Western Recorder.

Faith, Hope and Love these Three.

M. Phoebus Webb 13sep94

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DOING nothing for others is the undoing of one's self. We do much good to ourselves when doing much for others.—H. Mann.

PRESIDENT HARPER, in the *Biblical World*, and not as "reported," says: "Does the statement of the Epistle to the Hebrews that 'by faith Abel offered unto God a more acceptable sacrifice than Cain' settle the question of the historical character of the story in Genesis? Obviously not." Well, that is his opinion. To us it settles it conclusively and forever.

THE London correspondent of the *Standard* says that since Spurgeon's death the demand for his sermons has increased, great as it was before. On an average 30,000 copies of each of his printed sermons have been sold, and the demand for back numbers is continuous. Some of his sermons have been sold by the hundreds of thousands.

IN a paper read before the Philadelphia Ministers' Conference, Dr. Weston said: "Everybody except a few clear-headed Baptists shouts for the theology of the incarnation; that is, the relation of Christ to this world on the fleshly side. The 'Christian Year' is the reproduction of Christ's physical agony and death. I am ashamed to say we have Baptist ministers who try to catch and reproduce the feelings of Rome. All these things Paul opposes in Colossians."

G. M. ROTCH, writing in the *Forum* of the "Decline of the Pulpit," says there is a prevalent notion among the clergy that the chief business of the preacher is to entertain and amuse. This is not true of many—it may be of some. If so, it is the fault of the churches and the Sunday-schools. The Sunday-schools train the children to believe that their pleasure is to be consulted in worship, and the churches inquire for preachers who will "draw."

JOSEPH COOK closed a lecture in Boston with a quotation, one verse of which was this:

"If Jesus is a man
And only man, I say
That of all mankind I cleave to Him.
And to Him will cleave alway."

If Jesus was only a man, he was the most blasphemous impostor who ever lived. A mere man who would say, "Before Abraham was I am," told a falsehood Satan has never equalled. Either God or a blasphemer who ought to have been stoned to death.

"RAMBLER," of the *National Baptist*, says that a trustworthy friend sent to him:

The *Rambler*, alluding to the indecency of Walt Whitman's writings and "the continental conceit of the man," says: "A reliable friend affirms: 'I have seen a postal card written by Mr. Whitman to an editor, in which Mr. Whitman instructs him as to an account which he wishes the editor to give of a certain reception at which the poet was present. He said in substance: 'I wish you to say that wherever there was an interested group, there in the center of the group I was to be found, the object of admiration and veneration; and I wish you always to speak of me as 'the good, gray poet.'"

JUDGE BREWER, of the United States Supreme Court, said in an address to the Yale Alumni:

In these strange times, when it is proposed to make the state a dram shopkeeper to promote temperance; when murderous anarchists are pardoned as an act of justice; when it is proposed to divide school money between denominations to accomplish the democracy of the public school; when the Chinese are tagged to protect the American laborer, who is unwilling or unable to compete with him, men of higher education are needed, and grand old Yale will furnish them.

There is need of the higher education, but greater need of a high sense of honour and the fear of God.

DR. MURRAY, of Chicago, in the *Homiletic Review*, shows that the figures of speech, illustrations, etc., in the last twenty-seven chapters of Isaiah would be very natural for one living in Palestine, but just the reverse for one writing amid the plains of Chaldea. The higher critics are worsted thus by internal evidence. The fact that in the New Testament the inspired writ[illegible] attribute the twenty-seven ch[illegible] to Isaiah by quoting from the [illegible]ah, is all-sufficient proof for us [illegible] billion higher critics are but a[illegible] in the balance compared to one [illegible] writer of the New Testament.

For the Western Recorder.]

The Sunday-school and the Higher(?) Criticism.

BY REV. H. DENNING.

The North American Review published recently an article by Dr. Briggs, in which that well-known apostle of skepticism advances the idea—and enforces it in his usual dogmatic way—that the Sunday-school will be the battle-ground upon which the Higher Criticism will assert itself, in spite of conservative bigotry, and the one upon which this new knight-errant will throw down the gauntlet and earn fresh laurels.

With a somewhat diffusive display of learning he descants upon the questions which the series of lessons in Genesis will raise. The large number of schools and teachers who will desire light upon the much-mooted query as to the authorship of that book, and will wish to have settled the documentary riddle suggested by those mysterious signs of (E), (J) and (P.) Also those who will suffer throes of intellectual agony over the twenty-four-hour days—the serpent and the forbidden fruit introduced into the narratives of that book by some unknown person or quantity with one of the quasi-algebraic signs of E, J and P.

"They," says Dr. Briggs (that is the scholars and teachers), "will examine into this matter for themselves." "They will see that the *documentary* theory is recognized"—"will look at the documents as separated by Driver, Bacon, Harper and others." The learned Doctor must have had a different experience from the average pastor or Sunday-school teacher. If he really means what he says, he must suppose that every village Sunday-school and many private libraries are replete with the latest works on the Higher Criticism, and that the entire controversy, with all its perplexing minutiæ, has penetrated to every hamlet in the land. We would not minify the dangerous tendency of these theories, but that they are nearly so widely disseminated as the Doctor seems to think we cannot regard as a fact. But as to the necessity for teaching the Higher Criticism in the Sunday-school, he informs us "that should he (the teacher) pursue the unwise course commended by some ultra conservative teachers and maintain that if Moses did not write Genesis it cannot be inspired, it is altogether probable that not a few teachers and scholars may be forced into a dilemma and compelled to give up the inspiration of the Book."

It would be useless, we presume, to quote to Dr. Briggs certain well-known passages from the Gospels in which our Lord refers to integral parts of the book as written by Moses. Our blessed Lord was not acquainted with the documentary divisions designated by E, J and P, at least we must infer that Dr. Briggs thinks so. Some of the Lord's little ones are foolish enough to believe that *He* was not acquainted with them simply for the reason that there never were any such documentary divisions. Christ owns these Scriptures as to their authorship in John 5:39 and in John 5:39. He owns and recognizes them as a collection of writings as we have them now and as the Jews had them then, and gives to one great division the name of Moses. That division includes the book of Genesis. But as to the supposed documentary distinctions—the Jehovistic and Elohistic documents—they may be separated, we are told, by mechanical means, a pair of scissors, for instance. Just so! Let each scholar be provided with a small pair of pocket scissors and be ready to mutilate the book with them. He owns and recognizes then a collection of writings as we have them now and as the Jews had them then, and gives to one great division the name of Moses. That division includes the book of Genesis. But as to the supposed documentary distinctions—the Jehovistic and Elohistic documents—they may be separated, we are told, by mechanical means, a pair of scissors, for instance. Just so! Let each scholar be provided with a small pair of pocket scissors and be ready to mutilate the book with them. He owns and recognizes then a collection of writings as we have them now and as the Jews had them then, and gives to one great division the name of Moses. That division includes the book of Genesis. But as to the supposed documentary distinctions—the Jehovistic and Elohistic documents—they may be separated, we are told, by mechanical means, a pair of scissors, for instance. Just so! Let each scholar be provided with a small pair of pocket scissors and be ready to mutilate the book with them. This is the only way by which they can be separated. These names of God are used interchangeably and with marked significance, by noteworthy Moses but all the Prophets and in the Psalms, and the whole theory falls to the ground as a mere critical absurdity when examined with any other spectacles except the somewhat kaleidoscopic variety recommended by the firm of Briggs, Harper & Company.

But yet we are not "out of the woods"—not only will the subject of authorship greatly perturb the Sunday-school scholar, but the credibility of the narratives will cause so much anxiety and evil that Dr. Briggs thinks "it is doubtful whether this selection of lessons was wise in view of the great agitation of the public mind about Biblical criticism."

And then Dr. Briggs plunges into a statement of these difficulties, which when stripped of its technical verbiage, becomes a mere restatement of the old objection to the miraculous in the Bible. We have the usual rhetorical jugglery of which Dr. Briggs is so capable—the "historical nucleus and the varied poetical embellishments," which so much darken the counsel of the Most High to—Dr. Briggs. He says, "if he (the teacher) has the discernment to see that the mode of the creation was not revealed to man by God"—exactly; if the teacher is taught to deny the authenticity, infallibility, integrity, etc., of the book, he will be able to sow the seeds of skepticism in youthful minds, and thus hand down to posterity a generation of little Briggses, who will have all the audacity and none of the learning of their intellectual progenitor. Again, the Doctor says, "If modern science can give us a better description of the creation of man than the Hebrew *poets*, what matters it?" Oh! certainly it makes no difference to a school of critics who have already robbed themselves, and would rob others if they could, of the faith of apostles, martyrs and confessors, and have to offer in its place a few "poems" clothed with oriental embellishments and an ever vanishing "concept" whose real meaning is hidden beneath the rubbish of historical accretion. The Doctor also somewhat suspects the learned gentlemen who selected this series of lessons of being afraid of him and his critical weapons, for he says: "The lessons have been selected apparently with great skill, so as to avoid as many such questions as possible." He also marks the omitted portions with great gusto. Whether the suspicion is groundless we cannot say, but if the Lesson Committee had been entirely composed of Higher Critics we might humbly ask what portion they could have selected which would have been entirely exempt from the critical scissors and whether we would have had any lessons at all? If these gentlemen could have found some portion of the Old Testament inerrant, from their standpoint, we should like to know the passage so that we might press it to our hearts.

Again, Dr. Briggs informs us with great truthfulness that so far as the origin of Sunday-schools is concerned, it was the beginning of a worldwide movement, and also tells us that somewhat contemporaneously with it came the work of those pioneers in higher criticism, Eichhorn, Astruc and others. This reminds us simply that Ignatius Loyola was somewhat contemporaneous with Luther and that Cerinthus was a cotemporary of the Apostle John, and that the leaven of corruption has been contemporaneous with every stage of the development of Christianity. In view of this fact it is not strange that the Higher Criticism "hove in sight" about the time that the Sunday school became a worldwide movement.

In conclusion Dr. Briggs counsels his readers "to limit themselves to those matters about which there is no doubt," and in these he assures them they will find indestructible and eternal truths "enshrined back of all human controversy." Just how to find them, however, we are not informed, whether along the track of Reason or in the wake of the church or in the ship of Revelation—we cannot discover, and so await the dawning of a brighter day ushered in by Higher Criticism and its attendant luminaries.

Falmouth, Ky.

For the Western Recorder.]

Questions Answered.

BY SENEX.

Here are several questions in regard to the Southern Baptist Convention, asked by about a dozen persons: "What are the duties of the Convention?" "What ought to be the basis of representation?" "What do you think of the scheme to have the Convention establish a publishing house in Nashville?" These seem to cover out the points in all. The very fact that one of the clearest-headed men in the denomination is one of those who ask the last question, shows that there is great need of asking the first.

In regard to the basis of representation, that problem is mixed by the double nature of the Convention. If the Convention was purely a missionary body, the question could be easily answered. But beside the Home and Foreign Boards, the Convention has a Seminary under its control, and is engaged in publishing a series of periodicals. The Seminary and the Sunday-school publications are matters which are of the utmost concern to the churches as such. Therefore the body which controls these ought to be composed of delegates from the churches, or from the Associations.

But when it comes to the Foreign and Home Boards, it is a different matter. Certain Baptists give money for missions. They entrust it to these Boards for expenditure. They have a right to know, and it is their duty to know, what use is made of the money, and to consult together as regards to the wisest use. The Southern Baptist Convention is, as it were, an auditing committee to audit the accounts of the Boards, and also a committee having authority to control and dissolve the Boards. In these functions the Convention should represent only those who have given, and the money basis is the right one. If I have given nothing to missions, I have no right to control the money of those who have.

As the Convention is thus a double body, it is best that the representation should be arranged accordingly. But there ought to [illegible] revised to lessen the [illegible] of disgust [illegible] which these [illegible] in doing that show [illegible] plainly the necessity of doing [illegible] doing it at once. In regard [illegible] best way of doing this, I have [illegible] given the shade of a suggestion to [illegible] and this suggestion has suggested several questions on the subject. All I know is that it ought to be done, and ought to be done speedily, and I am willing to agree to almost anything which will accomplish that.

The Convention seems to be a business body. The directors in these enterprises [illegible] order to be a business body it must be smaller. It is a strange thing [illegible] human nature that men who are quite well-behaved singly, put them in a crowd they will behave badly. Where the applause in the Convention contrasted with so much difficulty, and the general disposition to talk and to move around when they ought to be listening.

It is a fact in politics that the larger the city the greater the danger to it of being run by bosses. The same holds true in all bodies. The larger the Convention the greater the danger of its being run by a few, of having everything to be done, cut and dried in advance, and the Convention degenerate from a business body to a good-natured mob, content to agree to what the wire-pullers wish if it can only be amused by verbal pyrotechnics from eloquent speakers. Given a Convention of 250, and it will run the Boards; given one of a 1,000, and the Boards will run it. The Convention will do just what the Boards have decreed, and then they will go to the churches saying complacently, "The Convention has instructed us" to do this, that and the other.

The more thoroughly the Convention is under the control of wire-pullers, the more will said pullers exalt the power and authority of the Convention, and if anything, in freedom, objects to their methods, the more they will say, with martyr-like air, that the pastor is disorderly and independent, and is undermining the Convention. [illegible] Whoever says that I have accused our present or past Boards of having ever done anything of this kind, or that I have said there was ever a solitary wire-puller among them, makes a great mistake. I have said no such thing. I have insinuated no such thing. I have merely indicated a danger for the future which all history shows to be a danger. I am simply trying to put strongly before my brethren the necessity of reducing the size of the Convention before this natural result of unwieldiness comes to pass.

Unless the size of the Convention is reduced, there is danger that in a few years it may be run by a "ring." This ring will be gotten at with difficulty, because it will not be composed of men who make the eloquent speeches. They will be unconscious agents of men behind the scenes. There is nothing of this in the Convention now, but there is beginning to be seen, here and there among the churches, a dawning fear of something of the kind; a fear which as yet only manifests itself in a sort of uneasiness. Let us reduce the size of the Convention before there is a shadow of ground for that fear. If there is ever any real ground for the fear, the churches will do one of three things: They will divide the Convention into several, or they will disintegrate it by the simple process of having nothing to do with it; or, what is far worse, they will cease giving to missions, making their opposition to the methods of the Convention their excuse. The size of the Convention must be reduced till it can be again a grave deliberative body, doing its business itself, and doing it thoroughly in the fear of God.

The duty of the Convention is simple. It is manifestly its duty not to express its opinion on every subject, legal, moral and political, which may be interesting the world at the time. On all such subjects it is in no sense whatever even a representative body of Southern Baptists. Its delegates are not chosen to represent the Baptists along any line except its specific business. The Convention can rightly say, "We, representatives of two million Baptists, resolve to send missionaries to Greenland," because they are appointed as representatives of missionary work. But the Convention is transcending its limits when it says, "We, representatives of two million Baptists, resolve that all men ought to obey the first commandment," though each man, as an individual, has undoubted right to say that. There is not the force of two million behind every resolution, no matter how true, which they may choose to pass. The Convention should remember that delegates, when acting in their capacity as delegates, should confine themselves strictly to their appointed business. After the Convention adjourns, the brethren who compose it are at perfect liberty to meet in a mass-meeting as individuals and express their opinions on everything under the sun.

It is the duty of the Convention each year to take the money contributed by the churches and spend it on the mission fields, in legitimate missionary work, according to its best wisdom. It is not the duty of the Convention to tell the churches how or when to raise the money—the New Testament does all that is necessary on that line. I personally have never understood what right the Convention has to order its Boards to spend a definite amount except when that amount has already been received from the churches. Nor have I ever been able to understand why that command, "Owe no man anything," is not binding upon the Convention. But then I am a hopeless "old fogy."

I have already gotten myself into water so hot it can't be made hotter. So I may as well relieve my mind by saying it is the duty of the Convention to attend strictly to its own business, and not to undertake the business which belongs either to the churches or to the government. Running the churches in any shape or any particular is no part of its work.

In regard to the last question, I can only say briefly that making money is not the business of any such body as the Convention, and certainly losing money is not. I believe in Baptist schools and Baptist papers and Baptist books; but it is best that these should be left to Baptist enterprise among individuals. If there were no publishing houses and book stores among Baptists within the territory covered by the Convention, one of the many objections to such a house owned and run by the Convention would be removed. As it is, it would create rivalry and friction, which would react unfavourably upon the true work of the Convention.

Take one illustration as an example. Suppose the Convention should publish a hymn-book, and an effort be made to bring it into general use because it is a "Convention" book, and "loyalty to the Convention," and the fact that its profits went to missions were urged as reasons for its use, it would come in conflict immediately with Penn's Harvest Bells, Wharton's Windows of Heaven and Manly's Choice. The friends of Penn, Wharton and Manly, and the lovers of their books would resent the effort to use the influence of the Convention to push another, while they would not object to fifty other hymn-books standing on their own merits. They would also say, "Suppose this hymn-book of the Convention causes a loss, how is that loss to be met? By the funds entrusted to the Convention? Then we will not entrust money to it, but will send our mission money through some other channel.

This would be the case in reference to other books. Our Northern brethren were wise in separating their Publication Society from their Missionary Union. A better way still is to have the Convention attend to its duties already allotted and to leave other things to private enterprise. It already has as much on hand as it can wisely attempt.

For the Western Recorder:

Permanency in the Pastoral Relation.

BY THE REV. ROBERT G. PATRICK.

The statement has been made recently that the average length of pastorates in all Christian denominations does not exceed three years and a half, and while I have no means of verifying the accuracy of the estimate, it cannot be far wrong. Of one thing there can be little doubt, there is a growing tendency toward short pastorates. The bishops of the Episcopal church, in a recent "Pastoral Address," deplore the increasing restlessness of their rectors and parishes. The Methodist Episcopal church, desiring to secure greater permanency, has extended the possible term of service for the preacher in charge to five years, and I am reliably informed that the M. E. church South will probably provide for a similar extension at the next General Conference. The discussion of this subject in the denominations which have the congregational form of government clearly indicate that the same tendency exists among their churches.

Is permanency in the pastoral relation desirable? Considering this subject the writer has asked the following questions of many brethren of experience in long and short pastorates: 1. What are the advantages and disadvantages of permanency in the pastoral relation? 2. What is the secret of a long pastorate? The answers received contained much interesting reading, and after some thought I venture to present these conclusions.

I. There are some disadvantages connected with long pastorates.

(1) When the pastor remains for many years in the same place there is greater danger of running in ruts. A pastor who has had a pastorate for twenty years writes: "One who works among the same people and in the same surroundings is in constant danger of running in ruts, yes, even until the axle scrapes the hard earth." The preacher makes a pleasing impression with certain kinds of sermons and methods of work, and there is a temptation to move on in the same old grooves because it requires but little effort. Thus we sometimes see a passive and his worth both dead, but like other lifeless things entirely insensible of their condition.

(2) The spirit of enterprise will die if it is not fanned into life daily. The preacher will be inclined to "let well enough alone." There is the absence of the inspiration that comes from new relations and new congregations. The sameness and monotony come in to make a dull drag.

(3) Then it is seldom that a man can wield a large influence with all classes of a community. One will succeed in reaching with his style of preaching one class of hearers, and another a different class. It takes a man of unusual resources to hold the attention of people of all conditions for a long period of years. Many men cannot stand the strain of getting up fresh material for the pulpit, where, in addition to much pastoral work, the people demand from two to three sermons each week. Where are the preachers who have given their hearers two first-rate sermons each week for years in succession?

(4) The determination to remain in a pastorate for a long time may sometimes keep one from a larger and more useful work. Are there not men who might accomplish more good by a change, who decline calls to other fields merely for the sake of permanency? Are there not others who are pining for other fields, who remain long after their day of usefulness has passed because no prominent church has called them? A brother who remarked that although his work was done in the church he was then serving, he did not intend to resign until "something bigger presented itself," voiced the sentiments of not a few. A church sometimes suffers because the preacher stays too long. The deacons of a Negro church once sought the advice of one of our prominent pastors with regard to the proper way of getting rid of their preacher, who had shown himself incapable of serving their church. It was suggested that the church should give him a hint that his services were no longer acceptable, to which they replied, "He won't take no hint." Finally they were advised to ask him to resign, whereupon one of the deacons answered gravely, "Ain't we done handed him in his resignation, and he won't 'cept of it?" There are some instances in which the church has done all but "hand in the resignation" where the preacher holds on. The grace of leaving needs to be cultivated as well as the grace of staying.

II. The advantages of permanency are numerous. Consider some benefits to the preacher.

(1) It being beyond all question that he cannot remain long in the same pastorate and repeat old sermons he will be driven to study. This means for the man who does it added vigor, continuing freshness, increased usefulness and life. Not a few men have suicided mentally and ministerially because in changing frequently they have yielded to the temptation to "turn over the barrel" and feed their flocks on dried tongue. Is it not true that, as a rule, those who have had long pastorates are more accurate scholars and better preachers?

(2) Where there is permanency the pastor is permitted to see the fruits of his labors. Too many sow the seed and leave before the harvest time. It is a great privilege to realize the blessedness of the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." If the preacher knew that he should reap as he has sown, there would be more careful and diligent seed-sowing.

(3) To the man who has become a fixture in a community, there is a home-feeling that is sweet and cheering. A pastor who has spent the most of his ministerial life in one field writes enthusiastically of the comfort and inspiration he has in feeling that he has found his life-work. This thought will naturally call forth one's best powers. Cured one will accomplish better work along all lines when he can look out into other years and lay broad and deep the foundation for usefulness and happiness in the future of which he deems himself a part. The people are his people, the community his home, and their interests his interests.

Maysville, Ky.

FEAR not, despond not. The love of Jesus will pass by. Burdened one, he thy Shepherd is willing gently to lead thee. He knows what you can bear. He will temper the wind to the shorn lamb. The faintest sound of woe still, as of old, arrests his ear. Like his own shepherd in the parable he goes after the one bleating, solitary wanderer until he finds it.—Macduff.

The Common Acceptation.

BY REV. WILLIAM CURTIS STYLES.

The crying offence of minorities is the thieving habit. Word stealing, kleptomania in the direction of vocabularies, is the first, as it is the usual refuge of the innovator. Especially is this form of appropriation indulged by the underground heretic. It is a favorite—almost a uniform method of vagrists and speculators to shelter their wandering fantasies under the garb of old and reputable vocabularies. By this means the value of old associations, and the traditional institutions can be borrowed to support the new error. The innovator himself can claim the best of company, and often serve the devil in the very livery of Heaven.

It is extremely important, therefore, to study upon any subject the consensus of opinion. What is the common acceptation? How is this generally understood?

It ought not to be necessary—unfortunately, it is constantly necessary—to interrogate as to the sense in which men use the commonest Christian terms. Take any one of several Christian words that have a general well-understood meaning; for example, the word "evangelical." The distinction between the evangelical and non-evangelical faiths is more than fifty years old in this country. Yet to-day the question whether a man or a church is evangelical would be put in vain to most Unitarians unless you specifically add "As we commonly understand." Protestants frequently in the same way confuse the mind by claiming to be Catholic. In the common acceptation Catholic means Roman and papal. Why not let the word alone?

Take the words "divine and "divinity."

The Christian Scientist is scandalized, apparently, if you affirm that he does not believe in the divinity of Christ. Yet it is not until you study his speculations that you discover that he has no such belief. In the common acceptation there is a well-defined doctrine of Christianity that for ages has been termed "The Divinity of Christ." That doctrine the Christian Scientist scoffs at. The thing he believes, whatever else it is, is not this doctrine. He has simply stolen an ancient and well-understood formula and converted it upon something else.

It is a favorite trick with Universalists to affirm that they believe in hell. But they have simply juggled with the dictionary. There is a common acceptation in which the word "hell" is under stood, and that acceptation they obviously do not believe in hell.

These instances of word stealing might be indefinitely multiplied. I have given them in order to insist upon the rights and decencies, not to say the moralities of language. It is presently apparent I suppose, if we think of the matter, that this habit of disguising one's real views is not only dishonest but it is also an evidence of shrinking from the implications of one's own positions that savors of cowardice. Men go out beyond the common acceptation, deny the things commonly believed, but attempt at the same time to retain the practical advantages of the common faith which they have abandoned. The same immoral use of terms characterizes the advocates of about every fad and folly that arises.

It is worth while to insist, in view of all this, that there is a common acceptation. Christendom as a whole, keeping a middle way of patient and prayerful investigation, has wrought out, by the enlightenment of the Holy Ghost, not only a body of faith, but a fitting vocabulary. It is of right ours. Wherever it is an interpretation of Scripture, we have some right of insistance that the scholarship and piety of ages should be respected. On the whole truth largely as stated by the whole Church, in matters of Christian faith has some right of way as regards the forms of the statement. It is fair to require that innovators who have some other truth, and especially who have contrary affirmations to make, should use such language as will not be misunderstood, and refrain from stealing. Most of us do not think it probable that these old terms will have a better content when covered upon the totally different truths to which they have frequently appropriated. When we say Divinity of Christ, atonement, regeneration, incarnation, Bible, resurrection, soul, Trinity, etc., etc., we have a common well understood idea in mind. If men, to whom the faiths expressed in these terms have ceased to be vital or true, desire to deny them, or propose a substitute for them, it will be a gain for honesty as well as for clearness if they will cease using these respected and sacred terms, and create a vocabulary for their purpose. If the greater part of current heresies were thus to appear in their own proper garb, no further treatment of them would be necessary. It would be seen that the only strength they could boast was derived from a borrowed phraseology.—Treasury.

LONG DID I TOIL.

Long did I toil, and knew no earthly rest;
Far did I rove, and found no certain house;
At last I sought them in His sheltering breast,
Who opes His arms and bids the weary come;
With Him I found a home, a rest divine,
And since then am His, and He is mine.

The good I have is from His store supplied;
The ill is only what He deems the best;
He for my Friend, I'm rich with naught beside,
And poor without Him, tho' of all possessed;
Changes may come—I take, or I resign,
Content while I am His, while He is mine.

Whate'er may change, in His no change is seen,
A glorious sun that wanes not nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines;
All may depart—I rest not, nor repine,
While I my Savior's am, while He is mine.

While here, alas! I know but half His love,
But soon I shall know Him, and but half adore;
But when I meet Him in the realms above,
I hope to love Him better, praise Him more.
And feel and tell, amid the choir divine,
How fully I am His, and He is mine.

—HENRY F. LYTE (1820).

Our Pulpit.

Experience and Assurance.

BY C. H. SPURGEON.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psalm lxiii.7.

In their time of trouble the children of God turn to their father. It is according to their new-born nature to seek him from whom it came. The believing heart is like the needle in the compass: you may turn it round with your fingers east and west, but when you withdraw the pressure, it will, beyond all doubt, tremble backward towards its pole. With God the regenerate heart is in its proper position. A mystic something draws the new life towards the spiritual force from whence it came. We may, alas! by the force of temptation, or by the demands of business, or by an overpowering lethargy, become indifferent to our highest love; but this cannot long continue: we can never rest satisfied in God. The winds of trouble blow the dove of our soul back to the ark. Our heart repents of its wanderings when they bring it into a dry and thirsty land, where no water is. Then we long after divine refreshment, and cannot be quiet till we have them. Then we cry, "O God, thou art my God; early will I seek thee!"

The soul, in coming back to God, will be greatly helped by meditation. Hence the Psalmist says, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches." The soul feasts when it meditates. I am afraid these eager days leave little space for meditation; yet is there an exercise more nourishing to faith, and love, and all the graces. David says, "I remember thee; I meditate on thee." A transient thought of God may bless us largely, even as a touch of the hem of the Saviour's garment healed a woman of her plague; but to meditate upon him is, as it were, to lean our head upon his bosom and enjoy full fellowship in his love. Oh, for more meditation! It would mean more grace, more joy. The photographer can take an instantaneous photograph; and so can we, by ejaculatory prayer and vehement desire, obtain immediate help from heaven; but in a certain state of the atmosphere the object needs longer exposure—needs, in fact, that its image should rest longer upon the sensitive plate before it will completely imprint itself thereon. Meditation does, as it were, set the Lord long before the soul, so that the sensitive his image more completely. H ppy is he who can say, "I have set the Lord always before me!"

Once more: when the heart comes back to God riding in the golden chariot of meditation, the natural instinct is to speak to him. Hence my text is not only the word of God, but a word *with* God. The Psalmist does not direct the words of the text to us, but to God himself: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Beloved, it is a delightful thing to converse with God. Do you indulge this habit? If the Lord be your Father, should you not, as a child, speak with him day by day? If you are married to Christ, should not the spouse speak to her Well-beloved? It was very strange if she did not. Private devotion ought to be a dialogue between the soul and God: by the Scripture the Lord speaks to us, and by prayer we speak to him. Sometimes, you know, in conversation with a friend, you have not much to say. Very well; you listen while your friend speaks. When prayer is not urgent, read your Bible, and hear what God is the Lord shall speak; and when you have heard his voice, you will usually find; it in your heart to pray unto him. If the prayer be soon over, because you have expressed all your thoughts, then let the Lord speak again, and do you hearken diligently. But do speak to the Lord. Realize his presence, and then speak to him as a man speaketh with his friend. God has no dumb children, but he has some who hold their tongues to a fault when they are with him. I fear that these same people use their tongues to a fault when they are away from him. O brother, speak with God! this is the noblest use of speech. If half our talk with men were silenced, and our talks with God were multiplied ten times, it would be well. May I ask a question of every professed Christian? Have you spoken with God this morning? Do you allow a day to pass without converse with God? Can it be right for us to treat the Lord with mere indifference? Men have often turn our hearts and our lips heavenward and say, "Thus will I bless thee while I live: and I will lift up my hands in thy name." Does not our Lord love to hear us speak? Listen to his loving appeal in the sacred Canticles: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

I. First, then, Experience: "Thou hast been my help." Experience is the child of faith, and, strange to say, experience is the nurse of faith. No man can expect to experience the fulfilment of the promise till he believes the promise; but they believe the promise best who have had most experience of God's faithfulness.

He does not ascribe his success in life to himself. There is no doubt that he was a man of genius, cast in a poetic mould; and it is also clear that he was a valiant man, born for deeds of daring and high enterprise. He was also a man of judgment and counsel, and as apt for government in peace as in war. With all his faults, there is no more royal character upon the page of Scripture than David, King of Israel. But he does not sacrifice to his own net, nor burn incense to his own bow. We read no word of his about his being a self-made man; nay, rather he sings, "It is God that subdueth the people under me." Brethren, have there not been instances in our lives, in which the Lord has evidently interposed to help you? I can see his hand clearly in places wherein no other help would have been sufficient. If any one had to sketch my life, he could not do it fully, unless I were, from my own secret thoughts, to supply certain gaps. Without God the believers' life is impracticable. The Romans used to speak of *Deus ex machina*; God appearing in an unexpected manner in the midst of a history to rescue the hero, and change the scene. This is no figure of speech in the life of faith. Every now and then we have witnessed a distinct interposition, a stretching out of the divine hand, an inroad of the supernatural. To us has it been true, "He bowed the heavens also, and came down." Others might think our experience fanatical, if we were to tell it as we see it; but this we cannot help. To us it has been a real manifestation of the divine thoughtfulness on our behalf. Looking back upon our lives, we cannot help saying deliberately, and as a matter of fact—The Lord has been our help. There, and there, and there, we mark certain turning-points in our life which cannot be accounted for to our own minds on any other theory than that here the Creator came into contact with his creature, stooped over his redeemed, and the Comforter wrought upon the soul which he indwelt. Yes, "O triune Jehovah, thou hast been my help!" David felt it was so, and he avowed it without hesitation.

I cannot go through all the life of David, but I hope you are familiar with it. In doing his duty as patriot and king, God was his help, and enabled him to walk uprightly in his government. In his sufferings the Lord was his help, and enabled him to be calm and brave. In the time of danger God was his help, and kept him from the hand of his enemy. And now, in this psalm, though David is in the wilderness of Judah, and probably hunted by his own son, yet he sings unto the Lord, "Thou hast been my help." Beloved friends, I do not want you to stop with David any longer. I beg you to look a little nearer home, and review your own lives. I cannot, of course, give a sketch of the histories of all here assembled, but many of them will run on this wise—as a believer in the Lord Jesus Christ, your life has been full of faith in the beginning, and many a time you were ready to perish. Perhaps you began very low down in the scale, and when you were about to rise, misfortune dragged you down. Many things were against you, but the Lord was your help. In your own person you have suffered sickness; but when you have tossed upon the bed, in great anguish, God has been your help. You have experienced trial in your family. There are graves in the cemetery which you will never forget; half your heart has been buried beneath the sod. Yet the Lord has been your help. When you hoped, by industry, to succeed, the times suddenly turned and swept away your gains. It seemed as if you could not prosper. You can say to-day, "I was brought low, and the Lord helped me." You are not in the workhouse; you have not been through the bankruptcy court; you still find that promise true, "Thy bread shall be given thee, and thy waters shall be sure." You joyfully say this day, "O Lord, thou hast been my help." As for me, the very spot on which I stand bears witness to the loving kindness of the Lord. On this platform I have endured great distress of mind while preaching to you, and I have feared that I should not be able to speak aright in the name of the Lord; but now, concerning these thirty-seven years of my ministry, I joyfully say, "Thou hast been my help." Most of you, in your various walks of life, will have had occasion, again and again, to bless the Lord, who has been your help.

Observe also that the Lord has granted us educative mercy. David says, "Because thou hast been my help." He says not, that he has wrought everything for us, but he has set us working also. You see, if you do a thing for a man, it is not that you help him to do it; it may be better for him, for thus he learns the way. It is true that in many deeds of grace, the Lord does not help, but he does all the work himself. He chose us before we chose him, and without our choice of him he quickened us. We could not help in our own quickening. He renewed us: we could not help in our own renewal. He, by his own power, made us new creatures and changed our hearts, and gave us his Holy Spirit: we could not help in this, for this must be God's work unaided work. God made the grass, the grass did not help in its own creation; but God helps the grass to grow, and the grass itself grows by the divine power. In the same manner, after we have come into spiritual life, the Lord help us. Donne says, "God hath not left me to myself, he has come to my succor, he hath been my help: but then God hath not left out myself; he hath been my help, but he hath left something for me to do with him and by his help." We work because he makes us work, and helps us in it. We bring forth fruit as branches of the vine, but he supplies the sap; so that he says, "From me is thy fruit found." Lord, thou hast been my help! I began by stammering a few sentences for thee, but thou hast opened my mouth to show forth thy praise. Did not you begin with a faint confession of Christ? and now you dare to stand in the front of the battle. The Lord has so helped you that you have been trained for the conflict: "He teacheth my hands to war, and my fingers to fight." Help not only promotes the work, but it blesses the man himself by stimulating his powers and developing them. Blessed be the name of the Lord, he has not carried us like babes; but he has taught us to walk with him as men, and we are the stronger because we can say, "Thou hast been my help."

I close this first head when I have noticed the personal experience of the text: "Because thou hast been my help. Oh, I like that word my! "My help." If David had said, "Because thou wast Abraham's help," there would have been good argument in it; for the experience of another man ought to encourage our faith. Suppose he had said, "Because thou wast Jacob's help," or "Moses' help," it would have been good reasoning. But, oh, it strikes more surely and comes more closely home to a man's heart when he can say, "Because thou hast been *my* help." An infidel once sneered at a poor woman, and said, "How do you know the Bible is true?" She answered, "I know it because it is the truth of it." He replied, "Your experience! That is nothing to me." "No," she said, "that is very likely; but it is everything to me." And so it is. My experience may not convince another man, but my experience has rooted, grounded and settled myself. "But," says one, "surely you are open to conviction?" Yes, I am, always open to conviction; but there are some things upon which no man, nor angel, nor devil, will ever alter my convictions already formed. There are a few things which we know: I mean things which we have experienced. If we have experienced the truth of them, then we are past all argument to the contrary: we are sure and certain, fixed and rooted.

It seems to me that there are two books which a Christian man ought to study: the one is this big Book, the inspired Word of God; the other is the little book of his own life. If the believer lives long enough he will write into that little book all that there is in the great Book, only he will change the tense. When the great Book saith, "I will do this, and I will do that," we shall find in the little book, "God hath done so and so. In my case the promise has been fulfilled." The little book will be the echo of the inspired volume, the record of the fact that the Lord has done according to his word of promise. Thus experience becomes a stay and a strength to the child of God in time of darkness or controversy. God grant that you may go on writing up your personal memoir, and thus confirming the witness of the Spirit! Are not our lives the proof of God's faithfulness? Is not this the sum and substance of them, "Thou hast been my help?"

II. And now, secondly, Expectation. David naturally expected that as God *had* been his help, so he *would* be his help. I like a text which has a "because" in it followed up by a "therefore." The text becomes a syllogism, an argument, a sure statement. Experience is the ground of faith in fact, therefore such another thing must be fact. God, who has helped us, will help us. Experience becomes argument, and the argument carries conviction with it.

What we have experienced of God's goodness is a revelation of himself: God's actions are his nature. If, then, we have experienced God's power, he is powerful; and we know that anything is possible to him. If I have experienced his acts of faithfulness, I conclude that he is always faithful, and that he will keep his promise and be true to us, and will be true to all those who trust in him. But suppose I have watched his ways for forty years, and have found him to be the same yesterday, and to-day, then I conclude that he is immutable—the same in my age as in my youth, the same in my adversity as in my prosperity. I infer from the fact that God has been good to me, that he will be the same to me all my days. Very far I am from saying, "I will be saved because I have been saved, I will go to God in the same way I have gone to God in the past." The Lord is the same God in every respect; my need is the same as ever it was; his supplies are the same as ever they were; his will to bless me is the same, for it stands unrevoked in his blessed Word; therefore I will have the same faith and the same hope in God. Looking back and making sure that the Lord has been my help hitherto, I draw the conclusion that he will be my help to the end of the chapter.

This reasoning is good, since you have to deal with an unchanging God. You could not reason in that way in reference to man. No; you say, "I cannot go to my friend Brown for help, for I have been to him already." You do not argue that you may freely go again because you have been already. Far from it. You say, "I have received as much from him as I could reasonably expect; and I must not become a burden to him." Or else it happens that your friend grows weary of you, and answers you coldly, and you feel that you can go no more to him. Earthly friends can be drawn upon so much that their generosity is exhausted, and they feel that you are unreasonable in your requests. If, therefore, you have changeable man to deal with, there will be no logic in your reasoning; but when you think of Jehovah who changeth not, then you may infer great things, and the severest logic will support you. He was my help, he is my help, and therefore he will be my help, even to end.

This kind of argument is very sure to a man's own self, and he is the person most concerned. We know whom we have believed, and we are persuaded that he will not fail us. We know what we do know; and if we do not tell it to others, we are none the less sure of it ourselves. The Lord has been our help in very remarkable ways, which put his graciousness beyond a doubt; and so our expectation is large and unquestioning: we look for endless, perfect, prompt and final deliverance from all evil. There is a force about personal experience which, to the man himself, is irresistible; and the conclusion that comes from it to him as certain as the existence of God. The hammer of Thor, which would have broken the globe, is not more mighty than the argument of personal experience, before which all difficulties of faith are dashed in pieces.

It is clear that this is an accumulating argument. The young man says, "I have known the Lord some months, and experienced a great deliverance, is sure that the Lord is to be trusted. But when he has passed twenty, thirty or forty years of the same experience, his assurance will be doubly sure. To a believer in Christ every day seems with promises and mercies. This tree beareth its fruit every month, and the fruit feeds faith wondrously. Every year is crowned with the loving kindness of the Lord; and so, in old age, the faithfulness of God is a fact which is no more argued, but enjoyed. When the believer dies he can say, "Lord, you do but do do, he is assured by an argument which has grown out of forty years' observation. He knows that God will help him, for he has helped him. I stood by the side of a dear old friend and fellow-helper yesterday. He is in his ninety second year, and has taken to his bed through weakness. Instead of seeking sympathy or speaking to me in a doleful style, he pleasantly observed, "You see I am higher in the world than when you came last time, for I have left the parlour and come upstairs. Very soon I shall not be high in the world, but higher than the world." He said this with that same twinkle of the eye which I have noticed in him in the days of his strength when he was equally full of grace and wit. There was no fear of death to daunt or damp his spirit. He knew nothing of such a feeling. All he said, "Isaiah was right when he described our experience in the passage, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' He begins dying, then goes to running, and then to walking. But the prophet calls this renewing his strength. It looks like losing strength and speed, does it not? Ah but (he said) you know flying is not a suitable thing for daily life: it is all very well for young people, but it does not suit every-day life. Running is for another period, but it is not a practical pace for a continuance. Quietly walking with God is a safe, lasting, every-day pace. You can keep on at that as Enoch did, till you could say with Noah, "I have walked to my walking days," said the grand old man. Then he went on to expound the Scripture by other Scriptures. "John says, 'I write unto you little children, because your sins are forgiven you.' That makes them young in the high eagles' wings sense of guilt of sin. To the young men he says, 'I write unto you, young men, because you have overcome the wicked one.' In that case there has been struggling and exertion, like the running without weariness. But when he gets to the fathers, he says, 'I write unto you, fathers,' not concerning a high joy, or a successful struggle, but 'because ye have known him that is from the beginning.' That is a walking, quiet, solid knowledge: and it is the best of all." What a happy talk we had! We were two merry men sitting on the brink of Jordan one morning together with happy hearts—and, if I will, you may be there with us. The Lord is the same God to you and to me. The Lord is the same God to you and to me. The Lord is the same God in every respect; my need is the same as ever it was; his supplies are the same as ever they were; his will to bless me is the same, for it stands unrevoked in his blessed Word; therefore I will have the same faith and the same hope in God. Looking back and making sure that the Lord has been my help hitherto, I draw the conclusion that he will be my help to the end of the chapter.

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We are glad to have Dr. Dudley to preach our annual sermon in June. Instead of the usual literary address the two literary societies are to have a public debate, to compete for the faculty's medal "to the best debater." Another is offered them "to the best writer," also by the faculty. Dr. J. T. Christian is the Baccalaureate Orator and we shall of course have a feast. Friday, May 4th is Field Day set apart for gymnastic out-door exercises. Many things may be said in favor of college athletic contests and some things against oratorical contests, especially the intercollegiate of both kinds. But *pro* or *con* it depends altogether on what sort of contests they are. Nobody can object to a decent thing in either case and both may be of great advantage to students. Only let us stick to the motto "*mens sana in corpore sano*" with the accent on "*sana*" or to translate it roughly, "Don't go crazy over a thing and get crippled in trying to over-do it." So far we have been pleased with our experience in athletics.

A notable event in our quiet and regular life was a course of three lectures on "The Latin Poets" delivered by the Hon. Boyd Winchester of your city two evenings and one morning of last week. They evinced scholarship, critical taste, discrimination just as well as loving appreciation of the great masters of Latin verse, Virgil, Ovid, Horace, and Juvenal, and were heartily enjoyed by the pretty fair audiences which attended in the college chapel. I could wish they had been even crowded assemblies, but was grateful that [illegible] tinguished speaker found in our cultured community so many to hear his admirable discourses. Horace was not so highly favored, who had to content himself with hearers "fit though few."

Our city fathers have glorified our streets with electric lights, as much a wonder as a joy to us all, and we shall have them in the college buildings very soon. Our lovely shade trees, which afford so much delight and comfort in the hot summer days are thus happily contrasted with this wonderful invention which turns the night into noonlike splendor. I do not think there is in any other of our Kentucky towns such a wealth of shade trees, nor does any on occasion furnish a more lavish or lovely display of flowers. The health of our students this session has been so good that I do not remember a case of serious sickness, their good behavior such that there has been no cause of complaint or censure worth mention, and their work, I believe, has been fully up to the standard, if not better in some respect than common. I am especially grateful that there is a good state of religion among them. The students have, besides our regular Bible study, volunteer Bible classes, and working committees, preaching stations, besides regular pastoral work in some cases, and two prayer-meetings, one for the younger disciples only. During the several meetings held in town during the year, some thirty or more made public profession of faith in Christ. The Texas students propose to celebrate "San Jacinto Day," April 21, by music and orations in the college chapel. The great Lone Star State is the pride of her sons, and our Texas boys will not forget her greatness and glory on that day. Texas, Arkansas, and Tennessee have been well represented here for several years. Mississippi follows close on them, and we hope in coming years to still enlarge our territory and strengthen our constituency in these our sister Southern States.

W. S. R.

For Indigestion and Nervousness

Use Horsford's Acid Phosphate.

Dr. W. L. Godfrey, Battle Creek Mich., says: "I have had the best of success with it in indigestion, dyspepsia, nervousness, mental exhaustion, and especially in nervous and sick headaches."

Attention, Kentucky Baptists.

We are very anxious to pay all of our indebtedness before the Convention. One earnest brother, who has the cause at heart, has been writing to me in reference to the work, and says that if we will raise this money, I can count on him with one or two others around him for at least a thousand dollars, to pay the debts of our Home and Foreign Boards.

Let us press the matter all along the lines, getting funds from churches and individuals. The Baptist Brotherhood can pay all our debt, if each will do his duty instead of waiting for others to do all. I hope to hear from many in Kentucky within the next few weeks. Which church or individual will speak out?

Our books close the last of April. Let us pray and pay.

Fraternally,

R. J. WILLINGHAM
Corresponding Secretary.

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The Missionary Meeting of Salem Association will be held at Stilltown, Ky., April 27-29, 1894.

The following is the programme to be carried out. The first of the leading speakers to have thirty minutes each, the second and third fifteen minutes each. In general discussion the speakers to be limited to seven minutes each.

Friday.

9:30 A. M.—Devotional and song service, J. P. Jenkins.

10:00 A. M.—How best guard the doctrine of a regenerated membership in the reception of members into the church? E W. Barnett, W. B Gwynn and H. P. Coffman.

1:30 P. M.—What are the qualifications of the administrator of baptism? John A. Leigh, C. W. Saunders and Ira C. Argabright.

3:00 P. M.—What evidence have we that the soul and body will be united at the resurrection? J. H. Jenkins, R. C. Kimble and J. S. Hill.

7:00 P. M.—The claims of the heathen on us, R. N. Barrett, W. C. Wooldridge and J. P. Jenkins.

Saturday.

9:00 A. M.—The importance of regular and systematic giving, B. F. Hagan, W. J. Carver and T. J. Duvall.

11:00 A. M.—Board meeting. Sermon by J. C. Willett.

3:00 P. M.—The duty of a minister as a citizen, C. M. Buchanan, John Fryerear and T. A. Robertson.

7:00 P. M.—The spirit of missions the Spirit of Christ, W. H. Williams, D. F. Shacklett and J. D. Richardson.

Sunday.

9:30 A. M.—What may we hope to accomplish through the Sunday-school? John D. Jordan, C. M. Wallace and W. H. Green.

11 A. M.—Sermon by John D. Jordan.

1:30 P. M.—The Bible doctrine of eternal punishment, J. C. Willett.

2:30 P. M.—Shall women lead in public worship in mixed assemblies? E W. Elrod, M. W. Whayne and J. C. Burkholder.

R. C. KIMBLE,
Chairman of Com.

Missionary Meeting.

The Missionary Mass Meeting of Concord Association will be held at New Liberty, beginning Friday night before the fifth Sunday in April. The following is the programme:

Friday Night.

Sermon, "The Leavening Power of Missions"—J. H. Anderson. General discussion led by J. M. Fowler and J. A. Hensley.

Saturday Morning.

Sermon, "The Great Commission" (Matt. 28:19)—C. T. Kincaid. General discussion led by J. W. Waldrop and Jno. S. Cheek.

Afternoon.

Sermon, "Instrumentality in Missions"—W. J. Agee. General discussion led by C. M. Riley and J. W. Valandingham.

Night.

Sermon, "The Family and the Church in Missions"—J. W. Loving. General discussion led by J. F. Jones and L. H. Salin.

Sunday Morning.

Sermon, "Christian Contributions"—F. H. Kerfoot.

Collection.

Afternoon.

Sermon, "Sunday-schools and Missions"—M. M. Riley. General discussion led by Jno. S. Tanner and J. B. Wheatley.

Night.

Sermon, "Missions and the Second Coming of Christ"—J. H. Anderson. General discussion led by E. G. Townsend and Wm. McMillin.

B. J. DAVIS.

Missionary Meeting.

The following is the programme of the Missionary and Sunday-school Convention of the Central Baptist Association, to be held at Muldraugh's Hill, April 28th and 29th:

Saturday, 10 A. M.

Devotional exercises, W. C. Cleveland; Bible Authority for Missions, R. L. Purdom; Cause of Weak Churches, J. B. Ensor, J. Hall; Introductory Sermon, A. C. Graves.

2 P. M.

Our Home Mission Field, W. C. Cleveland; State Missions, R. S. Sale, W. C. Hilton, A. Offutt; The Work of Central Association, W. M. Stallings, G. Bohannan.

7:30 P. M.

Sermon, W. C. Cleveland.

Sunday, 9:30 A. M.

The Sunday-school as a Factor in Church Work, R. L. Purdom, A. Offutt; How to Build up a Sunday-school, W. E. Selecman, J. M. Begley; Our Foreign Mission Field, W. C. Cleveland; Convention Sermon, R. L. Purdom.

POSITIVELY.

(1) All assignments to homes and hotels will be made by mail.

(2) If a delegate is not in Dallas by 4 P. M., Friday, May 11th, he will forfeit his assignment to home or hotel.

(3) If a delegate, after receiving an assignment to a home, decides not to come to the Convention, he will please notify me at once to avoid confusion. A *gentleman* or *lady* will gladly do this, an *otherwise* will not.

(4) No delegates will be provided for after May 6th—*positively*.

Will you please publish the above?

C. L. SEASHOLES.

Dallas, Texas.

A MAN cannot go through the world with a loving heart without having joy written on his face.

The following is the programme of the Missionary and Sunday-school Convention of Long Run Association, to be held with Parkland Baptist church, April 27, 28 and 29, 1894:

Friday Night.

7:30—Sermon—J. T. Christian.

Saturday Morning.

10:00 to 10:30—Devotional.

10:30 to 11:00—The New Testament, a Missionary Book—T. T. Eaton.

11:00 to 11:20—General Discussion.

11:20 to 11:45—Japan—W. L. Pickard.

11:45 to 12:10—What Instruction Should the Sunday-school Scholar Receive at Home?—J. M. Weaver.

12:10 to 12:30—General Discussion.

Saturday P. M.

2:00 to 2:15—How to Prepare to Meet a Sunday-school Class—M. P. Hunt.

2:15 to 2:30—General Discussion.

2:30 to 3:00—Home Missions and our Foreign Population—J. T. Christian.

3:00 to 3:30—General Discussion.

3:30 to 4:00—How to Raise Money for the Lord—R. C. Roberts.

4:00 to 4:25—General Discussion.

5:25 to 5:00—Question Box.

7:30—Sermon.

Sunday.

9:30 A. M.—Sunday-school.

11.00 A. M.—Sermon.

7:30 P. M.—Sermon.

Mission Meeting of Warren Ass'n.

This meeting will be held with the Greenwood church on Saturday and Sunday, April 28 and 29, 1894. The following is the

PROGRAMME.

Scriptural Authority for Missions—Elder B. F. Page, Dr. Burden.

Missionary Address with Map of our Missionary Fields—Elder E. V. Baidy.

Ought Churches Discipline Members that will not Contribute to the Spread of the Gospel?—Elder J. G. Durham, W. H. Cook.

Relation of the Sunday-school to the Church—W. F. Perry, F. N. Downer.

Prime Object of the Sunday-school—Walter Gains, J. Whit Potter, Nute Potter.

Qualifications and Duty of the Sunday-school Superintendent—Elders B. A. Copas and J. W. Self.

L. H. VOYLES.

MY work began as pastor of Cloverport church with the first of April. I have never received a warmer welcome, nor have I ever entered a field under more flattering circumstances. The ladies had our house in readiness when we came, having given it a thorough cleaning and having repaired the portion that was not paper. [illegible] acts of kindness in the way of donations that filled up the first week, but on Tuesday evening following our arrival, our home was surprised by a severe storm-cloud which burst in copious showers of good things to eat. Our hearts and our hands shall always be ready to express the gratitude we feel for these tokens of kindness. We have received twelve into the church during the last week. Yesterday afternoon, while the heavens smiled upon the placid waters of the Ohio, I led eight down and buried them with Christ in baptism. There were between four and five hundred seated along the shores to witness the scene.

W. B. RUTLEDGE.

Cloverport, Ky., April 16, 1894.

THE Excutive Committee at Dallas of the Southern Baptist Convention have at last secured a building with a seating capacity from 5,000 to 10,000. Never perhaps in the history of Dallas has so much interest been shown in a Convention. Baptists, Roman Catholics, Methodists, Congregationalists, Disciples, Presbyterians, Jews, business men, professional men, city officials, high and low, rich and poor are doing all within their power for the entertainment of this Convention. Notwithstanding the fact that Dallas is opening up the Trinity River for a canal and is preparing to bring many railroads, yet the people are turning their attention toward the entertainment of this Convention. Fully 10,000 to 15,000 people are expected in the City of Dallas during this Convention. Special trains will be run from various points in the state. Welcome Baptists! is the watchword of the City of Dallas. And let it be understood that the delegate or visitor who does not send in his or her name by May 1st, will have difficulty in securing entertainment. While we have thirty-two hotels and over one hundred boarding houses, and while the City Mayor and other officials have opened their homes for the entertainment of delegates, yet it will be necessary for names to be sent immediately. Come brother, sister, to the metropolis of the largest state in the Union! The Mexican was not far from the truth when he said that if it had not been for Texas, Mexico could have whipped the United States. Pray for us that we may have a Pentecost at Dallas!

The rates and routes to the City of Mexico will be decided within ten days. An effort is now being made to have a Baptist train start from Dallas —May 16th. This excursion to be a very delightful and profitable one. Those desiring to go send me their names. Rate thus far is $44 50 for round trip, and distance between 3,000 and 4,000 miles. If a Pullman sleeper is filled to its capacity the rate per day will be from $1.00 to $1.50.

C. L. SEASHOLES.

We have in the following list of ministers and others who have helped us to make out a "family paper" and every head of a family ought to have Matthew Henry. No other commentary yet written can take the place of that. But in addition it is well to have a modern exegetical work. Prices of the various volumes will be furnished on application. No one can make a mistake who presents a pastor any one of these books. For if he has it already he can easily exchange it for some other book.

Murphy on Genesis and Exodus.

Leviticus—A. Bonar; Pulpit Commentary.

Lange on Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings, Jeremiah and Lamentations.

Deuteronomy; Golding's Calvin.

Keil on Joshua, Samuel, Chronicles, Daniel and Minor Prophets.

Pulpit Commentary on Ezra, Nehemiah, Esther.

Job—W. H. Green; Conant; Barnes.

Psalms—Spurgeon; J. A. Alexander.

Proverbs—Bridges; Conant.

Ecclesiastes—Loyal Young; Moses Stuart.

Song of Solomon—Thrupp.

Isaiah—J. A. Alexander.

Jeremiah and Lamentations—Henderson.

Ezekiel—Fairbairn.

Daniel—Barnes.

Minor Prophets—Pusey; Henderson.

NEW TESTAMENT.

Matthew—Broadus; Spurgeon.

Alexander on Mark and Acts.

Godet on Luke and John.

John—Hovey.

Acts—Hackett.

Hodge on Romans, Corinthians and Ephesians.

John Brown on Romans, Galatians, Hebrews, Peter.

Lightfoot on Galatians, Philippians, Colossians.

Lange on Thessalonians, Timothy, Titus, Philemon.

James—Johnstone.

John's Epistles and Jude—Cavendish; Westcott.

Revelation—Elliott; Vaughan

Assurance.

I have received a great many letters from brothers and sisters, who have made the following statements: "I hope to be a delegate; I expect to be a delegate; I trust I shall be a delegate; me and my wife are expecting to be delegates." Now brothers and sisters I want to know whether you have the *assurance* that beyond all doubt you are delegates. If you have the *assurance* beyond a doubt and possibility of doubt that you are delegates, you will be entertained. We should like to entertain the wives of delegates, but there are two places where woman and his wife are not one. [illegible] a railroad and as the South [illegible] that you are a delegate. Remember that neither delegate nor visitor can expect good entertainment at home or hotel after May 1st. In view of this then send in your name immediately.

C. L. SEASHOLES.

Southern Baptist Convention.

The Thirty-ninth Session (49th year) of the Southern Baptist Convention will be held with the Baptist Churches in the City of DALLAS, TEXAS, beginning FRIDAY, MAY 11, 1894, at 10 A. M. Preacher of Annual Sermon, REV. F. H. KERFOOT, D.D., of Kentucky; alternate REV. J. W. ROSS, D.D., (when appointed of Missouri,) now of Troy New York.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

I am glad to be able to announce that a rate of one full fare for the round trip has been authorized from all points in the territory of the Southern Passenger Association; and from all roads leading to Dallas, Texas, on the West of the Mississippi river. Tickets to be on sale May 7th to 9th, inclusive, from all points east of the L. & N. R. R., and May 8th to 10th, inclusive, from points on and west of L. & N. R. R. Tickets to be of ironclad signature form, of continuous passage going, and good for thirty days utmost limit returning.

O. F. GREGORY,
Sec'y in charge of Transportation.

Ho! for Hot Springs.

Visitors to the Southern Baptist Convention who go by the way of the Iron Mountain R. R. will pass within twenty-two miles of Hot Springs, one of the wonders of the world. Stopover privilege will be given and a round trip to Hot Springs for one dollar and ten cents. Arrangements at twenty-five or more hotels have been made for half rates, ranging from one dollar to two dollars and fifty cents per day. Private houses also. Baths will be free. Circulars will be distributed at the Convention giving names, rates and location of hotels. Let these who go to Mexico call as they go to the Convention, but let main excursion be on the return, as that will give time for profit from the baths as well as pleasure.

I will be glad to serve all those who will write me and indicate their wishes. Let those who go via. Cotton Belt, Fort Smith R. R.'s get a stop-off privilege at Texarkana and Little Rock. I hope to see several thousand here. Don't miss such a golden opportunity. Yours truly,

J. H. MOODY.

(Hot Springs, Ark., April 11, 1894.

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The Boatmen here are moving on greatly. We had the misfortune to lose our house by fire, but the carpenters are at work, and we will soon have another house.

I wish some one would answer your question, "Why have more than one paper in Texas?" free from a spirit of anger.

In looking over the last number of your paper my eyes fell on the name of R. Ryland, a household name with us years ago, long before the war. I heard this veteran soldier of the cross preach at Liberty church, Caroline county, Va. God has truly been good to him in giving him a long life. When I first heard this man of God he was president of Richmond College. His words were burning words for Christ and his salvation, and many a lost soul found peace in trusting Christ through his faithful preaching. The thoughts come thick and fast as I pen these lines, and I seem to live life over again. A life spent for Christ, how grand!

May God bless the dear RECORDER, and may its mission ever be, as it now is, for Christ, and his Gospel. I will try to get some new subscribers for the paper. Yours in Christ,

J. C. JONES.

Cooke's Point, Texas, March 28, 1894.

BELIEVE that the highest you ever have been you may be all the time, and vastly higher still if only the power of the Christ can occupy you and fill your life all the time.—Phillips Brooks.

The Best, Quickest and Most Comfortable Route to the Southern Baptist Convention.

The best arrangements thus far perfected for the comfort and accommodation of delegates and visitors to the Dallas Convention are those offered by the Chesapeake, Ohio & Southwestern R. R. Stripped of all verbiage and reduced to a plain, bald narrative of convincing facts, the arrangements are as follows:

On Tuesday, May 8th, "The Limited" will leave Louisville from the depot, Seventh street and River, at 7:30 P. M. This fast and elegant train will carry sleeping and parlor cars, reserved especially and exclusively for the Baptist delegation.

"The Limited" will reach Memphis Wednesday morning at 9:05 A. M., and the Baptist sleeping and parlor cars will be transferred to the "Big Baptist Train."

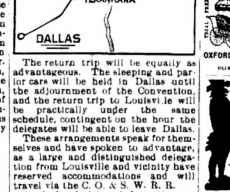
The "Big Baptist Train," carrying the delegates from all sections of the South, will leave Memphis, via the Cotton Belt Route, at 11:00 A. M. Wednesday, May 9th, arriving in Dallas at 7:00 Thursday, May 10th.

Note the time again, that insidious proselytes may not turn you from the true path—

Lv. Louisville.....(C. O. & S. W.. May 8th 7:30 P. M.
Lv. Paducah.....(C. O. & S. W.. May 9th 8:42 A. M.
Lv. Fulton.....(C. O. & S. W.. May 9th 9:15 A. M.
Lv. Hives.....(C. O. & S. W.. May 9th 9:57 A. M.
Ar. Memphis.....(C. O. & S. W.. May 9th 9:05 A. M.
Lv. Memphis.....(Cotton Belt. May 9th 11:00 A. M.
Ar. Texarkana.....(Cotton Belt. May 9th 11:30 P. M.
Ar. Dallas.....(Cotton Belt. May 10th 7:00 A. M.

Think of it. This is hours quicker than any other route. The sleeping car is accessible to all other travelers. The Baptist sleeping and parlor cars go through to Dallas without change and are in charge of polite and attentive porters, and in addition, representatives of the railroad will accompany the delegation.

To emphasize the directness of the route, the following little map is inserted.



The return trip will be equally as advantageous. The sleeping and parlor cars will be held in Dallas until the adjournment of the Convention, and the return trip to Louisville will be practically under the same schedule, contingent on the hour the delegates will be able to leave Dallas.

These arrangements speak for themselves and have spoken to advantage, as a large and distinguished delegation from Kentucky and Tennessee have reserved accommodations and will travel via the C. O. & S. W. R. R.

Anybody desiring information regarding rates, both railroad and sleeping car, or any other detail connected with the trip, will confer a favor by addressing the undersigned.

T. B. LYNCH, G. P. A.,
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Repairing done on short notice.

MR. BISSELL WILSON, S. T. A.,
Louisville, Ky.

DEAR SIR: For the Baptist Convention we have arranged for special train Memphis to Dallas, to leave Memphis 10:30 A. M. Wednesday, May 9th, arriving at Dallas at 7 o'clock cars and sleepers. Please give me information to all interested, and let us have a good turnout from your territory. Yours truly,

H. C. TOWNSEND.

RINGS

We are continuously receiving new designs in rings of all kinds. The handsomest things in ENGAGEMENT RINGS will be sold cheap. Our catalogue, 1894, illustrated, WATCHES, CLOCKS, SILVERWARE, PINS, RINGS, etc., will be sent free on application. Visitors to Louisville are specially invited to visit our ART ROOMS, containing the largest and finest collection of BRIC-A-BRAC, ART POTTERY, DECORATIVE ARTICLES, etc., in this city.

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Purchases dresses of all sorts, bridal trousseaus, mourning outfits, gloves, hosiery, boys' and girls' suits, wraps, etc. Also household goods, furniture, wall paper, jewelry, silverware, musical instruments, etc. Money to accompany all orders or goods will be sent C. O. D. I refer by permission to Otter & Co., Prof. Ben C. Weaver, the Rev. W. F. Harvey, Drs. T. T. Eaton and H. A. Tupper, Jr. Persons wishing samples please enclose stamps.

IT'S BAPTIST DOCTRINE

that "once in Grace, always in Grace" and a marked characteristic of the customers of LEVY'S, Louisville's Greatest CLOTHING, FURNISHINGS, SHOE and HAT House. When you BEGIN to buy there you KEEP IT UP. Hundreds of the out-of-Louisville readers of the WESTERN RECORDER have been regular customers of this house for years. Those who can't come to Louisville send MAIL ORDERS. The money will be refunded if the goods fail to please and the house PAYS EXPRESS for 200 miles on $5 worth; also sends goods C. O. D. subject to examination if express charges both ways is sent with the order, and if goods are kept the amount sent for express may be deducted by the purchaser. Try Levy's, Third and Market, Louisville.

The Family Circle.

"NOW I LAY ME DOWN TO SLEEP."

BY EUGENE FIELD.

When dim upon the bosom of low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flittering go,
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from the further room
Comes: "Now I lay me down to sleep."

And, somehow, with thus little prayer
And that sweet treble in my ears,
My thoughts goes back to distant years
And lingers with a dear one there;
And as I hear the child's whole,
My mother's faith comes back to me,
Gentleman of her side I seem to be,
And mother holds my hands again.

Oh! for an hour in that dear place!
Oh! for the peace of that dear time!
Oh! for that childish trust sublime!
Oh! for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—Chicago News.

Florida Western Recorder:

The Old Polk Place.

BY REV. JAMES W. GIVAN.

On a notable street of Nashville—the Boston of the South—is an old-fashioned mansion of red brick, with wide, deep windows and a mammoth pillared piazza. It is an ideal Southern home. Here is the residence of Mrs. James K. Polk, wife of the eleventh President of the United States, and one of the mothers of the nation.

She is a slender, graceful old lady, with snow-white neckerchief and folds of curls that smoothly lie on either brow. She is over eighty years old, but her figure is straight, her step quick, and her eyes are as bright as those of a young girl. Active in every benevolent scheme and extremely generous—she is an actual embodiment of Kentucky hospitality and as courtly as a queen.

During the public festivities, processions are always so arranged as to march down Vine street and past the residence of Mrs. Polk. On all occasions she is quite careful to show due respect to all. It was during a special event, Washington's birthday, that Mrs. Polk paid her respects to a grand pageant as column after column marched by the "reviewing stand"—her home. She and a number of lady friends stood on the high stone steps just inside a little gate mounted with the American Eagle and an anchor.

'Twas truly a memorable scene! For more than an hour Mrs. Polk stood there gracefully courtesying. And as the vast throng passed by—it was with uncovered heads.

It was only a short time after this event that I concluded to "review" a President's widow; so, about 10 o'clock one fine morning, I ventured forth determined to discover all there was to be seen of "Polk Place," and leisurely traversed the long gravel walk which leads to the house. The yard was laid out in the old-fashioned style—with flower beds of different designs, borders of boxes and shrubs of various sorts placed at mathematical intervals.

A huge, brightly-burnished brass knocker, like the handle of a coffin, peeled out the musical chimes telling the inmates of a stranger at the door. Soon a bent and rickety old Negro woman came to answer my summons.

"Is Mrs. Polk at home?" I asked.

"Yes, sah," was the polite reply; "will you step in, sah? Missus Polk am at home, sah, but she was just gwine out—she bound to go 'bout dis time, sah."

Then she led me into an old-fashioned parlor, with shells of all kinds on the mantles, and chintz curtains with large flowery figures hung before the windows. On the walls were portraits of men in wigs and military uniforms of a hundred years ago; of women, with highly-powdered hair and ruffles; there were antique prints and half-faded landscapes. The furniture was heavy mahogany and exquisitely carved; the carpet—half covered with canvass—was a relic of ancient elegance. I was enabled to merely glance at my surroundings when the old servant bade me be seated, and left me with the parting salutation:

"Hab a chah, sah, an' I call de Missus."

Soon Mrs. Polk came into the parlor, and, cordially extending her hand, said:

"I see you are a stranger, sir, but I am happy to see you, nevertheless. People call every day to see me [laughing] to see how a woman lives whose home was once in the White House, and I appreciate their attention very highly."

I thanked her and attempted to apologize for intruding, but she tapped her hand impatiently with her parasol and said:

"The apology is on my part, sir, for I must beg you to excuse me. I have an appointment at this hour, on which it is quite imperative I should meet, or I would be pleased to entertain you. I pray you will excuse me and make yourself as much at home in my house and on my grounds as if I were here. My servants will show you what people generally wish to see. They are accustomed to seeing strangers, quite accustomed to it I assure you."

It was something I had read about—this graceful, old-fashioned courtesy—but never before had I seen a real illustration of the manners of the Republican Court.

As I escorted the nimble old lady to her carriage, she chattered away as usually as if she were my own grandmother. Her flaxen dress was of shiny silken material, black, and but long waisted, with a plain belt of corded ribbon. At her neck was a white linen kerchief, folded with artistic precision, and fastened with a large brooch which contained a fine picture of President Polk. Her shawl was of black lace, quaintly folded, and on her hands were silk "mits."

As the carriage whirled away, I turned back into the yard and went at once to the tomb of James K. Polk, which stands midway between the street and the house, at the left of the walk. It is a plain rectangular sarcophagus, about sixteen feet in height, and of smooth limestone. It encloses a low, square monument of the same kind of stone.

Every year the custom was for the legislature to visit Mrs. Polk. After brief prayers at the tomb, they were entertained by Mrs. Polk. She was assisted by a few other ladies, her life-long friends.

The monument is covered with inscriptions. On the side facing the street, in bold square letters, these words are found:

"James K. Polk, Eleventh President of the United States. Born November 2, 1795. Died June 15, 1849."

On the second face is the following inscription: "The mortal remains of James Knox Polk are resting in the vault beneath. He was born in Mecklenburg county, North Carolina, and emigrated with his father, Samuel Polk, to Tennessee, in 1806. The beauty of virtue was illustrated in his life; the excellence of Christianity was exemplified in his death."

On the third side, looking toward the house, there is a remarkable though brief record: "His life was devoted to the public service. He was elevated successively to the first places in the State and Federal governments, a member of the General Assembly of Tennessee, a member of Congress, Chairman of the most important Congressional Committees, Speaker of the House of Representatives, Governor of Tennessee, and President of the United States."

On the fourth face of the monument is found an impressive statement of Polk's influence upon the nation: "By his public policy, he defined, established and extended the boundaries of his country. He planted the laws of the American Union on the shores of the Pacific. His influence and his counsels tended to create the National Treasury on the principles of the Constitution, and to apply the rule of Freedom to Navigation, Trade and Industry."

Susy's Courage.

BY HATTIE LOUISE JEROME.

Five children were crowded joyously into the back seat of a farmer's buggy, whipping the empty shafts with a vigor that would have induced the laziest quadruped into a smart gallop. Even Grip, as if in appreciation of the frolic, raced madly around the team, barking in quick gasps.

Jack Parsons held the reins, Tom Eddy flourished the whip, Susy Mathews held little Ruth Keeney as a "baby" in her lap, while Laura Whitman sat as primly as her correct position would allow, and, folding her hands daintly over the carriage blanket, worn as a shawl, did the honors of the crowd as a lady.

Little Timmy Sparrow stood eying the crowd wistfully, with one thumb in his mouth.

"Where yer going?" he ventured at last.

"To New York." "Going to Boston." "Bound for the World's Fair, by way of Niag'ra Falls," came the answers, although all seemed to expect to reach these various destinations by means of the same conveyance.

Timmy edged nearer.

"Don't yer want a conductor?" he inquired venturously.

"No—go!" from the driver.

"This isn't a train," answered Lady Laura, condescendingly.

"No, sir! I'll be conductor, if anybody is!" cried Tom.

The answers were discouraging. Timmy edged off again with a sigh. But "hope springs eternal in the breast of youth," and soon, when the clothes-line reins slipped from the hands of the daring driver, during a general changing of seats, Timmy sprang to assist, and ventured to linger near.

"I might stan' up in back, like a footman," he modestly suggested, his eagerness to join them almost overcoming his shyness.

"And then, sarain, you might'n't."

This was considered witty, and everybody laughed. Even poor little Timmy smiled sympathetically in his sweet-tempered way, but wandered off somewhat discouraged, and climbed to the top of a hitching-post not many rods distant, where he sat dangling his feet, and watching with keen anticipation any signs of relenting.

"We might let him come, poor little chap!" said Susy Mathews. "He's lonely."

"Well, sic an'it!" grinned Jack Parsons, trying to be witty again.

"And his mother's a widow-woman," whispered Laura. "We don't want him tagging after us wherever we go."

"No, sir! no washerwomen's children an' end here!"

Tom Eddy's tone was almost loud enough to reach the forlorn little figure on the hitching-post; but, if Timmy heard, he made no sign.

"I'm going home!" suddenly announced Susy, with decision.

"Why?" "What for?" cried the

"Why, what ails you?" inquired Jack, turning his head to look at her curiously.

"Why, I helped Mrs. Jones yesterday, and I helped Mrs. Smith to-day, washing her small brood of twins, fine earnest; "and I thought I'd rather be going before you sent me away from you."

"Phew!" whistled the boys, comprehending slowly.

"Ho, well; that's different from taking in washings," said Laura.

"Not very much," answered Susy philosophically. "We look in papa's and Ned's and Aunt Sarah's, besides our own; and they all pay for it in some way."

"Well, you don't want to make every washerwoman's children your bosom friends just for that reason, do you?" asked Jack, finding his breath.

"Jack Parsons, I'm ashamed of you!" Susy's voice was low but severe. "You know there isn't any better boy in town than Timmy Sparrow. Do you pretend to be a 'Merican man, and treat a fellow-citizen like that?" Susy loved big words, and was waxing eloquent. "You're as bad as the heathen the missionary was telling us about. You'd better go and live in India [with scorn]. "Americans—true Americans—don't talk that way about their neighbors."

"Ho, that's nothing," said Jack. "Everybody has to choose their friends. It won't do to pick up anybody who happens along. Do you want every boy who lives in America to be your friend?"

"I want Timmy Sparrow to come and have some fun with us," declared Susy, again preparing to descend, "I think it's hateful to treat him so!" I'm sure that straws show which way the wind blows, and determined to crush the young aristocrats at once.

"Well, if we've got to send gilt-edged invitations to every washerwoman's child," began Jack warmly, but Susy cut him short.

"Jack Parsons," she flashed, "I'm a washerwoman's child—one of the best washerwomen in town—and I'm ashamed pretty near you this minute. Be careful, you might touch me!"—with righteous indignation.

"Well, I'm willing," laughed Jack, somewhat shamefacedly, as he moved up a little nearer the independent young washerwoman.

"There, now you've made room for Timmy," said Susy kindly, viewing the two inches of seat left uncovered with much satisfaction. "Call him to come."

No one dared object.

"Whoa!" shouted Jack, reigning up his imaginary steeds. "Here, youngster, we've got to New York. Know any passengers that want to board this stage-coach?"

And Timmy, with his soap-washed face shiny from the morning scrub, beaming with happiness, hopped over the post, and hastened to clamber in beside Laura, who was considered quite in town, because of brave little Susy's unselfishness in befriending him so courageously.—Sunday-school Times.

Why Hettie was Happy.

Most girls would have thought that Hettie Bowers had not much to make her happy. She had no home of her own, and worked in Mrs. Adams' kitchen from Monday morning till Saturday night. But the truth of the whole matter was that Hettie was a Christian. There was often a song on her lips, and Mrs. Adams was wont to say, "the kitchen was the brightest room in the house."

"What a sunshiny disposition your little kitchen girl has," guests would sometimes say to Mrs. Adams.

And the mistress, who knew well the secret of Hettie's happiness, always answered:

"Yes, it is the sunshine of God's love in her heart."

"Hettie," Mrs. Adams asked one day, "why are you always so happy?"

"Why, ma'am," she answered, "Jesus loves me, and isn't that enough to make any one happy?"

"But how do you know he loves you, Hettie?" continued Mrs. Adams.

"He said so, ma'am," she said, "and I couldn't doubt his word."

"Then you think he never forgets, Hettie?"

Her face lit up with a bright smile.

"Oh! that is the beauty of such love; we forget sometimes, but he never does."

"But, Hettie, don't you ever feel lonely?"

"Not while he is with me, ma'am; but sometimes when I forget his great love, I repine."

"Well," said Mrs. Adams to herself, as she stepped out of the kitchen, "what grace he has bestowed upon this little one! While Hettie may be only a poor kitchen girl, as we view things, yet hereafter a rich reward awaits her. 'He knoweth his own, and calleth them all by name.'"—Ex.

There never had been a time in the history of man, down to Jacob's day, when less than the tenth of one's income had been considered a right portion to return to God. Long before his vision at Bethel, Jacob's grandfather had rendered unto Melchizidec, the priest of God, tithes of his goods. "I thank God I didn't live a thousand years ago," boasted a man speaking in a prayer-meeting. "I wish I might have lived four thousand years ago," responded the pastor. "Why?" said the man. "Because I should have heard less boasting about the privileges and enlightenment of the age, and got more salary from barbarians who worshipped God with a tenth of their incomes." And the boastful brother sat down and held his peace.—N. Y. Observer.

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I am happy to commend the little hymn-book, entitled MANLY'S CHOICE, compiled by Rev. Basil Manly, D.D. The collection is made with taste and judgment. It contains the hymns that are dearest to the Christian's heart. It will meet the needs of many churches that cannot afford the larger books.—ADJUTORS H. STRONG, *Rochester Theological Seminary.*

I have examined MANLY'S CHOICE, edited by Dr. Manly, and have found the hymns selected to be so excellent that they might have been justly called the "Choicest." They seem to me to comprise the very best Christian hymns for public worship in the English language. All of them are well known to the people of God, and are exceedingly precious, rich in thought, pure, and deep in feeling, and fine in expression. They can be read and sung and committed to memory.—ALVAH HOVEY, *Newton Theological Seminary.*

I have examined with special care the cheap little hymn-book, MANLY'S CHOICE, by Dr. Basil Manly. It was a pleasing task. The selection is admirable. I heartily endorse every word of the author's preface: "It contains no trash, no unreal sentiment, no unsound doctrine," and no unworthy hymn. It must have been a "heart selection." Our dear brother must have shut his eyes in some hour of sweet and tearful reminiscence and checked off only such hymns as made his own heart-strings vibrate, making melody in his soul. Most unreservedly and unfeignedly do I commend it to all men everywhere, its adaptation to all human needs, its ever-mastering power of waking and winging memories of dear faces, precious old times, pure worship, sacred scenes, and hallowed associations. Such songs, when they soar from sad or glad hearts to God, make one almost hear the rustle of angle pinions.—B. H. CARROLL, *Waco, Texas.*

The Choice of 254 hymns for church and prayer-meeting and home use, on looking it through I could sing by heart one or more stanzas out of largely over half the selection, so often have I sung these hymns with the people of God—many of them, however, in my earlier religious life. Let us continue to bring forth out of our treasury of song the "things both new and old" that are good.—W. R. ROTHWELL, *William Jewell College.*

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SECOND QUARTER.

SUNDAY, APRIL 29.

JOSEPH FORGIVING HIS BRETHREN.

Gen. 45:1-15.

MOTTO TEXT:—"If thy brother trespass against thee, rebuke him, and if repent, forgive him."—Luke 17:3.

Joseph showed great wisdom in his treatment of his brothers. He tested them thoroughly first. He made them all spend three days in prison, a day for each year they had made him spend there.

Judah's speech, in which the others acquiesced, is a masterpiece of eloquence. It showed a tender regard for their old father, a willingness to sacrifice himself that Jacob might be spared pain. Joseph saw the proofs of true repentance, and then was ready to reveal himself. Their brotherly affection for Benjamin shows the change in them since their murderous envy and jealousy towards Joseph.

The man's great heart was full. With delicate thoughtfulness he sends all the Egyptians out that they may hear nothing of his brothers' old sin. "*And he wept aloud.*"—Strong man as he was who had borne so much. In the East feelings are expressed in a more demonstrative way than is usual among us. "*And the Egyptians.*"—His own attendants in other parts of the house. "*And the house of Pharaoh.*"—Showing that Joseph's residence was close to the palace.

"*And Joseph said unto his brethren.*"—He had talked with them through an interpreter before. It is not strange that he recognized them while they did not know him. They were grown, bearded men when he left them; he was only a boy. They were not expecting to see him; he was no doubt looking for them. His speaking their own language was a proof to them. And when they were told he was Joseph, they could no doubt see the resemblance to their young brother.

"*Doth my father yet live?*"—The question of love. He had before spoken of the "old man your father." And he shows his love for Jacob and his anxiety for him. "*They were troubled at his presence.*"—And with good reason. They had wronged him greatly, they were in his power. The stern way in which Joseph hat hitherto spoken to them increased their fear. How the very name Joseph must have startled them! For this ruler of Egypt was called by all "Zaphnath-paaneah."

They shrank back from before him; he calls them nearer. He says, "*I am Joseph your brother whom you sold into Egypt.*"—Not in the spirit of upbraiding, yet showing them their guilt. "*Now, therefore, be not grieved nor angry with yourselves.*"—He does not say, "I forgive you." With great nobility, he urges them to forgive themselves—his forgiveness is a matter of course. "*For God did send me before you to preserve your life.*"—The thought that God ruled and was directing his life had been the support and the comfort of Joseph in his deepest affliction. These men were truly penitent, hence he could comfort them with the thought that God had overruled their sin to his glory.

"*For these two years hath the famine been in the land.*"—Which shows how quickly Palestine was reduced to want. Joseph explains to his brethren how he has saved lives, theirs among others. Nothing ought to excite greater gratitude to God than the knowledge that he has brought good out of our evil. "*There shall be neither saving nor harvest.*"—Earing means plowing, from an old Anglo-Saxon word. "*God sent me before you.*"—How Joseph delights in God's sovereignty! and well he might—for it had been his solace and support so long. "*To preserve you a posterity.*"—Joseph is thinking of the good their selling him will bring to them—not of the honour and power it has brought to him. This was one of the noblest characters ever on earth. In greatness, surpassed by Moses and Paul—but, in character, by whom among men?

"*So now it was not you that sent me here but God.*"—Their remorse must have been evidently very great as Joseph goes back again and again to this comforting thought. "They were none the less to blame, but they need not bear the additional burden of great evil consequences to others. This thought made the sin none the less, but made it easier, now that they had repented, to forgive themselves."—Peloubet. "*And has made me a father to Pharaoh.*"—In the sense of a preserver. God had done this. There was no pride in this great man—God was all in all. It requires faith in God's sovereignty to make a strong

"*Make yee ready as yee go to and fro.*"—Joseph's anxiety for revealing Joseph's identity had passed. He would not have his father suffer from anxiety say longer. He was eager to see his father after all these years. Very soon Joseph's position as ruler of Egypt that Jacob need not fear his son could not care for them if the whole family came.

"*And thou shall dwell in the land of Goshen.*"—A region north-east of lower Egypt, with few inhabitants, very rich in pastures. Jacob need not fear for his flocks and herds. Besides his seventy descendants, Jacob had large numbers of slaves, making quite a clan, which he would naturally fear would tax the hospitality of Egypt too much. Hence Joseph specifies, "*Thou and thy children and thy children's children and thy flocks and thy herds and all that thou hast.*"—He will care for all. Busy though he be, they shall be near him.

"*And there will I nourish thee.*"—That there were to be five more years of famine shows their need of nourishment. "*And behold your eyes see.*"—There could be no doubt of his identity. Benjamin, too, could witness to his father that Joseph was still alive. The old man would naturally be slow to believe the wonderful story they had to tell.

"*And ye shall tell my father of all my glory in Egypt.*"—That his attention may be fixed on the good which had followed their sin and he might forget the selling in the glory. Besides, this glory would convince Jacob that he could trust himself and all his to Joseph's care without a fear lest the power of his son would not be sufficient.

"*And he fell upon his brother Benjamin's neck and wept.*"—He only full brother—the only one remaining to him of the beautiful young mother whom he could remember. He had forgiven his brethren fully, freely, but the fact remained that Benjamin alone had no share whatever in their crime or in its consequences.

"*Moreover, he kissed all his brethren and wept upon them.*"—Doing all he could to show how entirely he forgave their sins and loved them still. Absence had not alienated this warm heart, nor success hardened it. And then, feeling at last assured of his love and his forgiveness, his brethren have the courage to talk with him, and lay plans for the future.

Joseph is in many respects a type of Christ.

Often Thought Of, But Never Written Till Now.

Do any of your older readers remember Rev. David J. Kelley, general agent of the General Association of Baptists in Kentucky, at the time of his death, which occurred in Butler county, July 8th, 1834? Well, the writer does, whether you do or not. Sixty years work great changes in this world of ours, but not enough to wipe away or even bedim the impressions that good and great man made on me the last time we met and parted. Twas on this wise we saw, loved and separated, to-wit.

Mr. Kelley was on a visit in the interest of the General Association through the counties of Warren, Logan, Butler and Ohio in July, 1834. Visiting some sick patients in the vicinity of one of his appointments, I went to hear him, made his acquaintance and invited him to visit and preach for us at my residence in Berry's Lick, Butler county. He came and preached, and after preaching baptized me into the fellowship of Sandy Creek church, with and to which church "Uncle" Benjamin Tolbert had been pastor for many a long year previously.

Just before we started to go down into the water, Mr. Kelley remarked: "Doctor, I had an acute pain strike me in my right heel while I was preaching that I don't understand." Afterwards, as we were changing our clothes at the meeting-house, he said it was "excruciating—didn't know what it meant." My wife begged him to go home with us and rest up. But no, "he must fill his appointments over in Ohio county." He rode on, while we, with some foreboding fears, went home. A day or two after that, I was called to see a sick man down on Green river, and there I learned that Mr. Kelly was dead—died that night, after baptizing me. He died, I believe, among perfect strangers, and perhaps his remains rest in an unmarked, unknown grave. Introducing your very unworthy correspondent into the visible kingdom of Christ was the last official service of this noble man.

From that day to this, unworthy though I am, and always have been, I have always felt that the General Association of Kentucky has one child whose labors in the ministry were outside the territorial bounds of *episcopacy*.

I wonder, though, Brother RECORDER, if there is another person now living, minister or not, whom that man baptized?

Allow me to personalize so far as to say that in less than one year from that time my pill-sacks were laid by and I was in the pulpit, or, rather, in private dwelling, preaching from house to house in Illinois.

Long years have gone by. All the participants of that programme have crossed "over the divide" but one old man, who remains as a monument of Kentucky Baptists of sixty years ago.

W. P. BOYAKIN.

Blue Rapids, Kansas, March 14, 1894.

A NARROW faith has much more energy than an enlightened faith; the world belongs to will much more than to wisdom.—Amiel.

"Thank God every time I think of our subscribers we have to say, 'Yes,' he has made us to thank God always will be." The majority of our subscribers are farmers, and we hope the majority always will be.

But the premiums we have offered have never been those in which farmers are as a class interested. We have been looking around to find some thoroughly good and trustworthy agricultural paper with which to club for the benefit of the farmers. We have not sought for one which we could get at cheap rates, but for the best.

The *American Agriculturist* has occupied a foremost place among agricultural publications for many years. It is a large magazine, profusely illustrated. It is a standard authority on farm topics. Its "Household" department is exceptionably good. Any one who after this date will send us $1.50 will receive the RECORDER and the *Agriculturist* for a year. The price of the *Agriculturist* is $1.50 per year.

This offer is for all who will send $2.50 *after this date*. We must receive $2.50 in money and cannot go back of this date for our subscribers, even for those generous and noble friends who have paid up in advance to '93 and '97. If any farmer is behindhand in his subscription, even for years, and will send $2.50, he shall be credited for one year's subscription to the RECORDER and receive the *American Agriculturist* for a year.

As a class, farmers have a deeper sense of their responsibility to God for their children than have any other men. They wish their sons to be contented useful and happy on the farms. Baptist farmers wish them to be Baptists. Nothing can conduce more to these ends than can reading Baptist and agricultural papers. To show what ground is covered by this magazine, we give the contents of the April number:

Irrigation in Kern County, California, George F. Weeks; Protection for Bees in the Spring, W. Z. Hutchinson; The Texan Pacer, Lena Hill, W. L. Moore; Sebastopol Geese, F. L. Sewell; Two Chanslor Geese, F. C. Chappell; A Four-Cow Dairy, L. S. Hardin; Cinerarias and Calceolarias for the Window Garden, Lennie Greenlee; Radish Culture, Edwin C. Powell; California Privet, George R. Knapp; Conditions Concerning Corn, E. B. Charles; Our Household; Boys and Girls; Significant Phases of Agricultural Development, Herbert Myrick; Potato Raising Made Easy, C. E. Chapman; Care of the Weanling's Feet, E. T. Riddick; Double Cropping, A. G. Chase; The Brooder and its Management, Arthur Warner; The Care of Young Poultry, H. L. Harris; Testing Composite Samples of Milk, E. H. Farrington; From Near and Far—Farming in Foreign Lands; Our Basket; Science in Farming—Advertisements; Our Library Corner; Topics of the Times; The Large Increase of Tenant Farming; Significant Phases of Agricultural Development, from the Census Results as Further Reviewed by Herbert Myrick.

Delegates and Visitors of the Southern Baptist Convention.

Delegates and visitors of the Southern Baptist Convention to be held at Dallas, Texas, on May 11th will realize the very decided advantages they will have by taking the Cotton Belt Route, Missouri, Kansas & Texas Railway.

This road has just completed its new line into St. Louis, and is the only Company from St. Louis that operates trains between the two points of the rail. Delegates will readily realize from this that there will be no unnecessary delays or changes of cars, no missing connections or complications that are apt to arise where such changes are necessary.

This line is the only line which runs through Wagner sleepers and free reclining chair cars without change between St. Louis and Dallas.

Running through the thrifty central portion of Missouri, and the beautiful Indian Territory, this route offers, particularly at this time of the year, advantages far surpassing any route to Dallas.

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To the Baptist Convention, Dallas Texas.

Of course you have decided to attend the next meeting of the Southern Baptist Convention in Dallas, Texas next May. These meetings are bright places in life. Most delegates are hard at work all the year, and hence they hail with delight these occasions; a good long rest in the trains with the brethren, new scenery, then to meet many friends of former years, and best of all the Convention, where our souls are made glad as we hear the reports of work done, and then go home with renewed courage and strength to do better work than ever before.

Louisville is right on your line to the Convention. Many will be glad to stop here for a few hours and see our city. We get on sleepers and start on for Dallas, by Memphis, Little Rock and Texarkana to Dallas; reaching Dallas Thursday morning, giving one day to rest before the Convention opens. Your ticket should read from Memphis, and beyond that point over the Iron Mountain Route and Texas and Pacific Railway. Note well, the Iron Mountain Route is the only line going near Hot Springs. A rate has been made for $1.10 round trip from Malvern to the Springs. One of the best hotels has made a special rate to us for $2.50 per day. So you see a day at the Springs will cost you less than $5.00. This is a rare opportunity and you should not miss it. Dr. Eaton will take his wife, and other friends in the city will go along with us; other friends from other points have promised to join us. We want a special party on special cars to leave here. A berth on sleeper is $6.00 to Dallas. Where two take a berth together it will be divided. If a sufficient number will promise to go this way, the railroads will run a special train for us beyond Memphis.

Can you join our party? We will be glad to have you. Please write me at once, and let me know if you will go with us. The rate from Louisville to Dallas and return will be $25.65.

Hoping to hear from you soon, I am, yours truly,

BISSELL WILSON, S. P. A.

To the Delegates and Visitors to the Southern Baptist Convention.

The relations between this line and the Southern Baptists have been so evenly pleasant, so intimate and so long continued, that to many of you it will be only necessary to announce that for the accommodation of those who wish to attend the General Convention, to be held in Dallas, May 11, 1894, that we will provide for them on the same liberal lines as in the past, but to those to whom we may yet be strangers, we desire to say that these arrangements will consist of special trains, composed of Through Free Reclining Cars and Pullman Buffet Sleepers, accompanied from starting point to destination by competent, experienced conductors of our road, whose sole aim will be to contribute to the comfort and pleasure of our patrons and serve them in any way necessary to achieve this end. As endorsers of our competency to carry out fully all these arrangements, and our record for fulfilling to the letter all promises, we take pleasure in referring to our old friends who have gone with us in previous years. We will be pleased to have you communicate with us at your earliest convenience, stating whether you will desire sleeping car accommodations, and from what station you wish to leave, when we will furnish you with full details, showing departure of trains from your station, time enroute, arrival at Dallas, and rates of fare.

Remember, there is no tedious and uncertain river transfer via the Cotton Belt Route, as our trains cross the Mississippi on the wonderful steel Cantilever bridge at Memphis. Trusting we may be allowed to serve you, we remain, respectfully,

R. T. G. MATTHEWS, D. P. A.

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No. 5, words, paper, 5c; boards, 10c; music, boards, 30c; shaped notes, 30.

No. 6, words, boards, 10c; music, 30c; shaped notes, 30c; Salvation Endeavor edition, 35c.

Nos. 5 and 6 combined, words, cloth, 10c; boards, 20c; music, boards, 60c; cloth, 75c.

Triumphant songs, No. 1 and 2, music, 45c; No. 3, music, 30c; No. 4, new, *just out*, music, 30c. All in stock.

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WELCOME WORDS TO WOMEN.

Many times women call on their family physician, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another with a pain here or there, and in this way they all present to their easy-going doctor, separate diseases for which he prescribes, when with them it is really but one disease, they are all only symptoms caused by some womb disorder. The suffering tired one is better, but probably worse, all reason of the delay, wrong treatment and improper complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have promptly cured the disease.

HARRY TAPPAN, of *Reynolds, Jefferson Co., Kan.*, writes: "For two years I was a sufferer. A part of the time had to be carried from my bed. Was racked with pain, had hysteria, was very nervous, so nervous I was almost discouraged. A few bottles of 'Favorite Prescription' made a perfect cure." Sold by all dealers in medicine.

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Believe in Hood's Unbottled Scrofula Cured

Read the Statement of a Popular Teacher.

Mr. Geo. A. Zirkle
Mt. Horeb, Tenn.

The statements in the testimonial below are familiar facts to the immediate friends of Mr. Geo. A. Zirkle, school teacher, of Mt. Horeb, Tenn., very well known throughout the county, where he was born and has always lived. Read it. "C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—I believe in Hood's Sarsaparilla. I will tell you why. I have suffered from inherited scrofula from child hood. When 37 years of age, my eyes became strangely affected. I could not read after sunset, and when I would close my eyes, I could not open them; but on whichever side I lay, on that side I could open my eye. This condition continued about two years, and was succeeded by

An Intolerable Itching

all over my body and limbs. I had to have my little boys take shoe brushes and scrub me. It was dreadful. It continued a month and was followed immediately by a tumor in the right side of my neck, as large as a small egg. I at once commenced taking physicians' prescriptions and continued till I lost hope. In the mean time the tumor changed its place to the immediate front of my neck, suppurated and was followed by others, till six had formed and broken.

"Finally, three years ago, another large tumor appeared itself on the back of my collar bone and in six months another half way back on the bone. Both of them soon began to discharge and continued to do so till about seven months ago. I tried everything, including prescriptions. I was often weak that

I Could Scarcely Walk

and my mind was so confused that I could scarcely attend to my business (school teaching). I was utterly discouraged. And now my story draws to a close. I began the use of

Hood's Sarsaparilla Cures

Hood's Sarsaparilla a little less than a year ago, and took five bottles. When I began I had no faith in it. In less than three months both the sores on my shoulder were healed; I was cured of a troublesome catarrh; and scrofulous habit has steadily grown less apparent. I weigh more than I ever did in my life, and am

in the Best of Health,

considering my constitution. Do you wonder that I believe in Hood's Sarsaparilla? I can do no less than recommend it everywhere and every time." GEO. A. ZIRKLE, Mt. Horeb, Tenn.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

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Description—A high-arm, first-class modern sewing machine, built of the best of material and by skilled workmen, and in the best sewing machine factory in the world. All bearings are made of steel and case hardened. The shuttle is self-threading self-threading. Self-setting needle and spring tension. No holes to put the thread in to thread it in the shuttle. The head sets level with the table. Runs light and quiet. A double positive feed without springs. Round needle bar. Automatic bobbin winder. Large bobbin. Loose nickle-plated wheel to wind the bobbin. No dropping stitches. No breaking thread. The stand has an adjustable treadle and balance wheel and drawer guard. Furniture is well made, and nicely finished, with 5 drawers, in either oak or walnut. The following attachments go with each machine: Ruffler, Tucker, 4 Hemmers, Binder, Foot Hemmer and Feller, Braider, Shearer, Thread Cutter, Quilter, 8 Bobbin, Oil Can, 2 Screw Drivers, Paper of Needles, Thumb Screw, Gauge and book of instructions.

Read how we can do it. Remember our machine costs as much to make it as any big-priced machine on the market. We deal direct with the factory. No middle-man's commission of 30 per cent. to 50 per cent. No store-rooms, collectors, bad debts, etc. Machines go direct from factory to the consumer. Several hundred of these machines we have sent out, and not one returned.

Our proposition:—Send us $22 and we will ship the machine and pay all freight charges to your nearest railroad station. Take it home and try it 15 days, and if it is not satisfactory in every way you can return it to us and we will refund the money. No risk whatever. Order at once. Give full shipping directions, as well as the post office the paper is to be sent to.

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DEAR RECORDER:—Accept my thanks for Sewing Machine and your invaluable paper. The machine is all that could be desired—the same as a $50 machine. MRS. M. V. DYER.

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We have been using the Sewing Machine we ordered from you. It gives perfect satisfaction. W. W. FAITH.

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WESTERN RECORDER:—We have given Your machine fair trial and find it perfectly satisfactory, and that could be desired. Respectfully yours, D. H. STOCKDALE.

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KENTUCKY BAPTIST.

LOUISVILLE, KY.

THURSDAY.....APRIL 19, 1866.

DO YOU WANT TO GO TO THE CONVENTION FREE?

We have decided to offer a ticket from Louisville to Dallas, Texas, and return *free* to any one who wishes to go to the Convention, and will send us either the names of *fifteen* new subscribers for a year, with $30.00; or of thirty new subscribers for six months, with $30.00. If you wish to start from some other point than Louisville, we will furnish the ticket for proportionately more or less subscribers, as the case may be. Here is a fine opportunity for you to go, and a fine opportunity to send your pastor. The price of a round trip ticket from Louisville is $25.65. We take that as a basis, and will furnish a ticket free for more or less subscribers according to the price from the place you wish to start from.

W. P. HARVEY, President.

I AM superintendent of a flourishing Sunday-school with an average attendance of from 125 to 150. Our church has a goodly number of country people, some of whom are not much in favor of music, and one especially who kicks when any unusual thing occurs. Some of our people want to introduce the cornet and violin to accompany the singing in our Sunday-school exercises, which causes some kicking. Ought I to allow either or both against the wishes of the few who oppose? If one and not both, which? I am trying to put you in possession of as many facts as I can, so as to enable you to grasp the situation. Please give as full an answer in your paper as you reasonably can, and greatly oblige yours.

L. M. WELCH,
Superintendent Waynesville Baptist S. S.
Waynesville, N. C.

We publish Bro. Welch's letter because it brings out a very important matter, forgetfulness of which mars the peace of many churches. We will not discuss the propriety or impropriety of having cornets and violins in Sunday-schools, for that is not the question involved here. The question is, shall a new thing be introduced in spite of the conscientious opposition of good people in the Sunday school? A majority want the new thing and a minority are earnestly opposed to it. *By all means* let the cornet and violin be kept out in these circumstances. No matter if these instruments are harmless and no valid reason can be assigned against having them, the fact that good people in the Sunday-school conscientiously oppose introducing them, is enough.

But shall not the majority rule? Yes, within proper limits; but the majority has no right to force a thing on the minority against their conscientious convictions. The minority are not trying to force anything on the majority. Certainly there is no Scripture requiring the introduction of cornets and violins into the Sunday-school, and so far they have gotten along without them. When these people now in the minority joined the school there was no cornet or violin in use. Probably had there been they might not have joined. To force these things in now is to change the condition of things and to mar the peace of the school.

The late Dr. W. B. Caldwell was one of the wisest men we ever knew. He said that the peace and prosperity of Walnut-street church had been largely due to the fact that on one certain others ever stood ready to oppose the introduction of any new thing to which good brethren and sisters, whose opinions were entitled to respect, were conscientiously opposed. For example, the choir wanted a raised platform in front of the organ on which to stand when they sang. They insisted that they could not lead the congregation so well in singing unless raised above them. The large majority of the church favored the platform, and a subscription was started to have it built. A few of the best members, however, earnestly opposed it on the ground that it would lead to having Sunday concerts instead of spiritual singing. These few were earnest and conscientious in their opposition. Whereupon Dr. Caldwell and some others with him, who did not care all object to the platform on its merits, opposed it vigorously because they were unwilling to force a new thing on those members who conscientiously opposed it. The platform was defeated until those who opposed became convinced that their fears were groundless. The platform was at last erected, and the peace of the church was preserved. Had it been erected when first proposed, the peace of the church would have been seriously marred and wounds would have been received which would have required years to heal. Let leading brethren see to it that no new thing is introduced into the churches against the conscientious convictions of good brethren and sisters whose opinions are entitled to respect. Thus will the peace of our churches be preserved. Even if the new thing be a very meritorious thing in itself, it is not so desirable as the peace of the church. Meat is a good thing, and yet the inspired apostle says: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Pray for the peace of Jerusalem."

Ir happiness in this life is your object, don't try too hard to get rich.

Some people who take a trip to Mexico from the Convention wish to know about taking their wives. We doubt not that they can take them along, so a lady who knows says, may be worn the whole time after leaving Dallas. Of course while attending the Convention the ladies should be arrayed in their best.

Then, if anything should go wrong with a lady's baggage, it would sadly mar the pleasure of her trip. A lady cannot look with a proper sense of the sublime upon Popocatapetl when she fears her trunk is lost. We remember seeing an American lady in Switzerland who could not appreciate the majesty and glory of Mont Blanc because her trunk was "somewhere in Italy," she did not know where.

That will be a grand trip to Mexico. Prof. Wilkinson is right in saying that Mexico seems more foreign than any country in Europe. When an American goes to Europe he sees many things of interest, castles, cathedrals, palaces, works of art, historic scenes, etc., but the houses, streets, climate, vegetation and people look very much like those he left at home. A street in Vienna is not essentially different from a street in Louisville. But in Mexico all is different. The vegetation is tropical, the trees are strange, the people are curious, the houses are odd, and the historic associations are romantic. It is like getting into a different world.

We do not buy the Mexican tourtickets till after we reach Dallas. The price from Dallas to the City of Mexico and return is $44.50. The price from Louisville to Dallas and return is $40. Our Baptist train leaves Tenth street and Broadway Tuesday May 8th, 3:22 P. M. If you want a berth on a sleeping car to Dallas, write to us, immediately. The price of a double berth through to Dallas is $6.00. If two occupy the berth the price is $3.00 each.

THE *Christian Advocate* tells of a Baptist (colored) council which found a preacher guilty of two offenses, viz., "failing to pay his honest debts and commencing with the Methodists." The *Advocate* goes on to read the Baptists a brief and kind lecture on the alleged defects in our church polity. It says: "The polity of that great and vigorous denomination, in spite of its many excellences, limps not a little in its method of dealing with preachers who have exposed themselves to public contempt." It is claimed that the Methodists expel their bad preachers while Baptists can only "make a public statement of the matter."

This last is news to us. We have always supposed that Baptists could expel their "preachers who have exposed themselves to public contempt." Indeed we know of several cases where just this has been done. And the Baptist church does not lose a preacher to appeal to District Conference, as a Methodist preacher may do, and thus the case be prolonged for years. We think the Baptist way is more effective and every way better.

FIFTY thousand ministers preach the Gospel to their people on the Lord's Day, and attract no press notice, but one man comes out with startling theories and teaching, and he gets an artificial prominence for the time being, in consequence.—Dr. John Hall.

Yes, and ten thousand people pass the corner of Fourth and Walnut streets without attracting any comment from any paper. But if one man misbehaves as he passes, knocks a nobody down, or spits in some body's face, the reporters would depart from the usual course, the papers would give columns to this man's misbehavior. They would publish his picture and the picture of his victim as well as pictures of the place from different points of view. The ten thousand behaving themselves is not "news," there is nothing unusual about that; while the bad behavior is "news" which a "live paper" must, forsooth, serve up for the eager public. Pray, is it not the business of a "live paper" to tell what is going wrong in the world? Ahem! Alas!

DR LORIMER spoke to the brethren in the Seminary about three modern Baptists, viz., 1, toward the laity; 2, toward the women, and 3, toward the young. The second movement is a very old one. Ever since there have been women in the world, there has been a decided movement of men toward the women. And that movement will continue till the last woman is taken to heaven.

IF any Disciple wishes to "unite" with the Baptists in sincerity and in truth, we advise trying for "union" in all the papers which will give him space, let him go to the nearest Baptist church and relate his experience. That is the only way to unite with Baptists, as any man of any intelligence ought to know.

IT has been reported that Judge Harlan will not be at the Convention at Dallas. We have the best reasons for saying he will be there and in good time. Why anybody should have said he would not be there, we are at a loss to imagine.

PRESIDENT ELIOT, of Harvard, says: "There is a great dimunition of drinking in all the colleges, and great progress is being made in that direction especially in England." This is good news, indeed.

Obituaries.

Sixty-seven were added to the Sulphur Spring church. Mo., as the result of a meeting.

Twenty-two have been added to the Tiffin church, St. Louis county, Mo., as the result of a recent meeting.

The Lonesome Dove church, Texas, has set apart its new house for the worship of God.

A week's meeting in the Pecan Gap church, Texas, closed with 12 additions to the fellowship of the church.

Thirty-three have been added to the fellowship of the Henderson church, Texas, 29 by experience and baptism.

The Pleasant Hill church, Texas, has set apart Bro. M. S. McDowell to the full work of the Gospel ministry.

The Vinton church, Virginia, has set apart its new house for the worship of God.

A two weeks' meeting in the Mt. Pleasant church, Howard county, Mo., closed with 10 additions to the fellowship of the church.

Twenty-three have been baptized into the fellowship of the Coleman church, Texas, and there are others yet to follow.

There were 6 baptized into the fellowship of the Goldsberry church, Macon Association, Mo., 5 of whom were heads of families.

A three weeks' meeting in the Prairieville church, Mo., closed with 12 professions of religion and 12 baptisms.

A two weeks' meeting in the Tygart's Creek church, W. Va., closed with 14 additions to the fellowship of church.

Forty have been added to the fellowship of the Hoyt church, Kansas, the greater number of them being grown people.

A two weeks' meeting in the Burr Oak church, Doniphan county, Mo., closed with 33 baptisms, the majority being heads of families.

Thirty-four have been added to the fellowship of the Steelville church, Missouri, all by experience and baptism.

The meeting in the Independence church, Kansas, closed with 30 professions of religion and as many additions to the fellowship of the church.

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A good meeting is going on in the Emanuel church, Kansas City, Mo., at which there have been 13 additions to date.

A meeting in the Union church, Washington county, Tenn., closed with 18 additions to the fellowship of the church, all by experience and baptism.

Thirty-nine have been baptized in to the fellowship of the Harmony church, Barton county, Mo.; six were restored and others stand approved for baptism.

A recent meeting in the Oran church, Missouri, closed with 16 additions to the fellowship of the church and a great revival in the church itself.

The Baptist churches of Raleigh, N. C., have had a glorious revival within the past month, and numbers have been added to the churches.

Three were 226 professions of religion and 206 additions to the fellowship of the Ardmore church, Missouri, as the result of a meeting.

A fifteen days' meeting in the Birch-Tree church, Shannon county, Mo., closed with 15 professions of religion, 9 additions to the fellowship of the church, and 3 baptisms.

The meeting in the Hale church, Missouri, closed with 19 additions to the fellowship of the church. Others were baptized in the spring.

Sixty-two have been baptized into the fellowship of the Mexico church, Missouri, and there are others to follow. Over 100 professions of religion in the meeting.

Elder George H. Simmons writes from Jackson, Tenn., that he is having "the time of his life. He is aiding Pastor Trimble. We hope to hear of blessed results from this meeting.

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Notwithstanding the very dull times, the North Carolina Board of State Missions has been able to raise enough to keep its missionaries and their staff off with the promise of keeping out of debt this year.

The Greensboro (N. C.) Baptist church has just closed a five days' meeting, the pastor doing the preaching. There were only seven professions, but the church has been greatly blessed. The pastor preached on Sin, Repentance, Faith, Regeneration, Restitution, Atonement, Unbelief, Decision, Hardening the Heart.

From the *Baptist Courier* we learn that on Sunday night in a Baptist church, the Rose Bud and Lamp Lighters Societies gave an "entertainment and the little girls and boys and the young ladies all acquitted themselves nicely in the parts assigned to them." To what are Baptists coming, when entertainments of this sort are given in their churches on Sunday nights?

Walnut-street church of Louisville, the church which for many years had served the pastor preach a period of nearly eighteen months, called Bro. Bagby Wilson to the ordination presbytery and then followed the laying on of hands, and proceeded to ordain Bro. Wilson. E. P. Buckner preached the ordination sermon.

Other Items.

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The Farm.

Kentucky Farm and News Items.

Redd & Bro., of Fayette county, are buying stock hogs at $4 50 per cwt.

Messrs. G. & C. P. Cecil, of Danville, have sold to George W. Leavitt, of Boston, the bay gelding Guinette, by Gambetta Wilkes, with a pacing record of 2:10¼. Price reported, 4,000.

Col. I. Shelby Irvine has purchased of George J. Ballard, of Clark county, a three-year-old jack. Price $1,000. He is 16½ hands high.—Richmond Pantagraph.

J. M. Bruce has bought of W. T. Stephenson 32 acres of land adjoining his farm on Hawkins' branch at $27.50. Mr. Bruce is gradually coming into possession of nearly all of the rich land that lies on the branch. J. P. Chandler, auctioneer, sold for Harvey Helm, yesterday, the John Reed farm of 100 acres, near Kingsville, to D. A. Tweddle for $575. Sandige Bros. sold to different parties three combined horses for $550.—Interior Journal.

George Cogar has recently bought in Boyle and Mercer counties about five hundred thousand pounds of hemp at from $4 to $4 25. The purchases included the following crops: R. Goddard, 50,000 pounds; J. W. Vorle, 25,000; R. C. Nevins, 15,000; J. B. Rodes, 10,000; J. O. Evans, 110 000; G. D. Harmon, 30,000; R. G. Evans, 100,000; W. B. Ison, 40,000. There is now in the hands of Boyle county growers about 100,000 pounds, which is less than has been unsold at this season for the past ten years.—Danville Advocate.

A commercial traveler says that it looks as if the entire bluegrass country was going to be plowed up for tobacco. From all over the state come reports that the tobacco acreage will be largely increased this year. If such is the case, the farmer who plants diversified crops will coin money. Every indication points to 3 cent tobacco and $2.50-corn next winter. This tobacco craze will yet work a hardship on the farmers of Clark and other bluegrass counties.—Winchester Democrat.

Commissioner McDowell, in his crop report for March, does not attempt to make an estimate of the damage done to crops and fruits by bad weather, on account of the wide variance of the reports from his correspondents. Speaking of stock conditions, he says: "The number of two-year-old cattle that have been carried over and will be put to grazing the coming season is fully up to, if not above, the average to former seasons. There is an increase in per cent over last year; per cent, 98. The number of ewes are smaller than last year, but an increase of lambs on account of the very mild winter; per cent, 99. Hog cholera has been prevailing in some counties. Montgomery has lost a great many; also Madison, Clark and Others that I could mention. The number of sows for breeding purposes has increased since last year, which will begin to make up the shortage of the hog crop. All other kinds of stock are in good condition and looking well; no disease reported except in some few places; correspondents report distemper among the horses; per cent, 90."

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 transactions and financially able to carry out any obligations made by their firm.

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D. B. MARTIN, Gen. Pass. and Ticket Agt.
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Harvest Excursions to Arkansas and Texas.

On March 13th, April 10th, and May 8th, the "St. Louis Air Line" (Louisville, Nashville & St. Louis Consolidated R. R.) will sell Harvest Excursion tickets to all points in Arkansas and Texas, and to Eddy, Ok., at one-half rates for the round trip, good for return 30 days from date of sale.

The "Air Line" is 35 miles the shortest route to St. Louis, the West and Southwest, the only line running Vestibule Trains between Louisville and St. Louis, with Parlor and Dining Cars. For further information, with maps, time tables, rates, routes, etc., call on or address R. A. Campbell, G. P. A., St. Louis, or E. O. Gilbert, D. P. A., Louisville, City Office, S. W. cor. Third and Main Sts. Depot, Fourteenth and Main Streets, Louisville, Ky.

The Seven Pests of Horticulture.

BY E. P. POWELL.

There were seven wonders of the world, and there are seven supreme pests of fruit growers.

1. The first of these in general and widespread ability for mischief is the codlin moth. This creature, in all its stages, is so insignificant that it is not often known by horticulturists. It is, however, marvelously able to do expensive mischief. It has attacked our most important fruit throughout the whole belt where it thrives. The loss cannot be less than on the average, one-third of our apple crop. Apart from the absolute loss of fallen young fruit, we have so much of that which ripens left wormy and defective, that we lose in price immensely more while the buyer loses in value. It is impossible any longer to exhibit apples in our great markets such as were common fifty years ago. The moth flies in May; it lays its eggs in the calyx about the time that the petals fall. The larva hatches within a few days, goes immediately to the core, and in three weeks it is about one inch in length and full size. When the core is penetrated the apple generally falls. The worm then leaves the apple and crawls up the bark or into another hiding place. Here it spins a cocoon in some crevice, and in a few days another brood appears.

The remedy is, destroy all the fallen apples as far as possible, gather all the cocoons and destroy, as far as they can be found. But after all this, spray your trees in blossoming time with arsenical mixture, and then again and again at intermissions of two weeks.

2. The second most formidable enemy of horticulture is the curculio or plum weevil. This pest does not confine his work to plums but damages apples, pears, peaches, cherries, more or less. It has for fifty years carried on its ravages in the Eastern States, and is now finding its way into Oregon and California. It is called the little Turk, and sometimes the Elephant from its long beak. It begins its work just as the petals fall, and cutting a semicircle deposits an egg in it. In about two weeks the larva is hatched and has eaten its way to the stone. As soon as the stone is touched the plum drops from the stem. The larva stays in the fallen fruit for a short time, and then, leaving it, enters the ground; then it becomes a beetle in the course of the next three months.

The curculio when approached or jarred curls up its legs and drops. It can fly, but not quickly, and its wary instincts impel it to hide in the grass or soil. This habit suggests the proper remedy, which has been known for many years. Spread a large sheet under the tree, slit up to the middle; then suddenly jar the tree with a runner, padded so as not to injure the bark. Some of the damage done can be prevented by applying as with apple trees and the codlin moth. But as the likelihood is to do more damage than good, the whole reliance should be placed in jarring. Destroy as far as possible all fallen plums, at once. It is entirely easy now to secure first-rate plum crops. Of late years the curculio has not so seriously damaged the cherry as it did formerly.

3. The current worm is, in my judgment, the next most serious enemy of fruit of the insect sort. It is, when mature, a small saw fly. The eggs are laid in great numbers on the underside of gooseberry and currant leaves. These hatch in four days, and for voracity surpass anything I have to deal with except the potato beetle.

Sprinkle on the worm, very promptly, powdered white hellebore, or pyrethrum. I apply with a sprinkler, in water. I add a small amount of kerosene so as to make the mixture adhere. The kerosene is also a perfect insecticide. As it will kill plant life also, it is not safe to add more than a couple of spoonfuls of emulsion to a pail of water. There are successive broods of this pest, and that is what makes fighting it so serious a task. You must be prompt, and work ahead of the worms. Two days' delay is fatal.

4. The fourth enemy of the horticulturist is the apple-tree borer. The beetle is abroad all the spring and summer. The eggs are laid near the soil, generally in soft or rashed places in the bark. The grub gnaws its way upward, and after a passage of six to ten inches is transformed. Its pass age must be traced with a flexible wire and the grub crushed. Besides this, scrape off and cut all the eggs possible. Wash the whole bark twice each summer, or oftener, with a strong kerosene emulsion. I have so completely eradicated this pest, and watch it so closely, that it no longer does me any damage.

5. I think we shall soon have to class with borer the tripses or thrips. This is a very small insect and exceedingly minute worm. It seems to have a decided preference for sweet apples. The Golden Sweeting in August is frequently so infested with it as to be ruined. The worm does not aim to throw the apple from the tree, but eats about and about until the handsome skin contains a vile black mass underneath. I have found my Jonathans in midwinter full of them. The worm is so small as to be overlooked unless sought for. The remedy is probably frequent syringing, as for codlin moth; but I have not a perfect history of the creature. It is a comparatively new pest.

6 There remain three pests of a different sort, all being plant spores, carried through the air and developing on our trees or fruit. There is a very large catalogue of them, but the three that are at present most general and most destructive are, the grape rot and the plum knot and a form of anthrax. The grape rot, or black rot, appears very suddenly at no given time in midsummer or after the grapes are half grown. It spreads like all such blights, as if by magic. In a single day you find the ruin is completed. Some varieties are far more subject than others to the disease, but I know of none that I dare call quite exempt. Some of our wild sorts are least safe. I have had the worst luck made with Massasoit, one of Rogers' Hybrids. Niagara frequently blights badly; so also Diamond and nearly all of Rogers' sorts.

The remedy is the Bordeaux mixture, sprayed on every week or two after blossoming till the grapes are of good size, or nearly grown.

Of plum knot it need only be said that it has joined with the curculio to obliterate one of our noblest fruits. It can easily be managed, however, with patience and persistence. Cut off the knots as soon as they appear, paring below the knot and above, for one inch each way. Burn the knots. Then go over your trees twice again, to be sure of any stray and overlooked fungus. It is possible to keep your trees entirely clean. The knot on wild cherries is quite similar to that in plums. There was a variety on our cultivated cherries, but it has not of late appeared generally. When a tree gets very badly scarred cut it down. The plums most subject to the disease are the Old English Horse plum and the Lombard.

The anthrax on our grapevines is wofully destructive, and must be promptly fought. It burns the vines soon after the setting of fruit, and utterly ruins them. Rub or sponge the vines in spring, before the leaves appear, with a solution of copperas (sulphate of iron).

7. I have but one more pest of horticulture to enumerate, and that is birds. You must not make haste to condemn me. There is but one bird of which I cannot make a friend, and that is the English sparrow. The remedy for robins, catbirds and orioles is to plant more. Count them all into the family and plant enough for the whole. These birds will take all when you have but a few bushes; but plant an acre, and then set out Tartarian honeysuckle hedges and mountain ash trees, and they will get enough without your feeling the loss. They prefer these shrub berries to your raspberries.

Horticulture is a wonderful culture, and one of the best things about it is that it calls out our wits, and by warfare makes us win what we eat.—Independent.

CRYSTALLIZED ORANGE PEEL—The best oranges for this purpose are the Mediterranean and sweet rind Valencias. It would be a waste of time and material to attempt to crystallize the flavorless Florida orange peel. Put the peel in cold water and set it away for at least one day. Then scald it up in the water in which it has been soaking. It must be kept, while it is soaking, in a cold place, but not where it will freeze. When it has been throughly soaked, boil till it is tender, drain it out of this water, dry it with cloths and cut it into long strips of uniform size. Make a thick syrup, in the proportion of a pint of sugar to a pint of water. When this syrup has boiled ten minutes, put the peel in it and let it boil down slowly until it begins to shrivel, and the syrup is reduced to a rather soft candy. This can be ascertained by testing the syrup. When it forms a soft, creamy ball between the fingers it has cooked enough. Drain the peel out, spread it on grassed papers, taking care that the strips do not touch each other. When they are thoroughly dried make them into little sheaves, tying them around the centre with a narrow ribbon of white satan or pale orange color. They look very pretty piled on a low bonbon dish.—Inquirer.

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MRS. JANE MARTIN.

This servant of God lived upon the earth for almost 19 years. Died March 1, 1894, at her home near Yorktown. Sister Martin was one of the most industrious women of my acquaintance. She was also a woman of the judgment; to whom advice was often sought. She was a member of Glen's Creek Baptist church for many years, and was regular in her attendance. Sister Martin leaves a large family and many true friends to mourn over her departure. Our loss is her gain.

JOHN R. SAMPEY.

IRELAND.

Not dead to close the eyes, to yield the breath,
To change this earth for heaven, this is not death!
'Tis but a transit from a world of care
To one where joy and pleasure fill the air.

On Wednesday, April 4, Will H. Ireland departed this life after a short illness at his home near the Forks of Elkhorn. He was devoted husband, a kind father and a devoted brother. For a while we will vainly long for the touch of a vanished hand and the sound of a voice that is still;" but in this dark hour let us remember

"When a sudden sorrow comes like a cloud and night
Wait in God's to-morrow, all will then be right.
Only wait and trust him just a little while;
After evening tear-drops shall come the morning smile."

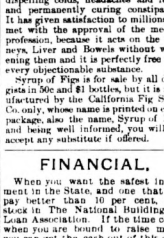
E. R. I.

BALDWIN.

In Dallas, Texas, March 18, 1894, in the 45th year of her age, Mrs. Katie McIver Baldwin fell asleep in Jesus. Mrs. Baldwin was converted and became a member of the church in her youth. She lived a life of unfaltering faith and purity, trying to the best of her ability to follow in the footsteps of her Lord. For years she suffered physically, but this, with the anguish of giving up her two precious little children, only served to consecrate her fully to the Master. A devout Christian she was thoroughly prepared for the change, of which she so often thought and for which she longed. She leaves many loving hearts lonely and sad, but they sorrow not bitterly, nay, rather, they rejoice that the pilgrim's staff is exchanged for a crown of righteousness and that eternal rest is hers.

Out of the shadows of sadness
Into the sunshine of gladness,
Into the light of the blest.
Out of a land very dreary,
Out of the world very weary,
Into the rapture of Rest."

FRIEND.



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Louisville, St. Louis and Texas Railway.
Time tables taking effect January 4, 1894. Union Depot, Seventh and River.

WEST BOUND.

STATIONS.	No. 51	No. 54.
Lv. Union Depot, Louisville	7.45 am	5.00 pm
Ar. Brandenburg	9.15 am	6.30 pm
Irvington	9.45 am	7.00 pm
Stephensport	10.20 am	8.00 pm
Cloverport	10.50 am	8.30 pm
Hawesville	11.40 am	9.20 pm
Owensboro	12.22 pm	10.00 pm
Henderson	1.40 pm	11.15 pm

EAST BOUND.

STATIONS.	No. 52	No. 54.
Lv. Henderson	7.45 am	2.50 pm
Ar. Owensboro	8.45 am	4.00 pm
Hawesville	9.22 am	4.50 pm
Cloverport	10.10 am	5.21 pm
Stephensport	10.45 am	5.51 pm
Irvington	11.30 am	6.23 pm
Brandenburg	12.00 m	6.56 pm
Louisville	2.45 pm	8.30 pm

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ITEMS OF INTEREST.

The prospect is good, or rather bad, of civil war between cities to keep them from unloading their tramps and beggars upon each other. The Mayor of San Francisco and others in that city gave the money to pay the way of 500 tramps from that city to Oakland. Oakland raised $300 to pay their way to Sacramento. The railroads would only furnish box cars for that amount, and the tramps refused to go in box cars! Then Oakland arose as one man, all were sworn in as a posse for the Sheriff, and the tramps were driven out, a Gatling gun behind them being a persuader of great power. San Francisco ought to be required to pay their way back to her own limits.

There have been many riots in the coke region in Pennsylvania. The foreigners, who cannot even speak English, struck for some reason or other. They then resolved not only that the works in which they were employed should not engage other men, but to force the men quietly at work in other counties to stop too! Fortunately Pennsylvania has a man for Governor and a valiant militia, the strike was soon over and the leaders are in jail.

Judge Samuel Breckinridge, a noble gentleman and a true Christian, who opposed Briggs in the General Assembly at Detroit, dropped dead there after he had finished a most eloquent and powerful speech. It is the bitterest injustice to a grand, true man to confound him with one whose very name reeks paper, and who never was a member of the General Assembly.

The dynamite war against society has broken out in a fresh place. A bomb was put on the staircase of the home of an official in Nancor, on the island of Majoral, and the explosion shattered the staircase. The family, who were all upstairs, were unhurt, and escaped from the house by means of a rope ladder.

In Bohemia, in two different places, strikers have been rioting to such an extent that the police were powerless and the troops had to be called in. The strikers fought the troops, but were defeated.

The *Journal and Messenger* is probably right in saying that no tariff bill will be passed by Congress on account of the bargain and sale made by Hill and Murphy and some of the Republican Senators, in view of the fact that the present tariff bill does not bring in the revenue necessary to sustain the Government something must be done to increase that revenue. Would it be possible to repeal the McKinley bill and restore unaltered the bill which that supplanted, which bill brought in a surplus?

News has been received from Buenos Ayres of a great victory won by Mello and his men in the State of Rio Grande do Sul, the State which has never submitted to the change of government in Rio Janeiro. The cowardly behaviour of Da Gama has not ended the war.

Finally the oligarchy have decided, not on leading out the will of the people of Hawaii, but on how to continue to have 2,000 aliens rule 90,000 people. The oligarchy is composed of 18 men. Eighteen more are to be elected to a "Constitutional Convention," and these 36 are to be all the convention. No one is to be allowed to vote on the 18 elected save who will not before voting take an oath of allegiance to the oligarchy. This is freedom with a vengeance.

David Dudley Field died in New York City on April 13, a victim of the blizzard, as Roscoe Conkling was a victim three years ago. He returned on Wednesday from a trip to Europe to see his only daughter, Lady Musgrave, married in the midst of the furious storm, and was taken with pneumonia that night. Mr. Field was the most eminent lawyer in the country, and was in his eighty-ninth year. But he was clear of brain and eye, and as vicorous as men much younger than he.

The newspapers are doing more harm than they know of in the advertising they are giving to the bands of tramps which professed to be going to Boston. Mankind is capable of going crazy to-day by whole brigades and platoons as it was in the days of the crusades. What these fellows want is notoriety, and for the life of us we cannot see why it is of more interest to hear that 200 tramps are on a train than 200 respectable men.

Senator Vance, of North Carolina, died in Washington City on the 14th from a stroke of apoplexy. He had been in bad health for a long time, and spent some weeks in Florida this winter, returning somewhat improved. Senator Vance was born in Buncombe Co., N. C., in 1830, and has been in public life, in the Legislature, in Congress, and in the gubernatorial chair for forty years. He was a Confederate army was elected Governor of the State. Few of the war governors are now living.

Gen. H. W. Slocum died in Brooklyn, N. Y., on the 14th after a week's illness from pneumonia. He was born in Delphi, N. Y., in 1827, graduated at West Point in 1852 and entered the army. During the war he proved himself an able and brilliant officer, and was rapidly promoted to the rank of Major-General. Since the war he has practiced law, and was elected to Congress three times. He was a man of great ability, and made a name for himself as lawyer as well as soldier.

Gen. Joseph Kershaw, of the Southern Army, died at his home in Camden, S. C., on the 13th. "Kershaw's Brigade" was famous during the war for its bravery and steadiness in an army where all were brave and steady. That brigade was lost at Gettysburg, and at Spottsylvania Kershaw held in check the whole U. S. Army till Gen. Lee arrived. After the war Gen. Kershaw was singled out for vengeance, and was kept a prisoner in Fort Warren till July, 1865, when he was released. Since that time he has practiced law in Camden.

Poor Paris is suffering in many ways from anarchist bomb throwers. But some people will not grieve over one result. Because of the disclosure of the plot to throw bombs into theatres, operas, etc., these entertainments are but slimly attended. But the explosions have frightened tourists away and the merchants and hotel-keepers are facing badly in consequence.

The French police have found it necessary to put on an official bomb wagon which goes up to the dynamite bombs wherever found and carries them to a place near the fortifications. The driver is protected from danger by a hooded iron seat. The wagon drives slowly so as to avoid concussion, and every possible precaution is taken. But the people flee in every direction when it appears.

Chicago spent a great amount of money on her public buildings. She is the very centerpoint center of progress. Now it is said men lives are in danger in her court-house from falling friezes and stucco. Could she put her murderers in the court-house for a few nights?

Excursion to Mexico City.

Last year at Nashville I promised some of the brethren that I would do what I could to arrange an excursion to the land of the Montezumas. I have done my best. The rate is $41.50. You can come in by one route and return by the same or by another. I have also been looking after the entertainment. I want the brethren to see the country and the work. It is decidedly best that all enter via Laredo. I will meet the delegation at Monterey and from there to Mexico City we will have a special train. This will add greatly to our comfort and will economize time and money. We will be enabled to pass through the interesting scenery by day and the uninteresting scenery by night. This will also enable us to visit Morelia and lake Patzcuaro without extra cost. From Mexico City the delegates can return via Laredo, El Paso or possibly Eagle pass.

My suggestion comes solely from my interest in the brethren. I will not attend the Convention, I am as friendly to one line as another. I sincerely hope that all will come together via Laredo. If we have 70 or 80 we will have a special train, which you will find to be a great blessing. If you are coming write to Rev. J. M. Carroll, Lampasas, Texas, or

W. D. POWELL,
Toluca, Mexico.

Fom Memphis, Tenn.

Pastor C. A. Taylor, of the First church, of this city, is leading his people to consider the duty and privilege of prayer and faith preparatory to revival services to begin in the near future. The tidings of the results of recent revivals in Knoxville, Nashville and other places inspires our hearts to hope for great blessings in our city. Dr. Taylor came to us about seven months ago, and the congregations have grown from his first services until now the large auditorium is well filled at every appointment. His predecessor, Dr. Willingham, left a crowded house, but during the interval it was depleted to some extent. Now, with a large attendance, and with a good measure of faith and enthusiasm, this company of the Lord's hosts are ready to move on the armies of the evil one.

NEWS ITEMS.

Rev. M. H. Whitson, late of Texas, formerly of Kentucky, is now located at Bolton Cottage, about twenty miles northeast of the city. The church at that place has called him, and if they can get half from the State Board, they will build a much-needed house of worship. The church is small and financially weak, but they have a broad field unoccupied. It is a promising mission.

Rev. W. F. Dorris, who graduated in the Southwestern Baptist University last year, has accepted an invitation to the pastorate of Trinity church of this city. Thus a pious and talented young brother has opened to him a desirable work for the Master.

Rev. W. T. Hudson, of Mississippi, has accepted a call to the First Baptist church, Dyersburg. Rev. R. L. Bowman is pastor of the other church there. This young city will come to the front under the labors of these brethren and by the Divine blessings. Bro. Bowman has lately been assisted in revival services by that noted Bible preacher, Dr. Lane, of Alabama. He will report results to you.

We expect to have a good number join your Baptist train enroute for the Convention at Dallas, Texas.

J. D. ANDERSON.

Tidings From Texas.

Both the Baptist Young People's Convention and the Sunday-school and Colportage Convention met with the church at Abilene in June, of which Bro. R. T. Hanks is pastor. Abilene is the seat of Simmons College, named for its patron and benefactor.

Bro. G. W. Smith (not related to the writer) publishes the *West Texas Baptist* at Abilene.

Baylor Female College, at Belton, has secured the services of the biggest Baptist preacher in the state, Rev. G. B. Rogers, of Beaumont, as financial agent to help the trustees in the Herculean undertaking of raising about ninety thousand dollars' debt from the fair form of this "Vassar of the Southwest." He is enthusiastically and hopefully pushing the work.

Bro. Walter Latimore, the gifted successor of the lamented M. V. Smith in the Belton pastorate, is one of the bright stars in Baptist firmament of Texas.

Dr. T. J. Waise, the new pastor at Corsicana, is renewing his pastoral youth among an appreciative and excellent people who feel justly grateful for having secured the services of this princely man and splendid preacher.

Bro. J. C. Wingo has removed from Bryan, Dr. F. M. Law's old field, to Palestine, vacant by Dr. A. J. Holt's resignation.

The populous and progressive city of Houston has three English and one German Baptist church. They contemplate the employment of two city colporters. Houston is an exceedingly important town. Dr. W. O. Bailey, the eloquent ex-pastor of First church, is responded by Bro. Lambkin, formerly of Colorado. Dr. Bailey has taken charge of Broadway church, Fort Worth. Dr. J. Morgan Wells is still the idol of his happy people of First church, Fort Worth.

Rev. A. E. Bates is gratefully leading his people at McKinney to regular services in their splendid new meeting-house. He is secretary of the State Convention, as well as corresponding secretary of the B. Y. P. U. Convention of Texas.

Dr. T. B. Pitman is leading the flock at Hunterville, left without a bishop by the resignation of Rev. H. B. Pender, who now ministers to the saints of the famous old town of Nacogdoches.

Bro. C. F. Maxwell, the young pastor at Dublin, has accepted a call to the Second church, Austin. He desires to pursue certain studies with the facilities offered at the State University. He is the son of Rev. W. R. Maxwell, pastor at Temple.

Dr. A. W. Lamar moves on gradly in Galveston. He has recently welcomed two Episcopalians for baptism at First church. He visited Dallas some time ago, lecturing at First church on the World's Fair.

Dr. Geo. M. Fortune, bishop at Paris, moves on the even tenor of his way in one of the very finest towns not only of the Red river region, but in all Texas.

Dr. A. B. Miller, formerly of Little Rock, Ark., a man of age and attainments, presides over the flock at Denham, an excellent town. They have recently had a Sunday school Assembly, conducted by Dr. Chas. Rhoads, who is working awhile in Texas under the direction of the Sunday-school Board.

Our Secretary of Missions, Bro. J. M. Carroll, says he verily believes the efforts now put forth to raise mission money if made years ago would have brought in four fold the present receipts. He pleads for help from those specially blessed with this world's goods to avoid any embarassing deficit at the May Convention. He has published a special appeal for Home and Foreign Missions.

Dr. R. C. Buckner is happy in the midst of his work for Orphans' Home, located six miles east of Dallas, and housing hundreds of children. The grounds and buildings are valuable and constant improvement and enlargement is the watchword. No orphan is turned away on account of church or sect distinction, and the Home expands from year to year.

JOHN MARK SMITH.

Dallas, Texas.

Northern Baptist Anniversaries.

The Anniversaries are to be held in Saratoga Springs, N. Y., May 22 to 30. The local committee are, Rev. J. Byington Smith, D.D., chairman; B. R. Barrett, secretary; O. A. Day, F. M. Hewitt and J. E. Clement. The meetings are to be held in the new Convention Hall, which is peculiarly adapted to such gatherings and is pronounced to be the finest in America. The committee will do all in their power for the comfort and convenience of those who attend. Five hundred people can be accommodated within one block of the Hall, and none need be more than from five to eight minutes' easy walking distance. The headquarters will be at the Columbia Hotel, directly opposite the Hall. The following reduced rates per day for room and board are to be secured through the committee only. Where two rates are given the lower rate is mostly for two persons in one room: Woodbridge Hall, Circular Street House, The Lafayette, Tefft House, Thorn's, Deuell's and Cole's, $1.25; The Columbia, Huestis, Linwood, Albemarle, Summer Rest, $1.25 to $1.50; Dr. Strong's Sanitarium, $2.00, reduced rates for a week or more. Other arrangements will be made according to demand. Those sending their address to the committee, with house designated, or otherwise, will receive by return mail a card of assignment, with name of house, location and rate per day. Where application is made for more than one person please state whether gentlemen or ladies, and how many rooms are desired. All communications may be addressed to the chairman or the secretary.

H. R. BARRETT, Secretary.

Was There a Flood?

One of the largest meetings ever held by the Victoria Institute of London, England, took place in the third week of March, to hear the well-known "Nestor among Geologists," Prof. Prestwich, F.R.S., read a paper on "A Possible Cause of the Origin of the Tradition of the Flood." The paper he proposed to treat the subject "from a purely scientific standpoint." The chair was taken by the Ex-President of the Royal Society, Sir Geo. Stokes, Bart., F.R.S., the present occupant of that professional chair at Cambridge University once occupied by Sir Isaac Newton, and also the President of the Victoria Institute, whose aim is to investigate all scientific questions bearing on the truth of the Bible, and to unmask all opposite ones, and people generally, in the colonies and America, in one of this great hall was crowded in every part, as those who arrived late found. The business was commenced by Capt. F. Petrie, the Honorary Secretary, reading a letter from the Duke of Argyll, who was unable to be present; after which Prof. T. Rupert Jones, F.R.S., read the paper prepared by Professor Prestwich, he not being sufficiently recovered from a severe cold to do so himself. In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of the Mediterranean. Among these he specially referred to having found the flints of the drift to be of two classes, one with bones of animals, carved, and interspersed with the remains of man, and the other, which he termed the Rubble-drift, containing bones of animals of all ages and kinds in vast heaps.

He cited the confirmatory opinions on this point of Prof. Geikie, F. R. S., a member of the Institute, and drew special attention to the geological surroundings of these strange deposits, and the manner in which the bones were found. He then referred to phenomena in regard to Raised Sea Beaches, and the constant occurrence of "Head," the large masses of transported rock, loam and loess, explicable upon the hypothesis of a widespread and short submergence followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem," which forced one to recognize that there had been a submergence of continental dimensions. The age of Man was held to be divided into Palæolithic and Neolithic, and he considered rightly so. He concluded by suggesting that thus there seemed cause for the origin of a tradition of a flood.

The paper was followed by reference to a communication from Sir W. Dawson, F. R. S., who welcomed the paper as confirming his conclusion come to on geological and palæontological grounds of a physical break in the anthropic age. The evidence for this was afforded by the cave remains and from a vast quantity of other sources.

THIS CURIOUS THING

Is a Sweat or Excretory Gland. Its mouth is called a Pore. There are 2,700,000 in the human skin. Through them are discharged 2½ pounds of impurities. Obstruct them Boils Grow. Stoppage or clogged pores mean pimples, blotches, eczema. The blood becomes impure. Hence serious blood humors. Perfect action of the pores means clear, wholesome skin. Means pure blood. Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood. Hence its cures of distressing humors are speedy, permanent and economical. Like all of the CUTICURA REMEDIES, it is pure, sweet, gentle, and effective. Mothers are its warmest friends.

CUTICURA RESOLVENT. Sold everywhere. Price, $1. POTTER DRUG & CHEM. CORP., Sole Props., Boston.

IN THE SPRING

Those who would insure to themselves the greatest degree of safety, and the enjoyment of that good health which is life's greatest blessing, should be careful to do these two things:

Purify the Blood
AND
Tone up the System.

For doing these things in the safest, surest and most pleasant way,

DR. KING'S
Royal Germetuer

is pre-eminently the greatest of all medical remedies. It is as pleasant to take as lemonade, acts like magic upon the blood and nervous system, expels all the waste, stimulates digestion and gives appetite, puts roses on the cheek and joy in the heart.

Sold by all Druggists.
$1—6 for $5.

Manufactured only by
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Literary.

Books.

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

INJURIOUS INSECTS AND THE USE OF INSECTICIDES. By Mr. Sempers. Published by W. Atlee Burpee & Co., Philadelphia.

This book will be generally welcomed by farmers and fruit growers interested in protecting their crops from insect depredations. The text is clearly written for unprofessional readers and is illustrated with more than 185 illustrations. In a work of this character good illustrations are of paramount importance, for they bring the enemies of our crops before the eye with a vividness which no written description can convey. This book has been very fully illustrated at heavy expense for the special purpose of making easy the identification of injurious insects. It describes all recently discovered insecticides and tells the best ways of applying them, —in a word, it is a book for practical every-day use in field, orchard and garden.

MY GUEST CHAMBER; *or, For the Master's Use.* By Sophia M. Nugent. Chicago and New York: Fleming H. Revell Co. Price, 50 cts.

A sweet little book. The Master saith: "Where is my Guest-chamber?" The heart is to be the guest-chamber of Christ. Under four heads this thought is developed with many helpful suggestions. I. The Master's Claim; II. The Master's Indwelling; III. The Master's Winnowing, and IV. The Master's Use.

THE place of honor in this number of *Good Housekeeping* is given to the family of the late George W. Childs, of Philadelphia. Accompanying a portrait of the departed journalist and philanthropist is a specially readable article by Hester M. Poole, entitled "George W. Childs at Home." The author is well qualified from personal experience to treat her subject, and the glimpses which she gives into the home life of this estimable man and his estimable wife, whose hospitality was so boundless, will carry a wide and deep interest, and one which touches a fresh and fruitful field. Following this there is reprinted by request of many readers *Good Housekeeping's* original article on "George W. Childs' Dining Room," and Mrs. Childs' $40,000 dinner set, with a full-page illustration of the latter.

THE MARKETS.

LIVE STOCK MARKETS.

Report for the Week ending Saturday, April 14, 1894.

LOUISVILLE, KY., April 14, 1894.

QUOTATIONS.	Cattle.
Good to extra shipping, 1,400 to 1,500 lbs.	$5 75@4 00
Light shipping	3 40@3 65
Best butchers	3 50@3 65
Common to medium butchers	2 25@2 50
Thin, rough steers, poor cows and scalawags	1 25@1 75
Good to extra oxen	2 50@3 00
Common to medium oxen	2 00@2 25
Feeders	3 15@3 50
Stockers	2 00@2 50
	Hogs
Choice packing and butchers, 225 to 300 lbs	$ 5 25@5 15
Fair to good butchers	5 00@5 10
Light common butchers	4 75@4 90
Shoats, 120 to 150 lbs	4 60@4 70
	Sheep and Lambs.
Common to medium sheep	2 75@3 00
Extra lambs	4 00@5 50
Common to medium lambs	3 25@3 75
Spring lambs	6 00@7 50

LEAF TOBACCO MARKET.

Report for the Week ending Saturday, April 14, 1894.

LOUISVILLE, KY., April 14, 1894.

Considerably larger receipts, much lighter offerings, fair to good active demand for all kinds of leaf and lugs, a higher average of quality and a decided improvement in the condition of the crop are the leading features of the market this week.

Smokers.—Red were in fair supply and have recovered somewhat from the weakness of last week, but not quotably higher. Colory were again well sustained throughout the entire week at quotations.

Red Fillers.—The offerings of common were not so large as previous weeks. The slight advance noted in my last report was fully sustained. Mediums were firm, but unchanged. The supply of good and fine leaf continues very limited, and prices rule very firm at the advance of 1c last week. Highest price paid during week 19½c.

Colory Fillers.—All grades were quite scarce, the lower grades firm and the higher grades nearer outside figures.

Cutting.—Trash and common were in active demand and advanced 1c over last week's figures. Offerings of all grades were light, the better grades being also active, with prices nearer outside figures.

Old Burley.—About 100 hogsheads of old Burley leaf offered at auction during the week, mostly medium and good leaf. A better feeling appeared to prevail among buyers and prices ruled very firm.

Green River Fillers.—The offerings on the breaks were very small, the private sales amounting to twenty hogsheads of old, with quotations unchanged. Yesterday a line of re-dried 1893 crop factory trash sold from 2c to 3c.

Darks.—The offerings of new dark leaf and lugs were smaller in volume than last week, and were largely composed of common grades for which the market has shown no change. Very little long leaf was offered, with quotations for such unchanged.

BURLEY—1893 CROP.

	Fillers. Red.	Fillers. Colory.
Trash	$4 00a 4 50	$5 75a 6 25
Common	5 25a 5 50	5 50a 7 25
Medium	6 25a 7 75	7 75a 9 25
Good medium	7 50a 9 00	10 00a12 00
Good	11 00a12 00	13 00a15 00
Fine	14 00a16 00	15 00a17 50
Selections	17 00a20 00	18 00a21 00

	Cutting.	Cutting.
	Colory.	Colory to Bright.
Trash	$4 00a 4 50	$5 75a 7 50
Common	5 00a 5 50	7 75a 8 75
Medium	6 00a 7 50	9 00a10 00
Good medium	11 00a12 50	13 00a15 00
Good	13 50a15 00	16 00a18 00
Fine	16 00a18 00	19 00a20 00
Selections	19 00a20 00	

Read this First.

We have in stock a limited supply of nice box paper and envelopes which retails from 25c to 35c and a supply of splendid steel pens which sell for 10c per dozen. To all who will send us 25c in currency, stamps or otherwise, we will in return, so long as the supply lasts, send them one of these choice boxes of stationery and one dozen pens. Send your orders at once and get best choice.

BAPTIST BOOK CONCERN,
Louisville, Ky.

UNCLE EZEKIEL'S OPINION OF THE MAMMOTH CHILDREN'S CLOTHING.

"It's a store does just what it says, an' sez just what does. If it will give a with every $12 chase, that's what gives. It's a mighty good watch, too. In fact, the Mammoth is all-wool and a yard wide, and it rather trade the than any other store in Kentucky. UNCLE EZEKIEL."

Pastors should not buy their Convention Suits till they see The Mammoth's Spring Stock. We can and do save you $5 to $10 on a Suit, and give a Watch for your boy with every $12 Suit.

$3
Our Child's $3 All-wool Suit, ages 4 to 14, has had such a phenomenal sale and proved such a superb leader that we duplicated our early order and can now supply any reasonable demand. It comes either single or double-breasted, in fast colors, and is made to wear like a $5 or $6 suit.

$4
For $4 we offer a Child's Combination Suit in pleasing patterns and extra good make. An extra pair of Pants with each Suit.
Better qualities at $4.50, $5 and $6.
Boys' and Children's Shoes, Hats and Furnishings.

$5
We won every boy's heart when we placed on sale a handsome Black Cheviot Suit for $5. Every boy needs a neat black suit for quiet gatherings, Sunday-schools, etc., and we have met the need. Our general line of Boys' Clothing is extra fine this season.

Our new line of Blouse Waists for 1894 are gaining immense popularity. See the line at 98c, and our Underwaists for use with Blouse at 34c and 44c. Star and Mothers' Friend Waists.

$10
Is the popular price at which the Mammoth offers a handsome collection of Sack, Frock and Cutaway Suits, of every leading fabric and popular pattern, in great enough variety to suit every man from a pigmy to a giant.

$12
Gives you choice of over a thousand tailor-made Suits that never sold for less than $15 or $18, and a watch for your boy with each Suit.
Spring Overcoats, $4.98, $8, $10.
Mail Orders filled promptly. Send for catalogue.

$15
Imported Clay Worsteds and other specially fine things will be found on our $15 tables, better made than most custom work, yet at ready-made prices. We challenge all the tailors on the continent to duplicate these Suits for less than $20 to $22.

A Watch, Chain and Charm with purchases of $12 and over in every department.

KLEINFANS & SIMONSON,
MAMMOTH
SHOE and CLOTHING COMPANY.
Market bet. 4th and 5th Sts. LOUISVILLE, KY.

THINK 2 THINKS
IN CHOOSING DRINKS AND
HIRES' Rootbeer
WILL LINK YOUR THINKS.
Deliciously Exhilarating, Sparkling, Effervescent. Wholesome as well. Purifies the blood, tickles the palate. Ask your storekeeper for it. Get the Genuine
Sent postpaid, 5 gallons, 1 gallon, 1 pint, 1 quart, 1 pint, 1 gallon