Faith, Hope and L[illegible]ese three.

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NINE-TENTHS of our religion and of our worship is for our homes. And even a larger proportion is individual and not en masse.

TO DO a disagreeable or a hard thing cheerfully, is to make it much pleasanter and easier. Cheerfulness is not only a sweetener of life, but a great help.

THE *Interior* says: "In boyhood we were continually hearing of the religious inlook. Now it is nothing but the religious outlook." Spiritual piety cannot flourish on "outlook."

SHUTTING one's eyes to the efforts of Romanizers and chanting away about the greatness of Baptists and their principles, is not going to protect our children from the efforts to lead them into ritualism.

A MAN'S opinion of the greatness of a sin is influenced by his own proneness to that sin. Also by the clearness of his vision. As Dr. Pendleton once said, the angels see sin, where man cannot, and God sees sin where the angels cannot.

ON the 17th of May one hundred Baptists, driven out by religious persecution from the provinces of Kherson and Volobynia, Russia, sailed from Liban for the United States. As the vessel left Liban they sang a psalm and the crowds on the dock were greatly affected.

IF there is any thing which the Bible teaches plainly it is that the method used in getting money and the motives for giving it are of far greater importance than the amount [illegible] Godly liberality is the great thing, and that can make five loaves and five thousand.

PASTOR SEASHOLS in his happy address of welcome to the Convention said: "There is a great deal of talk that the Baptists of to-day are behind the times. Yes, we are. We are over eighteen hundred years behind the times. We are back in the New Testament, and God helping us, we shall remain there."

KLOSTERMANN, Professor of Old Testament exegesis in the University of Kiel, has stood in the front rank of the higher critics. In fact he "analyzed" the Pentateuch back in the sixties. But he has learned better. He says the positions of the critics are untenable, their grounds untrustworthy, and their methods preposterous. And Moses looks calmly on, unshaken and unshakeable.

THE *Christian Intelligencer* says truly: "Form and ritual are easy to the worldling; but spiritual piety is insufferably irksome. Hence a religion which lays stress upon outward service, and allows them to compensate for the neglect of the inner graces of the heart, is far more attractive to a large class than a severe struggle with inbred corruption." Unconverted persons in the churches are always eager to introduce form and ritual, and they cannot abide simplicity in worship.

THE committee on Young People's Societies appointed by the Southern Presbyterian General Assembly brought in a report in which section third read: "In societies constituted of both sexes, sessions should take care that the women and girls do not transgress the limitations of Scripture by conducting meetings, or by engaging in public prayer and exhortation." The *Occident* of San Francisco says that this section would kill any young people's society. All the general organizations violate God's commands in this thing.

SECRETARY BELL in his speech before the Woman's Missionary Union in Dallas, Texas, in regard to his effort to introduce a "set" day with a ritual into our Sunday-schools, said, according to the report of the *Texas Baptist and Herald*: "A prominent Southern paper gave me a severe castigation a few weeks ago, saying I was going to join in with the W. M. U. to have special days and Romanize the whole Southern Baptist constituency. I wrote them a letter thanking them for putting me in such good company. Put it in your state papers and agitate it, that we are going to have a Sunday-school missionary day. If people tell you you are going to Rome, tell them that's all right and that you are going to take the children along with you."

For the Western Recorder.]

Better Methods of Church Life.

BY E. T. HISCOX, D.D.

It is altogether likely that of the *thirty-seven thousand* Baptist churches in the United States, twenty thousand find it hard work to live and maintain, what might be called, a respectable existence. Making a successful fight against difficulties, increasing in numbers and in moral force in the communities where they are located, is almost out of the question. Thousands of them are unable to maintain a pastor statedly, and some thousands receive help from missionary societies and benevolent individuals outside their organization. Precisely what the facts are, no data are at hand to show. We naturally take pride in the rapid increase of our churches, but with the pride there is occasion for great solicitude. There may be too many churches for the good of the cause. But, omitting all criticism on the too frequent introduction of new churches into our ranks, without a reasonable prospect of support and growth, and by far too frequently as the result of party spirit, division and strife in older churches, the practical question now is, how can the feeble churches make themselves stronger? The great majority of them, in the very nature of the case, can never expect to be very large or very strong. And yet it is right to say very few churches should be organized, unless there is a reasonable prospect of their being able to sustain themselves without outside assistance. Exceptions to this rule are cases in growing communities, where the prospect is fair and reasonable, that a new church, can it be helped over hard places during its infancy and feebleness, will soon be able not only to sustain itself, but also to assist others. But for churches to be the perpetual beneficiaries of benevolent societies is not very creditable to the cause and adds little to the resources of the kingdom of heaven on the earth.

But the point I wish to make here is this: that thousands—literally, *thousands*—of these weak churches can of themselves better their condition and strengthen their position, if they will, by the use of means which are at their disposal, without seeking aid from outside sources. And it is nobler and better far to help one's self, than to be dependent on others for needed assistance. They may appeal to conventions and societies, or wait for new members to come from other churches. True, young church that, at its organization, had fair prospects for self help in the growth of the community may be disappointed by depression in business, by the changes in local centres, and by unexpected removals, which discouragements are often experienced on the frontiers. But allowance is made for these and similar emergencies.

Now, it will be asked, how can weak churches help themselves better than they do? Usually their first and most pressing necessity is the want of money. A financial necessity. Their numbers are small and there are no wealthy ones among them. They need funds to support a pastor, to build some sort of a house of worship, and to meet almost innumerable wants constantly recurring. The answer is: adopt some systematic method of raising money among themselves, by which each one—and every one—shall pledge a certain sum to be paid weekly for the common good. Each one must, of course, be judge for himself and hence how much to give. And if by sickness, loss of business, or otherwise, providence deprives one of the means, then the responsibility ceases. The plan is for each and every one to give, to give each according to his ability, and to give systematically and regularly. The results would astonish those churches which have managed their finances in a careless helter-skelter manner. It is probable that not half the members of half the weak churches give anything for their support. An impression prevails in country churches that all city and town churches are wealthy. A very grave mistake. Most town and city churches have a few members of means, but the masses in them all are poor. Also their church expenses are very heavy, and as a rule they contribute much more liberally than country churches. In farming communities people are proverbially illiberal. If a man with from ten to twenty-five thousand dollars gives ten dollars a year for his church and one or two dollars for missions, he thinks he has done well. Of course there are exceptions. In manufacturing communities, when wages are paid regularly, and money is in free circulation, it is more freely given, though it may not be in large amounts. But, whatever the place or the condition, secure the most liberal contribution practicable from friends of the enterprise. In all this, if the church has a pastor, he must be the leader, as he is the executive officer of the body. Its may be discouraging work for him, but he must not faint. If success comes, it will come largely through his endeavors.

But money is not the only need of weak churches, nor the chiefest need, though it seems to command most attention. Money cannot make a church either great or strong. And many a church with little means is doing more in all that pertains to the real mission of a Christian church than others with millionaire members. The large and conspicuous churches, with all the appliances for popular attraction, are not necessarily doing the most for the advancement of Christ's kingdom. An earnest unity of purpose practically applied to Christian work will tell more than money on the upbuilding of feeble churches. As a matter of fact, in most of the churches only a tithe of the members either give much or do much for their enlargement. The majority withhold more than is meet. The stronger churches can bear this withholding, because there is a reserve of activity and energy to meet the emergency. But in the smaller bodies the reserve is so small as to be unable to make headway against the difficulties of the case. However small the numbers or the means, if all the members can be heartily enlisted, animated with a common disposition to make the effort a success, it will contribute a degree of moral force and develop a spiritual vitality which will impress the community with the conviction that it is a living organism. Dead churches, whether large or small, are little more than receiving vaults for dead Christians. Living things attract, and transform, and grow. A church may not be able to be numerous, or wealthy, but it can be united and active and earnest, and that too without the aid of a home mission society.

Another way of strengthening a church with few members and feeble resources is to maintain its meetings with interest. This can be done even where there is no pastor. There are some thousands of churches without a stated ministry. But they can all meet for worship on the Sabbath, and among themselves conduct some consistent and interesting form of service. Though desirable, it is not one of the necessities that a sermon should be preached. Let the community know that where a band of disciples are gathered in covenant as a Christian church one special object of their organization is spiritual education by worship. Public service on Sunday, with an exercise for Bible study, including young and old, and, if at all practicable, a midweek social meeting for reading the Scriptures, prayer, song and exhortation. Keep up the meetings. "Not forgetting the assembling of yourselves together, as the manner of some is." In fact, it is the manner of many, not of *some* only, to forget the assembling of themselves together.

In addition to the meeting itself, let the place of meeting be made neat and attractive. This can be done, however poor, cheap and inconvenient otherwise the place of worship may be. Even a barn or shed may be made neat and attractive by those little arts so easily applied. A log cabin or a dug-out on the frontier may be attractive. A house of worship dingy, dilapidated, windows broken, doors off their hinges, fence broken down, or no fence at all, seats shattered, plaster falling down, cob-webs filling the corners, and other such like signs of abandonment, certainly testify that religion and church privileges are held as worthless. And many such cases there be. But if this picture be an extreme one, there are many that approach it too nearly to be a pleasant contemplation. Men and women who have the love of Christ in their souls and the honor of His cause on their hearts, will not allow such monuments of neglect to stand as sleepy witnesses against them in the community where they have their home, where their children are to be reared, and their characters are to be formed for subsequent life. The special blessing of God will surely attend, sanction and succeed the personal devotion of His people to the furtherance of His cause and the honor of His name. His promise is, "Them that honor me I will honor."

It takes all the courage and backbone and moral muscle and sanctified grit that God ever put into a man to live a full rounded, consistent Christian life. Wellington against Napoleon is as nothing compared to Apollyon against Christian. The most terrible battles that the angels look down upon are fought in the secret silence of a man's own soul. Resistance—courage—the fighting element? Why, Christianity is full of it! Let no young man stay outside the pale of religion because he is afraid he will not find fighting enough inside. His hands will be full of it—and the hardest kind of fighting, too. After he has had his first square bout with the devil, he will stop talking about "this everlasting knuckling down."—Zion's Herald.

WHAT a miserable alien has he who lives for himself alone.

For the Western Recorder.

Early Attacks on Authorship of [illegible]

BY JOHN [illegible]

[I wish to note so[illegible] facts to an able [illegible] Curtis, D.D., in his [illegible]uary, 1894. J. H. [illegible]

The first to [illegible] the Pentateuch [illegible] Ptolemæus, a Gnostic [illegible]entious. Like [illegible] own day, he so[illegible] mean between [illegible] his time. Op[illegible] the law entire[illegible] while the other [illegible] the author. [illegible] there was in [illegible] views somethi[illegible] thing of erro[illegible] law were div[illegible] groups: (1) C[illegible] God Himself [illegible]mandments d[illegible]own speculat[illegible]ments invent[illegible] people.

[illegible]ians, an sect[illegible] that Moses was [illegible]teuch as it e[illegible]isted in their [illegible] Homilies, an[illegible] the third cen[illegible] was delivere[illegible]enty wise m[illegible] Moses the law [illegible] some one wh[illegible] to foresee th[illegible] destroyed in [illegible]zar. The [illegible]mus in his [illegible] made addit[illegible] the law. [illegible] he was the final Redactor.

Julian th[illegible]ists thought that [illegible]dotal demagogue, [illegible] made considerable [illegible]inal Pentateuch.

Two Je[illegible] times seem [illegible]sion the almost [illegible] Moses wrote the entire Pen[illegible] These were Isaac [illegible] celebrated crit[illegible] Ibn Ezra [illegible] seem to have as[illegible]signed at least to a later [illegible]

[illegible]formers, Luther [illegible]th a good deal of [illegible] that it would [illegible] even "if Moses himself did not write the Pentateuch; while Carlstadt anticipated the blatant critics of our own day when he asserted that no one, unless entirely demented, could ascribe these five books to Moses. But until long after the Reformation orthodox Jews and Christians believed, almost without exception, that Moses was the author of the books commonly ascribed to him. Only heretics and heathen felt at liberty to attack the unity and genuineness of the Pentateuch, and even these were not so radical and skeptical in their explanations and theories as are certain theological professors of our own time who are propagating the views of Julius Wellhausen.

From 1676 to 1679, a period of less than four years, three of the ablest of early Pentateuchal critics passed away. These were Thomas Hobbes, in England; Peyrere, in France, and Benedict Spinoza, in Holland. Hobbes, who was the author of bitter controversial discussions in mathematics, was a vigorous assailant of religious orthodoxy. He has been termed the "Grandfather of English free-thinkers." In his Leviathan he brought forward three texts from the Pentateuch to prove that Moses could not have written the books in their present form. It is interesting to note, however, that the skepticism of Hobbes was not so thorough-going as that of many modern theological professors, for he does not accuse the compiler of making any false claims. He expressly says: "But though Moses did not compile those books entirely, and in the form we have them; yet he wrote all that which he is there said to have written."

Peyrere, author of a fanciful theory as to Pre-Adamites, was an ecclesiastical turncoat; first Huguenot and then Catholic, one day a believer in the results of his critical processes and the next day throwing them all overboard.

Benedict Spinoza, one of the most noted names in the annals of Biblical criticism, was a man of courage, learning, and purity of life, but at the same time a rationalist of the first order. He was excommunicated from the synagogue at the age of twenty-three for heretical opinions. He denied the supernatural entirely, and held that no prophet could accurately predict an event in the future. Spinoza adduced objections to the Mosaic authorship of the Pentateuch which have not been greatly strengthened since his day. The writings of this pantheistic philosopher mark an epoch in Biblical exegesis and criticism. Reserving for another article the history of Pentateuchal criticism after Spinoza's day, let us glance for a moment at the significance of the history already outlined.

Is it not a noteworthy fact that for two thousand years those who attacked the Mosaic authorship of the Pentateuch were either heretics or heathen? How to account for the unanimity of the orthodox? Two explanations are offered: (1) It is contended that until recently the question as to Mosaic authorship could not be raised by Jew or Christian without danger, and jeopardy to his religious standing, while heretical and pagan thinkers, being unfettered, could speak out their honest convictions. (2) On the other hand, it is argued that the consensus of Jews and Christians may be explained partly by the strength of the external evidence for Mosaic authorship, and partly by the weakness and insufficiency of the objections thereto drawn from anachronisms and other internal difficulties. Moreover, if dogmatic considerations have influenced the orthodox, it is as clear as noonday that dogmatic and philosophic theories have inspired the higher critics, too, from the days of the neo-Platonist Julian down to the days of the Darwinian hedonists.

Southern Baptist Theological Seminary.

For the Western Recorder.]

"Be ye Separate, Saith the Lord."

BY THE REV. J. T. LEWIS.

Separation seems to be the key-note to acceptable service in the sight of the Lord. When we have work to do in temporal affairs, duties of any kind to perform, we first consider the subject in view, and surely if we are true men and women, we consider the best means to accomplish that object; and it does look like, we that have been born into the kingdom of our blessed Lord and Saviour, we that have been permitted to rejoice in the love of a Saviour, should strive, above everything else in this world, to please Him who hath done so much for us. He shed his own precious blood that we should not be lost, but have everlasting life. Gen. 12:1. God calls Abram out from the world, and we see him preparing to do as the Lord said, gathering all of his possessions, preparing to go into Canaan, and "into the land of Canaan they came." We see when Abram separates himself as he was commanded, God appears unto him: "and the Lord appeared unto Abram." O, Christians, we should strive to live a life of separate obedience unto our God. We that have been called out from a life of shameful failure and loss into the glorious liberty of the gospel of Christ, should indeed seek first the kingdom of our Lord and Saviour; strive to do the will of Him that hath said, "I will receive you." Notice Abram in this separate work, or life, from time to time building altars and calling on the name of the Lord. (Gen. 12:10) We see Abram turning from this land of Canaan, this land of promise, turning to Egypt, the world. While he is in the land of Canaan he lives very close to God; he is continually in the presence of the Lord, guided by his eye—"I will guide you with mine eye"—he is under the influence of that guiding eye, feels God's directing influence, while striving to do his will; but when he starts to enter into Egypt he seems to forget God's promises. God had said unto him, "I will bless them that bless thee," etc., and yet Abram seems to lose sight of this great promise. We see him preparing to meet the world that it may be well with him. Abram is in the wrong place; fears and doubts arise. O, if we would be happy; if we would be blessed of the Lord; if we would be useful to our dear Saviour's cause—let us be separate from the world, let us lay hold of the means our God has provided, and live a life of faithful obedience. We must not look back into the world if we would be true soldiers of the Cross. When we allow our affections to go back into the world, we too, are in the wrong place. We should present our bodies a living sacrifice, holy and acceptable in the sight of God. We are expected to live lives useful to our Saviour, and it does seem to me, when Christians go back down into Egypt so far as to play cards, dance, and feast off of the vanities of this world, they are a hindrance to the cause and make a great mistake as to their duty. We should be sowing seed for our Master, preparing for the great harvest. We that have knowledge should be very careful how we act before the world (not that we are expected to please the world); we should live to ourselves, and noble die to ourselves. The way we live may be the means of saving some soul, and yet if we live a careless, indifferent life to our Saviour's cause, we may be the means of leading some poor soul into the way that leads to hell. O, awful thought! If we are the children of our Father, let's be about our Father's business. "Thou shalt love the Lord thy God and him only shalt thou serve." God's all-searching eye is continually on his people, but when we go so far from the life he calls us to live, we fail to get the blessing of his presence. God says: "Be ye separate, touch not the unclean thing and I will receive you." Instead of separation, we see Christians mixing with the world, until a stranger would have to ask if they were church-members, if they should be so known, unless some one would call them "brother." Yes, his eye is always on us, but when we go against our Father, he does not appear unto us; we fail to feel the blessed influence of that guiding eye. I don't understand the spirit of the child of God that will continually do what he or she is bound to see is a hindrance to the gospel of Christ. We should live lives that would speak for Christ day by day; show to the world that we are the children of our God, and need not the pleasure of this world to satisfy us, but that we are drinking each day at the fountain God has prepared for those that love him.

The Contagion of Character.

BY THE REV. G. B. F. HALLOCK.

We are all in danger of thinking more about what we shall do than what we shall be. To be active is easier than to be good. Yet it is what we are within, that will really govern what we are without. So it is with the rose, "Why are you so sweet?" was asked of the scented clay. "I was so long in the sweet society of the rose that I partook of the sweetness of the rose." Let the rose once become what it is, and it costs it nothing to shed sweetness. Sweetness is in its very nature, and nature will reveal itself. Just so surely will what we are, the hidden essence of character we carry with us, reveal itself, and others must feel its influence. A laboring man recently seeking membership in the church, when asked what led him to think about his soul, replied: "I worked three years alongside with Mr. R——, and I concluded if Christianity could do so much for him, I wanted to have it." Let us learn the lesson; for it is in this subtle radiation of character that lies the mighty power of a holy life. The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was the quiet, unconscious influence of a godly life. A Christian fragrance was there which must be diffused; a healing shadow was there whose blessing must be felt. We have all experienced it, but we cannot understand it any more than we can understand that mystery in electricity known under the title of induced currents. Here are two wires; they are parallel, but not touching. The first receives a current; the passing of that current, by induction, in the form of electric contagion, sets up in the other wire a similar, though somewhat feebler, current. It is this law which accounts for the varied voices we hear when listening at the telephone (the lines are not crossed, as some think); or by taking advantage of which messages may be sent from moving trains. It is known as the law of induced currents. There's another just such law in the moral sphere. The results of it we have all experienced. No matter how good we may be, let an evil life come within the "field of influence," and it will reach and affect us unfavorably; while no matter how low and hardened one may be, he cannot help feeling the uplifting power of a life and example nobler than his own. Good people make us better, and bad people make us worse, even to be in their presence. This subtle contagion of character we have all felt. We cannot understand it any more than we can understand the strange vibrations of a piano or a harp's strings when a flute is played close beside it. We only know that one heart answers to another heart as the one sensitive instrument in the corner replies to the other in the room, as shown by reproducing the same melody.

In one of our cemeteries is a little white stone marking the grave of a very dear little girl; and on the stone are chiselled these words: "A child of whom her playmates said, 'It was easier to be good when she was with us.'" Think what a shadow of blessing her ever-present influence must have been! How much it might help us all in life if the vibrations of character which play upon us and which we thus reproduce were ever good and only good!—Evangelist.

MANY people promise anything you ask of them, but make a small matter of keeping their promises. They enter into engagements with you to do this or that, to meet you or call on you at a certain time, or to do some favor for you, and utterly fail to fulfill their engagements. This is a very serious matter, this lack of fidelity to promises and engagements. Surely we ought to keep sedulous watch over ourselves in this regard. We ought to be faithful to the promises we make, cost what it may. It is a noble thing when we find one whose promises we are as sure of as of the rising of the sun; whose simplest word is as good as his oath; who does just what he says he will do at the moment he says he will do it. That is the kind of faithfulness God wants.—J. R. Miller.

Christ's Pastoral Prayer.

FROM REV. C. H. SPURGEON.

Our Lord Jesus pleads for His own people. When He puts on His priestly breastplate, it is for the tribes whose names are there. When He presents the atoning sacrifice, it is for Israel whom God hath chosen; and He utters this great truth, which some regard as narrow, but which we adore, "I pray for them: I pray not for the world." The point to which I want to call attention is this, the reason why Christ prays not for the world, but for His people. He puts it, "For they are thine," as if they were all dearer to Him because they were the Father's; "I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine." We might have half thought that Jesus would have said, "They are Mine, and, therefore, I pray for them." It would have been true; but there would not have been the beauty of truth about it which we have here. He loves us all the better, and He prays for us all the more fervently, because we are the Father's. Such is His love to His Father, that our being the Father's sheds upon us an extra halo of beauty. Because we belong to the Father, therefore does the Saviour plead for us with all the greater earnestness at the throne of the heavenly grace.

But this leads us on to remember that our Lord had undertaken suretyship engagements on account of His people; He undertook to preserve the Father's gift: "Those that thou gavest me I have kept, and none of them is lost." He looked upon the sheep of His pasture as belonging to His Father, and the Father had put them into His charge; saying to Him, "Of thine hand will I require them." As Jacob kept his uncle's flocks, by day the heat devoured them, and at night the frost; but he was more careful over them because they were Laban's than if they had been his own; he was to give in an account of all the sheep committed to him, and he did so, and he lost none of Laban's sheep; but his care over them was partly accounted for by the fact that they did not belong to himself, but belonged to his Uncle Laban.

Understand this twofold reason, then, for Christ's pastoral prayer for His people. He first prays for them because they belong to the Father, and therefore have a peculiar value in His eye; and next, because they belong to the Father, He is under suretyship engagements to deliver them all to the Father in that last great day when the sheep shall pass under the rod of Him that telleth them.

YET it is an insidious perversion of Paul's great doctrine when a man with a weak conscience lays down the law to the man who sees no harm, in what the other condemns. You rob action from this noble sentiment of brotherhood of all its grace and charm when you *compel* the man with the clear conscience, as to what is right for him, to modify his conduct by the scruples of others. When the weak brother says to his stronger neighbor, "You shall not do this because it offends me," he is assuming a prerogative that is not vested in him. The act of self-denial for the sake of another must emanate from the stronger, and he says, "I will not do this lest others should be made to stumble." This distinction is of great value in all moral instruction. It is not for the weak to lay down the law to the strong, it is for the strong to defer to the weak. What we need is not laws to compel the strong in any relation to bear the burdens of the weak, but such a spirit in the strong as will lead them to bear those burdens. The rich, the powerful, the clear-brained and the strong willed are not by any means the ones who need the Gospel the least.—Watchman.

A HEARTY Christian is what the world calls for. There is heavy work to do, and only a hearty Christian is equal to it. That Christianity which must seclude itself to use itself, is not the Christianity for to-day—was never the Christianity for any day—which the world ever cared for. That which faints at the sight of conflict or runs cowardly away from the field of battle is not the Christianity for this world and for this time. It must have courage and conviction. They are needed as much as in the days when heads flew off, or whips cracked, or men were roasted at the stake to feast the palate of the devil's emissaries, or when there was ancient battle over the creeds. Mere sentiment will not answer nor logical defenses of creeds and theories. The man who holds a creed and nothing else, has an abominable creed, or it denounces and disowns him. A creed which does not do so deserves to be cast away as rubbish. A hearty Christianity is one which takes the threefold needs—bodily, intellectual, and spiritual—under its care, and concerns itself to save this world as well as to gain the next.—The Christian Inquirer.

THE sufficiency of my merit is to know my merit is not sufficient.—St. Augustine.

For Whatever We Sow We Must Reap.

COMPENSATION.

BY M. R. W.

"O to be nothing, nothing
Only to lie as His feet,"
So she had sung that morning,
With voice ringing clear and sweet.
Too, she had felt she might serve Him,
With all of her hopes in the dust
Not for a moment, though, dreaming
They ever she would, or must.
So "to be nothing, nothing,"
Idly the words sounded o'er,
When lo! a swift assassin coming
All prostrate she sank to the floor.

"Free to be "nothing" helpless,
Simply to bear slow disease
To lie on a couch of suffering
When others would dwell in ease.
"Free to be baffled and thwarted
(Banish the thought, weary heart)
Living, a care to be others,
Cross-laying! this then her part.
So she at first read the sentence,
Darkly the cloude o'er her rolled,
As harrowing dirge at funeral,
The bell of her hopes slowly tolled

At length came another angel,
Minister, saint, yes of earth,
One who had long been living,
For Christ was his Christian worth.
"Does thou not know, then, my daughter,"
With reverent lips he had said,
"That only the flowers are lovely
Whose rootlets by death have been fed?
Offer those hopes God taketh,
Let them without murmur go,
In radiance he'll restore them
If thou wilt but proffer them so."

"Then thro' thy quiet lying
Those who have stumbled before
Upward shall step securely
And enter the Open Door.
"Placing a cross upon others?"
Truly our Savior as such
When in the time of his anguish
On "one of Cyrene" saw as much.
Great was the honor given
Simon, of fame, hence is known;
And yet is it true that glory
Waits kindness to sufferers shown.

Our Pulpit.

Filling with the Spirit, and Drunkenness with Wine.

BY C. H. SPURGEON.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Ephesians 5:18.

While I was reading to you just now, in the fourth and fifth chapters of Paul's letter to the Ephesian believers, I could not help feeling that you could little understand the elevation and the purity of the precepts of the apostle, as they must have appeared to the inhabitants of such a wicked city as Ephesus. When first read, these precepts must have seemed like an unearthly light. We have now a public sentiment which condemns drunkenness, lying and many other vices, which were scarcely considered worthy of censure by that degraded people. Christianity had not affected public sentiment at the time: that sentiment was distinctly immoral. The sin of fornication was scarcely judged to be sinful; theft was most common, as, indeed, it is in the East to this day; lying was universal, and only blamed if committed so clumsily as to be found out. I may say of drunkenness that, although it was not regarded as a commendable thing, yet it was looked upon as a failing of great minds, not to be too much condemned. Alexander the Great, as you know, died through drink. He offered a prize on one occasion to those who could drink the most, and in that famous drinking-bout, large numbers of his chieftains and nobility died in the attempt to rival others. Even of such a man as Socrates it is said (though I know not with what truth) that he was famous for the quantity that he could drink. The stories of the feasts of that age I would be ashamed to repeat; and you certainly would not have the patience to hear them. Drunkenness, and gluttony, and such like were the common faults both of the great and of the small; for while some had no opportunity for gluttony, for they did not get enough to eat, they only failed to be gluttons for that reason, and not from principle. The apostle sets before his new converts, not a modified system of right and wrong, but the purest virtues and the most heavenly graces. As the ages have rolled on, we have seen the wisdom of holding up from the first an elevated standard, both of doctrine and practice. We must not bring the standard down to the men, but the men up to the standard. We may not, with the design of making converts more rapidly, alter the pure Word with which our Lord has entrusted us.

Brethren, I am going to speak to you to-night about the sin of drunkenness. Many of you feel an intense aversion to that degrading vice. If there are any here who require a homily upon drunkenness, they have only to let conscience speak, and it will tell them how base a sin it is. If they do not know the shamefulness of their wicked habit, there are plenty round about them who will let them know in indignant language. Perhaps of all the sins that infest the land of our country to-day, drunkenness brings the most present misery upon mankind. A very large proportion of the want from which people suffer is due to wasteful excess in drink. You know it is, if you are an intelligent observer. Other sins may seem to go deeper into the soul, and are more subject to punishment by law; but for creating wide-spread suffering, suffering brought upon the innocent, upon the wife, and upon the child, this vice raises its head above all others. That throngs our workhouses, fills our jails, and crowds our lunatic asylums; ay, and fats our cemeteries with carcases of men and women who die before their time. This is the Moloch of the nineteenth century. I am going to preach about that one particular vice to-night, as though I would saw off a big limb from the tree of evil. It is my counsel, by lay the axe at the root of the tree, staining my blows at the very source which bears the evil branch. Well, this is very far-spreading bough; and, as I have seen the woodmen lopping the tree before they cut it down, there will be no waste of time if I aim a blow or two at this huge branch of the tree of evil, this bough of drunkenness. It is far too common to this day; but, thank God, through the efforts of temperance friends, and, I hope, through the power of the Spirit of God upon many, it is not as it used to be; and it is regarded now in a very different light from that in which it was viewed even by Christian people years ago.

The apostle has been pleased in this passage, guided by the Holy Spirit, to put in apposition, and, in some respects, in opposition, to prohibition and a command: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." He had a reason for putting these two things together. There is a very, very, very wide and deep abyss between being drunk with wine and being filled with the Spirit. Drunkenness is down, down, down to the depths of the brute, and far lower still; fulness with the Spirit is up, up, up, to the very heights of God.

Why do men become drunk with wine, or other alcoholic liquors? There are several reasons. I shall not mention them all, for they are innumerable, and many of them too ridiculous to be mentioned in a sermon.

One motive is to find in wine an exhilaration. It is a feast-day; let us have wine, that we may warm our hearts, and laugh, and sing, and make merry. It is a marriage-day; it is a birthday; it is a royal holiday; it is something out of the common; bring forth the wine-cup! So say the sons of men. When the man has drunk what he ought to think enough, feeling already a little elevated, he must drink yet more, with the same view. He would rise higher, and higher, and higher, and be filled with glee, and jollity, and make uproarious laughter, and be lord of misrule for the day. Strong drink is taken to exhilarate; and for a while it has that effect.

I grant you, that it is natural that we should all wish to be somewhat exhilarated. We like to have stirring times, in which we do not lie still and stagnant: we would have our whole nature stirred with pleasure. We like to have our high-days and holidays, even as others. "Now," says the apostle, "that you may enjoy the most exquisite exhilaration, be filled with the Spirit." When the Spirit of God comes into a man with extraordinary power, so as to fill his soul, he brings to his soul a joy, a delight, an elevation of mind, a delightful and healthful excitement, which lifts him up above the dull dead-level of ordinary life, and causes him to rejoice with joy unspeakable and full of glory.

This is safe delight, and hence I commend it to you. It is safe delight, because it is holy delight; holy delight, because it is the Holy Spirit that works it in you, and makes you to delight in everything that is pleasing to the Holy God.

Furthermore, I have known people to take wine with the idea of being strengthened thereby. There are such individuals still alive in the light of this advanced century. Many of the best physicians tell us there is no strength whatever in strong drink. At any rate, whatever strength there is in the drink, it does not give any strength to the man. There is no doubt that many indulge in wine to an extreme, with the object of getting strength thereby. I believe their action to be unwise, and to be a mistake. But to you Christian people instruction comes in here. "Be not drunk with wine," with the view of gaining strength thereby; "but be filled with the Spirit," for the Spirit of God can give you strength to the highest degree. He can give you with spiritual strength—the strength of faith; and there is no strength like it; for all things are possible to him that believeth. He can give you the strength that wrestles in prayer, that lays hold upon the covenant, the covenant, and will not let him go, except he grant a blessing. The Spirit of God gives the strength to suffer and the strength to labour: the strength to receive and the strength to give out again: the strength to hope, the strength to love, the strength to conquer temptation, the strength to perform holy action. When you are filled with the Spirit, how strong you are! There is no influence about us for good when the Holy Spirit has departed.

In the next place, wine has been taken by a great many, and taken to excess, to embolden them; and it does embolden them to a very high degree. A man under the influence of liquor will do what he would never think of doing at any other time: he will be rash, foolhardy, and daring to the last degree. No doubt many a man under the influence of drink has risked his life, and performed what looked like feats of valour, when, indeed, he was simply beyond himself, and out of his right mind, or he would not have been so foolhardy. Wine does embolden many men in a wrong way. Beloved friends, we are not to make ourselves ridiculous with fanaticism; but bold with the spirit of truth. "Be not drunk with wine, wherein is riot," in order to be emboldened to do anything; but be yet filled with the Spirit of the living God, wherein is quietness, and whereof shall a courage which is to be admired, and not derided. Oh, how brave a man is when he is filled. Oh, how bold! Oh, how! Why, I have known men who would do anything, I have you would do anything, if you were filled with the Spirit right spirit. I wish Christian people were filled with the Spirit, if there were so produced upon them holy courage, self-possession, reasoning, and freedom from passion. Why, the members of the Society of Friends, who speak much of the fruits of God, whatever virtues they may have, certainly have this one—that they are, usually, a very quiet, reasonable, peaceable people. I will say that the less of it the better. If your religion goes that way, sing unto the Lord, and blow your trumpet; but at the same time, the solid people in the church are those who possess their souls, who go about their business, who suffer, and who labour with an inward peace which is not disturbed, a holy calm which is not ruffled. Do not create riot, but abide in holy peace by being filled with the Spirit. May the Lord keep you in perfect peace with your minds stayed on him.

The next point of contrast is that wine causes contention. When men are drunken with it, how ready they are to quarrel! They make a harmless word to be an insult. Many a man, when full of wine will bear nothing at all, he is ready to fight anybody and everybody: he cannot have his fill of fighting. But when you are filled with the Spirit, what is the result? Why, peaceful submission. Listen to this: "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord." Human nature likes rule; but the Spirit of God works submissiveness of mind. Instead of wanting to be first, the truly spiritual man will be satisfied to be last, if he can thus glorify God. That man who must be always king of the castle, is not filled with the Spirit of God; but he that is willing to be a door-mat, on which the saints may wipe their feet, is great in the kingdom of heaven. Be filled with the Spirit, and you will soon submit to inconvenience, misapprehension, and even exaction for the sake of doing good to those who are out of the way, and in the hope of edifying the people of God. Wine causes riot; the Spirit causes peace. Drunkenness causes contention; the Spirit of God causes submission.

Furthermore, drunkenness makes men foolish; but the Spirit of God makes them wise. I am keeping to the connection of my texts. Read the fifteenth verse, "See, then, that ye walk circumspectly, not as fools, but as wise." The drunken man cannot walk at all, because he has not made up his mind as to which way he will go. He attempts to go two ways, and reels in staggering till he falls. The man filled with the Spirit has a very definite idea of which way he is going. He knows the right, and he deliberately chooses it; he perceives the strait and narrow way, and steadfastly follows it; for God has made him wise. Folly clings to the wine-cup; but wisdom comes with the Holy Spirit.

I shall keep you no longer except to say this. My beloved Christian friends, our heart's desire is, that the members of this church, and, indeed, all the members of Christ's mystical body, should be filled with the Spirit. Oh, that you may come absolutely under the sway of the Holy Ghost, and may abide under his most powerful inspirations! Do you ask how this is to be? First, reverently regard him. Worship him. Speak not of the Holy Ghost as it. Talk not of the Third Person of the adorable Trinity as an influence. He is very God of very God. God has guarded the sanctity of the Holy Spirit by causing a certain sin to be specially condemned, and excepted from pardon—the sin against the Holy Ghost. Honour him much, then: worship him, and adore him, and look to him for help.

Next, do not grieve him. If there be anything that would grieve the Holy Spirit, let it grieve you, so that you may keep clear of it. Put away every thought, idea, principle and act that is not agreeable to his mind. Neither live in sin, nor trifle with evil, nor fall into error, nor neglect the reading of the Word of God, nor fail to obey the commands of the Lord. Do not grieve the Comforter, but welcome him as your best Friend. Open your heart to his influences. Watch each day to hear his monitions. Pray every morning, "Holy Spirit, speak with me, bedew me, enlighten me, set me on fire, dwell in me;" and during the day lament to yourself if you do not feel the Spirit of God moving in you, and ask why it is that he has left me? Is he grieved with me?" Say—

"Return, O holy Dove! return,
Sweet messenger of rest!
I hate the sins that made thee mourn,
And drove thee from my breast."

As you welcome him when he comes, so be fit for him to come to you and dwell in you. Be clean, for he is pure. Do not expect the Holy Ghost to dwell in a foul chamber. You cannot make that chamber like Solomon's temple, wherein the cedar-wood was overlaid with pure gold; but you can take care that it is well cleansed. Only the pure in heart shall see God. Oh, for a clean life, a clean tongue, a clean hand, a clean ear, a clean eye, a clean heart! God give you these, and then you shall be ready for the Spirit of God to dwell in you.

And when he does come, learn this thing. If you would have him fill your soul, you must be very careful that you do not grieve him. Let the time gone by suffice for your sins of the whole of your life by the tenderness of your consciences at the first. When I was a lad I learned a certain truth, which my friends and relatives did not know, but I had to follow my conscience. It looked very contemptible and wayward for a lad to set up his opinion against older people; but I could not help it. I saw believer's baptism in the Bible, and therefore the highest law compelled me to be obedient to that ordinance. I looked over the matter again and again, to see if it was not so; and I became more and more assured as to the mind of the Lord. Therefore I was not disobedient. It is true that it was suggested to me that if I did follow out my views, I should have to cut out quite another career for myself from the one anticipated; but I could not help that. I must do the Lord's will, whatever might be the consequences. From that day to this I have never had cause to regret my youthful decision. The trial was severe at the time, but it was beneficial to my whole character. It taught me to follow truth wherever it might lead me, and to expect the Spirit of God to abide with me in so doing. Since then I have often come to painful decision. The trial was severe at the time, but it was beneficial to my whole character. It taught me to follow truth wherever it might lead me, and to expect the Spirit of God to abide with me in so doing. Since then I have often come to painful decision. Some where interest has gone way and principle has gone another; but it has not cost me half-a-minute's thought which should be my way. I must follow what I believe to be right and true, and preach what I believe to be God's Word; and I will do so whether men hear or whether they forbear. Young men, young women, mind you begin straight. Do not begin with truckling and making compromises. If you take your hats off to the devil to-day, you will have to take your shoes off to him soon; and by-and-by you will become utterly his slaves. Be strong for the truth. Quit yourselves like men. Stand fast for God and holiness. You will be filled with the Spirit if you are obedient to him.

Oh, that the Spirit of God would come upon this entire church, and fill you all to overflowing! May the members of other churches that are here to-night take home fire with them, and set their churches on flame! The Lord bless you, for Jesus' sake! Amen.

Correspondence.

Washington Letter.

Washington, May 21, 1894.

Everybody one meets seems to have become a walking interrogation point, all seeking the same information—what will be found out by the committee of Senators charged with investigating the charges made against various individuals and Senators, including attempted bribery, corrupting methods of sugar trust, and speculation in sugar trust by Senators? It is not surprising that the Senators chosen to serve on this committee, which began its work to-day, should have sought to evade the disagreeable task; but Vice-President Stevenson, having made the selection after mature consideration, and with a view of the special fitness of each man for the work he is to perform, declined to accept any excuses, or to make any changes, and the committee stands as originally appointed — Democrats, Gray, of Delaware, chairman, and Lindsay, of Kentucky; Republicans, Lodge, of Massachusetts, and Davis, of Minnesota; Populist, Allen, of Nebraska.

If a Congressional Committee had any power to compel witnesses summoned to testify, there would be no doubt of the sensational nature of the facts that would be brought out by this investigation, but the U. S. Supreme Court has in similar case decided that no witness can be punished for declining to testify concerning the private affairs of any citizen; therefore the testimony will necessarily be confined to that which is, in a sense, voluntary, but the questions which will be put to some of the Senators in connection with the relation between them and the Sugar Trust during the last two months may bring out much, if the members of the committee live up to their declared intentions. The first branch of the investigation deals with the alleged attempt to bribe Senators Hunton, of Virginia, and Kyle, of South Dakota, to vote against the tariff bill, and will probably be short, as there was probably nothing more serious in it than the garrulity of an irresponsible lobbyist. The Sugar Trust branch will be longer, with results very doubtful. I shall not be surprised to have the fact brought out that the Sugar Trust made big contributions to both the Republican and Democratic campaign funds, just as other trusts have been known to do more than once; but with that Supreme Court decision to protect the witnesses, it will be largely chance what is brought out. Some of the witnesses are newspaper men, who have to write up the story of how, so far as it can be done without violating promises which they have had to make to obtain some of the information that has been printed.

The decision of the committee to hold the investigation behind closed doors was not well received in Washington, but the vote of the committee was unanimous, and, all things considered, was perhaps the wisest thing to do. The argument of the committee is that if the testimony were publicly taken, it would prevent much being found out, as the publication would enable witnesses who did not care to testify to keep themselves out of the way when they saw by the testimony will publish it, just as taken, whatever the nature of the report thereon may be, at least that is what its members now promise.

At last there seems to be a probability that the tariff bill will be passed in a few weeks, the Senators on both sides having apparently located themselves. The progress made during the last half of last week was very gratifying to those who are more anxious to see the whole business disposed of than by the passage of some sort of a bill than for the success or defeat of any particular part of the bill. Things started off this week very propitiously for a continuation of rapid progress until the sugar schedule is reached, which will probably be about the last of this or the first of next week. Then there will be a hard fight made for free sugar, with the result very much in doubt, as party lines will not control all of the Senators.

Coxey's army no longer attracts much interest in Washington, but, judging from Coxey's mail, which has grown to large proportions, and is still growing, the interest throughout the country is on the increase. The contributions for the support of the men have dropped almost to the zero mark in Washington, but are coming in freely from other quarters. The original army is decreasing slowly, but the number is kept up by recruits, and this week more than 1,000 men are expected to join. Sentence is to be passed on Coxey, Browne and Jones to-day, all efforts to get their cases before the higher courts having failed.

Whittling Down.

Mr. Spurgeon had an infinite disgust for the modern tendency to whittle down gospel truths to the little ending of nothing. He said:

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere sanability, make certainties into probabilities, and treat veracities as mere opinions. When you see a preacher making the Gospel small by degrees and miserably less till there is not enough of it left to make soup for a sick grasshopper, get out of the pulpit as fast as you can. If

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SECOND QUARTER.

SUNDAY, JUNE 10.

PASSAGE OF THE RED SEA.

EX. 14:19-30

MOTTO TEXT:—"By faith they passed through the Red Sea."—Hebrews 11:29.

The children of Israel marched out of Egypt a great army. On the edge of the desert they camped to await the command of God. The guiding cloud, instead of going east, the direct route to Canaan, turned to the south. It led the people through rocky ravines down to the Red Sea. They were hemmed in on three sides—the Sea in front, the rocky ridges on each side. Pharaoh, hearing how they were situated, hemmed in thus, thought his opportunity had come to bring them back to bondage.

There was never a time in the history of the chosen people when they were safer. They were obeying God, they had camped just where He commanded them to camp, and all earth and hell could not harm them. Obey God and you will be safe, no matter what may be the appearance of danger.

As night drew on, the Egyptian army had come within striking distance of the Hebrews. "*And the angel of God.*"—"Jehovah's angel"—words which sometimes are used to designate the Second Person of the Trinity when He manifested himself during the old Dispensation. They may mean, though, merely one of the angels. The visible movement of the cloud accompanied the invisible movement of the angel. "*And the pillar of cloud went from before their face and stood behind them*"—Pharaoh could not surprise them by a night attack—the angel and the cloud were guarding them.

"*And it came between the camp of the Egyptians and the camp of Israel.*"—It must have extended far, to have hidden from view the great host of Israel. It seemed to the Egyptians a fire produced naturally, and they waited till the morning should drive it away. Their prey was secure—there was no escape for their victims. "*But it gave light by night to these.*"—Not only light, but a feeling of security. The Egyptians could not reach them through that pillar of fire. No doubt those who lacked faith could worry over what would happen. If the cloud removed in the morning, the Egyptians could get them. If the cloud stayed in its place, they would starve in the course of time. Those who distrust God can always find reasonable (?) grounds for worrying.

"*And Moses stretched out his hand over the sea.*"—Holding the rod. This showed the people that God's direct will was sending the wind which followed, not merely natural causes. The rod caused the wind to begin to blow. All night it continued, a strong drying wind making the opening through the sea dry land. Only God's sovereign power could divide the sea and make its waters stand like walls. But the east wind could dry the bed of the river. God works by natural causes when He chooses.

"*And the children of Israel went into the midst of the sea upon dry ground.*"—There were six hundred thousand fighting men besides women and children and a mixed multitude. At least two million people with their flocks and herds. Hence the opening in the sea must have been a very wide one so that thousands could march abreast. "*And the waters were a wall unto them on their right hand and on the left.*"—The wide column filled the space which was left open by the sea so that the walls of water were close to the outside ranks. The Egyptian army was not of so great numbers and did not march in such wide columns. It is likely the Egyptians were not aware that they were in the bed of the sea when they first entered it—they may not have seen the walls of water, so wide was the distance between them.

"*And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.*"—It is not said that Pharaoh himself went into the sea. This Pharaoh was a very different man from his warlike father. He sent his captains, he did not go himself. Diodorus Siculus says Rameses II had 27,000 in his army. In this hot pursuit of the Israelites, infantry would move too slowly, the chariots and the horsemen were sent.

"*And it came to pass in the morning watch.*"—At sunrise. "*The Lord looked unto the Egyptians through the pillar of fire and the cloud.*"—Some deep appearance of a startling kind came from the cloud before them. In the blindness of their rage, they had pursued as the cloud had revealed. They could hear the onward movement of the Israelites. There were now safe on the further shore. Till the last one of the elect had been saved, the world is safe from the destructive wrath of God. In the Psalms we are told of this hour: "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad, the voice of thy thunder was in the heavens, the lightning lightened the world; the earth trembled and shook."

"*And took off their chariot wheels.*"—The Septuagint translates this "clogged their chariot wheels." The wet sand, as the rain came down in torrents, made it hard driving. The appearance of fire in the cloud frightened them. They had seen the great miracles in Egypt—they must have been secretly uneasy in pursuing Israel, though military discipline had led them on. "*Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.*"—The Lord always fights for Israel. Egypt was long in learning this truth. Only when Israel is disobedient and wanders far from God can the Egyptians triumph.

Turning in the midst of the fury of the storm, frightened by the light of the cloud, the Egyptians think only now of self-preservation. Were they near enough to the shore to see the aged man standing on that shore with the rod they had such reason to know pointed over the sea? The Lord had spoken—Moses obeys, and the Red Sea obeys. "*The sea returned to his strength.*"—The great waters, released from the power of God's restraining hand, roll down in great torrents. In vain the Egyptians fled. Not a man who had gone down into the sea to pursue after God's people reached the shore, save as a dead body. God had indeed carried out his people with a mighty hand.

God cares for his churches to-day as He cared for Israel then. Let them faithfully follow the greater prophet than Moses. When the last saint has been saved, then the floods of wrath will destroy the ungodly. The analogy between the escape from Egyptian bondage and the passage of the Red Sea, with the escape from sin and the salvation of the soul, is a beautiful and expressive one. The Israelites were powerless to save themselves, God alone could do it. The folly of fighting against God is shown. It is as hopeless a contest for man to-day as when Pharaoh ran against the buckler of the Almighty.

World's Columbian Exposition

Was of value to the world by illustrating the improvements in the mechanical arts, and eminent physicians will tell you that the progress in medicinal agents has been of equal importance, and as a strengthening laxative that Syrup of Figs is far in advance of all others.

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.]

FIVE MINUTE OBJECT SERMONS TO CHILDREN. By Sylvanus Stall, D.D., editor of the *Lutheran Observer*. New York: Funk & Wagnalls. Price, $1.00.

This book contains forty-three brief sermons preached before his morning sermons by Dr. Stall, while pastor of the Second English Lutheran church in Baltimore.

We have very strong opinions on the subject of "object lessons" and the great harm they are doing to the intellects of the rising generation. It is a fad of the day, and must run its course, we suppose. The first of these sermons is about "Traps," and the pastor had a mouse-trap in the pulpit. Any child who had ever seen a mouse-trap did not need the actual sight of one as an illustration. And a child who had never seen one would be so taken up with the questions in his mind in regard to traps and their uses that he would pay little or no attention to the truths.

There is too little about God and their responsibility to Him in these sermons to our mind. But there is more, than is, alas! in the average sermon in the city pulpits of the day.

To those who like "object" sermons we can commend these. They are very free from sensationalism, very free from mawkish and maudlin stories. They are interesting reading for old and young, and as short talks to children are admirable. But as sermons they fall short of Baptist ideas, which is not strange, as they were spoken by a Lutheran.

HAND BOOK ON BAPTISM. By J. W. Shepherd. Nashville: Gospel Advocate Publishing Company. Price, $1.50.

This book ought to become at once a standard volume in all the libraries of Disciples. Not only ought their preachers to have it, but every intelligent layman among them.

There is nothing original in the book except the introduction, by Prof. J. A. Harding. Quotations fill the remainder of the volume. These are upon the mode of baptism, the subjects and the design.

On the latter point we differ from the greater part of the quotations *toto cœlo*. These take the ground that faith and baptism are somehow both concerned in regeneration or the remission of sins. We believe that baptism is to be administered only upon those who have already been entirely saved and saved forever.

We commend this book to all our friends among the Disciples. It is a complete arsenal for them. No one of them can get by without it. As this is a book notice and not a review, this is not the place, nor have we the space, for any arguments.

RICHARD ROGERS: CHRISTIAN. By Alice-B. McDonell. Philadelphia: Presbyterian Board. Price, $1.25.

A story of Boom City in the West, and of the labours of a home missionary in that typical Western town. Richard Rogers is a young lumber merchant who takes his religion with him as he goes West, and sets it out, too. None of it is kept locked up in his trunk.

Mr. and Mrs. Wickliffe go as home missionaries to Boom City afterwards. But the chief interest of the book is that it shows what a young business man can do in a "hard field" if he goes about his Master's business as well as his own. The quarrel between the Yankee woman who had lost a son at Gettysburg and the Southern one who had lost father and lover is well told. And *mirabile dictu!* not one word is said which could wound even the most sensitive Southerner. A book to interest all in home missions and to do good.

THE PALM TREE CLUB; or, How Three Girls Grew. By Mrs. E. M. Wilbur. 16mo, 224 pp. Philadelphia: American Baptist Publication Society, 1420 Chestnut street. Price, $1.00.

Prudy, the heroine, is a maiden of sixteen, whose birthday corresponds with that of our country. A year before the story opens she had been converted, but had known but little of the happiness to be derived from a Christian life. Dorothy and Clarice, Ted's cousins, are spending the summer with his father and mother. Prudy, a short time before they came, had realized something of what she was missing, and had in her own heart determined to serve the Lord with all her strength. These girls were also Christians, and they proved a mutual stimulus, and decided to form themselves into the "Palm Tree Club." We protest against the holding up of women's speaking in the prayer-meeting as is done in this book. The Holy Spirit has forbidden it.

JAMES GILMOUR AND HIS BOYS. By Richard Lovett, M.A. New York and Chicago: Fleming H. Revell Co. Price, $1.25.

Those who have read "James Gilmour of Mongolia," by the same author, will welcome this book, which, as the introduction says, is "partly a biography, partly a series of adventures, partly a story of work done for Jesus Christ, and of very hard trials bravely endured for Him, and partly an account of the habits and ways of life and of thought of the wonderful people who live in the vast Chinese empire."

Mrs. Gilmour died in 1885, and the next year Mr. Gilmour sent their two sons, aged nine and seven, back to England. They had no mother to write to them, and their father made good that deprivation as best he might by writing them long, loving letters, describing the people and his adventures among them. Such letters form the greater part of this book, and make it one of great interest.

BROKEN BREAD FOR SERVING DISCIPLES. By Mr. and Mrs. Geo. C. Needham. 12mo, cloth. New York and Chicago: Price, $1.00.

This is a companion to the Bible Briefs, which is so well known. It contains thirty-six outline themes, on passages selected from different parts of the Bible. These passages have been well selected so as to give a pleasing variety in subjects.

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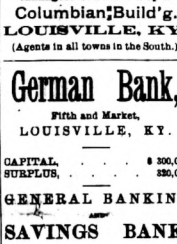

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Western Recorder.

T. T. EATON.....Editor.

LOUISVILLE:

THURSDAY.....MAY 21, 1896.

MESSENGERS TO THE GENERAL ASSOCIATION.

We are authorized by the Louisville & Nashville R. R. officials to announce that the round-trip to the Ministers' Meeting and General Association of Baptists of Kentucky, at Carlisle, beginning May 31st, will be one and one-third fares.

Messengers and visitors should purchase one way tickets to Carlisle and procure certificates from ticket agent at the same time, which, when *signed by the Secretary of the General Association*, will authorize the agent at Carlisle to sell return tickets at one-third rate. J. W. WARDEN,

Corresponding Secretary, Ex. Bd. Gen. Ass.

WHEN the General Association meets at Carlisle, we hope the different nominees for moderator, if there be more than one, will have their positions clearly defined before the vote is taken. At Lebanon Dr. Kerfoot, having served two consecutive years, was debarred from re-election by constitutional limitation. Two other brethren, therefore, were put in nomination and W. Lawrence Thomas, Esq., was elected. In the *Courier-Journal* of October 25th, last, this election was paraded as a "Young Men's Triumph!" It was stated that "The great features of the meeting were two signal victories of the young element, who" elected W. Lawrence Thomas Moderator over the combined opposition of the old circle," etc.

Now when the two brethren we e put in nomination they were not announced as respectively the young men's and the old men's candidates at all. No such issue appeared in the election. Many votes for both candidates were cast without any suspicion of any such an issue. We insist, therefore, that, if such an issue, or any other issue, is to be made at Carlisle we may have it clearly announced and defined so we can all vote intelligently. Really there ought to be no such issue; but if there is, the least those who make it can do is to let us understand it. Let it also be clearly understood just how old a man must be before he is accounted "old," so all will know where they stand. It might be well in such a case to have an age line drawn through the assembly, all those above a certain age sitting on one side, while those below that age sit on the other. If the candidates stand on any special platform, every member has the right to know it before the vote is taken. So we insist that, if there is to be any claiming of "triumph" after the election, we be put in clearly stated issues and what sort of a triumph it is to be. We hope, however, that no such issue will ever again be made or claimed in our General Association. Let us simply decide what brother we prefer to have preside over us, without reference to any platform on which he is supposed to stand.

Since Dr. Kerfoot is again eligible, the natural course would be to elect him, particularly since he is professor of parliamentary law, and has proved himself such a master of assemblies. Some brethren, however, will feel like complimenting Bro. Thomas with a re-election. Some desire Dr. J A. Kirtley as moderator. Still other names may be talked about, and any member of the body is at perfect liberty to nominate. We say other member he may choose. Either of the brethren named would serve us well, but they by no means exhaust the good material that is available. Let the the choice be simply between the brethren as to which of them, on the whole, we prefer to preside over us without any issues being involved. But if there is any issue between old men and young men, or any other, let it be distinctly stated in advance. We do not believe the Baptists of the state want any party lines drawn in the denomination on any issue what ever, and any who may attempt to draw such a line will incur a grave responsibility.

DR. HENSON, in a letter to the *Watchman*, of Boston, tells of a recent ordination of a young man in the city of Chicago. We wish every Southern Baptist had a copy of the *Watchman*, and would make a note never to be forgotten or forgiven slight of this thing which happened among Baptists in Chicago, and to which Dr. Henson alone in all Chicago, so far as we have seen, has made any objection. The young man was a graduate of a theological school, we presume of the one in Chicago. In the examination he declared he did not believe in a personal devil; and, to quote Dr. Henson's own words: "More than that, could not be induced by any amount of chaffing or wheedling to believe and edge the absolute deity of Jesus Christ, or the personality of the Holy Spirit." And yet he was ordained!

The worst thing about this is that not a protest has come from any church or preacher, except that gallant little Virginian who, in the midst of such theological rottenness must feel like Lot did in Sodom.

THE tourists in Mexico had a delightful time, and as a thanksoffering to the Lord bought a house of worship at Toluca for the use of the brethren there. Our missionaries would rejoice to see such excursions often.

THE *Christian Inquirer* publishes a letter from Chelsea, Mass.: "I am more and more pleased with your utterances. Dr. —— said a few days ago that the *Inquirer* seemed to be the only paper left in the North that stood true all round."

Evidently Dr. —— does not see the *Journal and Messenger*. That paper, which in ability and in orthodoxy and in fearlessness has few equals and no superiors, has "stood true all round," with one exception. And that was a sin of omission, and one in which the *Christian Inquirer* shared.

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It did not come. Not a single Baptist paper, or association, or church, or State Convention or missionary body even so much as inquired in what seminary those men were teaching Briggsism. The *Journal and Messenger* and the *Christian Inquirer*, both thoroughly sound themselves, were entirely willing, to judge by their silence, that Briggsism should be taught in Baptist seminaries to the rising ministry.

When the *Journal and Messenger* said that Baptists believed in the plenary inspiration of Scriptures, we asked our honoured brother, why then, no church or association or paper even so much as inquired where those three men were teaching? We asked whether the number of students in those seminaries had fallen off and the numbers in those staunchly orthodox increased. Our neighbor made no answer.

When the *Presbyterian Interior* rallied the *Journal and Messenger*, on having so little to say in regard to Prof. Harper, when it had had so much to say in regard to Dr. Briggs, we were surprised at the reply of the *Journal and Messenger*. It said:

But, let us note the difference between the case of the Baptists and that of the Presbyterians. In the former case the person called in question is the president of a great university, of which the divinity school is only a small part, and whose teachers have no charge of unsoundness in doctrine. In the latter case the Presbyterians the difficulty was in their theological schools, with professors who are supposed to be the candidates for Presbyterian pulpits what be the great and fundamental doctrines of Christianity. Dr. Harper may teach error, but he teaches with great world at large as much as he does Baptists, and he has little to do with Baptist theological students.

And this in face of the fact that when three Baptist *Theological Professors* openly advocated Briggs' views, the *Journal and Messenger* kept silence. The *Interior* then reminded the *Journal and Messenger* that if the Baptists had called its attention to these three theological professors. And the *Journal and Messenger*, as the *Interior* says, went into winter quarters and declined to answer. To attack Briggs and keep an entire silence in regard to that Briggsism of those three professors who spoke at the Baptist Congress is utterly unlike the frankness and straightforwardness of the *Journal and Messenger*. Is there any possible truth in the suggestion of the *Interior* that the love of the chair in the seminary in which two of those professors was had anything to do with the silence which still continues? Had Dr. Howard Osgood, of Rochester said the things these men said in that Congress would the *Journal and Messenger* and the *Christian Inquirer* have passed it over in silence?

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THE REV. J. J. PORTER, of Jerseyville, Ill., has been chosen by the Christian people of that city to meet a challenge of an infidel lecturer for a public debate. Bro Porter offers himself to be an able debater, and we have no doubt he will demolish all the arguments of his adversary in this case. We do not see why an infidel should desire to debate about Christianity. If there were no heaven and no hell, Christians certainly are as well off as infidels. No possible gain can come, even from an infidel's standpoint, by preventing people's becoming Christians. No infidel believes that any Christian holds to views that will lead to the loss of his soul, while all Christians believe exactly this of infidels. Therefore, Christians have reason for seeking to convert infidels, while the latter have no reason, from their own standpoint, for trying to convert the former. If death ends all, what a man believes can have no effect upon his destiny, and so it is a matter of comparatively small importance what he believes.

While it believing a lie leads to the loss of the soul, as Christians believe, then it becomes a matter of the greatest importance that a man shall believe the truth.

Catholics and Protestants differ as to the way men are to be saved. Therefore they are in concsience bound to labor for each others' conversion. If Catholics are bound to be the sole channel of salvation, then we must all be Catholics or perish; while if Christ saves all who believe in Him, as the Bible plainly declares, then all who trust in the Catholic church for salvation will perish. Believing this we send missionaries to Catholic countries, and strive to win Catholics at home, since the errors ther hold are ruinous. On the other hand, Catholics are earnest and vigorous in their efforts to convert us to their faith because they believe we hold to fatal errors. But the infidels do not offer us a plan of salvation at all. They simply deny what other people believe. They do not claim that any man is to be lost for rejecting, or saved by accepting their faith, if faith it can be called. Therefore an infidel has no reason, even on his own grounds, to try to turn Christians from their belief.

SUNDAY last was a great day with the Episcopalians in Louisville. After much debate, and strenuous opposition from Episcopalians with no nonsense about them, Christ church was formally and with elaborate ceremonies turned into a "Cathedral."

Our ideas in regard to "Cathedrals" have been of the vaguest. We had a dim idea they were merely big and expensive buildings, called cathedrals instead of churches just as large houses are called "mansions." And as Christ church is unaltered in size or architecture, we did not understand its being transformed into a "cathedral."

We were ignorant. We know better now. Cathedral is "no English you know," and means a church which has a bishop for a pastor. The bishop has an assistant who is called a "dean" instead of a rector, and who does the preaching as a general thing. But it is the bishop's church, in which he has a right to preach whenever he chooses.

Bishop Dudley is hereafter pastor of Christ cathedral, and Mr. Craig, the former rector, is his assistant and is Dean Craig. This is an advance movement which adds not a member, nor a building, nor a dollar even, but then it makes the bishop feel that somehow he has advanced towards the positions occupied by the Lord Bishops in England, who have cathedrals, rank among the nobility, and have seats in the House of Lords.

This pleases many and displeases the non-prayer-book people who believe in aims. For our part, we should like to see Bishop Dudley in our House of Lords, provided, of course, he was duly elected by the Legislature. He would be a wonderful improvement on the great majority of the Senate, being a man of solid humility, and high dignity. As for us, we have already twelve hundred cathedrals in Kentucky, and we do bishops preach at least once a month, and with no flourish of trumpets.

EVERY subscriber who has taken his denominational paper for thirty unbroken years, is compelled to have five qualities in an exceptional degree. He must have piety, intelligence, great-heartedness, broadness of character, and freedom from stinginess.

To recognize the advantages to be gained by taking the paper, requires intelligence. This does not mean that the subscriber is college-bred; but that he is a man of native ability and clear insight. It shows a sagacious of purpose, and an interest in religion which proves exceptional piety. During thirty or forty years there will be many things published in a paper with which he may not agree. In these years of character and greatness of heart that many years he has not grown angry with the paper for differing with him on some point or other. And that during the hard times which come to all men now and then he has not tried to economize by stopping the paper shows freedom from stinginess.

In another column we publish the loving words of Bro. Blaydes. And since his letter was received, the following from another of the noble band has been received:

I suppose you can put me down as one of the Old Guard, as I have been taking the Recorder for forty-five years, and can't afford to do without it. I don't see how any one can who feels an interest in the cause. We came to Missouri in 1852 and found the dear old Recorder waiting for us, and ever since it has brought us news of what the denomination is doing, and those pieces from Bro. J. H. Spencer and others, I value highly. God bless the Recorder.

MRS. L. J. BROWNING.

Plevna, Knox county, Mo.

THE *Examiner* comes to us in mourning. The death of editor of the North has followed the great editor of the South to glory. We who figure yet a little, have sympathized with our brethren as they mourn for a Bright. Alike in their greatness, alike in their positions, alike in the length of service they gave their Lord on earth, these two names shall be associated in history as the Baptist journalism for many generations yet to come.

Dr. Edward Bright was born near Kington, in Herefordshire, England, on October 6, 1808, came to the U. S. when eleven years of age, died at his home in New York City on May 17, at 4 p. m. A strong man, a man who believed what he believed with his whole heart, and therefore a strong leader of men, who made an impression upon his generation which shall endure.

He was great as a preacher and pastor, as an impressive speaker, as an executive officer. But he gave his strength to the *Examiner*, and it is as an editor he will be honoured. We give on the last column of this paper what Dr. Strong in the last *Examiner* says of him as an editor.

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And this in face of the fact that when three Baptist *Theological Professors* openly advocated Briggs' views, the *Journal and Messenger* kept silence. The *Interior* then reminded the *Journal and Messenger* that if the Baptists had called its attention to these three theological professors. And the *Journal and Messenger*, as the *Interior* says, went into winter quarters and declined to answer. To attack Briggs and keep an entire silence in regard to that Briggsism of those three professors who spoke at the Baptist Congress is utterly unlike the frankness and straightforwardness of the *Journal and Messenger*. Is there any possible truth in the suggestion of the *Interior* that the love of the chair in the seminary in which two of those professors was had anything to do with the silence which still continues? Had Dr. Howard Osgood, of Rochester said the things these men said in that Congress would the *Journal and Messenger* and the *Christian Inquirer* have passed it over in silence?

No paper has refuted President Harper's views so grandly as has the *Journal and Messenger*. No reader of that paper can claim to be ignorant of what is taught in the Chicago University. No paper has spoken clearer and stronger words against the attacks of plenary inspiration than has the *Christian Inquirer*. Why, then have they never told the denomination who these professors are and in what seminaries they are teaching? Are these Baptist papers ignorant when wrong views of the Scriptures are taught to young Presbyterians, and are they willing those views should be taught to young Baptist preachers?

THE REV. J. J. PORTER, of Jerseyville, Ill., has been chosen by the Christian people of that city to meet a challenge of an infidel lecturer for a public debate. Bro Porter offers himself to be an able debater, and we have no doubt he will demolish all the arguments of his adversary in this case. We do not see why an infidel should desire to debate about Christianity. If there were no heaven and no hell, Christians certainly are as well off as infidels. No possible gain can come, even from an infidel's standpoint, by preventing people's becoming Christians. No infidel believes that any Christian holds to views that will lead to the loss of his soul, while all Christians believe exactly this of infidels. Therefore, Christians have reason for seeking to convert infidels, while the latter have no reason, from their own standpoint, for trying to convert the former. If death ends all, what a man believes can have no effect upon his destiny, and so it is a matter of comparatively small importance what he believes

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40 YEARS THE STANDARD.

"Let Well Enough Alone."

BRO. EDITOR: Permit me to state a few facts in regard to our combined mission work in Kentucky, and to urge the importance of letting well enough alone. It is admitted by all that our present system of combined missions is the best we ever had, and our churches and pastors generally understand it; and the facts show that we are doing more on this plan than we ever did on any other, and with much less expense. Any material change of the plan, therefore, would cripple our mission work at home and injure the cause of missions abroad. The system has proved itself to be a good one, and it needs only to be thoroughly carried out by all our churches and pastors in order to render it a grand and glorious success.

From 1837 to 1882—a period of forty-five years—we raised our mission money in Kentucky chiefly by salaried agents, each representing a separate object. They were among our ablest and best men, and rendered much valuable service. But the agency system was necessarily expensive, and it had no tendency to train our churches and pastors to do their own work. Only the ablest and most liberal brethren were visited, and the churches complained of the expense of agents. All felt the need of a better and more economical system for raising money for missions, and some churches refused to admit agents, while they did nothing themselves. Accordingly, the writer and some thirty-seven other pastors induced their churches to adopt the plan of quarterly collections for four leading objects, and thus relieved our agents to that extent; but the masses of our churches had no plans and, if not visited by agents, they did nothing.

To remedy this great evil, the Executive Board resolved to dispense with salaried agents and to make an effort to induce our churches and pastors to do their own mission work, under the superintendency of one man. Accordingly, Dr. J. W. Warder was appointed Corresponding Secretary to draft a plan and superintend the work. With the assistance of experienced and judicious brethren, Dr. Warder formulated our present *combined plan of systematic giving*, which was approved by the Board and laid before our General Association at Glasgow, in 1881; and after twelve months' prayerful consideration, the plan was adopted by the Association at Mayfield in 1882 with remarkable unanimity, and recommended to all our churches and pastors for adoption and execution.

Dr. Warder immediately entered upon the difficult work of explaining and introducing the new plan into our District Associations and churches, supplying them with missionary cards and envelopes. With a ministry gathered from different states, and with undeveloped and untrained churches, it was a difficult and tedious work to harmonize and unite them on the combined plan, and required great faith, perseverance and prudence. The result has proved that Dr. Warder was the right man in the right place; and, by the blessing of God and the co-operation of local Board and pastors, he has accomplished great and lasting good. For twelve years he has prosecuted the work diligently and successfully, on a salary of several hundred dollars less than the Executive Board offered him; and he is unquestionably the man for the place yet.

Mainly through the agency of Dr. Warder, the combined plan has been adopted by most of our District Associations and by a large majority of our churches. On this plan the churches have raised double the amount obtained by agents, at less than half the expense to the Home and Foreign Boards; while more has been done for State Missions and for Sunday-schools and Colportage than ever before. And to-day Kentucky stands in the front ranks in her contributions to Home and Foreign Missions; and a grand work of church development and training has been accomplished.

In view of these and many other facts that might be presented, we have reason to thank God and take courage. We are doing well and should let well enough alone. At present, Dr. Warder's place cannot be filled, and hence he should receive the hearty and united co-operation and support of all our brethren. The combined plan should be adopted and worked vigorously by all our churches and pastors throughout the state; and if the Corresponding Secretary cannot do the work himself he should have an assistant until every church is organized for the work. If any one will do the office work gratuitously, so much the better; and the seven hundred dollars which Dr. W. refuses to receive from the Board, would employ a good assistant at least half his time. I write without Dr. Warder's knowledge or consent, and hence he is not responsible for anything I say. I write for the good of the cause of missions.

In conclusion, dear brethren, I would urge the importance of great prayerfulness at our approaching meeting at Carlisle. We need and must have God's guidance and grace in our deliberations and decisions, or Satan will get an advantage of us. Let all come up praying for divine direction, and let us have more prayer in our meeting than ever before, and God will bless us. W. W. GARDNER.

Elk Creek, Ky., May 21, '94.

Baptist Machinery.

There is a manifest tendency in the Baptist ranks toward centralization. On every hand we see new movements which place additional power in the hands of our Boards, etc. The tendency is a dangerous one, and the sooner we call a halt the better. It has come to pass that a church or preacher dare not act independently, because the Boards and their worshippers stand ready to condemn them at every step they take.

When D. W. Herring and others thought it was best to work along independent lines in their mission work, the students of our much-loved Theological Seminary refused to invite a prominent brother to address them on the new movement, and at the same time sent out an honored brother to condemn the movement. May God deliver us from such narrowness that will condemn a man before he is heard.

Anyone who has read the famous fifteenth and sixteenth chapters of Gibbon's Rome, will not be surprised to see that the Baptists of to-day are acting just as they did after the death of the last of the Apostles. Gradually they drifted into centralized work and then into centralized government, much like the Presbyterians of to-day, but, not stopping there, they plunged into popery. It took several hundred years to bring all this to pass, but it came to pass to the injury of the cause of Christ. Through a thousand dark years, the few who remained true to the teaching of God's Word had to struggle until the centralized power, which the early Baptists were largely responsible for, became so corrupt that the people began to revolt, and Baptist principles once more saw the light. Shall this be repeated? If so, I am determined not to be at all responsible for it.

There is a reaction setting in, however, that may save the Baptists from going in a body toward popery. Already there are a dozen independent missionaries that have come from America and are supported by local, independent churches. Others are soon to go, if we are not badly mistaking the signs of the times. Great men are rising up to defend the idea of independent churches doing independent mission work. The greatest religious writer in Kentucky has expressed himself as being in favor of individual churches employing their own missionaries. No less a man than W. S. Ryland, President of Bethel College, said he could not "think of Paul working under a Board," but thought he, if Paul were living he would be an independent missionary or in the employ of a church. No less a man than J. H. Spencer is in hearty sympathy with the idea of independent churches doing their own mission work. Such opinions from such men ought not to be passed by with a sneer, and in fact sneering is not quite the best way to fight the movement.

In the issue of the WESTERN RECORDER of March, 8th Dr. John A. Broadus said: "One of the great troubles with our Foreign Mission enterprise is that it stands before the minds of the people as something far away, abstract and general. Anything will be helpful that makes the matter concrete and personal, that promotes a personal interest in the missionary men and women, and in their converts as our own dear brethren in the common Lord."

No words ever spoken are truer than these. As is nearly always the case, Dr. Broadus is right. Who will say that, if a local church employs a man to be its very own missionary, there will not be a greater personal interest? No man can deny that independent missionary work is Scriptural as well as reasonable. Then let us begin. What church will be the first to employ a missionary? Don't be uneasy about the Boards. We will still need them if all our good churches go into independent work, for there will still be thousands of churches that will need to be stirred up to a sense of their duty, and a Board can find plenty of that kind of work to do. May the Lord direct us is the prayer of your humble servant,

BEN M. BOGARD.

Fulton, Ky.

ATTENTION is directed to the advertisement of choice building lots in the sub-division known as Shawnee Terrace, Louisville, Ky. This property is situated on the main boulevard of Western Park and directly adjoins that beautiful breathing place. The city has spent over $100,000 on this park and the property in the neighborhood has been thus materially benefitted.

Lots can now be bought in this subdivision for from $10 to $15 a foot. No safer investment can be made. It is right at the door of the city of Louisville, and within a near an electric line will run right alongside of it. If you care to come to Louisville to examine this property and decide to become a purchaser, I believe the property will pay your expenses. Address all communications to Meddis & Southwick, Louisville, Ky.

Pennsylvania College for Women.

In another column will be found the announcement of this deservedly popular institution. One of the most attractive features of the College is its beautiful and healthful location in that part of the city where its students are free from noise and dust, and may enjoy the purest air. Within easy reach from the center of the city by cable or electric cars, or by Penn. R. R. by East Liberty Station. No better facilities would be afforded anywhere for the study of the classics, mathematics, history and literature, music and art. Thorough work is also done in the laboratories, cabinets and gymnasium. Terms for boarding and tuition very reasonable.

The next term will open September 12th. Those desiring catalogues should address PENNSYLVANIA COLLEGE FOR WOMEN, Pittsburg, Pa.

Mt. Tabor Church.

As my work at Mt. Tabor has not been reported since I began work with them, I would like to state that our work is moving along nicely. We have a noble band of Christian workers there who are striving to build up the cause of Christ. Since I began preaching there the first Sunday in March, we have had good attendance and splendid attention, although two other churches—Old Paint Lick (Presbyterian) and New Hope (Presbyterian psalm singers)—hold service on the same day. It is very unfortunate for the work there that Mt. Tabor cannot arrange for preaching more than once a month. We believe the country round about is Baptist in sentiment, and we pray they may soon become so in principle.

Bro. Willis, their former pastor, has done a good work at this point, and can look back with pride on this ten-year-old Baptist child that was under his care from its birth or infancy. Our prayer is that he may live up to break down the walls of sin here, and implant on Gerrard's hills round about Mt. Tabor the banner of Jesus Christ.

At our last appointment the pastor asked for $25 for Foreign Missions; we raised in cash and subscriptions about $13, and appointed a committee to see the members who were not present. We think the amount asked for will be raised. The pastor wishes to express his thanks to the sisters who so kindly loaded him down with good things for his larder.

WILLIS L. WATTS.

Pleasure Ridge Park, Ky., May 14, 1894.

I SPENT Sunday with Rev. Cleon Keyes, who is justly entitled to the position he honorably holds of "bishop" of Bracken Association. He is the financial agent of the Bracken Board and can secure more money for missions than any other man. He is universally revered and loved. He is a Virginian, and like all Virginians, he is proud of the fact. He was converted in 1840, and like many of our good Baptists he was first a Methodist, but by reading the Baptist Confession of Faith—the Bible—he became a Baptist and commenced preaching February, 1841. He was a successful pastor in his native state for sixteen years, winning many converts, organizing and building churches, and leading in the development of missionary enterprises. In 1857 he became pastor of Lewisburg church, Mason county, Ky. The church was in a demoralized condition with only 85 members, white and colored. He soon brought order out of confusion and his church became in many respects the best in Northern Kentucky. This faithful and able pastorate continued for 32 years, when on account of the growing infirmities of age he resigned in the spring of 1888, but the church declined to receive his resignation and recalled him. He preached until the last of January, 1889, and insisted on his resignation's being accepted, which finally was reluctantly done. When he closed his pastorate there was a membership, all white, of 190. During his ministry there have been converted over 2,000 souls.

I stop yet at the home of Walter W. Warder, who was the beloved pastor of the Maysville church for a quarter of a century and baptized into the fellowship of his church 500 in one year. He was the uncle of our Corresponding Secretary, J. W. Warder. Sunday morning I preached for Pastor Hibbs, of Maysville, one of the best preachers and most popular pastors in Kentucky. In the afternoon I preached for Pastor I. W. Bruner at Mt. Pisgah. Bro. Bruner has rented and will conduct the hotel at the famous Blue Lick Springs, and he proposes to make the resort particularly attractive to preachers.

Pastor McGarrity, of Harrodsburg, is making a tour in South District, preaching to the churches on the subject of missions. He is greatly interested in our mountain work and is arranging to have pastors hold meetings during the summer at some of the principal centers.

At night I had the pleasure of hearing for the first time Pastor Adams, of Lewisburg church. I find he has a strong hold on his people, and that he is doing a fine work. In Maysville I am pleased to hear of the great success attending the ministry of Pastor Patrick, and also to hear of the great work Pastor Dawes is doing in Carlisle. Flemingsburg and Ewing are moving along encouragingly under the leadership of their beloved Pastor Kincaid, while Pastor Mitchell is doing a grand work at Dover and Minerva. Pastor Humphreys has made a fine beginning as pastor of Millersburg and Sharpsburg, and I hear that under Pastor Gill Mt. Sterling is putting on new life, and that the church building, so long talked of, and so much needed, and which the congregation is so well able to build will soon materialize, while old Stone Lick, under the able ministry of Pastor White, is making headway and continually gaining strength. Bracken Association is justly capable of being one of the best in the State; all conditions are favorable; the pastors are well-equipped, able and aggressive; there is no finer agricultural section in the State, and our Baptist people own their share of it, and if they will only display the same energy and enterprise in their church work that they have in their secular affairs, they will lead all our denominational enterprises. H.

Old Men and Old Women do Bless Him.

Over 800 people have come or sent to Dr. Bye for his Balmy Oil in the past. He treats successfully all cancer and malignant diseases. Out of this number over fifty are very old people, whose ages range from seventy to ninety-five years. On account of distance and infirmities of age they had to send for home treatment. Read what they write and say to the great humanitarian of modern times, Dr. D. M. Bye, the discoverer and originator of the Combination Oil Cure for Cancer:

BEAR POINT, S. D., March 21, 1894.

DR. D. M. BYE—My Dear Brother: The oil you sent me was applied to my face as you directed, and it has done the work. The fungus soon cleared off of the edges and then the center or cavity all came out in a lump, clean, and the place looks healthy, and a softer but little pain, and everything looks favorable. I keep in doors with care. Grace hope for perfect cure in good time.

Allow me to express to you my gratitude for your very kind and faithful care of my case, besides your Christian sympathy and words of cheer when I was under the cloud and all was dark. God bless you, and prosper you in your good work for the suffering ones.

Gratefully, JOSHUA V. HIMES.

This man was born in 1806; is now pastor of a large church. If he lives a few years more he will be 100 years old. We give one more letter just received from one of the most eminent families in Kentucky:

MRS. Clay writes concerning her mother, Mrs. Blair, who is almost as old as the venerable Mr. Himes. The cancer had eaten away her upper lip and some of her nose. She being confined to her bed, they send for the Balmy Oil and take home treatment.

CARLISLE, KY., April 24, 1894.

DR. D. M. BYE, Indianapolis, Ind.: Dear Doctor—As mother grows better I expect I will be indolent about writing. Your Balmy Oil seems to be the very thing to do the work. We did not expect mother to get well in a week or two, owing to her advanced age, but she is now able to go to the dining room for her meals. I would never advise anyone to use the burning plaster as we did on mother, which did no good. The oils are as mild as a May morning. I will recommend it to all suffering ones. Mother does not suffer any more as she did. Very respectfully, MRS. MATTIE CLAY

Mrs. Nancy Dunn, who lives thirteen miles southeast of this city, had cancer on the nose, part of which was taken away. She is in her 91st year. A 70 year-old son came to and got the Balmy Oil. She is now almost well. The doctor went to see her but one time. When he told her good-bye this beautiful old lady with one hand uplifted blessed the doctor in the name of God, and he said to me, and further said: "My mother and grandmother both lived to be over one hundred years old, and I believe God, doctor, from my youth I was careful to obey my parents, and I have always claimed God's blessing, and it must be in his good providence that I ever heard of your Balmy Oil, and I now hope to see my 100th year. May God bless you in your good work."

Mrs. J. K. Hall, who lives at Spiceland, is a good old Quaker lady, had a most terrible cancer; was cured with the Balmy Oil. She, too, is nine or ten years old. The doctor went once to see her at home. When he said good-bye she, too, with tears streaming from her faded eyes, with a full heart, called down God's blessing on the doctor, saying: "I will ever pray God to spare your life and bless you in your good work for suffering people, and especially the aged ones like me. Oh, I know the good Lord will bless you." We could tell of more than a score of old people. Some were cured, and all hope had fled, and they had gone to unskilful great doctors and spent hundreds of dollars in a fruitless effort to be cured, but never got any benefit until they were cured with Balmy Oils. One man had spent nearly $2,000 and was at last cured by Dr. D. M. Bye with the Balmy Oil. Imitators are springing up in the South and West who are advertising to cure cancer with Balmy Oil.

We warn the people of these frauds. Dr. Bye has no office only those which he has in his home. All others are bad impostors and bad men who seek to make money from the good reputation of Balmy Oil, and give the old treatment. Nothwithstanding Dr. Bye has protection from the Government by patent, yet these bad men persist in their dishonest schemes to defraud all whom they may get the chance. Dr. D. M. Bye has his main office now at 102 N. Tennessee street, Indianapolis, Ind. Persons wishing treatment will describe their case and write for circular and prices of oil.

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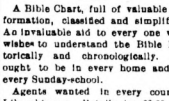

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The Electropoise make the patient dance for joy, that this annoying and serious disease has been cured.

My little girl had an attack of St. Vitus' Dance last year, and by careful attention and medical treatment was relieved, still her health was not good, and the attack returned this spring. We gave th. Electropoise a trial, and it gave her great benefit, curing her quickly and her health is better than usual. We are very much pleased with its effects. Mr. A. R. Jones and his wife have received great benefit from the use of the Electropoise. Yours truly, C. H. MURPHY,

Madisonville, Ky.

A GREAT FUTURE.

From what I have seen of the Electropoise I think it a good thing, and am sure it has a great future.

J. D. REEVES,
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used to wear cowhide boots—grease his hair—wear his pants at high water mark—wear a flannel shirt and a red necktie at a dance. He used to cut pigeon wings all around the room—and dance a hoedown so you couldn't hear the fiddler. Tha' kind of a fellow has disappeared. In his place is a country gentleman. He's a man that knows how to dress and act in this Western country that's as tall as the trees in some other places. He raises wheat crops that are the wonder of the whole world. He has brains. He enjoys life. He lives well. He cares for his stock and farming implements. He dresses well. True, he figures close. He don't pay anybody fancy prices, because he likes them. He buys where he thinks he can get the most good. We've sold a good many goods to go out in the country. Every man that's traded here has sent us customers. They've been satisfied. When we sell a man anything and he gets it home and examines it—he invariably finds it better than we promised, if any difference at all. That's the way we're building our business—selling things that you'll be thoroughly satisfied with—and if you're not satisfied—refunding your money without question. Those suits that we've told you so much about for the last week, have proved a revelation to a good many men. They can't understand how we're going about it, to sell such fine Black and Blue Cheviots, Gray-mixed Cassimere, Scotch Cheviots and Blue and Black Unfinished Worsteds for $6.95. They sent a mail order with the cash. They still can't understand. They've found out that we can do it—and that we do do it—but how? That needn't worry you. We know how to buy—it's no secret. Dozens of the best dressed men in and around Kentucky to-day—are five or six dollars richer for writing to us for their clothes. Have you lifted your pocketbook that way? If so, send your order quick before these $6.95 Suits are all gone. Remember we pay express on all orders of $5.00 or over for 200 miles around Louisville.

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S. T. MORELL

The Family Circle.

TWO LITTLE GIRLS.

BY MARGARET E. SANGSTER.

This little girl is very poor;
She has trouble, she finds, she can scarce
believe;
And yet, my dear, she has playthings
galore—
Dolls in way as two-and-twenty,
Houses and arks and picture-books,
Something pretty wherever she looks
But half the time she's puzzled to know
What to do with the wonderful show,
Tired of dollies two-and-twenty,
And bored with her various toys aplenty.

This little girl is very rich.
With an old doll like a perfect witch,
A broken chair and a bit of delf,
And a wee cracked cup on the closet shelf:
She can play with only a row of pins;
Houses and gardens, arks and inns,
For easks with her chubby fingers small,
And she never asks for a toy at all.
Unseen around her the fairies stray,
Giving her bright thoughts every day.

Poor little girl and rich little girl,
How nice it would be if in Time's swift whirl
You could—perhaps not change your places,
But catch a glimpse of each other's faces;
For each to the other could something give,
Which would make the child-life sweeter to
live,
For both could give and both could share
Something the other had to spare.

—Harper's Young People.

A Package by Express.

BY HELEN HAYS

PART I.

"Tell me a story, please, mamma." The little voice was full of pleading, and the tired mother could not resist it; but how to tell a story of faith and love sand purity, unmixed with the world's wrong and hate and cruelty, is sometimes difficult.

"You know all my stories by heart, darling," said the weary woman, who was sitting by the bed-side of her sleepy little girl, whose new gown she was trying to make out of an old one of her own; "and you care so little for fanciful ones. Must it be a true story?"

"Oh, yes, mamma, I like true ones best; you said once that you would tell me about Aunt Cecilia, and why we don't know her, and how you and she used to live in the country—I think it would be so nice to live in the country—but what makes you cry, mamma?—oh, I know you are tired!—no, you shall not sew any more;" and the little hand drew away her mother's work and pulled the weary, aching head down on the pillows. And then, soothed by the child's caresses, the tears stopped flowing, and the quiet talk of past pleasures began. Far, far away those years of youth and happiness seemed to lie, crowned, like the hills of her native place, with clouds of brightness, golden and radiant.

"And Aunt Cecilia lives in Woodstock still, mamma, and she and you have not seen each other since grandfather died?—how strange!" said little Cecy.

"It is strange, darling, and sisters ought not to live so; but I am afraid now it cannot be helped. Aunt Cecilia believes that I am very naughty—perhaps I was once, but she little knows how sorrow and suffering have changed me."

"Oh, mamma, you were never naughty, it is she who is wicked to think so; I wish I could tell her so! I don't believe she is nice at all. Isn't she big, and bony, and squint-eyed? I am sure she is; just like that dreadful woman who keeps house for Mr. Acres, and says she 'hates children.'"

Mrs. Allen laughed. "No, your aunt does not look like poor Martha Stone, whose ugliness seems to have done her an injury; perhaps if children were more kind to her she would not be so cross and crooked. Your Aunt Cecilia used to be very pretty; her hair and eyes are brown, like mine, and she is slender and tall, with beautiful hands, and she carries herself as straight as a lily on its stem; but, oh dear!" and she sighed deeply, "I suppose the years have altered us both;—come, Cecy, it is time to go to sleep; I will read to you;" and Mrs. Allen smoothed the pillow and folded up her work. Drawing a chair beside the table, where stood a lamp and a few books, she opened the Bible and Cecy composed herself to listen. But in a few moments the long lashes dropped, and the little low-celled room, bare of aught but necessities, faded from view. The mother's voice became as the sound of a lulling stream beside which grew gleaming white lilies. Trees and bushes took the place of white-washed walls; birds twittered in the branches, and some one sang softly to words like these—"and a little child shall lead them."

Early the next morning Cecy woke to find her mother gone to her daily labor in the mill. On the table was a loaf of bread and a pitcher of milk, beside which lay a little note telling the child of various duties to be done, among which was one very distasteful to her, viz., an errand to Mr. Acres' housekeeper, the very mention of whose ugliness she had spoken the night before. There was no school, for the vacation had begun, and Cecy had plenty of time to do all her little house-work after she had eaten her solitary breakfast, but all the time in her ears the words which her mother had read, and which had been mixed up in her dream, came back to her—"and a little child shall lead them."

Lead what? lead whom? Lions and tigers? She had seen a picture of a small trainer of wild beasts leaning fondly over the shaggy mane of a great glaring creature, and it had made her shudder—she could not do that. Vainly perplexed her thoughts became, so, like a wise little woman, she put on her hat and determined to do her earliest and most dreaded duty first.

The big bell of Mr. Acres' great house gave but a tinkle to the pull which little Cecy could give it, and it seemed a very long time before the slow footsteps of his housekeeper could be heard shuffling down the hall.

It was no wonder Cecy dreaded the door's opening. Every child in the neighborhood dubbed Martha Stone, and did much to cause the dissension which existed between them. She was Mr. Acres' one servant and felt herself an injured being—for all the work of this large house fell upon her shoulders, Mr. Acres being too mean to employ anyone else (so people said), and the amount of rubbing and scrubbing and polishing she did was wonderful, for it was all in addition to the cooking and washing and mending. It was, indeed, provoking, after toiling on her knees over the door-step, or the white gate, or the brass bell handle, to have saucy children mark and deface the nice, smooth surfaces, or write with chalk upon the pavement, and it was not surprising that she chased them away at the point of the broom-handle, and grew red in the face as, catching some laggard by the collar, she gave him a sound drubbing. Poor Martha had not a sweet temper. Her patience gave away easily, and then woe beside the unfortunate offender!

As Cecy waited for the door to open she remembered what her mother had told her about Martha Stone, and she made up her mind to do something very unusual—it would be hard to do very unusual—it would be hard to do—but she meant to try—and then, just as she was summoning courage, the door opened and the "big, bony, squint-eyed" woman appeared.

"Well, what do you want?" said the sharp, quick voice of the old woman, as she glanced at the little blushing, trembling Cecy, whose hat was pushed back from her white brow, and whose big blue eyes seemed to expand under her gaze.

"Mother sent me with these shirts. She says they are all done except the marking."

"And why didn't she do that, I'd like to know?" Let me see them," said the old woman, crossly, inspecting the bundle as if determined to find fault, but the neat, careful sewing could not but satisfy the most exacting. It pleased her in spite of herself, yet she did not ask the little girl to sit down and rest, and Cecy stood twisting her apron and wondering how she would say the words she wanted to, when a door suddenly opened in the middle of the wide wainscotted hall and a voice called:

"Martha! Martha! bring me some hot water—quick."

"That's always the way when there's but one pair of hands—quick, indeed," grumbled the old woman, "and my bread burning in the oven—anyone may smell it," and, leaving Cecy abruptly, the woman shuffled away, but quicker than her old feet could carry her did the younger one's follow her to the tidy, sunny kitchen, and Cecy's sweet voice said:

"Please let me take the water while you see to the bread—I can do it—I often do it for mother."

Martha glared at the child with gruff surprise, and no doubt would have refused, but for the burning odor of the good loaf being ruined.

"Well—be quick then, and don't keep Mr. Acres waiting"—was the surly response, as she filled the big blue pitcher.

If she had not hurried Cecy, no doubt the child's grasp would have been firmer, but, as it was, she had barely reached Mr. Acres' room when the pitcher seemed suddenly to glide from her hands, and down Cecy came, child, pitcher and all at Mr. Acres' threshold. "My! my! my! what is this?" exclaimed the old gentleman, who was sitting in his dressing-gown beside a table covered with books and papers, and who saw with consternation this vision of a blue-eyed child showering his fine carpet with a small deluge. A smothered cry, a sudden jump, and a most disconsolate and mortified little maiden stood before him.

"Why, what under the sun does this mean?—where's Martha?—who are you?" repeated the old man impatiently but not unkindly.

"Oh," said Cecy, catching her breath convulsively, and trying to suppress tears. "Now she'll never believe me."

"Who won't believe you? What do you mean, little girl?"

"I mean Martha," replied Cecy, striving to pick up the pieces of broken crockery, and taking off her apron to wipe up the water. "I meant to tell her that I was going to try to be good and kind to her, and it wasn't in me, I would kiss her—once in a while—but"—and here the child stopped to look up with great discomfiture at the old gentleman's quizzical expression, and at the same time an "oh!" of pain escaped her.

"What is the matter? Why, bless my life, your foot must have caught that shower bath. How came Martha to let you carry that big pitcher? Sit down, child—here," and, placing Cecy in the depth of a great red velvet easy-chair, Mr. Acres put her little foot on his knee and began to take off the soaking shoe and stocking with much gallantry and tenderness.

As he did this, and Cecy told him who she was, and how she came to be there, Martha appeared, and stood absolutely mute at the scene before her. The wetting of the fine carpet would have been enough to excite her wrath, but this was entirely forgotten at the spectacle of her master's exhibition of hitherto unknown qualities.

"Well, Mr. Acres," said at last she could command her voice, "I never thought to see you wait on such a little lass myself, down on your knees anybody'd think you'd been a shoemaker all your life; and there's what I might have known—my last big pitcher smashed, of course, all for trusting that there child. Well, I'm a bigger fool nor all. Dear, dear, I might better have let the bread burn."

How much more she would have said is not known, for Mr. Acres' eyes were watching Cecy's face changing color, and the little lips pressed tightly to keep back a sob, and he interrupted Martha to tell her to bring him cotton and flour and linseed oil, and to prepare the couch near at hand with pillows.

This hushed Martha instantly, for no one was a more skilled nurse than she, and, without another word, she obeyed him, and in a little while Cecy's scalded foot was neatly bandaged, her wet clothing removed, and, wrapped in a soft shawl, the child lay resting quietly on the lounge.

Mr. Acres was staying at home that day looking over his private accounts, but they somehow seemed less absorbing than usual, and the novelty of his having a young visitor apparently distracted him, for he drew his chair beside the couch and told Cecy the most remarkable stories she had ever heard about enchanted princesses and fiery dragons. In return Cecy's own little tongue lost all terror, and, forgetting the pain in her foot, she repeated much that her mother had entertained her with the night before—not omitting her aunt Cecilia, who was tall and beautiful, and who lived in Woodstock, and never came to see them, nor even so much as wrote letters to her mother. And then Cecy added her dream of lilies and the lulling stream, and in some way mixed up the picture of the lion tamer with it; and then she suddenly asked Mr. Acres what "a little child shall lead them" meant.

He looked grave awhile, and said he did not know exactly, but perhaps some day she would find out for herself. "But, by-the-by, Cecy," he said—for he seemed to like to use her name, "what was your mother's name before she was married?"

Cecy could not tell him. She thought and thought, but it was no use, and then Martha came in with a tray on which was the most delicious luncheon she had ever tasted, and all else was forgotten, although it was curious to see Martha's scowl as Mr. Acres insisted the red berries, and poured out the thick, yellow cream, and with his own hands held Cecy's glass of milk.

"What in the world's the use o' your doin' so, Mr. Acres," said Martha, "don't you know that you'll be pestered to death with that there child? There's be no peace for you after so much petting; let me carry her home and be done with it. I'm bothered enough with brats now, and don't want any more of their plaguing."

"Would you really carry me home, Martha?" said Cecy, who could not help hearing these harsh words, but who took them in a very different way through the medium of her own grateful nature. "How kind you are, Martha! May I give you just one kiss?" she said, pulling Martha's gown so that the old woman had to stop and look at her.

"Good gracious, child, what are we a-comin' to? I ain't used to kissin—well! there:—why!"—and with a queer uncouth gesture, the grim, tall, bony woman stooped, and let the child touch her withered cheek.

"Yes, I'll carry you home," she said more gently, "and it's time, for the mill bell has rung, and your mother'll be anxious; I can tell her about the marking of them shirts, too—but how's your foot now, does it ache?"

"A little," said Cecy, trying to move, but wincing with pain.

"Martha," said Mr. Acres, from the writing desk, where he had gone, "leave Cecy where she is; take this note to Mrs. Allen with my compliments, and when you come home get the northwest room in order. I expect visitors."

"Humph!" was all Martha's suppressed remark, as she obeyed him.

PART II.

It was a rainy evening, and a very chilly one for the first of July; though in the high mountains about Woodstock people never took down their stoves for the summer, as a little blaze was often welcome, and Sam Grant had been for the mails, and, stopping at the wood-pile, had been so thoughtful as to fill his arms with sticks before coming into the long, low parlor where sat his mistress in the dusky gloom. Full of shadows and quaint old furniture was this room, but, on the warm air which came through the open windows was wafted the fragrance of lilies, pinks, and hello'ropes. Beside one of the windows, out of which could be seen a wide stretch of meadows bounded by the purple ridge of hills, sat one solitary figure. An elderly woman, one might judge from the delicate lace head-dress and the composure of her attitude, and, perhaps, a sad one, if her face could be seen; but in the twilight this is not observable. As Sam entered she turned away from the window and asked him if he had been to the post-office.

"Yes, ma'am," said the boy, putting the sticks in the open fire-place, and vainly striking two or three matches.

"Bring the letters to me, then, at once," she said with a little impatience—"don't wait to light the fire—these tiresome business letters are a nightmare to me, and the sooner I get over them the better"—this more to herself

"Yes, ma'am, I'll light it when I go out, and will you want any more, ma'am?"

Delia's good old heart was made happy soon after this by seeing her beloved "Miss Julie" return to Woodstock, and later Mr. Acres came on to see Miss Russell. Then it is to be hoped Delia remembered him as a much younger man, and one whom the same Aunt Jemima of troublesome memory had banished from the house. Later in the season, when the lilies had flaming setting of scarlet salvias, and Cecy had found out every nest and nook on the farm, there was a quiet, old-fashioned wedding in the long, low parlor, for Miss Russell had concluded to help Martha Stone in the housekeeping by becoming Mrs. Acres. So Cecy Allen and her mother stay altogether now at Woodstock, but when Mr. and Mrs. Acres come to visit them, Sam always reminds Delia of that night he was sent to get the "package by express."—Examiner.

Two Stories.

There was a professor, long ago, in a little city where homely little supper-parties were the use. One evening late, in his own dwelling, a clever undergraduate was giving imitation of some of his colleagues in the Chairs of the University. They were perfectly rendered, and were received with peals of laughter.

The good professor, in an evil moment, said: "But you have not taken me off. What am I like?"

The youth had tact enough to say that the professor had no peculiarities, and so could not be represented in that special way. The professor still insisted. The youth sank into silence; but in a little while, when conversation had become general, a wild yell was heard, and the youth was seen violently scratching his head, and in extraordinary tones uttering some philosophical propositions.

"Who on earth is that?" said the bewildered instructor.

First silence; then a general roar.

The professor discerned the state of matters, and said with great asperity: "We have had quite enough of that kind of thing, young man."

The party soon broke up. And I fear the undergraduate had made an enemy.

It was a great Chief Justice, many years removed, who was listening with much approval to the story, told at his own table, how a scoffing young member of the Bar had been giving imitations of the manner of divers judges of renown.

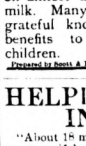
It was unwisely remarked: "But even your lordship is not safe from the ridaidry of that graceless young man."

On the instant the Lord-President drew himself up to the very stateliest; and, with an awful accent, and a most extraordinary gesture, said: "I was not aware that I had any peculiarities of manner."

The rest was silent.

But people thought much, though they said nothing.—Ex.

Friendly Regard



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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. I commend its arrangement, its sound theology, its pungent simplicity, its adaptation to all human needs, its ever-mastering power of waking kindred 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.*

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The Farm.

Kentucky Farm and News Items.

T. M. Ware, of Lincoln county, sold 80,000 pounds of wool at 10 to 16 cents.

The seventeen-year locusts have made their appearance in many of the Western States.

Walter Payne, of Fayette, had 34 hogs killed out of a flock of fifty on Monday night week.

Lost all the wool in Boyle county has been sold, the price paid at the time being 16c.

Captain English sold at Harrodsburg 21 medium two-year-old steers at 3½ per hundred.

Vincent Brothers, of Millersburg, bought a fine team of coach horses to a Salsbury party for $1,000.

In Boyle county, Farris & Whitley bought of James Harlan 10 head of two-year-old cattle, weight 700 pounds.

E. N. Witherspoon has bought of J. P. Bean his farm of 366 acres in Clark county for $33,000,, equivalent to $90 an acre.

B. Clay Turner bought of Judge Lucas R. Cooper his farm on the Levee Lane, Montgomery county, containing 75 acres, at $75 per acre.

The Cynthiana Democrat says that dogs have killed over a thousand dollars worth of sheep in Harrison county this spring.

Isaiah Shearer, of Jessamine county, has in twelve acres of hemp seed and hopes that his crop at $1 80 per bushel will pay.

Cut worms are doing great damage in Mercer county. Some farmers have been compelled to replant whole fields of corn.

Embry & Fox have bought in this and adjoining counties during the past few days, four hundred barrels of apples from $2 35 to $2 50 per barrel.—Danville Advocate.

Capt. Bruce and Wm. Moreland have bought about 60,000 pounds of wool this season at 10 to 16c....M. F. Bryant has bought of Forestus Reid a drove of shoats at $4 40, and of J. E. Lynn a lot of butcher stuff at 2½ to 3c.—Interior Journal.

Poultry-raisers are now using ground or cut-bone in large quantities as a food for hens and with most excellent results. Green bone is not only soluble, but is food. It contains lime for the shell of the egg, nitrogen for the white, a proportion of oil and fat, and also serves as grit.

James B. Caldwell, of Boyle county, executioner for G. W. Bain, who died at Mr. Pitman's last winter, sold 160 acres of land belonging to the estate, located eight miles from Bloomington, Ill., at $65 per acre. The improvements on the land were poor. Mr. Caldwell says the crop prospects around Bloomington are first-class.

Mr. Jim Smith says he has never been troubled with the cut-worms and he has the crows to thank for it. He says he always scattered about two bushels of corn on the ground in his corn field to keep the crows from pulling up his green corn, and when they got through with this two bushels they always turn their attention to the cut worms until they eat the last one of them.—Elizabethtown News.

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BY JOHN H. REID.

Among the various plans which have been devised for securing larger returns from given areas of land is that of close planting. This method is not only plausible in theory, but it has apparent advantage over other plans of being capable of explanation on mathematical principles. The reasoning is very clear. If a certain number of plants give a certain yield of grain, an increase in the number of plants must give a proportionate increase in the quantity of the crop. A acre of corn planted in hills four feet apart each way will have 2,722 hills; but reduce the distance to three feet apart each way, and we have 4,840 hills. By this change in distance we have, on the same area, almost twice as many plants. According to the theory, this change should nearly double the yield of the crop. No easier method of increasing the yield on paper could be invented. But when the theory is tested in the fields, it is found to be sadly deficient. It may be well briefly to consider some of the reasons why the plan can never be made to give satisfactory results.

In order to become fully developed, the plant must have a liberal supply of food. This food must be obtained wholly from the soil, or from some material which has been applied thereto. The available plant food, even in fertile soil is limited in quantity. The number of plants which the land can properly maintain is, of course, limited by the degree of its fertility. By the use of manures and fertilizers the quantity of plant food can be increased to any desired extent, though excessive application of fertilizing material seldom proves profitable. It is possible to make the land rich enough to support all the plants which can find room to grow therein, but this is not often done. Usually the land is made only moderately rich. In this condition, it will support a fair number of plants. But an increase of this number makes it inevitable that a portion of them will be poorly fed. Some one has said that "the worst enemy of a wheat plant is another wheat plant." This may be an exaggeration, but as all plants of the same class require the same kind of food, it is possible that where very thick planting is practical certain elements of fertility may be so nearly exhausted from the soil as to make it incapable of fairly feeding the crop. If a man attempts to keep a large number of cattle on a moderate quantity of hay, he soon finds that his animals must suffer. The same principle of feeding applies to crops as to animals. There is another and a far more serious difficulty which will confront the man who attempts to grow an unusually large number of plants upon a given area of land. He can supply plant food in unlimited quantities (perhaps not profitably, but it can be done), but he finds that plants need light and air just as truly as they need food. And he also finds that nature supplies only a certain quantity of each of these elements, and that there are only enough for a certain number of plants. If the number of plants is increased to a great deal, the supply of light and air, which are just as essential to the development and maturity of the plant as food itself, will be insufficient. The farmer cannot possibly increase the supply, and the inevitable result will be that the crowded plants will neither be as large nor as prolific as they would have been if they had been given sufficient room.

It is also necessary that the roots of plants are too near together the roots of plants should have room for growth. If the plants are too near together the roots will be cramped, and to a greater or less extent they will fail to perform the important offices which they were intended to serve.

There is one point more which ought to be considered. This is the necessity of room for working among the plants. If the rows are so close as to make it inconvenient to do this work, the difficulty, and consequently the expense, of cultivation, is largely increased. This inconvenience may, in fact, it often does, both in the garden and the field, lead to a neglect of cultivation and a consequent diminution of what might have been the yield of the crop. When, in spite of the inconvenience, the cultivation is performed, the yield is improved, but, in quite a proportion, the cost of obtaining it is increased.

Several objections to close planting have been stated. They are not merely theoretical, but have been clearly brought out in the actual work of the fields. It has been often demonstrated that, when other things are equally favorable, giving of abundant room to plants results in an increased yield of the crop, and in a marked saving of labor required to produce a given quantity. Of course, it is possible to go to the other extreme and not have the ground sufficiently stocked, but the great majority of farmers are not likely to err in this direction. It will pay them to try rather light seeding on at least a portion of their fields. If, to giving their plants ample room, they add plenty of suitable food and thorough cultivation they will, if the season be reasonably favorable, be very sure to gather an abundant harvest.—Examiner.

A good test of a successful dairyman is the ability to teach a new-born calf to drink in one lesson without raising the roof of the barn with violent epithets. A man who can keep a good temper and train the ignorant little thing in the way it should go successfully may then be trusted with a cow.

Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

slip, and such is good for a time. From the mashed turnips usually seed on the table.

TURNIP SLAW.—Pare and slice two medium turnips. Leave them standing in cold water over night. Drain and chop very fine. Dress with salt, pepper and vinegar, adding oil if it is liked.

STUFFED TURNIPS.—Peel and boil in slightly salted water until half done. Take them out, slice off a bit from the bottom to make them stand firmly. Cut a slice from the top. Scoop out the middle, and fill with a stuffing of minced meat (veal if possible), onion and parsley, and mushrooms if they can be had. Tie the slice on to the top. Place the turnips in a saucepan, pour over them some boiling gravy or stock, add a bit of butter, season with salt and pepper. Simmer gently until tender. Arrange in a deep dish; thicken the sauce with the yolk of an egg, pour over the turnips and serve hot.

CREAMED TURNIPS.—Pare the turnips and cut in very narrow strips. Boil these half an hour in salted water. Drain them, place in a dish and cover with cream sauce, directions for which were given above.

ESCALOPED TURNIPS.—Pare, slice and boil in salted water until tender. Drain, and put in baking dish suitable to send to table. Cover with cream sauce. Dust thickly with buttered bread crumbs. Brown in quick oven.

GERMAN TURNIPS.—Two cupfuls of dice made from turnips and parboiled until partly tender. Then after draing, cook these slice slowly in three cupfuls of hot stock of any kind which has been flavored. There should be just enough left when the turnips are done to moisten them.

Escaloped onions are delicious. Cook them just as directed for the turnips.

Remember in cooking these that three-fourths the excellence of anything lies in the cooking, not in the preparation of food. There is nothing mentioned here which may not be prepared by the plainest of plain cooks who cares enough for her work to put a little thought into it. Good cooking is the basis of good thinking. Who ever lived on "soggy" vegetables, ill cooked meats, muddy coffee and sour bread, and lived to preach or to feel the Gospel of light and love? Only well-fed individuals think healthy thoughts; therefore, O cooks, it behooves you to feed well those who belong to you. Well does not mean richly, but thoroughly cooked in a sensible manner.—DORA M. MORRELL, in Good Housekeeping.

MORE determined efforts have been made in recent years to give the peach orchards higher cultivation, because in many localities they were literally dying out. The new culture guards them from disease, and gives special attention to fertilizing.

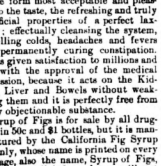
Deaths.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CRAIG.

William Thornton Craig, of Sioux City, Iowa, son of Whitfield Craig and grandson of Lewis Craig, the pioneer Baptist preacher, died in Los Angeles, Cal., Jan. 24, 1896, of pneumonia, aged 76 years, 2 months and 21 days. At the age of 30 he was baptized by A. W. Lafoe into the Minerva Baptist church, Dr. W. W. Gardner aided in the meeting. For 11 years he was a deacon. He was a member of the First Baptist church, Sioux City at time of his death. He was married to Martha L. Worthington May 31, 1848, in Mason county, Ky. She, with a widowed daughter, Mrs. C. C. Orr, and grandson, Wm. Craig Orr, survives him. He was a subscriber to the WESTERN RECORDER 46 years. The Lord sustain the bride of his youth, the widow of his old age. The funeral was conducted by the writer

Covington, Ky. B. F. SWINDLER.



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

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

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

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Nearly every house in the country on account of our immense facilities for purchasing. We would like to show you just what wonderful things we can do.

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DRESS GOODS DEPARTMENT.

For years our house has easily led Louisville in Dress Goods—we doubt if any other city in the United States has a house our equal in that line. There is absolutely nothing new worth having which is not bought promptly. The long list of staple Dress Goods, such as serges, Henriettas, cheviots, broadcloths, cords, are always here in the greatest profusion of shades, and the prices, as usual, are right.

French Diagonals in all colors, 46-inch, $1 00, 1 25, 1 50.
The new Venetian Twills, in light, medium and dark colors, 50-inch, $1 00.
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German English Twill cords in light, medium, very handsomely made, 50-inch, $2 00.
Camel's Hair. A beautiful assortment of that soft, velvety wool goods that is ever popular. New patterns and colorings, mostly light, 46-inch $1 25, 46-inch $2 00.
Wool Henriettas (silk finish). We can't get on without them, because you have come to us year after year, and we expect you again. Henriettas are every bit as staple as grain gold silks. We keep all the nice street shades, 46-inch, 75c and $1.
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Evening Shades of Dress Goods. Rely on us for the newest fashions always.
Lansdowns. The prettiest and most popular goods ever made, 40-inch, 25c.
Gloria Sublime, a new silk and wool goods (street shades same price) 36-inch 25c.
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French wool crepons, soft and clinging, lovely shades, 40-inch 75c, $1 00, 1 25.
Hopbogrene Sublime, a new silk and wool novelty for evening and summer wear, 36-inch $1 25.
French Broadcloths, in all the best evening shades, 52-inch, $3 00.
Cream Colored Dress Goods. Lansdowns, 40-inch $1 25. Gloria Sublime, 36-inch 25c. Silk warp Henriettas, 46-inch $1 25. All-wool Henriettas, 46 inch 75c and $1 00. French wool Crepons, 36-inch 75c, 40-inch $1 00. French Serges, 43-inch 75c, 44-inch 85c, 46-inch $1 00, 1 50. Bedford Cord Crepons, 40-inch $1 00. Albatross, 36-inch 50c, 43-inch 75c, 44-inch $1 00. French Broadcloth, 52-inch $2 25, 3 00. Brilliantine, 40-in. 75c and $1 00.
French Printed Cashmeres. Light, medium and dark colors, and a wealth of pretty designs, 36-inch 75c, 46-inch $1 25, 46-inch $1 50.
Challies. Imagine every shade of the rainbow, every choice flower of the conservatory, every fanciful design of the French dress goods printers and you have a good idea of our stock for the spring. In addition to the regular French all-wool goods, in light and dark, and black and white shades, we have the new silk and wool Broche, the new silk and wool striped, embroidered figures, and every other pretty style that the French market affords. We are ready with the samples—soon as you ask.
The all wool are 50c, 60c and 65c a yard. 30 inches wide.
The silk and wool, etc., 75c and 85c a yard. 30 inches wide.

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T. P. BELL, Corresponding Secretary, Nashville, Tenn.

N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. Be sure to have them on hand in time. Superintendents and Secretaries must order early in June.

Don't put off till the last week

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"	cloth,	$1.00	" 60c
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Daily. †Daily except Sunday.

Louisville, St. Louis and Texas Railway.
Time tables taking effect January 4, 1896. Union Depot, Seventh and River.

WEST BOUND.

STATIONS.	No. 51.	No. 55.
Lv. Union Depot, Louis'e	7.45 am	5.30 pm
Ar. Beechmont	9.25 am	6.50 pm
" Irvington	9.45 am	7.20 pm
" Stephensport	10.20 am	8.05 pm
" Cloverport	10.50 am	8.36 pm
" Hawesville	11.15 am	9.04 pm
" Owensboro	12.12 pm	10.09 pm
" Henderson	1.00 pm	10.15 pm

EAST BOUND.

STATIONS.	No. 52.	No. 54.
Lv. Henderson	7.35 am	3.55 pm
Ar. Owensboro	8.15 am	4.56 pm
" Hawesville	9.20 am	4.59 pm
" Cloverport	9.44 am	5.26 pm
" Stephensport	10.15 am	5.46 pm
" Irvington	10.50 am	6.22 pm
" Brandenburg	11.15 am	6.55 pm
" Louisville	12.45 pm	8.00 pm

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Stock and Eggs in season. I only raise the above three varieties of chickens of the very best strains. My turkeys cannot be beaten. Correspondence solicited. Have your orders booked and be first. Nothing sent without money accompanies the order.
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IF in grocery stores, in cooking schools, or by peddlers in your kitchen, other baking powders are recommended or urged upon you in place of the Royal, reject them. It is unsafe to substitute any baking powder in place of the old standby, the thoroughly tried Royal. The official reports show that all others are cheaper made powders of inferior strength, and contain lime, alum or sulphuric acid.

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ITEMS OF INTEREST.

What with the dynamiters, the strikers and the Coxeyites the civil Wars are getting so numerous that the world is aweary. In Algiers the Socialists blew up a hotel, because the landlord had been a witness in some anarchist's trial. An extensive Nihilist plot has been discovered in Russia, and in Ostrau the strikers and the police, who were defending men quietly at work, had a battle in which nine were killed and twenty wounded.

A bomb was exploded in front of Prince Odescalch's palace in Rome on the 8th. Three persons were wounded.

The Western tramps have been trifled with till the fun of the joke is all gone, and measures are now taken which ought to have been taken at first. The U. S troops have been stationed at the drawbridge over the Pend d'Oreille River, and all trains over the Great Northern are searched by them and every tramp driven off

Modern man has made such wonderful progress in his navies that they are more dangerous to the men on board than to the enemy. When the Galatea, a British cruiser, was firing a salute to a German warship which arrived at Edinburg, there was an explosion after the tenth shot which blew one officer's head to pieces and blew off the arm of another.

Two bombs were exploded in Europe on the same day. One in front of Dr. Benson's house in Liege, Belgium; Mrs Benson and her maid were severely injured. The other was in Lourches, France, the intent being to destroy the house of M. Deveraux, a civil engineer in the employment of a mining company which had had a dispute with its men. In this case also a woman was killed.

We have been congratulating ourselves on the reduction in the number of immigrants. But the *Journal & Messenger* gives us some sad information in regard to this. There has been no reduction in the number of the worst classes. There is no falling-off in the numbers from Russia and Austria-Hungary. The mob in Cleveland, Ohio, was composed of men from these countries.

Natural gas is a marvel and a mystery. The field around Pottsville, Ohio, was supposed to be nearly exhausted. But when drilling for a new well, only 320 feet down, the drill was blown out and a great volume of gas took fire and shot up into a column 150 feet. This may prove to be only a pocket soon exhausted.

The Irish, Presbyterians and Methodists of Ireland have spoken out in no measured terms against Home Rule. Now the Congregationalists, fearing their silence would be misconstrued, have done the same. They have sent forth an address to their brethren in England which is as strong as the previous utterances of other Protestant bodies.

The German Emperor made the suggestion to the Czar that the European nations hold a conference with a view to general disarmament. The Czar answered that the Triple Alliance might well desire disarmament, for the *status quo* satisfied them. But that France wished to recover her province, and Russia was far from satisfied with the position of things north of her. Moreover, the Triple Alliance are staggering under a load beyond their strength, while Russia and France are not, and can well afford to wait for the exhaustion of the others.

Coxey has been sent to jail for twenty days for having carried partisan banners into the Capitol grounds at Washington, and fined $5 for getting on the grass. The true inwardness of his blustering has appeared. When he gets out of jail he is going to start on a lecturing tour!

On May 24 the cataract was removed from Mr Gladstone's right eye by Drs. Nettleship and Habershon. No anæsthetic was used, the operation was short and entirely successful. Mr. Gladstone has done well, standing the strain as few men of half his age would have done.

To chronicle all the battles in the fierce civil wars now raging, the EXCHANGE would need to give a page instead of a column to secular news. There was a battle at Uniontown, Pa., on the 23d, in which many shots were fired on both sides. Five were killed outright, nine seriously wounded. State troops have been called out in Illinois on the demand of sheriffs in three counties. The heaviest fighting of all was at Cripple Creek, Col., in which State the troops are also out. One thousand Alabama troops are under arms at Easley City. There have been riots and destruction of property in many places. And all this has to be paid for by the taxpayers.

The Dreimonstons press have been representing that the people of Hungary were siding with the papacy in its opposition to the ecclesiastical policy of the Government. There was a meeting called in Budapest to show the true feeling. Deputations numbering 70,000 came from other places. Aristocrats and peasants were well represented, as well as the great middle-class, and there was no distinction of party or religion. The thousands were unanimous and enthusiastic in favour of the Government reforms.

New Jersey, since the first of January, has been regaling some of the performances of some Western legislatures last winter. There were two State Senates, and the consequent deadlock. But New Jersey, while legislatively on the lowest plain, has the best judiciary in the country, the judiciary being appointed for life. The Judges have decided the matter promptly, the illegal Senate submits and peace reigns.

The dynamite war is now being waged against the churches as well as the government, the theatres and the hotels. A bomb was exploded in a church at Galilee, France while services were going on, twenty persons were wounded, three of them fatally. Others were injured by being trampled under foot. The police authorities have issued warn the papers that these outrages are done chiefly to gain notoriety, and at least half would cease if the authorities would not publish the names and the pictures of the dynamiter.

At Waras, in Poland, there was a sharp battle between the police and nihilists. The women among the nihilists fought fiercely in a way so recall, with a shudder, the furies of the French Revolution. One woman shot dead two police officers. Finally the nihilists were all either killed or captured.

Here is good news. The medical journals are calling attention to three cases of great interest in which gastric ulcers have been cured by an ice-cream diet. One patient, unable to assimilate food at all, and suffering great pain from the ulcer, ate from one to three quarts daily for two months, and was then discharged as cured. Ice-cream has long been known to be of great benefit in certain forms of dyspepsia.

Among the recent interesting finds in old Egyptian literature is a medical work of the time of Rameses II. who is thought to have been the Pharoah of oppression. Among the recipes is this: "Prescription for causing the hair to grow—Take the paw of a dog, one part; barley grain, one part; hoof of an ass, one part; boil thoroughly in a vessel with oil. Anoint the part."

The nineteenth century deserves great credit for progress in one way, which is progress worthy the name. And that is in finding uses for things which have been considered worthless. Now it is said that sage brush can be used to make a superior kind of coarse paper.

A Matter of Health.

A Series of Food Tests by the Chemists and Boards of Health.

Baking powders, when made from pure and proper materials, are important factors in the preparation of wholesome food. But if made from alum, phosphates, or from the adulterated cream of tartar of the market, they are the prolific cause of dyspepsia and kindred alimentary diseases. The difference between the cost of making a pure and wholesome powder and one composed of inferior and unwholesome materials is perhaps ten times the actual cost of the cheaper one. This causes the country to be flooded with hundreds of inferior brands that contain alum, albumen, lime, potash, sulphuric acid and poisonous gums, whose use in food is detrimental, and to point out which, that they may be avoided by consumers, is the aim of the health authorities.

In this connection it will be of interest to recall to public attention the reports of Kentucky scientists upon the qualities of baking powders sold in the state.

Dr. Samuel E. Woody, Professor of Chemistry in the Kentucky School of Medicine, and Prof. M. A. Scovell, Director of the Kentucky Agricultural Experiment Station, were requested to procure samples of these goods from various grocery stores in unopened cans and to make the most thorough and searching examination. Each chemist acted independently of the other. They agreed in their reports, however, that the Royal Baking Powder is the highest in strength of all the brands tested, as well as the purest.

Dr. Woody reports the Royal free from all adulterations, but found that sulphates and a considerable amount of ammonia in all the other brands examined

Prof Scovell says: "The results show the Royal to be a cream of tartar baking powder free from any adulteration; that its constituents are better proportioned, and that it has a larger amount of leavening gas than any of the others analyzed."

Prof A. M Peter, Chemist at the State Agricultural Station, who likewise made a number of tests, says: "I have made a number of analyses of the Royal Baking Powder collected by myself in sealed packages from the dealers of Lexington. The results show a pure cream of tartar powder of an exceptionally high leavening strength, free from any adulteration."

These reports are very instructive to the practical housekeeper. They show that the Royal Baking Powder goes further in use than the others, so is more economical. Still more important than this, however, they prove this popular article has been brought to the highest degree of purity—for to its surpassing purity its superiority in strength is due—and consequently that to its use consumers are insured the purest and most wholesome food.

The powders of lower strength are found to have impurities in the food. This is emphasized by the report of the Ohio State Food Commissioner, who while finding the Royal practically pure, found no other powder to contain less than ten per cent of inert or foreign matters.

The result of these tests will be read with interest, and will prove of great benefit to housekeepers by enabling them to distinguish the pure from the numerous impure and unwholesome powders found in the market.

The statistics show that there is used in the manufacture of the Royal Baking Powder more than half of all the cream of tartar consumed in the United States for all purposes. The wonderful sale thus indicated for the Royal Baking Power—greater than that of all other baking powders combined—is perhaps even a higher evidence than that already quoted of the superiority of this article, and of its indispensibleness to modern cookery.

Lyndland Female College Commencement.

Annual Sermon, Sunday, June 3rd, 11 o'clock A. M., at Gilead Baptist church, by Rev. S. C Humphreys.

Commencement exercises, Wednesday, June 6th, at 10 o'clock A. M., in College campus.

At 11 o'clock, same day, Contest in Elocution between eight young ladies for gold medal.

At 2:30 P. M., Vocal and Instrumental Concert in chapel.

At 4 P. M., Art Levee in chapel.

The L. & N. R.R. will sell round trip tickets at one fare between Louisville and Bowling Green. All local trains will stop at college platform. Parties can leave Louisville at 6 o'clock A. M., arriving at the college at 10 o'clock. Returning leave at 5:30 P. M., arriving at Louisville at 7:30 P. M. This is one of the most delightful places in the State to spend a pleasant day.

CONTENTMENT, coupled with striving to do one's best, is true greatness.

From South Carolina.

I am now pastor of the Flint Hill Baptist church, York county, S. C., with a membership in York, S. C., and Mecklenburg, N. C. One hundred and two years ago John Booker, from Virginia, a preacher-school teacher, organized this church and named it Shuswpw Creek, later spelled Sugar Creek. Both of these counties are strongly Presbyterian, but Flint Hill now stands in the midst of Presbyterian churches as a monument of this consecrated school teacher. Flint Hill is probably the strongest country congregation in Upper South Carolina, and holds firmly to the faith once for all delivered to the saints. Her pastor recently read a part of Dr. Manly's preface to Manly's Choice, and she has instructed him to order one hundred copies.

Dating her birth in the year that William Carey sailed to India as the first missionary of modern times, she has always been missionary in spirit. Looking over the old church records, I find many Indian names, among them the name of Rev. Robert Marsh, who lies buried on the land of one of Flint Hill's oldest members. At present she has two promising young ministers at the Southern Baptist Theological Seminary—Revs. J. L. and R. G. Kendrick. Mrs. G. W. Gardner, *nee* Kendrick, was once a member of this church. It is pleasant to have so many stalwart Christian co-workers.

S. M. HUGHES.

THIS Sunday-School Board's Quarterlies and Teacher will have a lesson on THE LORD'S SUPPER, DENOMINATIONALLY CONSIDERED, at the close of the third quarter—July to September. The lessons will be prepared for the *Teacher* by Rev. Dr. J. P. Green, of William Jewell College, Missouri, and for the *Advanced Quarterly* by Rev. E. P. Forrester, of South Carolina. Those who have examined the lesson on "Baptism" in June will be anxious to follow it up with the September lesson on the Lord's Supper.

T. P. BELL, Cor. Sec'y.

Commencement Bethel Female College.

Friday, June 1st.

8 P. M.—Reception to Graduating Class.

Sunday, June 3rd.

11 A. M.—Sermon—Rev. H. C. Speller.

Monday, June 4th.

8 P. M.—Annual Concert.

Tuesday, June 5th.

8 P. M. Commencement Exercises. Address—"The Purpose of the Divine in the Human."—Rev. H. C. Speller, Deland, Fla.

Wednesday, June 6th.

4-6 P. M.—Class exercises on the lawn. Art Display and Levee.

8 P. M.—Elocution Recital.

Summer 1894.

IDEAL SPRINGS. If you are going away this summer for health or pleasure, and are seeking a delightful climate, curative tonic water, cultivated society, good hotel, excellent table, write to Hawley Springs, Virginia, for rates and particulars. Round-trip tickets are sold from all the principal cities in the United States. Telegraph and telephone office in the hotel. Dr Duff G. Lewis, of Washington, D. C., resident physician. Good livery at the Springs this season.

Hawley Springs, as you know, is beautifully situated on the side of the mountain. It has natural and perfect drainage; is the most healthful Summer Resort in America.

J. WATKINS LEE, Proprietor.

RATES—$50 per month; $15.00 per week; $2.50 per day. Children under ten and colored servants half rates.

Excellent table and service; varied amusements—Music, Riding, Driving, Tennis, Billiards, Bowling, etc.

A Great Revival.

We began a meeting at our South-Side Mission several weeks ago, preaching there fifteen nights. House crowded; had to ask our church-members to stay away and give others room to hear the Gospel; there were twenty-four additions.

There was a fine interest, and we intended to transfer the work to the church and go right on, but Rev. J. B. Culpepper, Methodist evangelist, struck the town with his tent, and we suspended. He remained two weeks, and there were perhaps near 100 professions of faith, about twenty of whom united with the Baptist church. The Presbyterian evangelist, Elder Robertson, followed immediately for a week. He was a fine Gospel preacher. Over twenty united with the Presbyterian church. Then we resumed our meeting, and have received thirty-eight more members, making sixty-two in the past few weeks. There are several others who will unite with us at our regular services. We expect more than a dozen yet as the direct fruits of the meetings. God has wonderfully blessed us. My year as pastor closes next Sunday. We have received about 130 new members and built a handsome chapel, on

Country Merchants All "Cuss" Us: Country Buyers All Bless Us.

WHY?

The merchants "cuss" us because we take their trade away; the people bless us because we give them more for their money than any other house in Kentucky. Been doing this for fifteen years; doing it for folks all over the country; doing it for more and more of them every day.

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when you can't come to Louisville. Order anything you need in CLOTHING, FURNISHING GOODS, SHOES, or HATS. Try us on these special things in Boys' Clothing.

Boys' Wash Pants or Thin Coats, 39c each.

Boys' Wash Blouse Suits, 74c to $2.50.

Boys' Woolen Blouse Sailor Suits, 79c to $3 00.

Boys' Scotch Mixture Double-breasted Suits, two pairs of Pants, at $2; same in first-class All-wool Goods at $4; same in finest All-wool Cheviots, with two pairs of Pants and Cap to match, at $4.50; sizes 5 to 15.

Send for our handsome Spring and Summer Catalogue, by which you may be guided. Money always refunded if goods do not prove entirely satisfactory.

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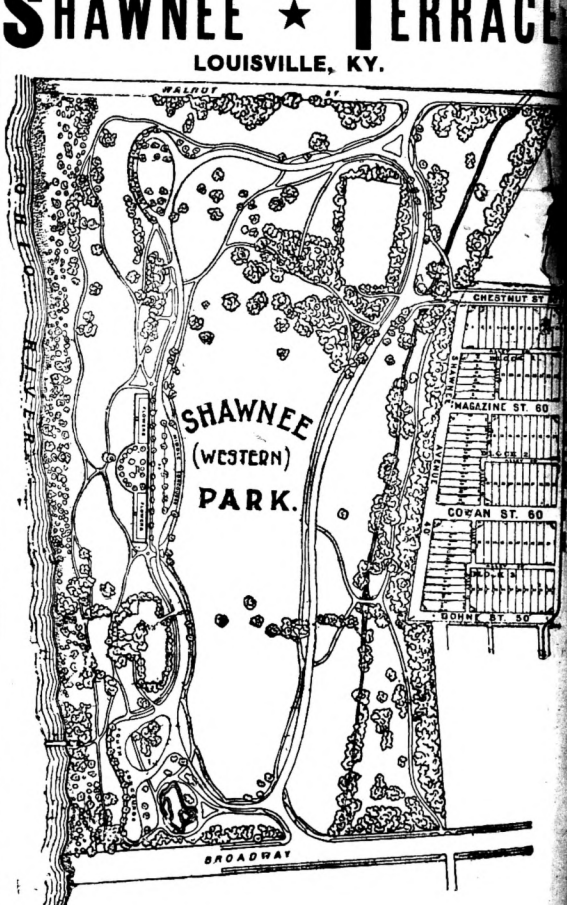
SHAWNEE ★ TERRACE

LOUISVILLE, KY.



These Choice Building Lots can now be Bought at Private Sale.

Parties wishing to examine this property can learn all particulars by calling on Meddis & Southwick. This subdivision is the handsomest property in the West End. It lies on Chestnut street, right at the main entrance of the NEW WESTERN PARK. Every dollar spent upon this Park, which fronts for three quarters of a mile on the Ohio River, will increase the value of every lot in Shawnee Terrace. The city has already spent $100,000 on Shawnee Park.

OVER 1,000 FEET of Shawnee Terrace has the entire Western Park for a front yard. The city has spent a fortune right at the door of this subdivision. Could you have a better or a more liberal neighbor? Fountain Ferry (Market street) cars run within three blocks of this subdivision. The proposed Terminal or Belt Electric Railway is surveyed from Broadway to Chestnut.

THE EAST LINE OF SHAWNEE PARK IS THE WEST LINE OF THIS PROPERTY.

Terms—One-third Cash, Balance in One, Two and Three Years.

MEDDIS & SOUTHWICK, Agents,

FOURTH AVE., NEAR MAIN, LOUISVILLE, KY.

DEATH is the justification of all the ways of the Christian, the last end of all his sacrifices, the touch of the Great Master which completes the picture.—Mme. Swetchine.

PENNSYLVANIA COLLEGE FOR WOMEN.

LOCATION BEAUTIFUL AND HEALTHFUL.

Excellent facilities for the study of the Classics, Mathematics, History and Literature, Music and Art. The rough work is in Laboratories, Cabinets and Gymnasium. Year opens Sept. 12, 1894. Early application desirable. For catalogue apply to

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RAWLEY SPRINGS, VIRGINIA.

The Water is recommended by Physicians Everywhere.

Beautifully Situated. Perfect Drainage. Accommodations for 125 guests. Write for Catalogue.

J. WATKINS LEE.

THE MARKETS.

LIVE STOCK MARKETS.

Report for the Week ending Saturday, May 26, 1894.

LOUISVILLE, KY., May 26, 1894

CATTLE—The receipts of cattle were very light to-day, as usual on Saturday, and there was but little trading, no butchers at all on the yards. The market closed up slow, most of the pens well cleared; only a few late arrivals were carried over. We are looking for a considerable run of cattle Monday. The bull market closed up about steady. But little inquiry for feeders stockers extremely dull, especially light West Tennessee stockers.

HOGS—The receipts of hogs were light. The market opened up steady at yesterday's prices, best selling at $4 90. All were sold early.

SHEEP AND LAMBS—The receipts of sheep and lambs were liberal. The market was unchanged. Best lambs selling at $4 50@4 75, something strictly prime $5. Fat sheep steady. Common lambs and stock ewes not wanted.

QUOTATIONS.

Cattle	
Good to extra shipping, 1,400 to 1,500 lbs	$3 75@4 70
Light shipping	3 50@3 75
Best butchers	3 50@3 85
Fair to good	3 00@3 50
Common to medium butchers	2 50@2 90
Thin, rough steers, poor cows and scalawags	1 00@1 50
Good to extra cows	3 00@3 50
Common to medium cows	2 00@2 50
Feeders	3 25@3 50
Stockers	2 75@3 00
Bulls	2 00@3 10
Veal calves	3 50@4 25
Choice milch cows	30 00@35 00
Fair to good milch cows	20 00@25 00
Hogs.	
Choice packing and butchers, 225 to 300 lbs	$4 90
Fair to good packing, 180 to 200 lbs	4 85@4 90
Good to extra light, 160@180 lbs	4 80@4 85
Fat shoats, 120 to 150	4 40@4 50
Fat shoats, 100 to 120 lbs	4 25@4 35
Roughs, 150 to 400 lbs	4 20@4 50
Sheep and Lambs.	
Good to extra shipping sheep	$3 75@3 00
Fair to good shipping sheep	2 25@2 50
Common to medium sheep	2 00@2 25
Bucks	2 00@2 50
Extra lambs (spring lambs)	4 75@
Fair to good	4 25@4 50
Common to medium lambs	4 00@4 25
Tail-ends or culls	3 00@4 00

LEAF TOBACCO MARKET.

Report for the Week ending Saturday, May 26, 1894.

LOUISVILLE, KY., May 26, 1894.

Much larger receipts and offerings of dark tobaccos, mostly inferior in quality, lighter offerings of Burleys at well sustained prices, with very wintry weather early in the week were the leading features this week.

RED BURLEY.	
Trash, green or mixed	$2 00a 3 50
Trash, sound	3 50@4 50
Common lugs	4 50@6 00
Medium lugs	6 00@7 00
Good lugs	7 00@9 50
Common leaf, short	8 00a 9 00
Common leaf	9 00@11 00
Medium leaf	11 00@14 00
Good leaf	13 00@15 00
Fine and selections	15 00a20 00
COLORY BURLEY.	
Trash, green or mixed	$6 00a 6 00
Trash, sound	6 00a 7 00
Common lugs	7 00a 8 00
Medium lugs	8 00a10 00
Good lugs	10 00a13 00
Common leaf, short	8 00a10 00
Common leaf	10 00a11 00
Medium leaf	11 00a14 00
Good leaf	14 00a18 00
Fine and selections	18 00a22 50
DARK.	
Common lugs	$2 00a 3 50
Medium lugs	2 50a 3 50
Good lugs	3 50a 4 00
Common leaf, short	2 00a 4 50
Common leaf	4 25a 4 50
Medium leaf	4 50a 6 00
Good leaf	6 00a 8 25

The following were the sales for the week and year to date, with comparisons:

	Week	Year
Year 1893	1,931	56,881
Year 1892	3,748	77,152
Year 1891	2,149	66,868
Total new crop sold to date		78,902
Crop of 1893 sold to date		72,317
Crop of 1893 sold to date		63,252
New crop sold to date, orig. inspec'n		57,300
Sales in Louisville to date		41,265
Sold to date in 1893, orig. inspec'n		54,822
Relections this week	583	
Relections same date in 1893	359	
Rejections same date in 1892	736	
Rejections since Jan. 1 to date	14,331	
Relections same date in 1891	12,290	
Rejections same date in 1890	18,811	
Per'tage of rejec'ns to sales, '94	23	
Per'tage of rejec'ns to sales, '93	20	
Per'tage of rejec'ns to sales, '92	22	
Receipts this week, hhds	5,722	
Receipts same time in 1893	1,722	
Receipts same time in 1892	3,007	
Receipts to date in 1894, hhds	61,369	
Receipts to date in 1893, hhds	54,679	
Receipts same time in 1892	56,891	