishing a church of their own. The old folks did not like the pastor's preaching or methods or something and the society is devoted to him. Which side is in the wrong does not appear; but the peace of Zion is gone and the church probably dead, as neither section will be strong enough to stand alone.

The President of the C. B. M. N. E. wishes free advertisement for the sake of the cause. He says: "The organization is making steady progress in educating the church on missions in all lands." By sending 50 cents one can be a member of this organization and 6 cents will procure a "handbook" which will tell you what other books to buy. We wish this president or some other president would tell us what pastors are expected to do in this day and generation. What are they to teach? Whom are they to teach? Or are they only to entertain, or to draw audiences while these kindly presidents and secretaries do the work once supposed to be theirs?

The *Indiana

District Associations.

The Time and Place of Meeting in 1894.

AUGUST 8.

Blackford, Friendship, Hancock co. Bracken, Mt. Sterling, Montgomery county.
Liberty, Little Bethel, Barren co.
Little River, Rocky Ridge, Trigg co.

AUGUST 15.

Clear Fork, Liberty, Logan co.
Davies County, Bethabara, 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 Creek, 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.

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

SEPTEMBER 9.

Stockton's Valley, Mill Creek, Monroe co.

SEPTEMBER 12.

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

SEPTEMBER 13.

Russell's Creek, Gradyville, 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.

Laurel 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, Bardwell, —.

OCTOBER 18.

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

Death is the dropping of the flower that the fruit may swell.—Beecher.

Knowledge, like religion, must be experienced in order to be truly known.—E. P. Whipple.

ONE PURE BATHING POWDER, AND THAT IS

Dr. Price's Cream Baking Powder

Surpassing all others in its quick and perfect work.

Where good, pure, wholesome food is required.

Dr. Price's Cream Baking Powder

Should be used. No other does such perfect work.

DR. PRICE'S is The Only Pure Cream of Tartar Baking Powder.

Others contain Ammonia, Alum, Lime or other hurtful ingredients.

Received Certificates Notes.

Sumpter, Miss., is a small town of not over 2,000 inhabitants, and their hospitality was not the least enjoyed in connection with the Convention.

Dr. Wm. H. Whitsitt is a great favorite, and his lecture on Prohibition will be a very safe for as member the Student Band as he received.

It was a high compliment to Prof. S. C. Mitchell, of Georgetown, to be unanimously invited to preach the Convention sermon in the absence of the appointee and his alternate.

Elder J. R. Farrish in a speech before the Convention said that he was the "youngest and ugliest of a family of sixteen children," and that he had not been accused of squandering his patrimony.

The sermon of Dr. J. B. Gambrel on Sunday night was greatly complimented.

Dr. Hacket, editor-in-chief of *Mississippi Baptist Record*, and his able colaborer, noted as the gifted editor of the "Observatory Column," were generous in extending congratulations and editorial courtesy to the WESTERN RECORDER representative.

Drs. J. Wm. Jones and T. P. Bell were present, and the former as usual ably presented the work of the Home Mission Board, while Brother Bell had the double task of making a strong speech for the Foreign Mission Board and his own Sunday-school Board.

Rev. A. A. Lomax presided with dignity and ruled wisely.

Rev. Dr. Webb declined to longer serve as President of the Convention.

Fortunately the college removal question was amicably settled. Success to Mississippi College. We ask no more than that the college keep up the reputation she has so richly earned as one of the foremost institutions of learning in the South. Dr. Venable makes a model President.

Rev. J. L. Johnson, D.D., L.L.D., formerly Professor of State University, and now pastor at Columbus, made telling speeches. He is highly cultivated and deservedly ranks high.

The Convention was well attended. The devotional spirit predominated. The meeting no doubt will be remembered as one of the best held in the state.

The next meeting will be at Winona, beginning Thursday before the fourth Sunday in July, 1894.

Thanks to Dr. Gardner for writing the regular Convention report.

W. P. H.

"The Holy Spirit and Missions."

This is the title of a neat pamphlet published by the Baptist Book Concern at Louisville, and which was written by Rev. O. D. Bowen, of Ellisville, Miss., with an introduction by Rev. J. T. Christian, D.D.

The title discloses the character of the paper and is a happy combination. It is a very timely tract; and Bro. Bowen has discussed his subject with very marked ability. I wish it could be read in all our homes and studied in all our missionary circles. It goes back to first principles—to the great foundation principles. It discloses what is beyond question one great need in all our missionary operations—more of the Holy Spirit of God.

J. M. FROST.

WE copy the following from the *Baptist and Reflector*: "We have received so many expressions of sympathy from the friends and co-laborers of my dear husband that I feel as if I must express our appreciations. These tokens of regard have been very precious to us, and but confirm the evidence we had of the high esteem in which my husband was held. It would be beyond our power to express to all as we desire the comfort those messages have brought us. But if the Baptist press would kindly copy these lines they would be seen by many who would know they were meant for them."

MRS. J. R. GRAVES.

Memphis, Tenn.

A good pastor leaves a good church. Elder W. H. Williams, after having served efficiently the Litchfield church for a period of two years, has resigned. He will locate in Elizabethtown. No people will preach, it is expected, at Sonora and also at Cloverport. Bro. W. is an exceedingly popular preacher, and has had large experience both as a pastor and an evangelist. One of his sons kindly proposes to purchase for him a home in Elizabethtown. No people know Bro. Williams better and more favorably than those of Elizabethtown and Salem Association.

I. W. BRUNER.

Editorial Notes.

I have been trying for a long time to send the Editor some a letter about some matters which may be of general interest to your numerous and widely scattered readers, but press of other work has prevented, and I must do so now if you will accept such a hasty scrawl as I can make on the cars running at full speed, while I am returning from a hurried visit to Lexington, Ky.

There have been a number of recent changes among the churches of "the Gate City."

Rev. J. D. Winchester, of Tennessee, who came to the Third church as successor of Rev. A. H. Mitchell, who went to Dallas, Texas, as pastor of the Washington-avenue church, seems to have taken hold with zeal and success and had large accessions to his church. Rev. R. L. Sisk has left the Sixth church, but I have not heard which of several calls he has accepted or what are the plans or prospects of the church for securing his successor.

Rev. Dr. J. M. Brittain has resigned the care of the Central church, and accepted an appointment from the Home and State Mission Boards to do institute work among the negro preachers and deacons of Georgia. Dr. Brittain has done admirable work at the Central, but he is well fitted for this new and very important work upon which he has entered, and, with the co-operation of the white and colored pastors of the state, it is hoped that he will be able to do a great work in helping our negro Baptists to rise to a higher plane of Christian doctrine and practice. The other churches of the city are moving forward with gratifying progress.

The Second church, under the lead of Dr. Henry McDonald, the "eloquent Irishman," expect to enter in September their beautiful new house of worship, which will cost them when completed and furnished (exclusive of their beautiful lot, fronting the State Capitol) about $120,000, and will be one of the finest church houses in the South. And the beauty of it all is that they have raised among themselves every dollar of the money, have paid for the work as it has progressed, and will enter the completed house without a dollar of debt. This is one of the most intelligent and wealthy churches in the South and is capable of doing anything it may attempt.

The First church, under the lead of Dr. J. B. Hawthorne, continues to draw large crowds to its Sunday services, and is in pressing need of a larger house of worship which it has been talking about for some time, and some recent plans for which, it is hoped, will materialize.

On last Sunday Dr. Hawthorne, to a full house of deeply interested hearers, preached his anniversary sermon on entering the 10th year of his pastorate.

Selecting as his text, "Be ye doers of the Word and not hearers only," he gave us one of those able, eloquent, Gospel sermons for which he is famous, and concluded as follows:

Standing here to-day, on this anniversary occasion, at the beginning of another year of our church's life, I am happy to be able to say, as I look back over the history of my long pastorate, that I can testify to a steady growth of a large element of this congregation in all that constitutes Christian integrity, zeal and usefulness. This growth has been more apparent during the year that has just closed than in any previous year. Since our last anniversary we have given in actual cash to benevolent objects about $25,000. We have sustained our Sunday-schools, which have an aggregate membership of 800 pupils and teachers. In these schools there have been not less than fifty conversions. We have not only made large contributions to the Baptist Orphans' Home, but have steadily ministered to the spiritual welfare of its youthful inmates. We have gone into the homes of many destitute families and helped in supplying them with material comforts. Some of our good women have tenderly and patiently nursed the sick and whispered words of Christian cheer and hope in the ears of the dying. I am sure there is no impropriety in saying that the people who are credited with all this work are "doers of the word, and not hearers only." But we are yet far beneath our "vision of angels." There is an immeasurable distance between what we are and what we ought to be. A distinguished Christian brother did not use an extravagant figure of speech when, comparing our work with our possibilities, he said, "Your church is a sleeping giant." Realizing the truth and justice of this picture of our condition, I stand here to-day as God's messenger to cry aloud in your presence, "O, giant, awake! Arise, and gird thyself for duty. Lift thy battle ax and make it ring on the very pillars of Satan's throne."

Dr. Hawthorne was never so strong in the affections of his people, never drew such large congregations, never preached more powerfully the old Gospel, in which he so delights, and never exerted a wider influence than he does to-day. It is a great personal affliction to me that I cease to be my pastor when I leave Atlanta the first of September.

The Home Mission Board has recently had a number of meetings, and with great unanimity has taken some most important action. Under the instructions of the Convention I elect its own officers the Board unanimously and enthusiastically reelected as its Corresponding Secretary Dr. I. T. Tichenor, whose able and efficient administration of its affairs has given such lively satisfaction to those familiar with the facts.

The Board also, after full consideration of everything pertaining to the matter, unanimously resolved to follow the opinion of the Convention in favor of the continuance of the office of Assistant Secretary, expressed by its overwhelming vote at Nashville, and to elect an assistant secretary to fill the vacancy made by the resignation of the present incumbent. After prayerful and prayerful consideration the Board unanimously united on Rev. F. G. McConnell, of Gainesville, Ga., as the man for the position. Bro. McConnell has accepted, and will bring to the discharge of his new duties a rare combination of talent, which will win the hearts of the people and make him a pre-eminent success in pushing forward the great work of Home Missions.

Tichenor, "the old man eloquent" and "the wise statesman," and McConnell, the "eloquent mountain boy" and indefatigable worker, will make a strong team, a combination which will both deserve and win success.

The Board sustained a great loss in the unconditional resignation of Bro. A. D. Adair, who has been so long our able and efficient treasurer and who has never hesitated to use freely his individual credit in bank in order to "supply the lack of the churches," and meet promptly the obligation of the Board. But in the unanimous election of Bro. Walker Duncan, an active and successful young business man, the Board has secured a treasurer who will prove a worthy successor to Brother Adair.

Just at this time the Board is very greatly embarrassed by its *fancied* riches. All over our territory brethren imagine that the Board has to its credit in bank the $125,000 of Centennial money for which it so earnestly asked, and the result is that we are flooded with applications for aid in church building which would speedily absorb this sum even if we had it in hand.

We beg, therefore, that pastors and others will push the collection of Centennial pledges, and will secure as additional contributions to enable us to meet at least a part of these very pressing, and, most of them, very deserving calls.

This is also the dull season with us, our receipts are very meager, it is very hard to meet current expenses, and we beg that treasurers and others having funds for the Home Board will forward them at once, and that churches who can will take for us special collections.

But this letter is already too long, and I will be obliged to omit a number of other things which I had intended to say.

J. WM. JONES.

On the cars, July 5, 1894.

Seven and one-half Gross Sold in One Year.

Dr. M. M. Crooms, Dardanelle, Ark., says: "I sold during the year seven and one-half gross of Dr. Bigelow's Tonic for chills and fever and could have sold more had I not run out several times. It is the best selling Tonic in this country and always will be."

Sold by Druggists. 50c. and $1 per Bottle.

Read the advertisement of Southwest Virginia Institute in another column.

I HAVE read an article published in your paper in reference to the parental watchcare of children. The writer ignores the *sending* of children to Sunday-school and church, but advises that they be accompanied by their parents. He says that the devil goes early and stays late at these places of meeting, implying that for this reason, if no other, it is necessary that parents should go with their children, lest they be victimized by the snares of the Satanic majesty.

Such manifestation of solicitude for the good and protection of children is in the highest degree commendable. But our good brother appears to be indifferent to the fact that God, as well as the devil, "goes early and stays late" at church and Sunday-school; that he is the Creator and ruler of this universe; that he is the Supreme power and the Supreme will; that all things (the devil not excepted) must bow in submission to his infinite decrees; that he is a God of special providence; that not even a sparrow falls to the ground without his notice; that he is not only able, but willing to take care of our children; and that all we need do is to entrust them to him, believing that he has the power to save them, the wisdom to save them, and the will to save them from all evil, the devil notwithstanding.

No, Brother Editor, let us fear no evil that can come to our children from the devil. Let is trust in God, who is able and willing to deliver them from every temptation; and who is also able and willing to take the devil by the throat and chuck him into submission or hurl him, pell mell, from every church and Sunday-school in the land. Let us not forget, then, that if the devil goes to church and Sunday-school God will be there, too; and that his great purpose is to defeat the devil in all his attempts to ensnare the souls of men. Yours, respectfully and truly,

W. P. JONES.

Oakland, Ky.

MAKES Leather soft and strong and durable—Vacuum Leather Oil; 25c. and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

VACUUM OIL Company, Rochester, N. Y.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Pittsburgh. GEO. A. MACBETH CO.

Baptist Convention.

The Missionary and Sunday-school Convention of Long Run Association met with the Twenty-sixth-street church in this city, of which Bro. J. Howard Carpenter is pastor.

These bodies spent a meeting of say kind in which there were so many able, interesting and instructive speeches, with no dry ones at all. The first session was held on Friday night, and the first speech, replete with wisdom, piety and godly enthusiasm, was that of Pastor H. C. Roberts upon Paul, the Model Missionary. Pastor Roberts is a man of just the calibre to love and honour above all created beings that greatest of men. There is no more accurate gauge of the manliness and godliness of a man than his admiration for Paul.

Pastor Pickard, of the Broadway church, followed. He began with an eloquent and heartfelt tribute to Paul, and then went on to speak of the pioneer Baptist missionary of modern times—William Carey. He showed the many points of resemblance between these two great missionaries, and showed how strong was the faith of Carey in the face of opposition which would have cowed a weaker man. Like Paul, Carey worked on the foreign field for his own support while he preached to the heathen.

Pastor Weaver followed in an able and interesting speech upon the great commission under which Paul and Carey worked. Pastor Weaver is a Baptist, through and through, and he puts just the emphasis upon baptism which the Lord put upon it.

Saturday morning there was disappointment at the absence of the appointed speakers, until others spoke, when the disappointment was no longer felt, so much were the hearers pleased. To take another man's place is always subject to a small test of a man's readiness and ability.

Pastor Carpenter spoke upon "The Spirit of Missions, the Spirit of Christ," Secretary Warder on "The Condition of Women in Pagan Lands," and Pastor Young on "The Foreign Mission Fields of the Southern Baptist Convention." In the evening Sunday-schools and Colportage were discussed, and at night Pastor Carpenter spoke of the city mission work in Louisville, and Pastor Young on the mission work of Long Run Association. Secretary Warder followed upon the state mission work, showing the great need of more missionaries in all parts of the state.

On Sunday there were sermons in the morning and at night, and in the evening, despite the great heat, there was a large audience to hear Pastor Roberts show that Baptist Missions were the great safeguard at home and abroad from Catholicism.

Baptist Interests in New Orleans.

Returning from the Mississippi Baptist State Convention, your scribe stopped over Sunday and Monday in New Orleans, and preached on Sunday morning at Valence-street church for Pastor D. I. Purser, and at Garden-street Theater at night for Pastor John F. Purser. Although the weather was oppressively warm, congregations were good. The Sunday-schools were well attended, and I learned that the regular prayer-meetings are as well attended as the Sunday services.

According to the last United States Census, the city had a population of 90,000. The increase since then has been normal. San Francisco leads all American cities in Sabbath desecration, and New Orleans is next, while Cincinnati is third. The city seems orderly and well governed. There is one policeman to every 773 inhabitants, which is less than one of the larger cities—New York leading with one to every 416.

It is said that 85,000 people in New Orleans have no church connection or denominational preference. The Roman Catholics claim 60,000 members and have control of the city, but their influence is on the wane because the men have largely lost faith in the church and its priestcraft. The Episcopalians are next in strength and are steadily aggressive, while the Presbyterians have thirteen churches, some of them strong and influential. The Methodists commenced aggressive work twenty years ago, and they have about twenty churches and several mission stations. They have twenty-three preachers. The Lutherans are well represented, but not aggressive.

In this great city we have a cloud of witnesses forming the back ground, consisting of fifty-six colored Baptist churches, and the silver lining consists of three Baptist churches composed of whites and aggregating about 1,000. I regret that I arrived too late on Saturday to see Dr. Bussey and that he left for his summer villa too soon on Monday morning to meet him. It affords me pleasure to record that the rumor that Coliseum Place church was threatened with a mortgage is without foundation. Less than nine months ago the Purser brothers came to New Orleans, Dr. D. I. taking charge of Valence-street, then only 116 members and now 185. The church has raised over its pledge for various denominational purposes $635. Dr. John F. took charge of the First church. The old building located on Second and Magazine streets was destroyed by fire about two years ago and was insured for $3,000. The lot is worth $5,000. For a while the church met in an old school-house near the river, but in three months after Pastor Purser took charge they moved to Beck's Hall, Third and Magazine streets. The church continued to grow from 120 until now he has 192. The question of a suitable church building in a central location was agitated and resulted in the purchase of the Garden-street Theater for $18,000; it cost three years ago over $30,000, has a seating capacity of 1,400, and the location is most favorable. The terms of payment are such that they anticipate no difficulty in meeting them. The $3,000 cash insurance money will make the first and $5,000 will be realized for the lot, thus reducing the debt to $10,000, which the church readily and hopefully assumes. The liberality of the church may be judged from the fact that, since Bro. Purser's pastorate began, they have contributed over $1,200 more than was expected.

The material in both churches is good, some are liberal even beyond their means. The Home Mission Board is to be congratulated upon planting two such men in this field so long neglected, and it is hoped that these faithful servants will be reinforced with other laborers and that in earnest as a denomination we will enter vigorously on the work of evangelizing New Orleans. Let us hope that the State Boards of Kentucky, Virginia, Tennessee, Alabama, Georgia, Mississippi and Missouri, conscious of their ability to do their own work, will spurn the idea of being pensioners of the Home Mission Board and let such funds be spent in New Orleans and in like destitute regions. New Orleans is and always will be a great commercial center and is destined, as commerce is opened, to exert a great influence in the Southern States and also throughout South America.

Most of those added to the church have been by baptism, and many of them have come from Roman Catholic and Pedobaptist ranks. Our pastors in the Crescent City are men of ability and experience, approved men, and they greatly enjoy the respect and confidence of business and professional men. They are in favor with all the best and all in authority. They are, indeed, the spiritual leaders of their flocks and their influence is being greatly felt by all who come in contact with them. Their field is a hard one, the work is great from all standpoints. Let us pray for them and confirm them by a hearty and generous co-operation that they are not alone, that we are with them, and above all, God is with them to own and to bless their labors.

On Monday Dr. Whitsitt joined us, and the Purser brothers, considerate of our relation to them as their guests, entertained us with boundless hospitality, and to further impress us with the great work that rests on their hearts, showed us the city, old and new part. To our astonishment, the city in every respect is improving and keeping in line with American progress and development. After a day of delightful enjoyment, we bade them good-bye. We started homeward greatly impressed with what our hearts felt and with what our eyes had seen.

W. P. H.

What It Has Done for the Old Gent.

Have kept and sold Hires' Rootbeer several years. I have drunk it exclusively this summer. Am 75 years old and feel like a boy. It is ahead of sarsaparilla.

H. VAN WAGENEN, M.D., Darlington, Wis.

To Kentucky Baptist Preachers.

Since my removal from the state I have decided to give up the effort to publish The Album of Kentucky Baptist Ministers. I spent in correspondence and advertising nearly $100 and a great deal of labor. The failure is a greater disappointment to me than to any one else. I could not get more than half the pictures.

At an early day I will mail all the pictures which I have collected—several hundred—and will refund the money which a few advanced. If your picture or money does not reach you within the next two months, please drop me a postal at Eufaula, Ala. Fraternally,

J. G. BOW.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transaction and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

How much of the beauty and joy of life is made up of memories!

WHAT is consecration? It is obedience, loyalty, faithfulness in all things.

CLEANSING MATTING.

Matting should look fresh and bright after being cleaned. To accomplish this prepare a pailful of warm water with a handful of salt and four tablespoonfuls of Ivory Soap shavings dissolved in it. With a clean cloth squeezed out of the mixture wipe every breadth of the matting, rubbing soiled spots until they disappear.

G. 17.

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EDUCATIONAL.

RICHMOND FEMALE INSTITUTE

ESTABLISHED IN 1854.

For the Higher Education of Young Ladies.

Located in the Historic and Beautiful city of the South. Twenty-three Officers and Professors. Buildings recently Renovated and Refurnished. Healthfulness unsurpassed. Not a death in the Institution for nearly Forty Years.

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Gambier, Ohio. Special, Academic and College Preparatory. New course, widely commended as decidedly the best for the average girl (free symmetrical education and one well suited to the practical needs of life. Omits traditional mathematics and classics. Catalogue sent.

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FRANKLIN COLLEGE, New Athens, O., opens 50th year Sept. 4. Board, tuition, furnished room and use of books, $2.50 to $3 a week; everything, $135 a year. 8 courses; no science; cheapest, safest, best. Catalogue free.

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A chartered Academy for Boys and Young Men. Prepares for college or for business. Excellent buildings and ample ground in the suburbs. Eighth session begins Sept. 18. Send for catalogue.

WILMER O. WHITESCARVER, Principal.

The Family Circle.

A GRAY DAY.

BY EDITH M. THOMAS.

All the world's in love with May Day—
Open, laughing weather!
Is there one to praise the gray day—
Mist drops in the heather?

Said the poet:
"Let the world praise only May Day,
I am here to praise the gray day!
I, who am estranged
"To its faint communing,
I, its sole divining,
Veiled with mist, yet shining—
I will praise the gray day."

All the world pays court to famed ones
High in honor seated,
Who will praise the great unnamed ones
And the brave defeated?

Said the poet:
"Let the world sey court to famed ones,
I will praise the great unnamed ones.
Sing their viewless trophies—
Word their silent strophes—
I their ever true lover,
Till the world discover
These its great unnamed ones!"

—Congregationalist.

For the Western Recorder.]

Miss Graham's Career.

BY LUCIE DAYTON PHILLIPS.

PART V.

"One woe doth tread upon another's heels,
So fast they follow."

(Continuation of last week.)

A thing that was unexpected and alarming would, as a rule, be met by Gertrude Graham with startled eyes and dismayed exclamations, but to be wakened in the dead of the night by Ruth, her quiet, self-forgetting little sister, in this strange ghostly fashion, had a reverse effect upon the stronger, older girl. She sprang out of bed at once, alert and collected. She forced those white lips of Ruth to speak calmly. "Why, what is the matter, Ruth?" while she led, rather than followed, the child from the room.

"Go—to—Rita!" she gasped, shaken still by some great agitation, and the two flying figures sped down the stairway, and along the hall to the room where Rita Cohen slept.

The sickly light of the night-lamp showed the girl lying upon the floor with half-closed eyes, breathing in most distressed, most labored respirations, her face death-like in its marble pallor. One hand held fast a letter, or note, the other a small vial, showing the dregs of a thick, almost black liquid, with a strong, disagreeable odor.

"I'll tell you all I know, sister," said Ruth in a frightened, hurried whisper, while Gertrude lifted her head and loosened her dress at throat and waist; "I never can sleep when Walter is out—he has not come in to-night—and about an hour ago—or it may be two—I heard some one steal in the front door and along the hall, sobbing, you can't think how bitterly! And I looked over the banisters and saw it was Rita, but it did not look like Rita either, only just her ghost, so white and wild, and strange, crying, too, as I never heard anyone cry before! I did not want her to know I had seen her and so went back to bed without speaking to her, and tried, oh, so hard, to go to sleep! But I could not sleep for thinking about things, and, suddenly, I heard a fall—such a heavy fall! I nearly flew down the stairs, for something told me it was Rita, and there she lay, holding the bottle and the letter, just like you see her now. I thought she was dead, and I ran back and called you."

"She has tried to kill herself," said Gertrude with a shudder of fear and horror, pointing to the red label on the bottle and the word *Poison*. "Oh, Ruth, do run for papa—fly! Beg him to hurry—to get help—a doctor—if it could be in time! Poor, pretty little thing!"

"Get a light!" ordered the minister, who had heard a murmur of voices and now appeared upon the scene without waiting to be called; "and, Gertrude, tell me what this means."

Ruth's small, trembling fingers turned on and lit the gas so that its glare fell full on the sweet white face, growing more death-like with each passing moment. And Gertrude told of how they found her, the opium vial, the unread letter.

Long hours of fear and dread, of work in the face of despair, followed after.

Doctors with stomach pumps and antidotes, friends and neighbors with kindly help and suggestions, lent a hand on life's side in this conflict with death. But it was not until the next night, about eleven o'clock, after every effort of human skill had been exhausted that the poor girl showed the smallest sign of returning consciousness, or gave the feeblest promise of recovery.

By this time her widowed mother, whose only child she was, sat by her bedside. She had read the letter found in the unresisting hand, and asked the minister and his daughter Gertrude, to whom she had a few months since confided the care of her innocent girl, to do the same. These three, let no more, know all Rita Cohen's pitiful story now—a story far too common in this bright, pathetic world.

She had met "quite by accident" the same young man, wearing a rather seedy checked suit, a flashy necktie and a big watch chain, every day for a week, as she brought home rolls, buns or bread from the baker's at the corner for the childrens early tea. It was a dull street and neighborhood, and Rita knew nobody. She often felt neglected, friendless, forgotten. But no longer so when once she and this good-natured "gentleman" had become "acquainted." They did not meet "by chance" now. And the house of his foot-fall on the pavement fluttered her pulse and stirred her heart with a kind of rapture. It was for her gayety, pleasure, a peep at the great world; it meant the bliss of evenings in the parks and gardens, at amusement halls and third-rate theatres, and it meant, best of all, being together, which was happiness, content, love.

When he asked her to become his wife—for he soon found that she was not the kind of girl to listen to a lover's vows who made no mention of a wedding-ring—he warned her of the opposition of her friends. He said they expected that pretty face to catch a rich husband and he was poor as yet. He suggested that she call him "cousin" for fear "the parson" would prevent him from seeing her. He had seen that stately daughter of his "eyeing" him askance already. Oh, he knew the world, a false, two-faced place. And he hated meddlesome people.

She had been deeply concerned as to the silence and secrecy that he had imposed upon their "engagement," but when she plead for permission to tell her mother—only her dear old mother—he said she showed the greatest want of confidence in his judgment, and lack of respect for his wishes. Her lover had looked at her sternly, angrily. This had wounded her to the heart. She begged him humbly to forgive her and promised never "to breathe a word" until she had his full consent. But when once his wife—his own, true, happy wife—she hoped they were done with "secrets." For she had been frightened Tuesday night lest their plan for meeting in the park "behind the lilac bushes" on Friday evening at eight, and going at once to some minister for the ceremony which would make for her his wife, had been overheard. She was sure Mr. Graham was sitting at the open window above, late as the hour was. She thought it only right to let her promised husband know her fears, and, if he thought it best, the time might be changed to Thursday night instead, at the same hour and place. That he did think so, a note to his "own darling," his "blessed little wife that was to be in two days more" testified.

It was easy for her to get away—to leave the house at the appointed time. The minister, who meant to speak to "the child" the first thing to-morrow, was at his young men's prayer-meeting. Miss Gertrude at the Chautauqua "circle," and Ruth amusing the three little ones in the nursery. It was a dark night. The clouds hung low and heavy, and a rising wind tossed the trees in the park to and fro.

She heard no sound but the loud beating of her heart. She felt in a strange tumult of delight, of almost delirious happiness. She could think of nothing save she was going to "Laurie"—to be with him always, his own, happy, loving wife!" Ah, love was worth all she was giving up! What was the whole world, home and friends, to life at his side?

When she reached the spot a boy stepped out of the gloom and handed her a note. She hurried to the nearest street-lamp to read it, and—and it seemed to have driven her mad! She suffered horribly, she could not describe what she felt. To end her wretched life by poison, or some way, was the only thing left for her to do now. At least she thought so then. The letter was brief and to the point:

"MY DEAR GIRL:—

My little game ended to-day at noon, and I am truly sorry, though it may be best for you. The fact is, my wife and the kids, whom I failed to tell you about, swooped down on me without notice, and so there's an end to the nice times I was having as a young man. She's a hustler from way back, she is, and we go 'West' on the 2:00 P. M., and I hardly have a minute's time to say good-bye."

That was all! And far better for Rita that it ended thus; that she was saved, though "saved as by fire." Better, too, for her to go back to the old home on the farm, though she went as a sadder, wiser girl. But Gertrude thought of the pretty child with a sort of fine scorn. She would not blame herself at all for what had happened, or charge over this tragedy to her neglect of home and its duties. Yet the time was coming when she would do both, and in an agony of unavailing remorse and penitence.

As the summer waned, the Graham household remained much as usual. There were only the few comings and place changes that Gertrude, at least, was too absorbed to notice. Mrs. Graham coughed less and looked after the house-keeping occasionally. Walter was almost a stranger to the family circle now. He had "a job" that kept him up so late the night he went home for the night, but shared the room of a friend of his down town. Ruth still kept her place with the little ones who adored her, but Boy, the beautiful baby-boy, needed a stronger controlling hand than hers. He was growing more self-willed and tyrannical every day. A middle-aged Irish woman had taken Rita's place and a larger share of the work. This was well, as the minister found his own work increasing constantly. He was very little at home these hot, fatiguing days, and there were meetings of various kinds for him to preside over five evenings out of seven. His church had a widely-scattered membership and was growing in numbers. The round of visiting seemed unending. The wife he had lost had been his help-meet in all kinds of pastoral work. In her he had found the noble inspirer of his noblest ideals. His second wife loved him more the less fondly—for his goodness, his unselfishness, his devotion, but was all her heart yearned for—but she took no interest in his work. It seemed to her blissful evenings in the parks and gardens, at amusement halls and third-rate theatres, and it meant, best of all, being together, which was happiness, content, love.

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An Afternoon Tea in Japan.

These come the dainty pictures of Chaucer's as interesting article describing "An Afternoon Tea in Japan" in the August *Ladies' Home Journal*. A jar of cold water was brought in, a brocade bag containing the tea-caddy, two teacups or bowls, a bamboo whisk and other utensils. The host, after another profound bow, untied the bag and took out the tea-caddy. A purple silk napkin was then produced from his girdle, and the tea-bowls carefully dusted. The napkin was then shaken and folded in conventional fashion; and the tea-spoon dusted and laid with great solemnity upon the tea-caddy, after which the host returned the napkin to his girdle. The water ladle was then lifted from its rack, and with it hot water from the kettle was put into the tea-bowl. The cover of the kettle being formally replaced and the ladle returned to its old position, the tea-bowl was slowly rinsed, and wiped with a white napkin. Several spoonfuls of tea, in the form of a fine, green powder, were then taken from the caddy and put with all necessary grace into the bowl. The cover of the kettle was removed, a dipperful of hot water taken out, a portion of it poured on the tea, and the rest returned solemnly to the kettle. Then came a vigorous stirring with the bamboo whisk, and at last the tea, a greenish, creamy-looking puree, was ready.

The guest of honor receiving the bowl from the host in her right hand, steadied it with her left, lifted it to her forehead in token of her thanks, and after observing the quality and decoration, put it to her lips and drank the contents, bitter as quinine to the uninitiated, but to the devotee of *cha no yu* savory in the extreme. With gravity, if not with grace, we three Americans, each in turn, went through the ordeal. The host was courteous, and on drinking apologized for the poorness of the infusion, a mere formality, but one never omitted.

The tea-bowls were then passed around and admired. The one from which I drank was made in the province of Owari, and was two hundred years old. The tea-caddy, said to be five hundred years old, was also duly examined, together with the brocade bag in which it was kept. Enthusiasm rose to the highest pitch, perhaps, when we feasted our eyes on the teapoon, a lacquer, little device in bamboo, but interesting because of its having been made by Nobunaga, the famous general of the Ashikagas.

A Nursery View of It.

Alice is seven. She is visiting at Teddy's in the country. Teddy is six. They were playing "keeping house" the other day when it rained.

"I'll be the father," said Ned, "and go to the office. You are the mother: you must stay at home and dit the dinner.

"No," rejoined Miss Alice: "I must go to business too. My mamma always puts on her hat and goes to the office after breakfast." (Her mother is an editor.)

"Who dite the dinner at your house?" asked Teddy, thinking of his stomach.

"Nobody; we get things to eat at some restaurant, or we have them sent in."

"Haven't you any kitchen in your house?"

"No; we have only mamma's room, the sitting room, the study, and my room. Don't you ever tell anyone, but my room is just a corner of the study behind the screen."

Ned sat thinking. Then crossing his short, fat little legs, he said, with the air of a man who has thought much and deeply upon the woman question, "Well, when I dit married I shall have a kitchen in my house, and my wife shall cook the dinner. I fink it is funny for mammas to go to offices. I fink they ought to stay at home."

To which the small but progressive woman replied, "It isn't funny one bit. It's a good deal nicer than cooking dinners. When I am grown up I shall have a stylographic pen, and wear it behind my ear just like mamma. I am not quite sure, though, whether I shall be a writer-woman or a doctor-woman like auntie May."

Ted looked at Alice seriously out of his big brown eyes. "I don't fink I'll marry you then; I was finking I would, maybe."

"I don't care," responded Alice flippantly. "I've wiped dishes once, and I don't like to. You might cook your own dinner and see how you'd like it for awhile. My papa says he can make cocoa just as good as he wants it any day. I don't want to play house with you if you want me to cook dinners. You play you're sick and I'll div you some medicine. Let me feel your pulps; where's your tongue?"

The eavesdropper tiptoed to the door for a peep at these wise children. Alice was standing over Teddy trying to keep her mother's eyeglasses on her nose. Ted was rocking a scrubby-looking rag baby, and, judging by the dejected look on his rosy face, he felt that the years of servitude predicted by Alice had begun.—New York Observer.

CULTIVATE a cheerful disposition; endeavor as much as lieth in you, always to bear a smile about with you; recollect that "Rejoice evermore" is as much a command of God as that verse which says: "Thou shalt love the Lord with all thy heart."

Have You a Boy to Spare?

"WANTED—2,000,000 boys," is the notice. The saloon must have the boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world and public revenue will dwindle.

One family out of every five must contribute a boy to keep up the supply. Will you keep help? Which of your boys will it be?

The minotaur of Crete had to have a tribute full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share.—The Young Churchman.

THE virtue of a man ought to be measured not by extraordinary exertions, but by his every-day conduct.—Pascal.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it. 25 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

PROFESSIONAL.

Send for a catalogue of Ladies' and Gentlemen's Clothing, Hats, Caps, Boots and Shoes, Trunks, Valises, Hammocks, Fishing Tackle, Boating Goods, Bicycles, Sporting goods, Bicycle Sundries, Bicycle Clothing, Bicycle Shoes, Bicycle Hats, Bicycle Caps, Bicycle Gloves, Bicycle Leggings, Bicycle Lanterns, Bicycle Bells, Bicycle Oil, Bicycle Sundries, Bicycle Repairs, Bicycle Sundries, Bicycle Repairs, Bicycle Sundries, Bicycle Repairs

The Farm.

Kentucky Farm and News Items.

Midway merchants were paying last week 44c for barley and 50c for wheat.

Over $500 worth of sheep were killed by dogs in Muhlenberg county last week.

The tobacco crop in Clark will not average over sixty-five per cent this season.

W. H. Young of Beckinerville had a crop of wheat that averaged 36 bushels per acre.

A Mercer county farmer is going to hold his wheat crop of 20,000 bushels until he obtains 70 cents for it.

Col. H. P. Thompson of Clark county has 350 acres of wheat, 210 acres of corn, and 150 acres of tobacco.

A Garrard county farmer raised 3,000 bushels of wheat on 115 acres, an average of 30 bushels to the acre.

Stanford Journal: Prewitt & Wood bought in the West End a bunch of butcher cattle at 2½c, and a lot of hogs at 5½ to 6c.

Twenty-six years ago this summer wheat sold for $2.50 per bushel. Now one-fifth of that sum is about all that can be obtained.

A horse was sold on the streets recently at public auction and was knocked off at $17. This was too much for the poor brute, which fell down and died in a few moments.

A Carlisle business man has investigated the tobacco prospects in Nicholas county and comes to the conclusion that it will be the worst crop ever raised. The strand is poor and very spotted.

Winchester Democrat: W. B. Kidd has shipped the following cattle bought recently: Thirty of William Jones, weight 1,200 pounds, at 4c, and thirty of J. W. Hughes, weight 1,460 pounds, at $4.40.

There is not much improvement in the tobacco market. The best grade is bringing a shade better price than it did a week ago. In the Cincinnati market last week 160 hogsheads of bluegrass tobacco sold from $2 to $16.50 per hundred.

While harvesting near Hopkinsville James Pike took a sharp knife to cut a rope from around a horse, when the animal shied and the knife glanced, cutting a deep gash in Pike's arm, severing several arteries, which bled so profusely he fainted before the flow was stanched. He almost bled to death and is threatened with lockjaw.

Court Day: About 200 cattle on the market. Nine-hundred to 1000-pound steers brought 3½ to 3¾c; lighter steers, 2½ to 3c; 600 and 700-pound heifers, 2½ to 2¾c. There were 1000 mountain ewes on ⅓e market. The pick of the lot sold at $2.25 and the remainder at $1.50 each. There was not much demand for the sheep and prices ruled very low.—Winchester Democrat.

"Speaking of the low price of wheat," says Mr. John Devine of Mercer county to the Harrodsburg Democrat, "in 1855 the crop was the best I ever saw, and there was a reasonably large acreage that year. In the summer the highest price paid for it was 50c. However, before Christmas of the same year wheat jumped from 50c to $2.50 per bushel, and the buyers were eager for it at that price."

The Harrodsburg Democrat says that the wheat crop in Mercer this year will not be near as large as at first predicted. It gives a number of the largest crops, among which are the following: D. J. Curry, 180 acres, average 18 bushels per acre; M. T. Threlkeld, 150 acres, average 21 bushels per acre as against 30 bushels last year. Mr. Threlkeld sold his crop to S. Zorn & Co. of Louisville at 59c delivered in that city. Mrs. A. T. Sneed raised 75 acres, average 24 bus. to the acre. Last year 70 acres of the same land made 1950 bushels.

Change of Time.

On and after Dec. 18th the Louisville, St. Louis & Texas High 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. Day Ticket Office, 2 W. Cor. 3rd and Main Sts. Depot 5th 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 E. T. V. & G. R. R. Queen & Crescent Route, or Louisville Southern R. R., or D. G. Edwards, G. P. A., Cincinnati, O.

I KEEP COOL inside, outside, and all the way through, by drinking HIRES' Root Beer. This great Temperance drink; is so healthful, as it is pleasant. Try it.

Hires's Remedy for Catarrh is the best, Easiest to Use, and Cheapest. CATARRH. Sold by Druggists or sent by mail, 50c. C. I. Hires Co., Malvern, Pa.

Some Swiss Novelties.

Among my neighbors is a Swiss lady of refinement whose dinners are greatly enjoyed by her friends. A few of the novel dishes she makes are fully described in the receipts below:

OATMEAL SOUP.

Brown together three scant tablespoonfuls of oatmeal and a good lump of butter, say two large tablespoonfuls, until it crackles, stirring all the while. Pour over it one quart of water and let it simmer one half hour. Season with salt, pepper and nutmeg, and thin if the soup seems too thick. Before serving, add one cupful of rich milk or cream and stir the beaten yolks of two eggs.

CHICKEN WITH MUSHROOM.

Cut two chickens, nearly grown, into four parts each, and fry quickly each side in good olive oil. Six small onions cut in two must be browned with the chicken. Put the pieces on a warm platter and mix in the gravy in the frying pan one rounded tablespoonful of flour and cook till it thickens, constantly stirring. Then pour in enough stock or broth of any kind to cover the chicken, say one-half pint. Put the chicken back into the gravy with one teacupful of mushrooms cut in pieces. Let it simmer gently till tender. Arrange on a warm platter and pour over the gravy. Garnish with dice of fried bread and parsley.

POTATO PUFFS.

Take half a dozen medium-sized cold potatoes, boiled the previous day; peel and grate. Mix with it three eggs, yolks and whites beaten together, and season with pepper, salt and a trifle of nutmeg. Work well with the hands; a spoon will not make the mass light. Flour the hands, work the potato into balls and lay on a floured board until they are dropped into hot fat. These balls puff out beautifully, and are as different from the usual potato croquettes as cream from milk.

CELERY KNOBS.

Take the knobs of large, nice bunches of celery, that part at the base of the stalk, wash thoroughly, trim and cut in half. Dig out the cut side of each piece to form a cup, taking care that the cup is not cut through and that there is no other cavity in the knob. Drop them in boiling salted water and cook until soft. Take out and drain on a sieve, with cavity downward, until the knobs are perfectly dry. Then butter a baking-dish, one in which the knobs are to be served when done, and place them on the bottom, with the cavities upward. They must be so well trimmed as to be level on their tops. Now fill the cavities with finely minced cold chicken or veal, mixed with mushrooms, thoroughly moistened with good soup stock. Bake half an hour, frequently basting the knobs with the stock in the dish. While they are baking make a roux with one tablespoonful of flour and one of butter, rubbed together and thinned with stock or broth or with water. In this gravy cook the celery scraps dug from the cavities and saved for this purpose. Season with salt, pepper and nutmeg. When the celery knobs are done, draw the roux back from the fire and stir in one tablespoonful of sweet cream and the beaten yolk of one egg. Pour it over the knobs the last thing before sending the dish to the table.

CHESTNUT PUDDING.

Cut a cross in the shells of two pounds of French chestnuts, after thoroughly washing them, and boil in salted water till they are soft. Then shell them and mash with a spoon. Make a syrup of two ounces of sugar and two tablespoonfuls of water (scant, rather than a spoonful), flavoring it with one teaspoonful of vanilla. Pour in the chestnuts and let them simmer for five minutes, meanwhile stirring to prevent scorching. The nuts must absorb all the syrup before they are removed from the stove. Let the mass get partially cold and then force through a potato squeezer into the center of the dish in which it is to be served. Flavor cold sweet cream with vanilla and sugar to taste, whip it and heap about the edge of the lightly piled chestnuts in the center of the dish, which should be of glass or fancy make. Dot the cream with tiny bits of currant jelly and edge the whole with macaroons. It is a showy pudding, if pudding it may be called, and as it is rich, a little of it goes a great ways. It is certainly delicious. The chestnuts may be cooked the day before they are mashed and seasoned. The macaroons may be replaced by Swiss penny cakes.—Good Housekeeping.

FROM a carefully prepared statement made up from seven hundred reports, embracing a greater part of the United States, it is ascertained that the wheat crop will be below the average; that the corn yield will be enormous; that oats, rye and such grains, are above the average; that fruits are poor, and that the condition of the agricultural sections is good.

KEEP an old soft linen pocket handkerchief to clean your spectacles with. If necessary, they may be cleaned with a little ammonia water. Do not put them under your pillow at night, and be careful to keep the frames straight, otherwise the lenses will not be true and your sight will suffer accordingly.

IT is estimated that the annual olive oil product of Italy is 25,000,000 gallons. That of France is placed at 7,000,000 gallons.

Deaths.

For actual subscribers we insert an obituary notice free of all cost. We cannot make an exception of "friends" or "relatives" of subscribers. Cash must accompany all other notices. Count the words and pay based at cent a word. Or, after the first 10 free, cents a word for 50 words.

SPILLMAN.

Mrs. Nancy Spillman, widow of Elder D. B. Spillman, was born in Allen county, Ky., Dec. 25, 1826, died in Barren county July 10, 1893. She joined the Baptists in youth. She was the mother of five boys, four of whom she leaves to mourn her loss. Two of her sons, J. W. and the writer, are Baptist preachers. The other two, J. M. and J. S., are active members of Baptist churches. Truly a good woman has gone to her reward. She was faithful in all relations of life as a wife, a mother, a church member, a neighbor and friend. "Her children rise up and call her blessed."

R. H. SPILLMAN.

Fountain Run, Ky., July 21.

FISHER.

From the home of her mother, Mrs. S. C. Drake, Mrs. Mary Drake Fisher, after a lingering illness passed quietly away June 5, 1893. She was a good, true Christian and a member of Mt. Vernon church where she sleeps in the graveyard. The loved one left a husband, mother, brothers, sister and friends to bemoan her loss.

For eleven long weeks
Her poor shattered frame
Lay wasting with disease
And burned by pain.

Her terrible sufferings
With patience she bore
Till God in His goodness
Said "Suffer no more."

He bade her lay down
All earthly care
And a beautiful crown
In heaven to wear

We are left to mourn
It is her eternal gain.
For in heaven there's
No sorrow, no suffering, no pain.

Weep not, dear loved ones.
Weep not for me.
For in the beautiful city
I'll be watching for thee

God gave her to us,
He took her away
And in heaven we must meet her
Some sweet day.

E.

SMITH.

Mrs. Mary Vance Smith, daughter of S. and E. H. Wilson, widow of the late Rev. W. B. Smith, died in the home of her son, G. T. Smith, in New Albany, Ind., June 30, 1893. Mrs. Smith was born Aug. 17, 1826, in Mercer county, Ky., and married Dec. 18, 1844. There were born to her and Mrs. Smith six children, three survive, Hon. S. W. Smith, of Hallowell, Kansas, G. T. Smith, of New Albany, Ind., and Mrs. J. G. Bow, of Eufaula, Ala. She fell in a street-car, badly sounding her left hand with the broken glass of the window. She died of blood poison. The body was interred at Evergreen Cemetery, Newport, Ky. She was a helpmeet for her husband, and loved her children, with a fervency seldom equaled even by a devoted mother. She had many friends in many sections of this state where her husband labored in the ministry, who will mourn her death.

J. G. BOW.

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 more promptly 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 and pleasant 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.

Pimples, blotches and eruptions completely vanish before a steady use of Beecham's (Worth a Guinea a Box) Pills (Tasteless) and health again glows in the pure skin and clear complexion. 25 cents a box.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York.

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1 lb. Made to Remember when buying a BICYCLE —IS— A. W. GUMP & CO., DAYTON, OHIO. $20.00 to $50.00 saved on many new and second-hand bicycles. Lists free. Over 2,000 in stock. Cash or time. AGENTS WANTED.

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AT

BACON'S.

Midsummer goods are all that are in demand, and to keep up our reputation as heretofore, we announce a great sale in all departments which contain goods that won't bear storage. The following attractions await your inspection.

WASH GOODS.

Challis and Lawns at 5c per yard.
Striped Cordurays at 8½c per yard.
English and Ecrutson Flannelettes at 12½c per yd.
India Long Cloth at 10c per yard.
Limerick and Dublin Lawns at 10c per yard.
Corded Organdies at 10c per yard.
Beautiful line of India and Arabian Dimities at 12c and 15c per yd.
Beautiful line of Satines, in light and dark shades, at 20c per yard.

LADIES' GOWNS.

Plain Muslin Gowns, edged with linen lace, at 35c each.
Ladies' Muslin Gowns, with edging at neck and sleeves, at 50c each.
Ladies' Muslin Gowns, "V" shaped neck, edged with embroidery, at 64c.
Ladies' Muslin Gowns, with "V" shaped neck, trimmed with insertion and embroidery at neck and sleeves, at 75c.
Ladies' Muslin Gowns (Mother Hubbard), yoke trimmed with Hamburg insertion and tucks, and neck and sleeves, at $1.00

TOWELS.

All-linen Huck Towels, 14x24 inches, at 5c each.
All-linen Huck Towels, 16x27 inches, at 8c each.
All-linen Huck Towels, 16x31 inches, at 10c each.
All-linen Huck Towels, 20x36, at 20c each.
All-linen Damask Towels, with red borders, 18x36, at 15c each.
All-linen Damask Towels, 19x38, with knotted fringe, at 20c.

WHITE GOODS.

Plain India Linen at 6c per yard.
Plain India Linens at 8½c, 10c and 15c.
Plain Muslins at 7c per yard.
Dotted Swiss at 15c per yard.
Lace Checked Muslins at 10c per yard.
Plaid Swiss Muslins at 8½c per yard.
Striped Dimities at 10c and 25c per yard.
Colored India Mulls at 20c per yard.
Corded Pique at 15c per yard.
Fleece Lined Marcelliles at at 40c per yard.
Hemstitched Pillow Cotton, 42 inches wide, at 23c per yard.

LADIES' CHEMISE.

Ladies' Plain Muslin Chemise at 20c each.
Ladies' Muslin Chemise, edged at neck and sleeves with linen lace, at 30c.
Ladies' Muslin Chemise, with pointed yoke of Hamburg insertion and tucks, and neck and sleeves finished with linen lace, at 39c each.
Ladies' Muslin Chemise, with square yoke of wide embroidery and finished at neck and sleeves with an edge to match, at 50c.

MISCELLANEOUS.

Folding Curtain Stretchers, 7x14 feet, at $1.49; worth $3.00.
Demorest Sewing Machine, with all its attachments and guaranteed for five years, at $19.50.
Our Ladies' Waists are the best and most stylish that can be had. They are all made for us by experienced hands. Come and see them.

LACE CURTAINS.

Nottingham Lace Curtains, 2½ yards long, 50c per pair.
Nottingham Lace Curtains, 3 yds long, 75c a pair.
Beautiful Nottingham Lace Curtains, 3 yds long, at $1.00.
Nottingham Lace Curtains, 3½ yds long, at $1.25 per pair.
Nottingham Lace Curtains, 4 yds long, at $3 a pair.
Imitation of Brussels Lace Curtains, 3½ yds long, at $5.00.

LADIES' SKIRTS.

Ladies' Plain Muslin Skirts, with group of tucks and hem, at 35c.
Ladies' Extra Quality Muslin Skirts, with deep hem and headed with four deep tucks, at 45c.
Ladies' Muslin Skirts, with a ruffle of Hamburg embroidery and headed with a group of tucks, at 64c.
Ladies' Muslin Skirts, with a Lonsdale Cambric Ruffle, edged with deep torchon linen lace, headed with a group of tucks, at 74c.

TABLE LINENS.

Plain Cream Table Linen, 52 inches wide, at 20c per yard.
Plain Cream Table Linen, 54 inches wide, at 25c per yard.
Plain White Damask Table Linen, 54 inches wide, at 35c per yd.
Plain White Damask Table Linen, 60 inches wide, at 60c per yd.
Plain White Damask Table Linen, 64 inches wide, at 75c per yard.

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LOUISVILLE, ST. LOUIS & TEXAS R. R. Time table taking effect Nov. 1, 1892. West Bound—Leave Louisville at 7:40 a. m and 6:35 p m; leave Brandenburg at 9:17 a m and 8:12 p m; leave Hardinsburg at 9:41 a m and 8:37 p m; leave Gloveport at 10:44 a m and 9:42 p m; leave Stephensville at 11:10 a m and 10:10 p m; leave Owensboro at 12:10 p m and 11:11 p m; arrive Henderson at 1:20 p m and 12:20 a m. East Bound—Leave Henderson at 7:10 a m and 3:15 p m; leave Owensboro at 8:37 a m and 4:38 p m; leave Stephensville 9:38 a m and 5:39 p m; leave Gloveport 10:01 a m and 6:07 p m; leave Brandenburg 11:08 a m and 7:12 p m; leave Louisville 1 p m and 9:30 p m.

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—S. W. Corner Third and Main sts. Depot—Pennsylvania station, corner Fourteenth and Main streets. St. Louis Vestibule, leaves at 8:05 a. m. and arrives at 7:30 p. m. St. Louis Limited, leaves at 8:25 p. m. and arrives at 7:15 a. m. Evansville and Henderson, leaves at 4:25 a. m. and arrives at 7:30 p. m. Fall City and Cannelton, leaves at 4:25 a. m. and arrives at 7:30 p. m. Louisville and Cincinnati, leaves at 4:25 p. m. and arrives at 11:30 a. m. Daily. Daily except Sunday.

Be on your Guard.

If some grocers urge another baking powder upon you in place of the "Royal," it is because of the greater profit upon it. This of itself is evidence of the superiority of the "Royal." To give greater profit the other must be a lower cost powder, and to cost less it must be made with cheaper and inferior materials, and thus, though selling for the same, give less value to the consumer.

To insure the finest cake, the most wholesome food, be sure that no substitute for Royal Baking Powder is accepted by you.

Nothing can be substituted for the Royal Baking Powder and give as good results.

ITEMS OF INTEREST.

The British cannot point with a sneer to the scenes in our Congress and the French Chamber any longer. On the 5th there was a fistic# fight in the House of Commons, begun by the Irish, but carried on with a will by their opponents. A large number on both sides were engaged. The House was in Committee of the Whole, and neither Chairman Mellor nor the Prime Minister, who was present, could do anything. Finally the row was sent for in a hurry. He is a man of great force of character, and the moment he was seen silence and peace fell on the combatants. Fazeh! Has man everywhere in the "closing decade of the nineteenth century" forgotten how to govern himself? Is there no golden mean between anarchy and Cromwell?

The financial storm struck Louisville in due course. Five banks went down. Of these four are really sound, and b.t for the panic would have stood. They will resume. The other banks stood. The German Bank, in addition to its currency already on hand, brought in $85,000 on one day and $600,000 on the next from deposits it had made. This addition of $685,000 in cash having been added to its money, the bank was ready for the very worst financial storm which ever came. The depositors, who made a run on two days—a run which affected the bank as a popgun would shake Gibraltar—were glad to carry back their deposits.

The whole trouble seems to be lack of confidence. The money is in the country, in the vaults of the Trust Companies. It is thought that seven million dollars in this city are in the vaults. The banks have much more money than they wish, but they dare not lend it for fear of a run. Many thousands of dollars are taken from their depositors. One business man offered $10,000 collateral of the very best in exchange for money strong bank refused it. The banker said they had the money to pay their depositors if a run was made, and they could do it till the last dollar was gone.

The court-martial in the case of the Victoria has been ended. The only one to blame was Admiral Tryon, who went down with his Victoria. It was shown that he could have been saved, but when he saw what was done he preferred to die. Rear Admiral Markham was blamed for not obeying the command. He says that when the second peremptory command came to turn his ship, seeing there was not room, he supposed Admiral Tryon meant to swing the Victoria round on the outside of the line, which would have prevented collision.

It is now said that Admiral Tryon once gave a similar order when the ships were six cable lengths apart, and that the officer commanding the second line fairly refused to obey. Admiral Tryon was a direct descendant of Governor Tryon, Colonial Governor of New York during the Revolution, who burned Norwich, Conn.

The N. Y. *Evening Post* says the present panic is not to be compared with that of 1873. Then the N. Y. Stock Exchange was closed for "several days, the amount of railroad bonds defaulted rose into the hundreds of millions, and the mercantile failures were many times greater. All the banks outside of Chicago suspended currency payments for six weeks. Chicago was saved by the fact that the panic came at the crop-moving season.

There is great suffering in the Gaspe district on the Gulf of St. Lawrence. The ice has fallen for a month, during which time the boat has averaged 40 to 50 degrees, grain and hay are burned up. Armies of grasshoppers are eating everything green. The codfish has been caught, and the people are starving.

What next in the way of strikes? In Spain the lawyers have struck. The Government abolished some useless courts which cost much. The lawyers immediately struck, threw up their briefs in other courts and left their clients to do as best they could. Is this to be followed by a strike of lawyers and preachers? Will the lawyers attack other lawyers who may go to the towns to do the work they refuse to do?

The beauty and value of modern progress in building, at least, has been shown in the case of the spire of the famous church of St. Mary at Oxford. Some years ago the tower and spire were repaired. Tower repairs are in a dangerous condition, passers-by being in constant peril of a shower of stones. But the old work done in the days of the Plantagenets is substantial still.

The excitement in Europe has been the French bombing of Siam. France claims that French citizens have been wronged, demands three million francs indemnity, a large slice of Siam's best territory and various other little pickings and stealings. Siam has shrewdly agreed to France's demands, on the condition that the territory shall not be ceded without the other Powers had approved French demands. This brings England and China into the ring, will they, will they; and probably Russia, whose interests in Asia are great.

There being only three or four revolutions going on, things were too quiet in South America, and therefore the Argentines have begun fighting each other. Fighting is going on in twenty towns, and what is called a heavy battle was fought at Rosario, the insurgents being victorious. What is called a "heavy battle" in South America must be nearly a bloodless one, or the people would have been exterminated long ago.

The World's Fair was opened again on Sunday, but only 10,000, *including* employees and concessioners with passes, had gone in at three o'clock. If they can only get Christians to be reconciled to the opening on Sunday, then will be the time to begin Sunday excursion trains.

There have been riots made by Socialists in various cities in Europe during the last two weeks. At Breslau, Andrychow and other places there have been bloody battles between the soldiers and the Socialists who were wrecking stores. These riots are the result of a plot among the Socialists to attack society all along the line at once.

The drouth in Europe continues. Hay is very high, the meadows bare and the farmers in Germany and Holland are selling their cattle for want of feed. In many cases cattle have starved to death. Winter wheat seems to be uninjured as yet, but rain could now do but little for the late crop.

A farmer says the best scarecrow is a good sized piece of tin fastened to a cord two or three feet long, and that such a pole sight or ten feet high. Set the pole slightly leaning, and the wind will keep the tin in motion. No crow can stand the flashes and the bangs of the tin, says this farmer.

Two Arctic expeditions started in July. Lieut. Peary started for Greenland on the Falcon with his wife and a small company of men—twelve or fifteen. He expects to be gone two years, and hopes to map out accurately the northeast coast of Greenland, and if possible to reach the open Polar Sea. Dr. Nansen has started from Sweden. He proposes to be frozen into the ice floes north of Asia and drift with them. He hopes to return in two years.

The *Advance*, after noting the fact that it is the Presidential not to Congress the people have turned with hope in the financial troubles, says that it is another illustration of the tendency of history to repeat itself, and that a government which began with a Continental Congress seems about to return to sovereignty somewhat akin to that from which the colonies revolted. And it makes our rapid return to the one man power a text on which to preach a needed sermon upon the subject of sending better and abler men to Congress.

In Dyspepsia and Nervous Exhaustion

Use Horsford's Acid Phosphate.

Dr. J. B. Kreider, Bucyrus, O., says: "Have used it in Dyspepsia and nervous prostration. I am delighted with the results obtained. It has proved an invaluable medicine in my hands in relieving that nervous exhaustion which so commonly comes after days of exalted temperance, as well as that which follows as a sequel of dyspepsia and other prostrating diseases."

Profitable Investment.

A Sunday-school class in the First Baptist church of this city, of which my wife is a member, desired to make a present to her sister Mrs. J. S. Graves, of Canton, China. They contributed $15 and sent the money that something desirable might be purchased in China. They requested me to forward the amount. I bought exchange on New York at par and have just received a receipt for $22.50 in silver, the amount paid for the draft of $15.00. This is 50% gain in a month's time. The mail requires that time to reach Canton.

An old objection to missions was that the expense of carrying on the work was too great. But that objection is put to rest. When all expenses are paid, much more money is used in the direct work than we contribute at home; also more direct work for less salaries than men of same talent at home. I know an efficient missionary in China whose salary is only $750 and $500 of our money pays that salary. Let us be encouraged to enlarge our contributions to the work in China. It is a good investment from a financial standpoint, but far greater from a spiritual standpoint.

J. D. ANDERSON.

Memphis, Tenn., July 31.

We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks, and the arrears fall through. And a very unconsummated good feeling, every unfulfilled purpose, that his Spirit has prompted, shall one day chaste us as faithless and recreant before God.—J. H. Thom.

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

Great skin cures, blood purifiers, and humor remedies, afford immediate relief in the most torturing of Infantile and Burning Eczemas and other Itching, Scaly, Pimply, Scrofulous Humors, with loss of hair, when all else fails. Cuticura, the great skin and scalp diseases, permanently and speedily cure, to a permanent and economical extent (more than a thousand times cheaper than the best physicians charge for a single remedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful curative powers. Cuticura, the great skin cure, 50c; Cuticura Soap, the exquisite skin beautifier, 25c; Cuticura Resolvent, the new blood purifier, $1. Potter Drug and Chem. Corp., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES! Aching Sides and Backs, Hip, Kidney, and Urinary Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain killing, strengthening plaster.

Baptist Work in Illinois.

This body met with the Bethel church in the beautiful city of Springfield, Illinois, on the 19th. As part of the State on the Illinois Central R. R., Thursday morning, the 20th inst. The Moderator, the venerable Bro. W. S. Wood, who has been president of the Convention for several years, positively declined re-election, and the body elected the goldenmouthed A. A. Lomax, of Hazlehurst, president. Bro. Lomax is one of the most gifted preachers in the State, and is greatly beloved and honored by his brethren.

The religious exercises of the morning were very refreshing indeed, and the best spirit seemed to be pervading the whole body.

In the afternoon Bro. W. P. Harvey was called upon and he spoke interestingly of the WESTERN RECORDER and of the Baptist Book Concern. Bro. Harvey is a favorite in Mississippi, and the RECORDER is such a good paper, and so solid upon matters pertaining to the interests of Zion that it is valued very highly by Mississippians, who are strong believers in the old Gospel paths.

Bro. Whitsitt, who stands first among Mississippi Baptists, had a good hearing in behalf of the Students' Fund of the Seminary, and the Convention gave him the amount asked for most cheerfully, and even proposed to pay the deficit which Bro. Whitsitt had to carry over from the last session. Bro. Whitsitt invited brethren who desired to attend the Seminary to confer with him, and it is hoped that a number of brethren from Mississippi will attend the next session of the Seminary.

The report of Woman's Work was read by J. W. Lee, and it gave no uncertain sound as to the position of Mississippi Baptists upon the woman question. I cannot forbear quoting this sentence from the report: "We note with even greater pleasure the modesty they—our women—have exercised in not transcending the bounds laid down in God's Word. While other women have laid claim to the platform, and even the pulpit, assuming leadership not warranted by God's Word, our own Baptist women have been more than content to modestly take their place as sisters." The speeches to the report were as solid as the report, and if there was a man in the Convention who believed in women taking part in speaking before mixed assemblies, he did not have the courage to show his head.

The report on obituaries mentioned with profound regret the death of Bro. John Powell, of Grenada, who was one of the great men of the State. He was true to his own church and pastor, and every cause received his hearty support. Being chairman of the Committee of the Convention, he gave largely of his ample means to every good object fostered by it, he will be greatly missed. Attention was called to the recent death of Bro. J. R. Graves, who was at one time very closely connected with the work of Mississippi Baptists, and loving tributes were paid to his memory by several brethren.

Bro. T. P. Bell made a great speech on Foreign Missions, in which he called attention to some of the dangers confronting this work. His appeal to the brethren to rally at once to the support of the Board was enough to convince every one as to his duty. What a pity that our Sunday-school Board took Bro. Bell away from this work!

Bro. J. B. Gambrell followed, in which he pressed the idea of an enlargement of the home force and expenses in order to an enlargement of the work upon the foreign field. Foreign Missions was certainly well presented before the body.

The Sunday-school Board reported through Bro. John D. Johnson, and Bro. Bell made a great speech. Several brethren followed, and it was clear to every one that this work lies close to the hearts of Mississippi Baptists.

Mississippi College came up in the shape of a report from the Board of Trustees. Every one was afraid of the discussion of this matter in view of the bad feeling which has prevailed in the past produced by an effort to remove the College from Clinton. The discussion up to this point has been characterized by the best feeling, and it is hoped that we may have a practical solution of all difficulties. At this juncture I must leave for an appointment to preach in a neighboring town, and so am unable to complete this report. The most of the work, however, has been finished.

G. W. GARDNER.

My wife and baby came last week. When we went around to the house I had rented, we found the ladies had furnished it throughout, ready for occupancy—matting on floor of two rooms, elegant oak bedroom set, chairs, tables, lamps, cookstove and utensils, dishes—everything down to a teacup for the little kitchen table. The baby received, as a present from Presbyterian friends, a handsome buggy. Then, the next night they all came to see us, and every one brought something to eat. They left us feeling very much as Jacob, thankful and happy; and we are still feeling that way. They all seemed to be just as happy as we were. It is my ideal of the readers of this have never taken part in such an affair, we would advise you to try it. Yours fraternally,

W. L. CONTNER.

Gatlettsburg, Ky., July 24th.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters invigorates the system, aids digestion, creates an appetite for food, and cures malaria. Get the genuine.

Backsliding and Violinity.

I left home July 21st to fill my regular appointment with the church in the Hardshell Baptist style of worship, consisting of preaching, foot-washing, and the "Circle Meeting," which convened with Lafayette church, July 22nd and 23rd. Although sick part of the time, the occasion was a most enjoyable one, as are all my visits to Lafayette, owing to the kindness of the people and the disposition manifested by the brethren to do something for the Master. This church is very weak numerically, but its outlook is not without hope. Indeed there are some cheering indications connected with it. The congregations are steadily growing all the time, good attention is given to the ministry of the Word, contributions are increasing slowly but I trust surely, and the Sabbath-school is well attended; several take the RECORDER and I shall labor to induce every family to do so. Altogether, there is reason for believing that the planting of the church at Lafayette was a wise movement.

The Circle Meeting was only tolerably well attended. Only four of the six churches belonging to it were represented. The reports indicated a good degree of interest in the work. Locust Grove, Elder W. H. Vaughan, pastor, reported a good Sunday-school, regular preaching one Saturday and two Sabbaths monthly and house newly repaired. Elder S. B. Withers is a member here and he reported very favorably for the church. They are specially well pleased with their consecrated young pastor.

Olivet church is without a pastor and, as a consequence, Deacon John White represented the church as not enjoying a high degree of prosperity. They have been repairing their house and are now on the lookout for a pastor, and it is hoped the body will take on new life. Cauky church was represented by Deacon Winston Henry, who reported "a weekly prayer-meeting well attended, a large Sabbath-school in a flourishing condition, regular preaching one a month by Pastor T. N. Campton, and a zealous membership ready for every good word and work."

The committees on finances only made partial reports, but from what is known, equally as good contributions will be in hand by the meeting of the Association as usual. The next meeting of the Circle will be with Olivet church, October 28th and 29th, and I am requested to publish the programme as follows:

1. Systematic Contributions to Mission Work Developed by the Bible—W. H. Vaughan.

2. Should the Law of Tithing be Observed?—S. B. Withers.

3. Great Results from Little Causes as Applied to Christian Work—T. E. Richey.

4. Should Churches Withdraw themselves from Covetous Members?—I. M. Johnson.

5. History and Condition of the Mission Work in Mexico—Winston Henry.

6. Exegesis of John 3:7—T. N. Compton.

Yours fraternally—T. E. Richey.

I intended to have reported some time ago my visit to Hopkinsville and what I learned there. In the first place, I was charmed with the prospects of our church. Everybody praises Pastor Nash. They would hardly swap him for any one. Their magnificent new church was completed, will be one of the finest and best arranged of all the houses of worship in Western and Southern Kentucky. It will be an honor to the denomination. President T. S. McCall, of Bethel Female College, exerted himself to make my visit pleasant. His school is in a flourishing condition. Its growth is steady, constant, healthy. Everybody in Western Kentucky, especially those having daughters to send away to school, should by all means send them to this school.

T. E. RICHEY.

Princeton, Ky.

Madisonville

Since I last reported from this part of the vineyard nothing startling has transpired. Our Sunday-school is about the only thing that has held its own against the weather and summer vacations. Since the first of March twenty-eight have joined the church by letter, three more have promised to join the first opportunity, and three are to be baptized the first Sunday in August. Recently we held a meeting of eleven days. Results were small, as are not generally reported in the papers to the praise of God. The church has grown sorry for her pastor, and by resolution in conference assembled directed him to do nothing for two weeks. He finds it a monotonous performance. How can a man preach his work all around him! I don't think I will try it again, even if I have to go to a World's Fair just for a change.

Our membership at present numbers one hundred and ninety. Many of them are earnest and consecrated; some are indifferent. We have three preachers, two of whom are engaged preaching to churches in the country and towns surrounding. They are active workers. One of them, Elder J. C. Hopewell, has been pastor of Providence church more than twenty-five years, as I have been informed. He wears well.

Last Wednesday night, according to previous arrangement, we ordained two deacons. The occasion was interesting and profitable. Elder Hopewell understands Baptist faith and practice. The deacons elect stood a very creditable examination. We think they will do good work.

ENOCH WINDES.

Predestination and Free Salvation.

With your paper before me I for the first time attempt to write a few lines in answer to a letter in issue of July 6th, '93, from Bro. Layman, of Breckenridge, Ky. Bro. Layman seems to be confused in the two doctrines of predestination and a free salvation. First, salvation is free to all. We see from the beginning that all power is given us by God that we are heir to, then we are nothing without the grace of God, which is a gift. Could Adam have moved hand or foot till God bestowed his grace upon him by giving him the spirit of life, which enabled him to become a living man, possessing power of the living which is called power of free moral agency, and why? Because God has given us that power to use as we will; to show us our nature or imperfectness, or the difference between our will and his will, and he draws a line by giving man a law to obey, which law is in accord with his will, and it has been all down the line of the human race that they have violated that law; and so it is with us in acting under the freedom of will which God gave us in the creation. For instance, "the carnal mind is at enmity with God, not subject to the law of God, neither indeed can be," then God foreordained that man with his own free will independent of God should not work himself into the heavenly kingdom or eternal life. The question is, then, how are we brought into a state of salvation or justification with God? Well, first, there was never a perfect sacrifice offered except the co-operation with God and man, which is the man Christ. He bore our nature, he suffered in the flesh, he wept, and yet he was separated in a way for helpless man. He became the head of the saved family. And why? Because he was the first to overcome the fleshly will. He had both the fleshly will and the will of God, and in his agony he cried out, "Not my will, but thine be done." Now, my friend, did you not know that Christ travelled all the road that poor fallen man had to travel? Yes he did. It was the goodness and mercy of God that he lived in that dark hour to cry out, "Not my will, but thine be done," and it is the same goodness and mercy that leads us to repentance. As the Apostle Paul tells us, according to nature there is not any man but what is willing to be saved. The will is present with us, but how to perform we find not. There we must have the co-operation of the help of God with our will before we can please God. Faith alone can't save us; neither can works alone save us. Work represents the will of the natural man; faith represents the will of the spirit. So, without works, the power of the Spirit to live is dead, and without faith the power of works to save is dead. So, you see how complete God has arranged all his plans and purposes. God never chose a man to eternal life, outside of Christ. God chose a family when there was no family. You say, how is that? I say, in accordance with principles, and he made that choice before the world was, and these principles are the principles that Christ taught in the world, and these principles are to be taught in every generation, and all are commanded to come and fall in line with them. In this call God stands ready to assist us in the first attempt to obey, knowing that without his own help our effort would be a failure, but he never lets one fall that makes the attempt in earnest. But he is with them always, even to the end of the world. May God bless us in every effort to do good is my earnest prayer.

J. V. SMITH.

Liberty, Ala.

Query.

Some eighteen or twenty ago a young man married a young woman. They lived together a year or two, when the man wanted to move from where he was then living. His wife refused to go with him, and they separated. After the lapse of a year or two more he married another wife and continues to live with her. Within these few days he professes faith in God, presents himself to a Baptist church for membership—the church receives him in the absence of the pastor. The pastor comes and refuses to baptise him on the ground that he is living in adultery and not entitled to church membership. Was the church right in receiving and the pastor wrong in not baptising? Or was the church wrong and the pastor right?

Westville, Miss., July 24.

[The pastor was exactly right. So far as God's law is concerned, it is just as if no marriage ceremony had ever taken place between the man and woman, and God's law is the only one to be considered in questions of church-membership. If the man is truly converted he will leave the woman with whom he is now living—refuse to support her, but live with her no longer. This may seem to some to break up a happy home. But it is the consequence of his first sin, and they must not go on living in sin and yet be members of a Baptist church.]

True lives of those who truly love God are sure to produce a hungering and thirsting after righteousness in others.

When you write to or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

The Lowest Prices Possible For The Best.

Every Day.

DYCUS & CO. LOUISVILLE, KY.

The Lowest Prices Possible For The Best.

A Slaughter Sale Of Our Entire Stock Of

WASH FABRICS.

A sale which will be greatest in values offered, in crowds attending, in merchandise sold. A sale of every piece of wash goods in our entire store at ridiculous low prices. A sale you can not afford to miss. Write for what you want.

1,300 yards of Fine Figured Pongee, 32 in. wide, and sold everywhere else for 15c; are now offered at 7½c

1,980 yards of Sheer Printed Lawns, the loveliest goods which ever sold before for 15c; are now offered at 10c

Beautiful Satin Striped White Persian Lawns. They go for just one-half their actual value now at 12½c

All our 25c Wash Goods put on one long table and you can take your choice now for 15c

Finest French Organdies which have sold all the season at 65c a yard have been cut now to 25c

Take your choice now of all our 50c and 75c Novelty Ginghams, the handsomest imported goods, for only 29c

A CANON BALL FIRED INTO THE CAMP OF COMPETITION

Would not produce a greater sensation than the prices at which we are now offering goods.

AS A GARMENT OF MERIT

THE GENUINE JACKSON CORSET WAIST

STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

Metal Tipped. EVER READY DRESS STAY Will Not Out Through.

Acknowledged the BEST DRESS STAY On the Market.

Made with Gutta Percha on both sides of steel and varnished waterproof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & SETZER, 536 Market Street, San Francisco.

The New South and the World's Fair.

No section of the country, East, North or West, is taking a greater interest in the World's Fair at Chicago than the people living south of Mason and Dixie's line, and typical Southerners are quite conspicuous in the immense throng by the graceful military bearing of the gentlemen and the rare beauty of the ladies, are to be met in great numbers on the Exposition grounds, in the corridors of the leading hotels, and at the various social gatherings in the World's Fair City.

To a large extent the success of the Fair depends upon the Southern people; the Board of Managers spent hundreds of thousands of people from south of the Ohio River to attend the Exposition, and from present indications they will not be disappointed. The railroads are making extensive preparations to take care of the people, and their comfort enroute is fully assured.

The Big Four Route, which is the only line making connection in Central Union Station, Cincinnati, with through trains of Ky. E. T. & S. G., Queen & Crescent Route, Louisville & Nashville, R. R., Kentucky Central Ry., and Chesapeake & Ohio Ry., assigned for the accommodation of Southern travel, and to accommodate the business five elegant vestibuled trains, with parlor cars, sleeping cars, dining cars and elegant coaches run daily from Cincinnati to Chicago, stopping at Midway Plaisance, the Main Entrance to the World's Fair, 60th St., Hyde Park, 51st St., 39th St., 22d St., and stopping into the new 12th St. Station on the Lake Front. All the World's Fair hotels and boarding houses are located adjacent to the Big Four stations and passengers via this popular line avoid the long, tiresome transfer across the city necessary by all other lines from Cincinnati. There is positively no other line landing passengers at the station proper, and as it affords in addition to the comfort and convenience a great saving of time and expense, all the people of the South who contemplate a trip to the World's Fair should be sure to ask for tickets via the Big Four Route.

For full information address D. B. MARTIN, General Passenger Agent, Cincinnati.

THE MARKETS.

LEAF TOBACCO MARKET.

Report for the Week ending Saturday, July 29, 1893.

LOUISVILLE, KY., Aug. 1, 1893.

The total sales at auction were 1,211 hhds, against 1,355 hhds, week, and 2,187 hhds last year.

New Burley—The total offerings were 894 hogsheads, against 985 hhds last week and 1,583 hhds this week last year and 2,127—hhds week in 1891. Total sales for this season to date, 57,544 hhds, against 74,932 hhds last year and 52,354 in 1891.

The extraordinary monetary crisis, during the week, in Louisville, suspended within three days last week, had no disastrous effects on our tobacco market apparently. While in other branches of business "things may come and things may go," tobacco goes on forever.

That tobacco warehousemen, dealers and brokers had in some cases their balances tied up in the suspended banks is certain, and led to some temporary inconvenience, but only to have matters brought round again to comparative ease and comfort generally, with no probability whatever of any further disaster.

The market on Tuesday was in a particularly unsettled condition, more on account of the suspension of three banks that day than any actual depreciation of values in tobacco, although the effect was to cause bids to be made at auction which only met with prompt rejection on the spot, so that no market could be said to exist on that day. Since then, out of the offerings of Burley, the demand centered mostly on tough chewing red fillers, from 6c to 12c, which were supported throughout the week at fully outside figures of the late sales. For the better grade also of red fillers the strength of the market has been well sustained.

For all low grades of Burley—there was evidence of greater weakness, with prices nearer inside figures, although prices cannot be quoted lower generally.

In dark tobacco there were no signs of weakness at any time, all offered being well sustained, with all lugs quite strong at outside figures.

Weather and Crops—The weather has been again excessively hot and dry, checking very materially the growth of all late planted tobacco, which is doing little or no good, while early planted is doing well. If present conditions hold on there will be a decrease in quantity from what has been estimated. A good soaking rain is now much needed.

BURLEY—1892 CROP.

	Red.		Colory.	
Trash, green mixed	8c	$ 5 00	8c	$6 00
Trash sound	5 00	6 00	7 00	8 00
Common lugs	5 00	7 00	5 00	9 00
Medium lugs	7 00	9 00	9 00	10 00
Good lugs	8 00	9 00	10 00	12 00
Common leaf, short	8 00	9 00	8 00	9 00
Common leaf, long	9 00	11 00	11 00	13 00
Medium leaf	11 00	14 00	13 00	15 00
Good leaf	14 00	18 00	15 00	18 00
Fine and selections	18 00	20 00	18 00	20 00

DARK—1892 CROP.

Trash, green or mixed		$2 00	$ 2	75
Trash, sound		$2 75	4	00
Common lugs		4 00	4	50
Medium lugs		4 50	5	00
Good lugs		5 00	5	00
Common leaf, short		5 25	6	00
Common leaf, long		5 25	6	00
Medium leaf		6 00	7	00
Good leaf		7 00	8	00
Fine and selections		8 00	10	00

The following were the sales for this week and year to April 1, 1893, with comparisons:

	Week.	Year.
Year 1893	5,811	194,288
Year 1892	4,265	90,156
Year 1891	5,151	99,771
Total new crop sold to date		56,321
Crop of 1892 sold to date		59,485
Sold to date in 1892		90,156
New crop sold to date, orig. inspec'n		73,264
Sold to date in '93, orig. inspec'n		74,555
Sold to date in 1892, orig. inspec'n		46,001
Rejections this week		700
Rejections same date in 1892		433
Rejections this week in 1891		1,000
Rejections this year		18,162
Rejections same time in 1892		21,045
Receipts this week, hhds		1,075
Receipts same week in 1892		2,473
Receipts same time in 1892		2,400
Receipts to date in 1893, hhds		71,659
Sold to date in 1893, hhds		74,555
Receipts to date in 1892		68,128