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If spiritual husbandry was exactly like natural, the work would be easier. All that has to be done in the natural world is to cultivate the wheat and destroy the weeds. But in the spiritual husbandry the problem is to turn the weeds into wheat.

SOME have the idea that they can call off attention from their own failings by criticizing the weaknesses of others. That is a great mistake. It only makes others notice their failings. We do not patronize oculists whose eyes are known to be defective.

THE April number of the "Helping Hand," published by the Ladies' Foreign Missionary Union of Northern Baptists contains the following, under the head of "Easter Cheer":

"Go, fling out your banners, brave toilers;
Bring lilies to altar and shrine."

THE Biblical World, of which President W. R. Harper is editor, tells us (page 164, March number) that "Moses formulated the Decalogue." Moses did no such thing. The Decalogue was spoken by the Almighty upon Sinai, and was afterward written by Him on the tables of stone.

It is a sad thing that the day has come when Baptists need that exhortation of our brother: "Leave the Holy Spirit some room in the prayer-meeting." The idea that every one is to "take part," and that the greater the number who take part the better the meeting, leads to the ignoring of the Holy Spirit.

THE London Baptist, in speaking of the expectation of a great revival which some are looking for speedily, says: "The presence of the divine Spirit as the active instigator to real progress may be expected to be marked by a wide acknowledgement of actual guilt on the part of sinful men."

THE reason why oftentimes we find it hard to submit uncomplainingly to the will of God, is because we think that submission is all which is to be expected of us. Nay, verily. We are to delight in God's will. If we do that habitually, trials will find us ready to echo Job's words: "Blessed be the name of the Lord."

THE B. Y. P. U. has followed the prevailing fashion of set days and seasons, and appointed April 21 as "Founders' Day." Who the founders are who are to be honored on a day old fogies used to call the Lord's day, we do not know. But to the credit of the B. Y. P. U. be it said that they have not sent out a ritual with recitations, responsive readings, etc.

THE Indiana Baptist—and a most admirable paper it is, too, barring its dislike to the great Kentuckian, Secretary Carlisle—says: "In our opinion the prayer-meeting should have as little of the pre-arranged 'programme' feature as is consistent with orderly devotion. Especially do we not like the idea of 'topics for a year.' Leave the Holy Spirit some room in the prayer-meeting."

For the Western Recorder. THAT METHODIST ELEPHANT.

BY J. H. SPENCER, D.D.

The doctrine of perfect sanctification, or sinless perfection, in the flesh, was of Methodist origin, and was for more than a century almost exclusively confined to that zealous and aggressive sect. It was not a very practical doctrine; and while it was confined principally to camp-meetings, class-meetings, love-feasts and band societies, it did comparatively little harm. Perhaps it puffed up its advocates, in some measure, with the idea that they were more holy than others. But this conceit was punctured by their confessed liability to fall from grace, even after they had attained to perfect sanctification.

The doctrine was of slow and fitful growth. Sometimes it seemed to be dormant during whole decades. But it was not dead; it was only sleeping till it should be awakened by some new religious convulsion. It was a poison seed, slowly, but surely, sending forth its malignant roots into the vitals of the parent that gave it being. It was an egg of the cockatrice, whose spawn was destined ultimately to bite like a serpent, and sting like an adder, the bosom that nurtured it into suppleness. The brighter light of the closing decades of the nineteenth century, and the copious cotemporary feign (rain) of religious societies, have developed it into elephantine proportions; and now, after the stitch-in-time opportunity has gone by, the mother that gave birth to the refractory feet is making futile efforts to close the gaping rent its nimble claws have made in her Sunday gown.

During several months past, that able expositor of Southern Methodism, the Nashville *Christian Advocate*, has been wrestling with the "holiness movement," with something of the wary caution, and skillful fencing, of a Roman gladiator. The learned and talented editor seems to fully appreciate the mischief being done to his church and the cause of Christ by the blind fanaticism, and is doing the best he can under the circumstances to minimize the evil. But his position is embarrassing, and he is forced to use caution, if not cunning. He cannot directly deny the doctrine of perfect sanctification; for it is not only an article of his church's creed, but a cherished peculiarity of his denomination, and he is conducting the official organ of his sect. Thus handicapped, he cannot strike the serpent on its head, but must content himself with endeavoring to restrain the lashings of its tail. It is difficult to determine whether, in his early skirmishing with the movement, he was battling with an enemy or rebuking a friend. True, he propitiates his sanctificationist readers by admitting that the doctrine is "a pleasing aspect of the gospel." But he declines to say whether he regards it a true or a false aspect, and strikes a little harder.

Meanwhile, Rev. W. F. Packard comes to the aid of the editor, and proposes a compromise (Nov. 8, '94). He is willing to admit the truth of the doctrine of entire sanctification, but denies the propriety of professing its attainment. In further explanation of his position (Feb. 14, '95) he says of the doctrine in question:

I believe in it, but I do not believe in professing it, because I find no warrant for such profession in Scripture precepts or examples. Indeed nothing in the Bible justifies the conclusion that entire sanctification is a matter of consciousness to its possessor. To suspect the possession of it would be to lack humility, and hence to lack a necessary part of the thing itself. The moment humility says, "I am here," there is an end to it. Moses, the meekest of men, "wist not that his face shone."

Rev. Jesse Wood replies to Mr. Packard (Dec. 6, '94) and insists on the propriety and obligation of professing entire sanctification, quoting, not the Bible, however, but the Bishops' Address as authority.

Finally the editor, Dr. E. E. Hoss, seems to become impatient over the cavilling; and in defiance of the Bishops' Address and the teaching of his church, he says, Dec. 20, 1894:

Beware of the man that is too good to pray for the forgiveness of his sins. Such a man is either a fool or a knave. The probabilities are that he will wind up by disgracing himself, and bringing reproach upon the cause of religion. The Lord's prayer was given to the disciples. Every one of its petitions bolsters every Christian. There is not a man alive but needs the blood of sprinkling afresh at the close of each now day. "Forgive us our trespasses" is as becoming a plea for the ripest saint as it is for the youngest child.

This is a virtual surrender of the doctrine. If the ripest saint needs to pray daily for the forgiveness of his sins, it follows that less ripe Christians are not without sin. If Dr. Hoss had been a Baptist, he would have made as brave a defender of the truth as ever writhed at a whipping-post in Massachusetts, or preached the gospel through the grates of a Virginia prison. But the elephant had grown too large to be killed at one stroke, however bold. It had already begun to browse over the borders of Methodism, and transgress on the pastures of neighboring denominations. Of course the greater evil resulting from this fond and foolish enthusiasm will continue among the Methodists, where it originated, and where it still has its stronghold, and the sanction of high authority. But other sects will also share the confusion and disorder it genders. Its noxious branches run out over the wall.

The better informed churches and preachers among the Baptists have not been, and are not likely to be, seriously affected by the "holiness" heresy. But not a few of our weak babes have been carried away by it, in some instances sadly disrupting the churches. What shall we do with these? Most of them, doubtless, are negatively at least, good, sincere people, and are, we trust, numbered among Christ's little ones. They have been led away for want of knowledge. With these the churches should deal very tenderly and patiently. If they are truly God's children, they can be won back from their error, or, at least, their delusion can be rendered comparatively harmless.

But there is another class of these fanatics who have never been any comfort, or of any utility to the household of faith. Disturbers of the peace among the brotherhood from the beginning, they are now either deceiving themselves, or trying to deceive others. They are not content with the privilege of holding, or even advocating their views in a quiet, orderly manner; but become disgustingly egotistic, or pompously boastful of their superior sanctity. They constantly annoy the churches by insisting that everybody must be as holy as they profess to be, or be entirely lost. They persistently demand that the minister shall preach their views; and keep up a continual disturbance if he declines to do so. By their fruits should they be judged, and promptly excluded from our churches.

There is still another class of these enthusiasts, who are even more detrimental to the cause of Christ than the last named. These are the "holiness preachers." Some of them have been regularly ordained to the ministry; and of these, some are doubtless sincere in their delusion. But their sincerity does not excuse their heresy. Their churches should silence them, if they cannot be reclaimed, and, if they refuse to be silenced, exclude them from membership, not for seeking after holiness, a thing that all Christians should do; but for preaching a doctrine contrary to the sacred Scriptures, and especially for vainly boasting of a sinless perfection that is unattainable in human flesh.

A lower grade of this class, not yet very numerous, but constantly increasing in numbers, is composed of ministerial tramps, vagabonds and impostors. They sometimes carry women around with them, and di-

rectly contrary to God's Word, put them forward to preach. It has recently come to my ears that two of these women professed to be ordained Baptist preachers, and one of them claimed to have gone out from the Walnut-street church in Louisville. Of course, when her claim came to be investigated, she proved to be an impostor. An investigation of the other case would probably reach a similar result. These people wander about over the country in pairs or companies, and, when refused admission to our meeting-houses, go into illiterate neighborhoods, and, by their claims to superior holiness and consecration, delude, and, perhaps, fleece simple-minded brethren, and cause disturbances in our weak churches. They are not under our control, and all we can do with them is to let them alone. But surely we ought not to receive them into our houses, attend their meetings, or, in any way, bid them God-speed.

"I wish you, upon your entrance into the ministry, to have a formed and determinate idea what the phrase *preaching the Gospel* properly signifies. The Gospel is the power of God unto salvation; and this Gospel is preached when it is accompanied with some due degree of that demonstration and power from on high, which is necessary to bring it home to the hearts and consciences of the hearers. Thus the Apostle Peter informs us, 'that it was preached in the beginning with the Holy Ghost sent down from heaven;' and Paul reminds the Thessalonians, 'that they had received it not in word only, but also in power and in the Holy Ghost, and in much assurance.'

From these passages I think we may warrantably conclude that merely to declare the truth of the Gospel is not to preach it. The knowledge of it as a system may be acquired and of course recited by those who have no portion or tincture of that inward conviction of its importance and certainty, which is necessary to impress a correspondent conviction upon others. It is a poor affair to be a stage player in divinity, to be able to hold a congregation by the ears, by furnishing them with an hour's amusement, if this be all. One criterion of the Gospel ministry, when rightly dispensed, is that it enters the recesses of the heart.

If, therefore, you wish to preach with power, pray for a simple, humble spirit, that you may have no allowed end in view, but to proclaim the glory of the Lord, whom you profess to serve, to do His will, and for his sake to be useful to the souls of men. Beware of affecting the orator. I do not advise you to pay no regard to a just and proper elocution.

But let your elocution be natural. The grand principle of Gospel oratory is simplicity. Affectation is displeasing in all persons, but in none it is so highly disgusting as in a preacher."—Selected.

It is not the bulk but the quality of work that God looks at. He needs Jacobs as well as Isaacs, but he does not want faint copies of either. He requires men in the ranks as well as men in command, and his rewards are determined by the degree of fidelity, not by the accident of one's place. If you have great gifts, hold them humbly and use them ungrudgingly. If your gifts are few and meagre, despise them not, but use them faithfully.—Rev. Charles A. Berry.

A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But that small blade—it doth yet appear what it shall be.

Be what you are. This is the first step toward becoming better than you are.—Hare.

For the Western Recorder.

"DOES THE NEW TESTAMENT REVEAL A CHURCH ORGANIZATION SUFFICIENT FOR THE NEEDS OF THIS DAY?"

BY THE REV. FARLEY D. ROOT.

There are many godly persons who have felt that the church, like the ark of old, was too sacred to admit of any intermeddling on the part of pretended friend or foe. That the church, just as it was given to the world, should be kept inviolate without any change or alteration being made in it. Of that number I must confess that I find myself.

He who said, "Earnestly contend for the faith which was once for all delivered to the saints," we can but believe had in view, together with what we are wont to call the cardinal doctrines of Christianity, or those pertaining to the person and character of Christ and his holy mission on the shores of time, the organization of the church. Nor can it for a moment be presumed that he who instructed the apostle to write the words we have quoted, ignored that organization which was to be the prime means of making known to the world, the wonderful expression of God's love to us in the sufferings and death of his only begotten Son.

Standing forth in the inspired volume as she does, the only divinely organized institution in the world, the proper home of every regenerate soul, and against which our Divine Redeemer declared the "gates of hell should not prevail," and which in her symbolism is not only the "body of Christ," of which he is her Head, but his Bride, it cannot for a moment be thought that her organization would be subjected to the variations of opinion which take possession of men's minds, so capricious as they sometimes are, and so liable at one time to insist upon that, which at another would be denounced as of hurtful tendency.

Looking at the church as an organization which was conceived in the Divine Mind, and brought into being through the direct operation of the Holy Ghost in the lives and acts of the apostles and their co-laborers, we can but regard her as coming, in both her internal and external organism, within the compass of the restrictions recorded in Rev. 22:18, 19: "For I testify unto every man that beareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the word of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

But is the New Testament church organization sufficient for the needs of this day? So comprehensive do we regard the provisions made in the organization of the church as it has come down to us from the hands of Christ's inspired disciples as to unhesitatingly declare that it is in all respects sufficient to meet the wants of this age and every age and condition among God's people. It is not possible for any people to be so illiterate or low down in the scale of being, or so refined and cultured, as that they may not find in the New Testament church organization, an organization exactly fitted to their every need.

To change her organism is to destroy her symmetry and create something in her place with an entirely different mission to carry out, for he who gave us the church in the New Testament form has plans to execute which will not admit any intermeddling on our part more than the architect who has designed and set in motion certain plans for the erection and complete finishing of an edifice which is for a special purpose, would allow any alterations in his work.

The inventive genius of man's mind, while it may usher in epochs of prosperity in many other things, has but to lay its hand on the church to bring blight and mildew and produce wreck and disaster.

Here, if nowhere else aside from the word of God, but equally with it, for this twin cannot be separated, stands that which cannot be changed and still continue to be what it was created by him whose knowledge is infinite and who sees the end from the beginning. Why, look at her as she stands forth in her beauty—an organization which is the temple of God, built of stones every one of which is a lively stone, with pastor and deacons, called of God and separated to the work given into their hands; an or-

ganization which is composed of the aged and the young who dwell together as brethren; an organization over which there is no tyrannical domineering, either by pastor or organization within or without her pale, whilst the pastor is the recognized "under shepherd," whose wishes are respected and authority regarded and by whom he is held in loving remembrance.

Christ is emphatically the head of this organization! and where he leads and what he enjoins we should let influence us. Let us notice what the regarding of the New Testament church organization as not sufficient for the needs of this day argues—

To regard the church organization given us in the New Testament as in any wise deficient for the needs of this day or age argues imperfection in knowledge on the part of its head. It plainly shows that he was not cognizant with the exigencies which might arise in the future. Or it may be, in a sense, to take the position for which the Popes of Rome have for centuries contended, "that the word of God was not complete, but that he who sits in St. Peter's chair still makes known God's will to men, and that his utterances are canonical or inspired of God and should be received with the same confidence as any portion of what we regard as the word of God."

It may be asked if there is a disposition to regard the New Testament church organization as not sufficient for the needs of this day? As we understand it, the drift of the present age is in this direction. The multiplicity of organizations which have in the last few years sprung into being, and which many devoted Christian men have not only endorsed, but seek to help forward with a zeal which is worthy of a better cause, give full proof.

The spirit of the Athenians who longed for something new is abroad in the world, and hesitates not to draft the servants of God to her support.

Said a publication which found its way to my study table through the mails: "Now, supposing that the Old and New Testaments and the customs of the church do not in any way countenance the spirit and method of the institutional church, are we not justified in inaugurating and sustaining this new movement?"

"Is Providence a fact of the past only? Has Providence no message to give to the nineteenth century? Has God no truth, no new method to give other than what is found in the Old and New Testaments? Should we not listen to the God of the present as well as to the God of the past? Yea, God is a living God. To-day he teaches us, to-day he inspires us, to-day he leads his church. This is our justification." This is a specimen of the arguments put forth by those possessing the nineteenth century spirit, but not, as we see it, the spirit of the New Testament.

Had Christ desired that his church become so assimilated with the world as that it be a home for those without hope and without God, would he not have said it? The publication from which we have quoted wishes it to be understood that "it means an uninterrupted intercourse between the church and the world." In this line are the organizations to be found to-day in the large majority of our churches, each having a separate organization from the church; and if not by name, yet in reality, having a pastor—in most instances other than he who has been inducted into the sacred office of the ministry, and who deny his right to direct such as are in league with them. Ofttimes the true position of these organizations is hidden from the pastor, and may possibly remain hidden, unless he should from some cause, either conscious or unconscious, find himself to be in opposition to their plans, when the true animus of this portion of what would otherwise be his flock reveals itself in a declaration of war, carried on after the ancient method of laying siege to the citadel and in one way or another crippling the pastor's usefulness and creating an influence against him, unless through policy and to save his bread and butter, he should yield to their requirements and promise "never to do so again," compel him to place his resignation in the hands of the trustees and seek more congenial climes, which is sometimes made difficult by the free advertising which those left behind are disposed to give him.

I speak not too plainly, when I aver that the new order of things in our churches is such a departure from the New Testament

church organization, as to remind one of the boys knife, which had had four new blades and two new handles, but it was the knife yet.

The church organization given us in the New Testament, makes no distinction between the young and the aged, in the honors which it bestows, unless it be in favor of such as have borne the burden and heat of the day, while the organizations to which we refer, in most instances, have set a "dead line" in the way, over which if a man step, he is relegated to the lot of the supernatant, even though his "eye be not dim, or his natural force abated."

In the New Testament church organization, experience, and what it has taught him who serves in the pastoral relation, is so much capital to his credit, while in the new organizations it is a disadvantage, since he is robbed of the freshness of youth, and the buoyancy of younger days.

In the New Testament church organization, the theatre, card table, billiard room, and dance have little or no place, since they are thought to savor of a spirit of the world, and are strenuously opposed even though the outside element turn from her in consequence, while in the new organization these things are not, but in rare cases, frowned upon, while in the more influential societies they are held to be, if not essential, yet important auxiliaries in her building up, and the gathering of the young to her services.

We must continue to feel that the changes which have taken place in the church, and have been a positive injury, and one too, which will redound with telling force upon those, if in the sacred office of the ministry, who have helped them on, when the tides of their lives shall run more slowly and it shall be said that they are approaching old age, even though they may have but reached middle-life.

Said the *Examiner*, an illustrated weekly Baptist newspaper which we all know: "Some of our good brethren who happen to be on the shady side of fifty, seem to entertain an inveterate apprehension of what young people may do, if they are permitted to do anything at all."

As though during all the history of the church, the young have not stood side by side with those of older age, and together with them have carried on the work which was placed in their hands, and which has placed in the forefront the denomination, of which we may claim to be at least a small sand of the dust upon the balance.

It is true, that there were no separate departments in the New Testament church organization, but all were brethren, and had a common interest in the advancement of the cause of the redeemer.

Perhaps some one would ask, "If we would be understood as opposing the different organizations we have mentioned in this paper, and which we have designated as new organizations?"

We would reply, that we would oppose every organization which we look upon as separating itself from the church by the election of a president, secretary and treasurer, since by such a course they take themselves out from under the watchcare of the pastor and constitute what might almost be regarded as a church within the church.

But this brings us to the question of this paper: "Does the New Testament reveal a church organization sufficient for the needs of this day?"

In answer to this question, we would say: "That the New Testament does reveal a church organization which is sufficient for this day, and all the days which may come, until the end of time."

That it cannot be improved upon. That its ordering is safe, and that in proportion as we follow the plan as originally given us, may we expect to see the cause of Christ built up, and such added to the church as are being saved, whilst the name of our Lord Jesus Christ will be honored in the lives and professions of his disciples.

Woodstown, N. J.

THERE are questions which nothing can answer but God's love, which nothing can melt but God's promises, which nothing can calm but a perfect trust in His goodness. . . There is a shadow and a mystery upon all the creation till we see God in it; there is trouble and fear till we see God's love.—Orville Dewey.

No single term could cover and comfort so much human want as the word bread. His word is exceeding broad.

THE COMPASSIONATE CHRIST.

BY REV. THEODORE L. CUTLER.

There is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as He knows it, or as He can pity. Every suffering of body is known to our sympathizing Lord, and every grief that makes the heart ache. Human pity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which His divine hand holds in their orbits; our sighs are more audible to His ear than the blasts of to-day's wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is His sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs to be their own pleas to Him who is touched with the feeling of our infirmities. One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of him than this touch: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom; He shall gently lead those that are young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark. This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine or stalwart oak; but the frail reeds and rushees are innumerable. Even in the Bible gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a falsehood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poutroon under the taunts of a servant maid. But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book He has an infinitely larger supply-book. The same sympathizing Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere He raised a dead brother to life, is living yet. His love, as old Rutherford said, "hath neither brim nor bottom."—Evangelist.

At a service preparatory to the Communion, the Rev. Dr. Boyd, in the course of a sermon recently preached from the words of Amos, "Prepare to meet thy God," in which there abounded several reminiscences of quaint asides characteristic of the preacher, said the young people applying for admission to the church now-a-days have not the Shorter Catechism at their finger ends as used to be the case in Scotland. When he (Dr. Boyd) was a boy he had to repeat the half of the Shorter Catechism after coming from church on one Sabbath and the other half on the following Sabbath, and it was no trouble, it was so firmly rooted in his memory. I have (he continued) been a Doctor of Divinity for thirty years, and when I am in any difficulty on any question of theological science I have still to revert to the definitive of the Shorter Catechism, than which I know no better."

Between two evils choose neither.—The Voice.

For the Western Recorder!

QUESTIONS ANSWERED.

BY SENEX.

"Does Senex think it would ever be proper or polite to appeal to an association for advice in a matter of church discipline with a view to determining a course of individual conduct?"

Time was when the churches sent questions of doctrine, of discipline, of exegesis, to the associations, and the associations sent answers to the churches giving an opinion on the points in question. It is entirely right, it is the proper thing to do, for any church, when uncertain what is right to do in any case of discipline, to ask the advice of her sister churches at the association. Their advice is only advice, and does not bind the church any more than a core of iron binds Mr. Mara blind it. But as all men come at times to feel they need advice because they do not see clearly what is best or just, so do churches. A man calls on his brethren for their opinion because they are interested in him, desire his well-being, and are the best advisers he has. The church calls on her sisters for the same reason. They may see things in a different light, and may say something which will enable her to see her duty. But having asked their counsel does not interfere with her sovereign prerogative of acting as she chooses.

The same brother asks: "Does Senex believe it would ever be right for an individual to ask a church for a license to preach? Or, to go further back, does he hold that a church has any scriptural authority to grant a license to preach at all?" No one should ask a church for a license to preach, or to believe, or to be called of God to preach. But when he does feel so called, whom can he ask for a license to preach except a church? A man is regenerated by God alone, but when he claims to be regenerated the church examines him by hearing his experience that she may decide whether he is correct in his belief of his own change of heart. Men may be self-deceived when entirely honest; men may have some reason for playing the hypocrite and professing to be converted when they are not. The church is not infallible, but she is to judge as to whether the man is regenerated.

A man claims to be called of God to preach the gospel. He may be honestly self-deceived; he may be a hypocrite. If he is unwilling to submit his call to the decision of a church, the probability is that he is a hypocrite, though he may be merely cranky in his ideas of individualism. He is to be judged as he is called. No church is infallible, of course; but the churches are far more apt to make a mistake by licensing a man who has not been called of God than they are by refusing to license a man who has been.

The brother must surely be intending to make a point against licensing to preach before ordination. If the church has no authority to license or to ordain men to the ministry, no man or body of men has such authority, and there is no licensing or ordaining to be done. Churches generally call in presbyteries from other churches to examine the candidates, and to give their opinion. The church can ordain a preacher without the advice or consent of any other church; she is absolutely independent. But the other churches are as independent of her, and may, if they choose, refuse to recognize her action, decline to receive members baptized by that minister unless they be re-baptized, or to give him the gift of eldership. This would be discourteous in most instances. I am merely speaking of the abstract right of the churches.

In regard to licensing before ordination, it must be admitted that it is not always necessary; but it is a very wise precaution, and we hope the churches will never give up the custom of licensing a young man before his gifts are tested. The church can ordain him. If the men who are called into the ministry were always, as is sometimes the case, men old in the faith, whose goodly walk and conversation the church has long seen, and whose aptness to teach has been proved in the prayer meeting, licensing might be given up.

But the majority of those who are called of God are called in their youth, and called when they have not been converted many years. And God forbids novices being made pastors. Moreover, he warned Timothy, through the mouth of Paul, to "lay hands suddenly on no man, neither be a partaker of other men's sins." If we ordain a man suddenly the church makes herself partaker of his after wrong-doing, surely it behooves her to hasten slowly in the matter. Besides, an elder must be apt to teach, and his aptness cannot be known till it has been to some degree tested. But yet I am not inclined to urge that licensing before ordaining be insisted upon. It is wise; so is not absolutely necessary. Let every man be fully persuaded in his own mind.

"Please tell me what we are to learn from 1 Pet. 3:12. Was it given the lost souls a chance to be saved?" The passage is one of the hard bones of the Bible, of which the old saint spoke when he said that when he came across a bone he did not wear out his teeth on it, but laid it aside and went on to the passages upon which he could feed his soul. The bones have their uses, but nourishment is not to be gotten from them. The few hard places in the Bible are infinitely wise or God would not have placed them there. But these are very few, and the book is full of the best of meat for the soul.

The best thing to do with such passages is to

feel assured that whatever they mean is infallibly true, and that it is the finiteness of our own minds which is to blame if there is any blame; and feeling assured of their truth, to stow them away in our minds to inquire about when we get to heaven.

There is another thing which we know beyond the shadow of a doubt, and that is that no passage of Scripture cannot contradict another. Of two explanations, one of which contradicts the other Scriptures and one does not, the first is assuredly wrong. The second may not be the correct exegesis; there may be a third which is the true one. But one thing is sure beyond a peradventure, and that is there is some exegesis which does not contradict the other Scriptures, and which is the true one.

The false view of this passage is that our Lord, immediately after his death, went to hell—some say to "hades"—and preached to the antediluvians who perished in the flood. This cannot be true, because it contradicts other Scriptures. Other Scriptures teach there is no repentance after death, and the Lord would not have mocked those dead sinners by preaching to them glad tidings of great joy in which they had no share forever. Again, we know that our Lord did not go to the feet of the dead, for he went that day with the penitent thief to heaven.

Peter is using the flood as a type and an illustration of the judgment. He is encouraging his disciples to bear up under suffering and discouragement in well doing. Suppose many were not converted by their preaching? Christ preached to the antediluvians while the ark was preparing and only eight were saved while the others are now in hell. Why should they be discouraged if but few were saved by their preaching? The time of Christ's preaching is plain. It was to the antediluvians while they were sinning.

But of his preaching in the point about which one must speak hesitatingly. Did he preach through Noah? Or did he appear to the antediluvians as he did to Joshua and to others of the Old Testament, and preach to them? Or did he preach through some prophet who died before the flood? We do not know, we cannot say, but only surmise. The usual opinion is that he preached through Noah.

FROM AFRICA.

I will mention a few matters which have taken place since I wrote my last. I hope they will interest your readers.

1. Our New Year's day. We feel and believe that it is best to begin the year with God by prayer, preaching and singing his praise for his sparing mercies. I preached in the morning to a good congregation of our own people and outsiders from Psa. 90:10. It was an interesting day to us. A collection of six shillings nine pence was taken up for the support of the church fund. The heathen and Christian population of Lagos were heartily engaged in the enjoyment of their New Year's day by singing, dancing and firing rockets. In so doing they killed a man. I must tell your readers how it was done. A crowd of worldly people were firing their rockets in the night of the same day, and a man in the crowd fired a gun in place of a rocket, and a man was seriously wounded. The next day he died of his wound. The wicked people always do their wickedness anywhere—even in their play there is sin.

2. Arrival of missionaries in Lagos. We were made glad by the arrival of Bro. and Sister Lumley on Jan. 3, after a voyage of about sixty long and tiresome days. They were warmly received by the church on their arrival. They stay here with us for the present, and are doing their every best to help us to increase the work of preaching and teaching Christ to the people. They will proceed to their life work in the interior after awhile, and we will be left alone to "paddle our own canoe." On the 5th instant Bro. and Sister Smith with their lovely baby arrived here from Oghomso, where they have been for the last year and more than three years. At our last prayer meeting he gave us a very interesting and encouraging account of his work at Oghomso. Twenty five have been baptized during the year. A new and large church has been built by the efforts of the missionaries and members.

A young man was elected pastor by the church and he pays half the salary. Bro. S. preached for me in the morning of last Sunday an interesting and instructive sermon which will long be remembered. In the evening, by request of Bro. Agbehi, the pastor, he preached for him in the native Baptist church, showing the people their duty as Christians. They left us yesterday for the United States. Our prayers follow the Lord's 3. Baptisms. There have been eighteen baptisms during the year 1894. Last Sunday night two persons were buried in baptism, a man and his wife. The two baptized came to us from the G. M. S. people. They believe in immersion for Christian baptism, and had determined to so obey Christ. This is our first baptism this year, but there are more to follow.

4. Idols received. I received four different kinds of idols from a heathen woman who is just attending our Sunday services. She gave them up as useless things, and determined to follow up her duty as a Christian. She is in need of the love and prayers of your readers that the Lord will keep her and that she may be faithful to the end of her life in "fighting the good fight of faith and so lay hold on eternal life."

5. The death of Lady Carter. This noble woman arrived here on Dec. 6 last. She was highly honored by the church and welcomed to her new home and country. The people of Lagos—Christians of all denominations, Mohammedans and the heathen gave her a hearty welcome. The merchants and traders, natives and foreigners, decorated their homes and the street where she was to pass with fine velvets and prints. The houses and streets were handsomely decorated with various kinds of fine flags in honor of Lady Carter. The natives, heathen and Mohammedans welcomed her with singing, dancing and drums. The school children of all denomi-

nations, including Roman Catholic, went out to meet her with selected and fine and beautiful flowers. Words fail me to describe and picture to your readers how she was highly favored and received by the people of Lagos. But, alas! What do I see and hear? On Jan. 12 at 5:30 p. m. she departed this life. It was the first time that she was ever in Africa. The deadly African fever took her away among her honors and in the fever of life. This should teach us the great lesson of putting our trust in the living God and our lives into his fatherly care and keeping. A great crowd of people followed her remains to her African grave. M. LADEJO STONE. Lagos, West coast of Africa, Feb. 14, 1895.

BISHOP POTTER, in his diocesan address, dealt with the relations of the church to the social and economic problems of the day. His words are worthy heedful attention. We quote a few pregnant sentences:

"We have come upon a time," he said, "when, in the home, in the community, in that larger family which is the *ecclesia*, there is alike a profound impatience of restraint and an eager and often fierce demand for a larger license of thought, of association, of action. In the home the law of a wise parental rule threatens to shrivel into the ghostly simulacrum of its earlier and diviner form. Parents live their own lives, disowning the burdens and sacrifices which belong to their parental responsibility, and children early learn to throw off a yoke no longer made sacred by the tender love that imposed it. In the state we see a wide impatience of existing sanctions, of what most kind, that threatens the very foundations of our social order, and that would fain remedy evils, which all thoughtful men acknowledge, by methods which no intelligent man ought to be willing to sanction. And in the church we see the demand for a larger liberty pushed as far as the limits which make the obligations of our most solemn vows wholly indifferent when set over against an individual opinion. The manifestations are various, because the situations are various, but the disease is one. How, now, is it to be dealt with, and how are you and I in dealing with it, to be doing the work which to-day is waiting to be done?" In answer to this question he said among other things: "The vice of all communistic systems is that they deal with men, not as individuals, but in masses, and that they end in expecting to make society better, rather than the men, the women and the children who compose it. It is a captivating theory of regeneration, for it is so much easier than any other, but, like most easy things, it is ineffectual, and sooner or later it will be acknowledged. 'If we would lift the poor,' said a parish visitor to me, 'we must begin by getting hold of the mothers in their homes,' and here was the fine philosophy after all! One may be grateful, I had all that, schools and games and holidays, libraries, reading rooms, and art doing, or can do, for those who are at the bottom of our social fabric; but the lifting power must come from the home." Then of the labor question: "An eminent English divine describes as the basis of membership in one of the two societies I have mentioned these two convictions: First, that the present situation is intolerable, and secondly, that its solution must be found in the unflinching assertion of moral as supreme over mechanical law."

A LITTLE boy, upon asking his mother how many gods there were, was instantly answered by his younger brother: "Why, one, to be sure." "But how do you know that?" inquired the other. "Because," he replied, "God, fills every place, so that there is no room for any other."

MEN who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who get so close to the bowsprit and some at the mainmast, but never touch the helm.

LITERARY.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.]

New Books.

BECKTONINGS FROM LITTLE HANDS. By Patterson DuBois. Philadelphia: John D. Wattles & Co., 1031 Walnut street. Price \$1.25. This book contains eight studies in child life, with designs and drawings by the author. These chapters or studies are beautifully written and are very interesting. But few parents, however, are blessed with children so free from the Old Adam, and we do not wonder that two of the three died young. We decidedly demur from the idea that children would be wiser than their parents, and that they would be so. However, the incidents are so beautifully written that no one who buys the book will regret it.

Magazines.

SCRIBNER'S MAGAZINE for April contains much that is of interest. Andrew Long tells of that "most comparative, rascaliest, sweet young prince," Charles Stuart; W. D. Howells continues A Circle in the Water; President Andrews gives a visit to the History of the First Quarter of a Century in the United States. We have also The Amazing Marriage; In Northern Waters; Education; La Belle Helene; Who Won the Battle of New Orleans? A Question in Art, etc. There is a number of Easter pictures. Charles Scribner's Sons, New York. \$3 a year.

THE REVIEW OF REVIEWS for the current month is full of good things, as usual. To read this magazine is to be posted. Beside the usual contents we have A Living Grove; Sagamu; Horton; Our Civil Renaissance, and The Foundations of Belief. This number has an excellent likeness of Dr. John A. Broadus. Astor Place, New York. \$2.50 a year.

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To any one sending to the WESTERN RECORDER the names of 15 new subscribers and \$30, we will give

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To the Southern Baptist Convention

Half rates will be secured from various points to Louisville or Lexington, from which cities the free tickets can be had.

Find out cost of round-trip ticket from your railroad station and send as many new subscribers to WESTERN RECORDER as the fare amounts to in dollars, and we will furnish you a ticket. E. g., Suppose round-trip tickets cost \$10; send us ten new subscribers and \$20. Or suppose your ticket costs \$20; send us twenty new names and \$40. Suppose it costs \$16; send us sixteen new names and \$32.

Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1895.

May 1, 1895.—As the railroads grant better terms this year than they have done heretofore and than we expected, we will add to the ticket either \$6 in money, or an order for four days' board at a first-class boarding-house, as may be preferred, to each of those whose railroad ticket is \$10 or more.

WESTERN RECORDER. LOUISVILLE, KY.

DR. FROST REPLIES.

THE WASHINGTON CONFERENCE.

In the RECORDER of the 11th inst., answering a request from the editor, I made a statement of facts regarding the meeting of three brethren in Nashville to talk over the work of our young people. The editor appends a footnote giving to my statement such an editorial coloring, such as I did not suppose possible with one Christian dealing with another. Perhaps, however, this is the privilege and prerogative of an editor and illustrates his advantage over one venturing into a discussion with him in his own paper; at any rate it must be endured by writer and reader. I have nothing to add to my statement and have no desire to attempt a reply even to his insinuations and inferences. My statement of facts has been made, and the people may judge betwixt me and him, and betwixt my statement and his coloring.

I rejoice in the growing interest in the coming conference at Washington set for Thursday morning, May 9th. All the indications point to a large and representative gathering. "Packed" it may be, but by many of the foremost men from different states. Read over the list of those from Kentucky, so it is from nearly all the states. In no sense will it be "one-sided." They will meet in conference, all acknowledging that we are confronted with a grave condition, all earnestly desiring to forward the interest of Christ's kingdom, though differing in judgment as to what may be best, and in the fear of God conferring one with another as to what policy shall be adopted. It has all the while been kept prominent that in signing the call for this conference no one committed himself to any particular programme. It will be a Baptist gathering with all the freedom characteristic of our people and of our meetings. No one goes into this conference committed to anything, save only what commends itself to his judgment as the wisest thing to be done. If there is anywhere a "cut-and-dried" paper to be "sprung on the denomination," I know nothing of it, though in a position to know as well as anyone else. Surely anyone may present to that conference for its consideration, or even "scheme" (if there be any who are making schemes) that he may wish, and the conference will dispose of it as it may deem proper at the time. Indeed already one of the most honored men in the South has published a finely drawn paper which he proposes to offer to the conference, and every one knows that he and his paper will have the distinguished consideration which is due to him. What is his privilege is anybody else's privilege, and in comparing one plan with another, we will no doubt reach the wisest and best issue.

There are manifestly three phases of thought among those who are studying this great question, namely:

1. That there shall be no organization at all of any kind among our young people.
2. That the Baptist Young People's Union of America—the organization of our Baptist brethren at the North—should extend its organization to the Baptists of the South.
3. That there should be a Baptist Young People's Union of the South, maintaining fraternal relations with the B. Y. P. U. A., but absolutely separate and distinct from it, and auxiliary to the Southern Baptist Convention, cooperating with it in all of its work.

While it may be of no interest to any one, still I have no hesita-

tion in saying where I stand on these three questions. I am for the third proposition, for a Southern Union, and with very decided preferences. No one has invited me to the Washington Conference, but Providence permitting, I desire to meet with my brethren, and can be counted on to do my utmost to have the results issue in the line of my preferences. Whether I shall see my desires realized or not will depend whether my preferences are in keeping with the preferences of the majority of my brethren; if not, when they have announced their preferences, I shall forthwith take my stand with them, and so keep myself in the majority. No one can say beforehand where the majority in that conference will stand. This will not be known until the conference has expressed itself. That is the advantage, even the necessity, of holding the conference. I have tried to keep myself in touch with the brethren throughout the South, and have tried to know the line of their thinking, and it seems to me that the great trend of public sentiment of the Baptist brotherhood of the South is for a Southern Union. Indeed their think, as it has come to be known, has had much to do in leading me to my conclusions.

We are confronted with a momentous issue in our denominational policy. It is no time for peevishness or petty wrangling, or casting slurs and insinuations on honored brethren, but rather for coolness and calmness, consideration of others with earnest thoughtfulness and prayer. Some people are praying for that conference, not praying either to have their way, but for the giving of the Spirit, and wisdom and guidance of the Lord Jesus, and that He will express His mind in the mind of His people.

J. M. FROST.

Nashville, Tenn.

[Dr. Frost is excited, and he shows a degree of irritation that is quite unusual with him. But when a good man gets into such a corner as Dr. Frost now occupies a little irritation is excusable. Our comments were published alongside the language of Dr. Frost, and our readers could judge of the propriety, or lack of it, of those comments. Our good brother did not like our remarks, but he has the comfort of knowing that he is in no way responsible for them. Certainly we did not attack his motives, and he certainly does attack ours in saying: "The editor appends a footnote giving my statement an editorial coloring as if I did not suppose possible with one Christian dealing with another," and in speaking of "peevishness or petty wrangling or casting slurs," etc. It is always the man who is worsted who attacks the other man's motives. When you see a man as Dr. Frost gets thus irritated, the case must be desperate indeed. We have loved and admired Dr. Frost for many years past, and we expect to do so forevermore.

Our good brother does not point out a single particular wherein we gave his article a wrong coloring. We said he admitted that there was a secret meeting held in Nashville; that at this meeting a scheme was agreed upon, viz., to organize a Southern B. Y. P. U.; that this scheme was to be put through at Washington; and that it was in line with the invitation to the proposed conference. We challenge Dr. Frost to deny either of these statements. On these admissions of his we ventured our opinion, without in the slightest degree impugning his motives. He does not like our opinion, and is offended that we should express it. This we regret, but we will still hold the same opinion till convinced by argument to the contrary. The tide is rapidly turning against the scheme adopted by the secret meeting in Nashville, we are glad to say.

We do not censure Dr. Frost. Probably if we were sorer at him, we would be far more irritated than he is. The best and wisest of men make mistakes sometimes. "The man who makes no mistakes makes nothing."

There is a fourth view Dr. Frost does not mention, viz., to put the whole "movement" under the control of the Southern Baptist Convention.—EDITOR WESTERN REC.

GEORGIA CONVENTION NOTES.

The devotional feature predominated. Prayer and song service preceded each meeting and preaching each day at 11 a. m. and 7:30 p. m.

Dr. J. H. Kilpatrick was unanimously re-elected President, a position he has held for many years. He is a capable, courteous, and in every respect a most admirable presiding officer. Like our own beloved Dr. J. A. Kirtley of Kentucky, Bro. Kilpatrick has been pastor of the same church for over forty years.

The subject of co-education in Mercer University fortunately did not come up for discussion, as no doubt it would have encountered determined opposition.

Dr. John G. Gibson, the corresponding secretary of missions, is a grand man, and like our beloved Dr. J. W. Warder, represents the Home and Foreign Mission Boards as well as State Missions.

The newspaper men were on hand. Dr. A. E. Dickinson, the senior editor of the *Religious Herald*; Editors Folk of the *Baptist and Reflector*, Van Ness of the *Young People's Leader*, Porter of the *Florida Baptist Witness*. When Bro. Porter was recognized, according to custom he made an announcement and politely asked if he might take subscriptions for his paper. Promptly in response the word "no" was heard all over the house. With embarrassment, such as only editors can feel, he blushed and sat down.

Hastened to his relief and told him that, presuming on our Kentucky acquaintance and intimate relations for many years. I was the one who said "no." Your scribe, as the representative of the WESTERN RECORDER and Baptist Book Concern, more than realized his anticipated pleasure in meeting many old and making many new friends. Editor McMichael and his efficient co-laborer, Dr. Edens, of the *Christian Index*, the grand Baptist organ of Georgia, were equal to the occasion and the craft was most heartily welcomed.

Dr. John R. Sampey, of the Southern Baptist Theological Seminary, charmed and captured the Convention, and in response to his modest appeal for the students' fund, received \$600, being double the amount he expected.

Prof. Sanford, the author of the admirable series of arithmetics and an algebra, was a member of the Convention. He was for years Professor in Mercer University and now resides in Macon.

Dr. A. J. Battle, who was for many years the popular President of Mercer University, is now President of a prosperous female college in Rome.

Meeting Rev. Henry McDonald, D.D., of Atlanta, Ga., called to mind that twenty-four years ago he preached his ordination sermon, and Hon. Aaron Harding, Congressman from Kentucky, his father-in-law, presided as moderator. Many summers have passed, but time has dealt most tenderly with him and he scarcely looks middle aged.

Our roommate at the best hotel in Waycross—the Southern—was Dr. B. F. Riley, formerly President of Howard College, Alabama, now Professor in Georgia State University at Athens, and pastor of Harmony Grove church. He is a writer of ability. Has just published a history of Alabama Baptists. He is under appointment with such distinguished writers as Drs. Vedder, Moss and Burrage to prepare a series of Baptist histories of the United States. East of the Mississippi is the department assigned Dr. Riley.

The discussion on young people's

organization was spirited and ably led by Drs. Hawthorne, Burrows and Gambrel, and by Drs. Kilpatrick, Carter and Vaughan. Finally it was decided by a majority of two votes on what are known as Dr. Hawthorne's compromise resolutions, which appeared in last week's WESTERN RECORDER, referring the matter of organization to the local churches. The report also provides for a meeting of young people at Macon in September. From reports we supposed Georgia was solid for the "movement." The opposition to such a conservative report was a great surprise. The Baptists of Georgia are jealous for the honor of the churches, and believe there is "nothing right in religion that is not taught in the Bible."

2 Tim. 3:16, 17, N. V.: "All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, completely furnished to every good work."

Secretary Willingham, of the Foreign Mission Board, and Missionary McCullum, of Japan, made ringing speeches. Dr. I. T. Tichenor, "the grand old man," represented the Home Mission Board. Bro. Van Ness, in the absence of Dr. T. P. Bell, ably represented the Sunday-school Board. Rev. Harvey Hatcher and Manager Paxton, of the American Baptist Publication Society were mem-

bers of the Convention and mingled pleasantly among the brethren.

Rev. C. C. Cox is President of the Southern Female College, La Grange, Ga. For fifty-two years this has been one of the most prominent institutions of learning in the South. Its missionary society gives hundreds of dollars each year to the cause.

Dr. J. B. Gambrell, President of Mercer University, is prominent in Baptist affairs. Prof. J. L. White, of the University, was a classmate of Dr. A. T. Robertson. Dr. Gwinn, now pastor in Atlanta, read the report on education. He was formerly pastor in Mt. Sterling, Ky. Rev. L. J. Crutcher

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- 59 C Fancy French Mixture, Check and Stripe Suitings, 42 inches wide (6 to 8 yards), former prices 90c and 75c.
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- 79 C Beautiful Novelty Suitings, very wide, 6 to 7 1/2 yards each, former price, \$1.25.
- 89 C Wonderful values in the Silk and Wool Fancy Suitings, former prices \$2, \$1.50 and \$1.50.

Silk Bargains.

- 39c Check Taffeta Silks, in five combinations for Fancy Waists.
- 50c Handsome Drapery Silks, 32 inches wide, splendid assortment.
- 60c White and Cream Shot Silks, 24 inches wide, for graduating dresses.
- 65c Satin Twilled Dress Silks, changeable effects, 22 inches wide.
- 69c Changeable Stripe Taffeta Silks, new line just received.
- 79c Black Figured India and Taffeta Dress Silks, 24 inches wide.
- 98c All-silk Black Moire Silks, for Skirts, great value.

Black Dress Goods.

- New Crepons just received, and will be shown for the first time. New Grenadines in all the latest patterns.
- 29c All-wool Batiste and Imperial Serges; same quality usually retails at 50c.
- 39c Fine All-wool Henriettes, silk finish; this quality usually sells at 65 cents.
- 75c Checked Crepons, 42-inch wide, and wide Diagonal Serge, 54 in. wide; retail price is \$1.
- 85c Our 42-inch Silk Warp Nun's Vailings, for dresses, is the same quality other houses are offering at \$1.25.
- 33 Remnants and short lengths, in different weaves, just enough for Separate Skirts at one-half price.

DRESSMAKING.

E. B. NUGENT. 504-506 Fourth Louisville, Ky.

tells with pride that he was one of Dr. W. H. Whittitt's early teachers. Rev. J. M. Waller is a relative of the distinguished Dr. John L. Waller, formerly editor of the WESTERN RECORDER. Elder T. H. Stout is distantly related to the Kentucky family of that name. Elder J. H. Gambrell, brother to J. B., is an aggressive temperance worker. Revs. J. H. Hall, B. M. Callaway and A. B. Campbell are very influential in the Convention. We met many ex-Seminary students, among them Brethren Eden, T. M. Calloway, Guiguer, Chapman, Gilmore, Hurt and G. W. Gardner, the beloved and popular pastor at Jackson, Ga., and many others. The closing exercises were conducted by Dr. Burrows. In his few well-chosen words our hearts were melted to tears. It was a spiritual feast never to be forgotten. It was a foretaste of heavenly bliss. Brotherly love abounded, and with unctious we sang as we parted: "God be with you till we meet again."

W. P. H.

GOING TO THE CONVENTION

WE ARE GOING TO THE CONVENTION BY C. AND O. RAILWAY. WE GO BY LEXINGTON, AND ALL WHO WANT TO CAN RETURN BY CINCINNATI.

Before leaving to attend the Georgia Baptist Convention I announced our offer of free tickets to Southern Baptist Convention and return, and \$6 toward hotel bill, over the C. and O. railway. The conditions of this offer you will see in last column of third page. On my return Saturday imagine my surprise to find it announced in another advertisement that we were going over another route. The advertisement was on the outside of the paper, which went to press after I left home. The first part of this paper went to press before I got home, and the advertisement also appears this week. OUR OFFER YOU WILL SEE ON THIS PAGE. W. P. HARVEY.

ROUND-TRIP RATES

FROM POINTS IN KENTUCKY TO SOUTHERN BAPTIST CONVENTION.

From Louisville, \$16; from Elizabethtown, \$17.25; from Sonora, \$17.65; from Upton, \$17.75; from Rowletts, \$18.25; from Horse Cave, \$18.45; Cave City, \$18.54; from Glasgow Junction, \$18.72; from Rocky Hill, \$18.88; Smith's Grove, \$19; Bowling Green, \$19.40; Bardstow, \$17.18; Springfield, \$17.98; Lebanon, \$16.55; Crab Orchard, \$16.55; London, \$17.50; Jellico, Tenn., \$17.50; Glasgow, \$19.25; Russellville, \$20.30; Guthrie, \$20.92; Hopkinsville, \$21.08; Campbellville, \$17.14; Greensburg, \$17.41; Falmouth, \$14.55; Cynthiana, \$14.55; Paris, \$14.55; Winchester, \$14.55; Williamsburg, \$17.50; Richmond, \$15.25; Berea, \$15.70; Millersburg, \$11.85; Carlisle, \$15.95; Frankfort, \$15.25; Shelbyville, \$16; Franklin, \$19.40.

WE need to be very watchful and faithful in all our personal life, if our retrospect is to be one of satisfaction, not of regret.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

SOUTHERN BAPTIST CONVENTION.

The Fortieth Session, Fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church, of Washington, D. C., beginning Friday May 10, at 10 A. M.

The annual sermon will be preached by Rev. Geo. B. Eager, D.D., of Alabama; or his alternate, Rev. A. B. Miller, D.D., of Texas.

An historical semi-centennial sermon to be preached by Rev. W. H. Whittitt, D. D., of Kentucky.

LASSING: BURROWS, OLIVER F. GREGORY, Secretaries.

JONATHAN HARALSON, President.

RAIL ROAD RATES.

The Southern Passenger Association, the associated railways, of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R. and all other lines south of Washington, together with all other lines in Texas, have granted rates of "one first-class fare for the round trip" tickets to be of iron-clad signature form, limited to a continuous passage in each direction: to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official in Texas, have given me reduction by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY, Secretary in Charge of Transportation, 304 N. Broadway, Baltimore Md.

DELEGATES TO THE CONVENTION.

Brethren who expect to attend the Convention and wish to be enrolled as delegates will please promptly notify the committee named below. Delegates appointed by their churches on the basis of a delegate to each \$200.

J. W. WARDER, W. P. HARVEY, CARRIE HIGLEY JONES, Com. Ex. Bd. Gen. Ass'n.

IMPORTANT NOTICE.

The financial year of the Convention and also of the General Association ends April 30. Without greatly increased contributions the Foreign and Home Boards will go to the Convention heavily in debt. The State Board was in debt April 1, \$72.53. To pay our State missionaries in full, a third more must be given to the State work than in April last year. We appeal to pastors, mission committees and treasurers of our District Boards that mission collections be promptly made and forwarded. J. W. WARDER, Cor. Sec., Ex. Bd. Gen. Ass'n.

WASHINGTON, D. C. MARCH 31, 1895. To Delegates and Visitors to the Southern Baptist Convention, Greeting.

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital has been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding houses at reduced rates for all who desire to attend. Rates will range from \$2.50 to \$1.50 a day, while some boarding houses will receive delegates and visitors at \$1.00 a day.

At the Ebbitt House the rates will be \$2.50 a day, with accommodation for fifty persons at \$2.00 a day with two in a room. Delegates and Visitors will obtain these rates on the presentation of a card of introduction from the committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters. These terms apply also to all attend-

Is Your Blood Pure?

Not One in a Thousand can say "Yes"

Especially in Spring It Is Impure

And Clogs the Wheels of Life. Now is the Time to Take

Hood's Sarsaparilla

The Best Spring Medicine.

If your blood is pure, you will be well. You will be strong, vigorous, full of life and ambition; you will have a good appetite and good digestion; your sleep will be sound and refreshing; your nerves will be strong. You will have little need to fear disease in any form if your blood is pure and kept so.

But how few can say that their blood is pure? How many people are suffering daily from the consequences of impure blood.

Men are afflicted with rheumatism, catarrh, scrofula eruptions. Women are troubled with nervousness, sleeplessness, headache, indigestion. Children are victims of a great variety of diseases. And everywhere, especially in the spring, we see the evidence of languor, lassitude and lack of vitality, and hear complaints of weakness and

That Tired Feeling.

The reason is found in the fact that the blood is not pure. The blood is the current of life, support of the organs and muscles, feeder of the nerves.

If it is pure, rich and healthy, it supplies all the nourishment and consequently all the strength the nerves and muscles need, and the result is perfect health. All this is to be had by taking

Now is the time to see that your blood is pure, and to make it pure and give it richness and vitality and the life and strength-giving properties which are required, nothing can equal Hood's Sarsaparilla, the only true blood purifier prominently in the public eye today.

Why have the sales of Hood's Sarsaparilla continued to increase year after year? Why does it have a record of cures absolutely unequalled in the history of medicine? Because Hood's Sarsaparilla purifies, vitalizes and enriches the blood. Therefore, it is the medicine for you. It will give you pure, rich, red blood and strong nerves.

It will overcome that tired feeling, create an appetite, give refreshing sleep and make you strong.

Is not this just what you want? Then take Hood's Sarsaparilla. It is the best spring medicine because it is the best blood purifier.

"I had the grip and was so weak I could hardly walk. It took all my strength, aided by a cane, to get to the store to get a bottle of Hood's Sarsaparilla. Soon after I began taking it my appetite returned, and three bottles I was in better health than ever. I take Hood's Sarsaparilla in the spring and fall to purify my blood and to keep in good condition." J. C. BRENCKO, Davenport, Iowa.

The human body is fertile soil for disease germs, but the man whose blood is pure has nothing to fear, because pure, rich blood will keep all the functions of the system in perfect working order. Hood's Sarsaparilla purifies, vitalizes and enriches the blood, and in this way is a defense against disease.

Blood Poisoned.

"When I was 15 a bad fever sore came on my right leg. After a time it healed, but 21 years later, last winter, it broke out again terribly sore, and many said it would never heal up. My son read so much about Hood's Sarsaparilla he urged me to try it. I did so, and to my great joy in a short time the sores ceased to discharge, and shortly after began to heal. After taking five bottles the poison was eradicated and the sore entirely healed. I now feel as well as ever and enjoy renewed strength and vigor." FRANK O. PICKER, South Londonderry, Vt.

Running Sores.

"I have been troubled with running sores on my hip for years. I began to take Hood's Sarsaparilla in September, and have not been troubled with running sores since January. I never felt better in my life. I weighed 90 pounds when I commenced taking Hood's Sarsaparilla and I now weigh 122 pounds." HOWARD DUBBY, Sallenville, Ohio. N. B. If you decide to take Hood's do not be induced to buy any other's.

Hood's Sarsaparilla

The Only True Blood Purifier Prominently in the Public Eye.

ing the meetings of the American Baptist Education Society, the Woman's Missionary Union and the Young People.

Address all communications to— M. M. SHAND, Secretary, Department of State, Washington, D.C.

ORDINATION EXERCISES.

On Saturday, March 30, the old church at Wilmington, Kenton county, Ky., met to consider the advisability of ordaining to the full work of the gospel ministry Marion F. Bagby, son of Elder C. J. Bagby, of Fiskburg. The council was organized. The pastor, Elder Summy, was made moderator, and Elder J. A. Lee, of Covington, clerk. Elder D. Y. Bagby, of Louisville, led the examination of the candidate. The examination proved entirely satisfactory to the council, and the ordination was proceeded with, the following brethren taking part: Elder D. Y. Bagby preached the sermon from 2 Tim. 4:2; Elder L. Johnson, of Walton, Ky., delivered the Bible, and Elder Race delivered the charge to the candidate. The council consisted of a dozen or more brethren from neighboring churches, but the names of all the members of the council are not at hand to the writer.

Bro. M. F. Bagby is a young man of excellent promise, with a good education. He has attended

Georgetown and will continue there some time yet, and afterward hopes to attend the Seminary at Louisville. He is a popular young man, a good speaker, and bids fair to do much good in the blessed calling to which he has given his life. D. Y. BAGBY.

TO THE RESCUE.

The condition of the treasuries of our Foreign and Home-Mission Boards is alarming. This crisis will test our pastors and churches. An earnest effort all along the line will remove our debts, and by so doing inspire new courage in all hearts. Shall we have such an effort? What are you willing to do in this matter for Christ's sake? How shall it be done? Your part of it is your own way. Let every church and pastor adopt such methods as may seem best in that particular community, but in any event let us all try. A very small extra contribution from every church would supply the need. Brethren, let us every one make a contribution and give every member a chance to make one in time to forward to our Boards before April 30. With such a determination upon the part of half of our pastors, those debts will be paid. In the Master's name, we beg you, reader, to see that it is not neglected in your church. J. A. B. Fairview, Ky.

We are still offering our Bible premium on the same terms.

Address all communications to— M. M. SHAND, Secretary, Department of State, Washington, D.C.

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You will ride a Bicycle

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—

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bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you. Columbia, \$100, Hartford, \$80; for boys and girls, \$50.

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THE PREACHER'S DREAM.

Profaned and philosophical and stern,
 Its argument and proof in order to meet,
 With brilliant eloquence and subtle skill,
 The powerful preacher's sermon lay complete.
 He hoped to charm the minds of cultured men,
 With meteor-flashes from his fire-dipped pen.
 That night, in dreams, within his church he
 stands,
 In Sabbath silence sits the waiting throng,
 But ere he can pronounce his silver words,
 Their music halts upon his lagged tongue.
 Lo! seated there, with sweet and gracious
 mien,
 The Son of God—the lowly Nazarene.
 How Christless seems this wordsome effort
 now!
 His self-condemning thoughts rush tide-like
 in.
 "That life—that death, I've painted not," he
 cries,
 "His love for sinners, nor His hate of sin!
 The mighty Christ, with whom our lives may
 blend,
 Redeemer, Healer, Sanctifier, Friend!"
 In ecstasy of agony he calls,
 "Lord, from Thine altar, seize the burning
 coals,
 And touch these unclean lips with Heaven-fire,
 That I may show Thyself to longing souls."
 Christ looks on him, and fills his heart with
 light,
 Then softly speaks, "Go preach as in My
 sight!"
 The preacher waked, his God-sent lesson
 learned,
 And Hiss of Bethlehem and Calvary,
 And Sphar's well, and fair blue Galilee,
 And Bethany and dark Gethsemane,
 The world's God-man and Heaven's King of
 kings,
 His life-long theme, he now triumphant sings.
 —N. S., in London Baptist.

OUR PULPIT.

**ALWAYS, AND FOR ALL
 THINGS.**

BY C. H. SPURGEON.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

First, let us think of the pleasant duty which is here both prescribed and described. Think what it is—giving thanks. By this is meant the emotion of gratitude and the expression of it either by song, by grateful speech, by the thankful look, which means far more than words can express, or by any other method. We have sometimes been so overcome by the devout emotion of gratitude to God for his mercy, that we could not help but weep; and strange it is that the same sluices which furnish vent for our sorrows also supply a channel for the overflow of our joys. We may weep to God's praise if we feel it to be most natural. We are to give thanks in our spirit, feeling not only resigned, acquiescent and content, but grateful for all that God does to us and for us. We are bound to show this gratitude by our actions, for obedience is at once the most sincere and the most acceptable method of giving thanks. To go about irksome and laborious duty cheerfully is to thank God; to bear sickness and pain patiently, because it is according to his will, is to thank God; to sympathize with suffering saints for the love of Jesus, is to bless God; and to love the cause of God, and to defend it for Christ's sake, is to thank God. The angels, when they praise God, not only sing "Hallelujah, hallelujah," but they obey, "doing his commandments, hearkening to the voice of his word." We must give thanks to God in every shape that shall be expressive of our hearts and suitable to the occasion; and although changing the mode, we may thus continue without cessation to give thanks unto God, even the Father.

Now, as we have considered what it is we are to do, let us notice when we are to do it, for the pith of the precept lies very much in the two "alls" which are in the text, "always, for all things." We are to give thanks always. To give thanks sometimes is easy enough; any mill will grind when

the wind blows. Brethren, we scarcely need exhorting to do this when the wine and oil increase, for we cannot help it. There are glad days when, if we did not thank God, we should be something worse than fallen men, and should be only fit to be compared with devils. Any one can give God thanks when the harvests are plentiful, the stalls full of fat cattle, and the meadows covered with increasing herds. When the fig-tree blossoms and the fruit is in the vines, when the labor of the olive fails not, and the fields yield abundance of meat, then it is but natural to give thanks. When health enjoys life, and wealth adorns it, who will not say, "I thank God!" When the wind blows soft on the merchant's cheek and wafts home his argosies of treasure, how can he do other than say that God is good? But, to give thanks to God always is another matter; to bless the Lord in all winds and weathers, and praise him for losses and pains, this is a work of quite another character.

The text next tells us the wherefore of our gratitude—"Giving thanks always for all things unto God." "For all things"—what ever may happen to us. For the things which are of greatest moment we should always be grateful: for the new birth, for pardon of sin, for the indwelling of the Holy Ghost, for all covenant mercies, for all the blessings of the cross and of the crown. Dear friends, a Christian has infinite grounds for gratitude. When I first looked to Christ and was lightened, I thought that if I never received another mercy except that one of being delivered from my load of guilt, I would praise God, if he would but let me, forever and ever. To have the feet taken out of the miry clay, and to feel them set on the Rock of Ages, is a subject for eternal gratitude. But you have not received one spiritual mercy only, beloved brother, nor two, nor twenty; you have had them strewn along your path in richest profusion; the stars above are not more numerous, nor the sands beneath more innumerable. Every hour, yea, every moment has brought a favor upon its wings. Look downward and give thanks, for you are saved from hell; look on the right hand and give thanks, for you are enriched with gracious gifts; look on the left hand and give thanks, for you are shielded from deadly ills; look above you and give thanks, for heaven awaits you.

We ought also to thank God for the mercies which we do not see, as well as for those which are evident. We receive, perhaps, ten times as many mercies which escape our notice as those which we observe—mercies which fly by night on soft wings, and bless us while we sleep.

This is easy; the difficult point is to give thanks to him for the bitter things, for the disguised blessings, for the love tokens which come to us from him in black envelopes, for those benefits which travel to us *via crucis*, by the way of the cross, which are generally the most heavily laden wagons that ever come from our father's country. We are to give thanks for the dark things, the cutting things, the things which plague and vex us, and disquiet our spirits, for these are among the all things for which we ought to praise and bless God. Doubtless, if our eyes were opened, like those of Elijah's servant, we should see our trials to be amongst our choicest treasures. If we exercise the far-seeing eye of faith and not dim the eye of sense, we shall discover that nothing can be more fatal to us than to be without affliction, and that nothing is more

beneficial to us than to be tried as with fire. Therefore we will glory in tribulations also; we will bless and magnify the name of the Lord that he leads us through the wilderness that he may prove us, and that he may fit us for dwelling by-and-by in the promised land. "Giving thanks always for all things."

But the text has another word which is important—to whom is this gratitude to be rendered? "Giving thanks for all things to God the Father." To God. To man we are bound to render thanks in proportion as he benefits us. God does not require that in order to be grateful to him we should be ungrateful to our fellow-men. To keep the first table it is never needful to break the second. Gratitude to parents and friends is but gratitude to God, if it be properly rendered with a view to the highest benefactor. To neglect the lower would be to spoil the higher gratitude. Yet we should never end with gratitude to men; that were to thank the clouds for rain, instead of blessing the Lord who sends both clouds and showers. Remember, that if you have benefactors, God inclined their hearts towards you. Give thanks to God for he is good, and doeth good. Give thanks to God; let not your gratitude stop short of the source from which the streams of mercy come.

Once more, in describing this duty the text tells us how to give thanks, namely, "in the name of our Lord Jesus Christ." Now, here we have directions to present our praises always through the Mediator Jesus, our great High Priest, stands between us and God; we are to put our thanks into his sacred hand, that he may present them before the Father with something of his own, "not to our loss," even with his precious merit which shall sweeten all. But the text means more than that: we are to give thanks to the Father in the name of Jesus, that is, because Jesus bids us to do so, and we are commanded and commissioned by Christ; we have his example as well as his precept for blessing God for all things. I think the text means more than this—we are to give thanks to God in the name of Jesus, as though we did it in Jesus' stead: as though we stood where Jesus once stood, when he said on earth, "I thank thee, O Father." You Christian people are sent into the world as Christ was sent into the world; now Christ's office was to glorify God; and such is your office for his sake and in his name. Bethink you, how would Jesus have given thanks how would he have praised God? In what sort of spirit would the ever adorable Son, whose meat and drink it was to serve his Father, have praised God? After that fashion and in that same way, you are to give thanks unto God and the Father. It is a high position for a poor son of a man to occupy, but if the Lord has called you to it by his grace, be not slack in the performance of the heavenly service.

I only want your attention a few minutes more while I speak upon the eminent excellencies of continually giving thanks to God, even the Father.

And the first excellency is, it honors God. A thankful spirit glorifies the Most High. "Whoso offereth praise glorifies me," saith the Lord. We might have imagined that whether we grumbled or complained it would make no difference to God. It would be of no consequence to any of us what might be the opinion of a little community of ants about us; but God is infinitely more superior to us than we are to emnets; yet he considers that our praising and

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Those who think that imported soaps must be the finest, do not know that the materials for Ivory Soap are the best to be found anywhere. The vegetable oil of which Ivory Soap is made, is imported, almost in ship loads, from the other side of the world.

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blissing him renders glory to his name. Let us render it to him then without stint. There is no higher commendation for any course of action or for any virtue to a Christian man than to tell him that it will honor God. Will it dishonor God? He will shrink from it though mines of gold should tempt him. Will it honor God? The believer rushes forward to it though floods and flames lie in his way. A grateful spirit is a blessed and yet cheap way of honoring God, for it brings to us its own return. Like mercy it is "twice blessed;" it blessed us in giving, and honors God in receiving. Let the Christian see to it that he abounds in it. Obedience to our text will tend to check us from sin. "Giving thanks always for all things." Very well; then there are some places that we must not enter, for it would be blasphemous to be giving thanks there. There are some things which I must not do, for I could not give God thanks for them. Suppose I have ground down the poor, how can I give God thanks for the miserable shillings which are the blood of these men. Suppose I have gained my living by an evil trade; how can I give thanks to God for the gold as I hear it chink in my bag? Suppose every day my prosperity brings misery to others; how can I give thanks for it? To give thanks for the fruit of sin were practically to blaspheme the thrice holy God. O, no; if the Christian is to give thanks he must always be where he can give thanks; and if he is to give God thanks for all things, he must not touch that which he cannot give God thanks for. I must never grasp the fruit of covetousness, the gain of dishonesty, the profit of Sabbath breaking, the result of oppression; for if I do, I have that for which I may sweep and howl before God; but certainly not that for which I can give him thanks. Brethren, I say, that if we looked well to our text, it would, by the power of God's Holy Spirit restrain us from sin.

One thing I am sure of, that the more we have of this, the more useful we shall assuredly become. Nothing has had a greater effect upon the minds of thoughtless men, than the continued thankfulness of true Christians. There are sick beds which have been more fruitful in conversions than pulpits. I have known women confined to their chambers by the space of twenty years together, whose remarkable cheerfulness of spirit has been the talk of the entire district, and many there have been who have called to see poor Sarah in her cottage, knowing that she has scarce been a single day without distressing pain, and have heard her voice, and looked in that dear smiling face and have learned the reality of godliness. The bed-ridden saint has been a power throughout all the district, and many have turned to God, saying, "What is this which enables the Christian to give thanks always to God?" Beloved, our crusty tempers and sour faces will never be evangelists. They may become messengers of Satan; but they will never become helpers of the gospel. To labor to make other

people happy, is one of the grand things a Christian should always try to do. In little things, we ought not to be everlastingly worrying, fidgeting, finding little difficulties and spying out faults in others. I believe that to a faulty man everybody is faulty; but there are better people in the world than you have dreamed of, sir, and when you are better you will find them out. If you were always grateful to God, you would thank him that people are as good as they are; if you would be thankful when you meet even with bad people, thankful that they are not worse than they are, and try to get hold of the best points in them, and not their worst points, you would be much more likely to gain your purpose, if your purpose be to glorify God by doing them good. If you want to catch flies, try honey; they will be more readily caught with that than with vinegar, at least if they are human flies. Put into your speech love rather than bitterness, and you will prevail. There are times when you must speak with all the sternness of an Elias. There are proper seasons when there must be no holding back of the most terrible truth; but for all that, let the general current of your life, the natural outflow of your entire being be a thankfulness to God which makes you loving towards men. I am sure in this way, when you come to speak of Jesus, you will get a more attentive ear, and when you tell your experience you will recommend the gospel by your own conversation.

But, alas! there are some to whom I speak who will never undertake this duty till, as I have already said, they have new hearts and right spirits, and have become reconciled to God by Jesus Christ. Now, to you, this one word: You are guilty and must be punished, unless you find forgiveness. There is before you this morning an altar of sacrifice in the person of Jesus Christ. There are four horns to the altar, looking either way, and whosoever touches the horns of this altar shall live forever. Jesus Christ is the great altar of sacrifice, a touch of him at this moment will save thee. It is the whole gospel—believe, trust and live, for "whosoever believeth that Jesus is the Christ, is born of God"—whosoever trusteth in Christ shall be saved. Come to the altar, where his blood was spilt; come now, and lay your hands upon its horn—you can but perish there; nay, I must correct you myself, you cannot perish there, you must perish anywhere else! Come, then, and rest in Jesus, and the Lord bless you for his dear name sake. Amen.

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 "CANTON BATTU," the wonderful East India Remedy has proved itself, beyond all doubt, the most effective means for conquering Consumption, Bronchitis, Asthma, and all kindred affections of the throat and lungs, as well as nervous disease. Thousands have been cured, and new victories are being daily recorded. If you are suffering with any of these troubles do not despair, but send for particulars of this wonderful remedy and make a thorough investigation of its merits. I will forward recipe absolutely free. At times together with bona fide statements of those who have been cured, and every evidence of the value of this great remedy. It will cost you nothing to convince yourself and perhaps add many happy years to your life. Address W. A. R. & Co. 101 East Power St. Rochester, N. Y.

Sunday-school Lesson.

INTERNATIONAL
BIBLE LESSONS, 1895.

SECOND QUARTER.

SUNDAY, APRIL 28.

THE LORD'S SUPPER.

Mark 14:12-26.

MOTTO TEXT.—"This do in remembrance of me."—Luke 22:19.

"And on the first day of unleavened bread."—Comparing the accounts of Matthew and Mark with John's, it is impossible to say positively which day is meant, the 13th or the 14th of Nisan. The probability is that it was the 13th. One thing we know, every word of the three evangelists is infallibly true, and there is some reconciliation of their statements which is true. It is very evident, as we read the three accounts, that the Holy Spirit did not intend the exact day to be known. He wishes His Sabbaths kept; He has forbidden any "days and seasons" beyond these. The passover was the feast of unleavened bread. For eight days no leaven was allowed in the houses of the Jews, according to Moses' express command.

"Where wilt thou that we go and prepare that thou mayest eat the passover."—They needed to get ready the lamb and the unleavened bread, and also bitter herbs and wine. "And he sendeth forth two of his disciples."—Luke tells us they were Peter and John. Our Lord was in Bethany, a village on the Mount of Olives two miles from Jerusalem. "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."—It would seem that the Lord did not wish some of those who were around him to know where he would eat the supper. It is conjectured that he did not wish Judas to know, lest Judas should bring his enemies to arrest him before he had taken that last passover with his disciples and instituted the supper.

"And whosoever he shall go in, say ye to the good man of the house."—The owner of the house, not the man who was carrying the pitcher. This owner is thought to have been a disciple, but his readiness to comply with the request does not prove that. The people of Jerusalem were very hospitable to their brethren from a distance, and during passover week, hospitality was a duty. "Where is the guest-chamber, where I shall eat the passover with my disciples?"—After all, the request for the use of a room in which to eat the passover was no great request. The disciples were to provide the necessary food.

"And he will show you a large upper room furnished and prepared."—The principal rooms in the Eastern houses were on the second floor. The room had been swept and cleaned, the table placed ready with the necessary dishes, and the couches for reclining. Going into the city the disciples find the Lord foresaw everything just as it should happen, and they went on to get the lamb and unleavened bread, etc., ready. In the evening the Lord came with the disciples to celebrate the passover.

"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."—He had said once before, "Have I not chosen you twelve and one of you is a devil?" Judas had not once deceived his Lord, though it is probable he had deceived himself. That one of these, his chosen ones, one who was eating with him as a familiar friend, should betray him! It says much of the sadness and

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Dress Gingham.

A few left of Fine French Gingham, in plaids and stripes, only at **12 1/2c** per yard, worth 35c
Pretty Zephyr Gingham **10c** per yard
A lot of dark dress Gingham worth 10 cents to close **7 1/2c** out at

Linens.

All linen unbleached crash **5c** per yard
All linen Damask towels with knotted fringe and colored borders, each at **10c**
All Linen Hemstitched Huck Towels (18x36 in), each at **20c**

Colossal Ribbon Sale.

We have just received an immense lot of fine all silk ribbons that our Eastern buyer bought for spot cash at a peremptory auction sale in New York. Our assortments consist of the latest conceits for dress trimming and millinery purposes in Dresdens, Stripes, Checks, Figures and Plisse. These ribbons are worth 15 cents to 25 cents more per yard than we ask for them.

Stripes.	Dresdens.	Figured.	Plaids.
3-inch, 20c	2 1/2-inch 18c	3-inch 24c	4-inch 33c
3 1/2-inch, 25c	2 1/2-inch 20c	3-inch 34c	4-inch 34c
3-inch 28c	3 1/2-inch 25c	PLISSE.	
4-inch 34c		4-inch 40c	

Spring Dress Goods.

The elegance and variety of our assortments of silks; silk and wool, all wool and novelty dress goods for the present season, in texture, weave, combination and colorings, are as indefinitely beautiful as the varied hues of the flowers of Spring.
Changeable Crepe Macet, 36 inches wide, quite a **35c** novelty, at
All-wool, Checked Suitings, in mixed colors, 36 in. **35c** wide, per yard,
All-wool Granite Weaves, very stylish, mixed colors, 36 in. wide, a yard **45c**
All-wool Crepons, 40 inches wide, in tan, tulu, cornflower blue, rose, gray, cerise, **50c** navy and brown, a yard

Wash Goods.

Pretty Sheer Dimities, in dots and figures at **8 1/2c** per yard
Old-Fashioned Irish Lawns in pink, blue, heliotrope, red and black stripes, per **10c** yard
New Striped and Figured Crepons, in those delicate, exquisite tints, all shades **12 1/2c** per yard
Jaconet Duchess, one of the season's newest fabrics, **12 1/2c** per yard
High Grade Domestic Satines in the very latest patterns and shades, per yd. **18c**
We have other wash goods of different styles too numerous to mention.

Matting.

We are and always have been the LEADERS OF LOW PRICES of Mattings, both China and Japanese. Last year we broke all previous records by selling more Mattings by one-third than we ever did before. Plain and fancy patterns, jointless, in fact, you can get any kind with us. We invite your inspection, and you must judge for yourself.
Plain White Straw Matting, per yard **8c**
Fancy patterns in Straw Matting, per yard **12c**
Fancy patterns in Jointless Matting, per yard **15c**

Silver Belt Buckles.

For our pretty line of Silver Belt Buckles. The very latest patterns at from **20 to 28c**
Ladies Silver Belt Pins **10c** each
Sterling Silver Belt Pins at **20 and 24c**

Chenille Table Covers.

With heavy knotted fringe at **40c**

Ladies Jackets and Capes for Spring Wear.

A few JACKETS left from last Spring. We have cut the prices in half. Those that sold for \$3.00 are **\$1.50** now

Our Mail Order Department.

Samples and prices sent by mail of all kinds of merchandise—WITH THE EXCEPTION OF CARPETS—FREE. We have a regular department, under the supervision of one of the firm, for this branch of our business, and will assure those intrusting their orders to us that they may depend upon having them filled with the same promptness, and at the same prices, as if under their own supervision.

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solemnity with which the Lord spoke, that the sorrowing disciples should ask, "Is it I?" It shows true humility in them also. One by one they asked the question, Judas among them. Judas had already made the shameful bargain to sell his Lord for thirty pieces of silver. He knows now that his treachery was open to the eye of his Master. In the sorrowful faces of his fellows he sees something of the enormity of his sin. But instead of bringing him to penitence all this makes him the more hypocritical with his "Is it I?" Think of his asking that when he was fully aware that the Lord knew all!

"It is one of the twelve which dippeth with me in the dish."—This did not indicate which one, but simply called attention again to the wickedness of the treachery of an intimate friend. Afterwards Peter motioned to John to ask the Lord privately who it was. On each couch three lay, the centre being the place of honour. The one lying in front was said to be lying in the bosom of the one behind him. Any one who will think a moment will see that John did not touch his Lord as they lay. For all reclined on their left arm, reaching over with the right. And had one been actually on the bosom of another, the latter could not eat." The Lord then indicated to John which one of the disciples was the traitor, but whether John told Peter privately cannot be said.

"The Son of man indeed goeth as it is written of him."—It was God's decree; he had come in order that he might die. His death was not troubling him, but the sin and the treachery of Judas. "Wo to that man by whom the Son of man is betrayed."—Let Christians think of their worldliness and their sinfulness and tremble before this woe. "Good were it for that man if he had never been born."—The same may be said of any sinner who sins away his day of grace. There is no room for the annihilation nor the final restoration of the wicked in these words.

"And as they did eat," while they were still at the table. "Jesus took bread and blessed, and brake it."—The unleavened bread of the passover. Were this the only allusion to the bread, still his people would wish to use what the Lord used. But God's command that no leaven should be used in offerings upon the altar of sacrifice, and Paul's words in regard to the unleavened bread of sincerity and truth, show that the Lord did not simply use this bread because it was at hand, but designly, because He did not wish leaven used in the bread which symbolized his body broken on the altar of atonement.

"Take, eat: this is my body."—He meant, as the disciples must have understood him to mean, this represents my flesh. Because his body was there unbroken before them. The Catholic doctrine of

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Baptist Book Concern, Louisville, Ky.

transubstantiation is the wildest romance, as insane as it is idolatrous. "And he took the cup," the wine which was always used at the passover. "And when he had given thanks"—praying over the cup as he had over the bread. Which example the churches follow to this day and will till the Lord come.

"This is my blood of the new testament."—The type of his blood. Without the shedding of blood there is no remission of sin. Testament means covenant. "Which is shed for many"—for all his elect. "I will drink no more of the fruit of the vine."—A common paraphrase for wine. For the "drink" shuts off grapes which are eaten. "Till that day that I drink it new in the kingdom of God."—The simplest explanation of these words is that which makes them a solemn though figurative declara-

tion that the Jewish Passover was now to be forever superseded by the Lord's Supper as a Christian ordinance.—Alexander.

The best form of responsive service is that which consists in putting a good sermon into good practice.

MENNEN'S Borated Talcum Toilet Powder
Approved by the Highest Medical Authorities as a perfect Sanitary Toilet Preparation for Infants and adults.
POSITIVELY RELIEVES PRICKLY HEAT, NITZEL RASH, CHAFED SKIN, SUNBURN, Etc.
Removes Blisters, Pimples, and Tan, makes the skin smooth and healthy. Desirable after shaving. Decorated Tin Box, Sprinkler Top. All druggists, or mailed for 25 cents. Send for Free Samples.
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SUNDAY ENFORCEMENT.

The enforcing of the law against opening saloons on Sunday is making some progress in Louisville. The law in this state is all that could be desired, and the thing needed is to have it properly enforced. Judge Thompson is an upright judge, and he upheld the law in the cases against Seelbach and others, but an appeal was taken from his decision and the test case is to be tried before Judge Jackson April 27. In the meantime the lawyers for the saloon men and the prosecuting attorney made a most remarkable "agreement." It was that no further cases should be entered until after the trial on the 27th inst. What right has an official to "agree" that laws may be violated with impunity till a given time? If it can be "agreed" that no prosecutions under a given law shall be made till after April 27, 1895, on the same principle exactly it may be "agreed" that there shall be no prosecutions till after the 27th of April, 1899, or any other date, and thus public officials may absolutely set aside any law they please.

Some other cases brought up by the Louisville Law and Sunday Observance Association came before Judge Thompson and the saloonists claimed immunity under this "agreement." He denied the claim, whereupon they filed affidavits that they could not have a fair trial before him. The law requires that persons filing such affidavits must show some cause for believing the judge will not give them a fair trial, and no such cause was shown in this instance. Judge Thompson, however, said he was unwilling to try any case where the party believed he could not have a fair trial, and so he declined to sit in the case. In this we think he made a mistake. What is the use of having a clear-headed, upright judge if any criminal can get rid of him? Mayor Tyler appointed Judge Smith as a special judge to try these cases, and they will not come to trial till after the 27th.

In the meantime the saloonists and those who sympathize with them are organizing all over the state to elect members to the next Legislature who will repeal this law. It is claimed that they have raised \$60,000 to use for this purpose. They can easily be defeated if the good citizens will but make up and go to work. The law as it stands is all right, and we must enforce it and not allow it to be repealed. For once the devil was asleep, and a good law on this subject was put on the statute books. We urge upon all good people to arouse themselves and to meet the organized power of the saloon with such opposition as shall show the world that we are a free people and intend to remain free. If indeed the saloons shall be allowed to get us by the throat in spite of our warning, then indeed we will deserve our fate.

Speaking of our discussion of the Young People's Movement with Dr. Kerfoot and our publishing letters endorsing our views, the *Baptist Courier* says: "We would like to know if any of the Kentucky brethren endorse Dr. Kerfoot's views. Will the Recorder please tell us, and will the Recorder devote as much space to letters on the other side of the question? Will the Recorder please answer?" Just why the *Courier* should be so concerned on this subject we do not know, but we cheerfully answer. We have

published all the endorsements of Dr. Kerfoot's articles that have been sent to this office, and three of them were from Kentucky. We have published but a very small fraction of the endorsements of our articles that have come to us. Certainly we are ready to give "as much space to letters on the other side" as is occupied by letters on our side. We believe the overwhelming majority of the Baptists of the South, especially the laymen, agree with our position on this subject. We have a multitude of letters of the strongest endorsement from prominent pastors and laymen from all parts of the land.

And now we ask a question we want the *Courier* to answer. Will the *Courier* "devote as much space" to the other side as it has devoted to the advocacy of this "young people's movement?" We pause for a reply.

For nearly two columns the *Baptist Courier* vents itself about what we have been saying in regard to the "young people's movement." Speaking of the movement's being kept under the control of the churches, the *Courier* says: "We do not believe it is just the wise thing to put this movement into the hands of a lot of ecclesiastical grannies, selected to chaperone the young people, unless the purpose be to kill the movement." Again: "If the young people are to be tied with all sorts of church bonds and subject to church espionage and surveillance, no good will come of the movement." This indicates what the *Courier* thinks of the churches. Note the words "ecclesiastical grannies," "bonds," "espionage and surveillance."

Speaking of Scripture authority for this "movement," the *Courier* says: "The shortest way to deal with this aspect of the case is just frankly to acknowledge that so far as specific proof-texts bearing on the subject are concerned, there are none." Again: "No, the young people's movement wants no specific proof-texts, needs none." Still again: "Alas! that the Bible in this age should be made a fetish." This indicates what the *Courier* thinks of the authority of Scripture. Comment is needless.

An editorial in the *Courier-Journal* of March 29th, the *Woman's* number, written by Mrs. —, sharply criticises our tract, "The Bible on Women's Public Speaking." The good lady however does not venture to deny that we have truly set forth the teaching of Scripture on the subject. She simply denies the authority of Scripture in the case. She speaks of our "blind following of the Apostle Paul." She says: "The fact is, St. Paul, for some reason or other did not like us: he was evidently prejudiced."

The argument of our tract is addressed to those who admit the inspiration of the Bible. To those who deny such inspiration we had nothing to say. We would approach them in a different way. Instead of writing to them on "The Bible on Women's Public Speaking," we would write on "Nature on Women's Public Speaking," or "Common Sense on Women's Public Speaking." The issue between the lady and us is simply as to the authority of the Scripture. We believe what the Bible teaches is binding even on the women, and this lady denies it—that is all.

This incident goes to show that Dr. Broadus was right when he said that all those who favor women's addressing public mixed assemblies must sooner or later deny the inspiration of Scripture. There cannot long exist any reasonable doubt as to what the Bible teaches on this subject.

Dr. F. B. Meyer of London tells of one he knows, who, with an income of ten thousand dollars a year, lives on one thousand and gives \$9,000 a year to missions. Now, reader, what do you think of such behavior? Does it not seem to you foolish and absurd? To have \$10,000 a year and use only \$1,000 for one's self and give away to missions—\$9,000 a year! How ridiculous that seems! And yet, reader, when that Christian goes to Judgment do you think he will be sorry he did so much to save the world? After all, now, is it not likely that you and we will wish we had been more like him in this regard? Is there any real danger that you and we will overdo the matter of giving, and give so much that at the Judgment we will regret having been so generous? We never heard of a man on his death-bed who regretted having done too much good during his life. All the regrets are the other way. We are not calling on you to live on one-tenth of your income and give nine-tenths to missions; but after all, now, may not that friend of Dr. Meyer's have some little gleam of sunset? When eternity is taken into account—and none of us are far from eternity—is there not something to be said in favor of that friend of Dr. Meyer's, and shall we pooch-pooch him as a crank and a fool?

Dr. WILLINGHAM'S visit to Louisville gave a great impulse to the effort to wipe out the debt of the Foreign Mission Boards and Dr. Tichenor's recent visit gave a similar impulse toward paying the debt of the Home Board. A public appeal was made at Broadway church last Sunday, securing \$2,650 for the Foreign and \$250 for the Home Board. These amounts will be increased. Owing to the protracted meeting at Walnut-street no public appeal was made, but the special contribution is being vigorously pushed in private, and so far \$1,250 has been raised for the Home and \$720 for the Foreign Board. An energetic committee have the matter in hand and many of the best givers have not yet been seen. The East church also has a powerful revival in progress, and can be counted on to do its duty. The church recently raised its apportionment of the special fund for the Home Board. McFerran Memorial, Chestnut-street and all the churches are making special efforts, and the result is sure to be creditable and gratifying. At other places the good work is going on. Only two Sundays remain before the fiscal year closes. Let an effort be made in every church and the money promptly forwarded.

The *Baptist Banner*, in urging the young people to attend the next meeting of the B. Y. P. U. A., omits any mention of the Northern Anniversaries or of the Southern Baptist Convention, and says: "We are mainly interested that our young people shall be there to get the inspiration that comes from hearing and being in contact with the ablest men of the denomination."

We think it would be a great deal better for our young people to attend the Convention, where they will not only come "in contact with the ablest men of the denomination," but will also come in contact with the mission work of the denomination. Just here is one trouble about the B. Y. P. U. A.—the young people are attracted away from our regular organizations. We hope that a goodly number of young men will be chosen as messengers to the next meeting of the Southern Baptist Convention.

Every church in which are no religious papers of its own denomination, is dead. It has no intelligence, no pulse, and no directing force. After all, church life and progress are the product of denominationalism. The "fad" now is to assail it as being shallow, stupid and unphilosophical. When denominationalism ceases, there will either be no church left, or the denominations will all be in heaven. As well start a crusade against Roman or Greek noses in order to bring all noses to the same proportions and expressions! That denomination does the most for God and humanity which reads and studies most its own denominational papers. We do not say that other papers ought not to be read for general information, but the family likeness and the *esprit de corps* will come from the inspiration of the hereditary faith.—Presbyterian.

This suits Baptists as well as it does Presbyterians. The function and value of the denominational paper are but poorly understood and still more poorly appreciated. Such a paper is the only means of bringing to our homes the great interests of the denomination. It is the channel through which the representatives of denominational interests must reach the people. It keeps alive the denominational spirit and stimulates activity along all lines. It also conserves the unity of the faith of the churches. When Baptists come to understand what their papers are for, they will have better papers which will do an amount of good beyond the dreams of any one now living. May we not make progress? Will not the brethren and sisters take this subject to heart? Is it not well worth an earnest and persistent effort to make our papers all that they ought to be and to have them do all the good they ought to do?

Those who hold that a man who baptizes others need not be baptized himself are fond of citing the case of John the Baptist and asking, with a flourish: "Who baptized John the Baptist?" The inference is that if he baptized others without having been baptized himself, therefore it is right for any man in these days, who has not been baptized, to baptize others. But the Bible says God specially sent John to baptize (John 1:33) and our Lord recognized John's right to administer the ordinance by receiving it from him. Let the unbaptized man today who would baptize others prove that he has divine authority to do so. Baptism, of course, had to have a beginning. The first man to baptize others must of necessity be unbaptized himself, but must have divine authority for his act. This is no sort of excuse for allowing men in these days who have not been baptized to baptize others.

Of necessity, the first man could not have been born into the world. Adam was created by God's act and was not born. But that is no argument that men in these days need not be born.

DR. HAMILTON, of the Northern Presbyterian church in this city, wrote of Easter in the *Courier-Journal*: "Our own Easter was once the name of a goddess worshipped by our Saxon forefathers, and to her the month of April was devoted, and joyous rites observed in her honour. When Christianity became the accepted religion, naturally the people clung to many of their old customs. The church was forced to compromise where she could not conquer." Justice to the Southern Presbyterians of Louisville requires us to add that they have no part nor lot in the compromise which the Catholic church made with the pagans, but on the second Lord's Day in April there was nothing but the plain old Gospel, as they understand it, preached in their pulpits.

He that loveth his brother abideth in the light.

Editorial Varieties.

Is it not strange that in this "progressive age" and in the "progressive" city of Chicago, the head centre of "progress," the Baptist paper—the *Standard*—should still cling to the "blanket-sheet" form?

We congratulate Brethren T. P. Stafford and W. H. Major on their respective marriages. We acknowledge receipt of invitations. May their usefulness be more than doubled.

For putting things in a telling way, who can excel Dr. Lafferty? Hear him: "The man who loves all men has a large heart. The man who loves all creeds has enlargement of the heart. The former is of grace, the latter of disease."

Some of the papers are saying who will succeed Dr. Broadus in the chairs his death left vacant in the Seminary. All such announcements are unauthorized and are pure guesswork. What will be done must be determined by the meeting of the trustees in Washington.

Prof. Drummond is to be tried for heresy on account of his published views in favor of evolution. Of course the claim will be made that he is a "marry." It has come to pass that it is "crucial" for people to object to paying a man to teach that which contradicts what they believe to be true.

The Rev. J. N. Hall, of Fulton, Ky., on a recent visit to Jackson, Tenn., gladdened the hearts of the ministerial students by giving them each a copy of Dr. W. A. Jarrell's book on Baptist history. We wonder more of this sort of thing is not done, and to do more of it is the object of our Ministers' Book Fund.

The *Religious Herald* will not say whether or not we are invited to the blessed conference (?) in Washington, though it evidently believes we are not. We think we will go and give the conference (?) an opportunity to say whether we are invited or not. Many of the brethren whose names are paraded by the *Herald* agree with us thoroughly on the whole subject.

We see, floating around through the papers, a statement that any theology is wrong that gives God a character which little children cannot understand. For those Presbyterians who insist that children of believers are born regenerate. But the carnal heart is enmity against God, and no unregenerate heart loves the true God.

What we published March 29th about the burning of those buildings used for educating Negroes in the South was "the first expression of opinion concerning the matter" the *Religious Herald* editors had "observed in the columns of the Recorder." Our "restrained contempt" would do well to read our columns a little more closely. That was not the first time we spoke of the matter.

The *Religious Herald* asks what we think of holding a "Pan-Baptist Council," composed of Baptists from all parts of the world, "for mutual acquaintance and discussion of matters of common interest." When we get our mission debts paid and our mission in a good condition, we will be willing to consider the above suggestion. We respectfully adjourn it over till then.

The *Florida Baptist Witness* says: "We believe the brethren who have been assigned this work of organizing our young people are men of God and will do the right thing." Will the *Witness* kindly tell us if these brethren are men and who "assigned" them to them and when it was done? Was it done at the secret meeting in Nashville? Who are they, and what authority "assigned" this work to them? The denomination has the right to know.

In the last ten years, the regular Baptists have grown in the United States from 2,507,753 to 3,672,421, and their annual contributions have grown from \$6,579,872.98 to \$11,672,011.20. The number of our ordained ministers within this time has increased from 16,778 to 27,821; the number of Sunday-school pupils has grown from 792,790 to 1,500,834, which is less than half the number of church-members. The value of our church property is now \$40,285,034 as against \$28,068,669 in 1885. This looks as if the Baptists are getting rich.

Organize is the cry now. Organize everything. Stop not to make good use of existing organizations, but plunge ahead and organize everything. The man who finds something new to organize is hailed as a benefactor. Such things are rapidly becoming scarce. But new material has been discovered and so another organization is to be effected. The ex-slaves are to be organized. "Will you be expected to do with their organization? Oh, well, you should not be so behind the age as to ask such a question. They are to be organized, and that is enough; it is not necessary for them to do anything, except to have a few salaried officers, start an "organ," and hold big meetings.

The *Religious Herald* has been thrown into a frame of mind by what we said of the secret meeting in Nashville. It says: "The *Western Recorder* suffers its hatred to be vented among the young people to betray it into an exhibition of a distinctly unbrotherly spirit in its last issue," and, again, "the Recorder ill-naturedly refers," etc. We have no desire to beady epithets with the *Herald*. The fact is, we have no heart. It is the stir among the young people. "What stir" we have seen has been among the old stagers about the young people. The young people themselves seem quiet enough. But will the *Herald* tell us (one of its editors took part in that meeting) why the Index was "forbidden" to mention the Nashville meeting? Will it also tell us why the policy of silence was maintained until the Recorder spoke out? Will the *Herald* answer?

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Twenty-one additions during the week. Ten baptized, seven received for baptism, thirteen by letter and one by relation. Meeting every night this week. Special collection for Foreign Mission debt being vigorously pushed. One thousand two hundred and fifty dollars just given to pay debt of Home Board.

Broadway.—Bro. H. J. Williamson preached in the morning, and Pastor Pickard at night. Two thousand five hundred and fifty dollars subscribed on debt of Foreign, and \$250 on debt of Home Board. These amounts will be increased. One baptized.

Chestnut-st.—Pastor J. M. Weaver preached at both hours.

East.—Bro. George Robert Cairns preached at 7 A. M., 11 A. M., 3:30 P. M. and 8 P. M. Twenty-five baptized, twenty received for baptism and three by letter. The meeting continues. Bro. Cairns' preaching is very clear and strong.

McFerran Memorial.—Pastor Jones preached in the morning, and Bro. H. J. Williamson at night.

Twenty-second and Walnut.—Pastor Hunt preached. Four received by letter.

Franklin-street.—Pastor Roberts preached at both hours.

German.—Pastor Beltzer preached. One restored and one received for baptism.

Highlands.—Pastor Dawes preached at both hours. Collection for Home and Foreign Boards, \$110, which will be increased. Ladies' Society contributes \$25 in addition.

Logan St.—Pastor Ewing preached as usual.

Parkland.—Brother A. S. Worrell preached in the morning, and Pastor Bagby at night. Collection taken for Foreign Mission debt.

Portland Avenue.—Pastor Thompson preached at both hours.

Southgate-street.—Pastor Wolford preached. One baptized. House of worship is being renovated.

Third-ave.—Pastor Taylor preached at both hours.

Clifton.—Pastor Roddy preached. Congregations beginning to overflow the house.

The Point.—Bro. O'Kelley preached. One hundred and twenty-nine in Sunday-school.

City Mission.—Pastor Ragowski preached. The attendance keeps up well. Open air meeting held Sunday.

NEW ALBANY.

Tabernacle.—Pastor Wiktor preached at both hours.

THE SEMINARY.

Bro. Barret lectured at Russellville last Friday evening.

Bro. J. W. T. Glens will read the alumni poem at Bethel College Commencement.

Bro. J. S. Tanner addressed the Y. M. C. A. last Sunday on Medical Missions.

Three thousand extra copies of the Broadus Memorial Magazine have been sold to date.

Bro. Saba lectured last Saturday evening for Pastor Plemmons at Cedar Creek.

Dr. T. P. Stafford, a Th.D., of last year, was married at Liberty, Mo., the 10th inst. to Miss Anna Tutt. We extend congratulations.

Pastor Roddy is very much encouraged with his work at Clifton. His people expect soon to buy a lot and build a larger house.

Bro. Yohannon lectured for Pastor Cullom at Irvington last Saturday and Sunday.

Dr. Sampay was called away Monday evening to attend a funeral at Versailles.

Dr. Sampay reports a large collection for the Students' Fund at the Georgia Convention.

The supplies were: E. W. Marshall, Elk Creek; J. S. Cheavens, Little Bend; L. V. Edwards, Brandenburg; T. M. Green, Cedar Creek, morning.

MOBERLEY.

THE STATE.

The First church in Owensboro have voted Pastor F. D. Hale three months vacation, that he may take a tour abroad, visiting Egypt, Palestine and Europe. In thus enriching their gifted pastor they will enrich themselves.

Pastor Ramsey was aided for two weeks in Paris by Bro. W. L. Pickard. It was a fine meeting. Up to Friday night twelve had been baptized. These were persons who will be real strength to the church. Bro. A. J. Ramsey has done, and is doing, a great work in Paris. Since he has been pastor the church has greatly grown in numbers and strength. The church is becoming

a great power in Paris. Bro. Ramsey is scholarly and consecrated, and the Baptists in Paris under his leadership are Baptists—consecrated ones—consecrated Christian Baptists.

Pastor B. F. Hagan writes from Vine Grove, Ky., April 15, 1895: "We have closed today a meeting of much interest with the little church at West Point. Bro. J. P. Jenkins was with us for ten days, and did very faithful preaching, which was listened to by his old friends with much interest. There were about 200 in the church, which very much strengthened and encouraged the weak band."

Bro. W. L. Wayts resigns the care of our churches at Beechland and at Mt. Tabor, and accepts the call to Uniontown and Morganfield. The last two churches are near together and convenient for being served by the same pastor.

Bro. R. N. Barrett has resigned the care of the Big Spring church.

Bro. L. M. Copley writes from Louisa, Ky.: "Bro. G. M. Copley was set apart for the full functions of the Gospel ministry by prayer and the laying on of the hands of the eldership, Wednesday, April 10, at 1:30 P. M. The writer conducted the doctrinal examination; Eld. S. F. Reynolds gave the charge and presented the Bible; Eld. H. W. Lambert made the ordaining prayer, and the writer gave the hand of welcome to the new minister. Bro. T. J. Rigg, missionary for Greenup Association, was with the church here last Saturday and Sunday, and preached three excellent sermons. The writer last Sunday baptized four into the fellowship of this church, three from the Methodist church, and one from the Baptist church."

Pastor William Jayne writes from Foxport, Fleming county, Ky.: "We had a good day last Sabbath at Pleasant Valley church. Baptized five converts and many others are interested. We have not held any special meetings, but have been in both prayer-meeting and Sunday school. I have read with much interest the discussion on the Young People's Movement by Drs. Kerfoot and Eaton, and want to give unqualified indorsement to Dr. Kerfoot's position, and further, that we are highly pleased with his defense of his position."

We are sorry to learn that Bro. Ben M. Bogard has accepted the call to the First church of Charleston, Mo. We dislike to surrender to Missouri a young man of so much energy, talent and high conviction. The Charleston church is a strong church, one of the leading churches in the State. The church agrees to let Pastor Bogard hold five protracted meetings at their churches in the course of the year.

OTHER STATES.

A church has been constituted in Beaufort county, S. C., which takes the name of Red Dam. Elder W. H. Dowling has accepted the pastoral care of the church.

The Rock Spring church, Maury county, Tenn., has set apart Bro. M. L. Bond as the full work of the Gospel ministry.

A fifteen days' meeting in the Rock Spring church, Johnson county, Tenn., closed with 20 additions to the fellowship of the church.

One hundred and three were added to the fellowship of the First church of Macon, Ga., as the result of a recent meeting.

The Florence church, South Carolina, has set apart its new house for the worship of God.

Bro. J. F. Sanders has accepted a call to the pastorate of the Columbia City church, Ind., and has entered upon his work.

Pastor A. D. Phelps writes from Peabody, Kans., that on Sunday, April 7th, he assisted the brethren at Galva, Kans., in organizing a Baptist church of 32 members. In the afternoon he baptized four happy converts, five others having been previously baptized as the result of a meeting held by Bro. Frank Hare, who has been called to the pastorate of the new church, ordaining council to meet May 22.

Pastor C. M. Stout writes from Clinton, Michigan: "We received two young men at the morning service on Sunday, the 7th, and both gave bright evidence of their acceptance of the Savior. They were approved for baptism. My work will close with the fourth Sunday of this month, and Bro. C. C. Marshall, a cousin of mine, will begin labor at once. I will retire to private life and rest until my health is in better condition, as I now feel quite unable physically to perform my duty in a pastoral relation. A goodly number have been added to the church, and I leave the field in excellent condition."

Thirty-six have been added to the fellowship of the Matoka church, Ark.

A two weeks' meeting in the Jackson church, Georgia, closed with 12 additions to the fellowship of the church.

Elder J. C. Russell has held a meeting in the El Dorado church, Ark., which closed with 25 additions, most of them by experience and baptism.

A nine days' meeting was held by Pastor F. P. Davis in the Mt. Ida church, Ark. Thirty-nine were added to the fellowship of the church.

Elder A. A. Pippin held a meeting in the Lect's Chapel church, North Carolina, which closed with 66 additions to the fellowship of the church.

Pastor W. P. Jordan, of North Carolina, reports in the *Biblical Recorder* the meetings in his churches. Ten were added all to the fellowship of the Eureka church, Gates county, and 25 to that of the Hockyhook church, Chowan county. All by baptism.

Seventeen additions to the fellowship of the Magnolia church, North Carolina, resulted from a meeting held by Elder J. B. Harrell.

Fifteen have been added to the fellowship of the Johnston church, South Carolina, 14 by baptism and 1 by restoration.

A meeting in the Fayetteville church, Ark., closed with 23 additions to its fellowship.

A church has been constituted at Raymond, Monroe county, Ark.

A thirteen days' meeting in the Bryant church, Ark., closed with 16 professions of religion and 11 baptisms.

Dexter church, Ark., was organized two years ago with 4 members. A meeting has been held in it by Elder F. P. Davis which closed with 42 additions to its fellowship.

A meeting in the Atlanta church, Columbia county, Ark., continued a week, and closed with 18 additions to the fellowship of the church.

At two of its regular monthly meetings, the Laurel church, Miss., received 39 into its fellowship.

Pastor J. H. Fortson, of Georgia, reports the meetings in his churches as follows: At Fishing Creek 19 were baptized, at Malloryville 7, and at Thomson 20.

Twenty-three have been added to the fellowship of the Calvary church, Atlanta, Ga., all by experience and baptism.

Pastor E. Culpepper has baptized 15 into the fellowship of the McDonough church, Ga.

A meeting in the Seville church, Ga., closed with 23 additions to the fellowship of the church.

Thirty-eight have been added to the fellowship of the Friendship church, Forsyth county, Ga., all by experience and baptism.

A meeting in the Abbeville church, Ga., closed with 21 additions to its fellowship. The church is occupying its new house of worship.

Twenty-three have been baptized into the fellowship of the Elm church, Ga., and 11 into that of the Franklin church.

Eld. W. H. Wilson held meetings in two school houses in the neighborhood of the Madison church, N. C. These meetings resulted in 26 additions to the fellowship of the church.

A weeks meeting in the Pleasant Grove church, Montgomery county, N. C., resulted in 29 additions to the fellowship of the church.

As a result of a meeting in the Bethel church, Wake county, N. C., 15 were baptized and restored and three await baptism.

The Sharon church, N. C., closed a meeting with 21 additions by baptism, and six by letter and restoration.

A seven days' meeting in the Chany's Hall church, N. C., closed with 16 additions to its fellowship, all by experience and baptism.

Pastor J. F. Morris, of N. C., held a weeks' meeting each in his four churches. Six were baptized at Long Creek, 2 were received at Link's Chapel, 9 at Salem and 8 at Brington.

The Elm church, S. C., has set apart Bro. W. B. McKnight to the full work of the gospel ministry.

Forty-six have been added to the Fellowship of the Packville church, S. C., all by experience and baptism.

A meeting in the Home Branch church, S. C., closed with 14 additions to the fellowship of the church.

Twenty have been added to the fellowship of the Calvary church, S. C., all by experience and baptism.

The Orangeburg church, S. C., has set apart Bro. N. A. Hemrick to the full work of the gospel ministry.

A meeting in the Era church, Texas, closed with 10 additions to the fellowship of the church.

A church has been constituted six miles from Alto, Ark.

A church has been constituted at Prews, Runnels county, Texas.

Pastor Lee, assisted by Bro. W. A. Jarrell, has held a meeting in the Cold Springs church, Texas, in which 21 were added to its fellowship.

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SOME CORRECTIONS.

BRO. EATON: Inasmuch as you were pleased to refer to me in a late issue of the *Recorder*, for which I am much obliged, will you permit me to correct a few slight mistakes? 1. That I am giving up some of my churches because I am averse to traveling over three counties to preach to four churches. I really expect to reduce the number to one. 2. I am not absolutely sure that I have presided as moderator over the General Association just fifteen times. The record will explain this. 3. I have presided over my association only twenty-one or twenty-two years, but have been moderator of such bodies beginning in 1877. 4. I expect to retain only one of my charges, and then devote to such general denominational interests and enterprises such spare time as may be called for by the church. The thought of abandoning preaching will never be entertained by me while I am able to go, for I really know myself to be now a better preacher than ever before. J. S. COLEMAN.

FLORIDA LETTER.

Some eight weeks have elapsed since the second freeze, and we are now beginning to see "where we are at." For quite a while we could not determine how much the orange trees were injured, and all sorts of opinions were expressed, some declaring that there were not a hundred living trees in the State. That it is not so bad as that, however, was discovered some weeks since. In the Southern part of the State, in favored localities, the trees only lost their leaves and there will be a good crop of fruit this year. In the northern part of the orange growing section, the young trees are killed to the ground, and the older trees are all killed back several feet. But the trunks and a good many of the larger limbs are alive. Seedling trees are injured less than budded trees but quite fifty per cent. of the latter have not been killed before the bud, and are now sending forth sprouts. Experienced orange growers say that the larger trees will put on bearing wood this year and fruit next year.

Altogether things are not nearly so bad as we had feared, and we are hence not nearly so "blue" as we were a few weeks ago. Hundreds of people have gone to farming, and soon we will have plenty of the necessities of life, while the

vegetable crop, which will soon be ready to ship, will bring considerable money into the country. In the meantime we are having occasional showers of spiritual blessings. Immediately after our State convention, I assisted pastor J. H. Crosby in a series of meetings at Clermont, during which there were fifteen additions to the church by baptism. Soon after I held a few splendid meetings at Plymouth, Orange county, where I preach one Sunday a month, and eleven were baptized.

Embracing the second Sunday in March, pastor E. W. Cokley, of Citra, assisted me in some meetings at Brooksville, and fourteen persons were received for baptism. Bro. Cokley is a Kentuckian, and both a good man and a good preacher. Pastor N. A. Bailey, of Leesburg, held some special meetings with his church two or three weeks ago, pastor W. J. Bolin, of Orlando, assisting, and there were four additions to the church by baptism.

So it seems that our temporal adversity is conducting to our spiritual prosperity. The Holy Spirit appears to be moving upon the hearts of the people as he has not done for some years past, and I confidently look for a great ingathering of souls during this year.

Our State Board of Missions at its last meeting passed resolutions in regard to the death of Dr. Broadus. How sad it makes us feel to know that we will never see him at our convention!

L. D. GEIGER.
Leesburg, Fla., March 27.

OPPORTUNITY COMES ONLY TO THE PREPARED.—Dr. L. Waggener.

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BY JESSIE ANNIE ANDERSON.

So new that indeed she is tender.
And dainty and small and sweet.
This newest of all new women.
Who softly sits at my feet.
I know that her sweetness nor softness
Are found in the New Woman's ways:
But this little woman is newer
Than the newest of all the craze.
Yes, learned beyond comprehension:
Is it Sanskrit, Hebrew, or Greek
That she whispers now with her rose-lips,
Laid softly against my cheek?
What matter? Love's ear understands
Love's untranslatable speech.
And newer such heart comprehension
The other New Woman shall reach.
A trustful and innocent gladness
Breaks out in her baby-replies.
And something of Eve's early sweetness
Looks out of her wonderful eyes.
The promise is perfect, my darling.
It is new in the old, old ways:
Sweet wisdom and innocent gladness
Hold promise beyond the craze.
—Sunday Magazine.

JAN'S DOLL.

A STORY OF AN ALASKAN BABY.

BY ELLA F. MOSBY.

Jan was a small Eskimo, who lived on the northern coast of the great winter-land of Alaska. In the south and southwest are mountains covered with mighty forests of hemlock, spruce and larch, and they are full of wild caribou, elk and bears, moose, wolves, martens, etc. In the actual air, hunting and being hunted. Here the river Yukon, full of shining fish, plunges down into the sea, its volume so immense that ten miles out from its mouth its waters are still fresh. Most of the inhabitants, the Aleuts, Indians and whites, dwell here. Up in the north are only some scattered Eskimo villages, a bleak coast along which you may hear the bearded walrus or sea-horse and the seal dive and splash, and see the harrow mountains running close to the coast. It is very silvery here, except for the strange cracking and moaning of the ice and the rush and roar of the snow-storms that sweep down with clouds of stinging ice-spray and whirling snow, and blot out sea and land in a white blur.

But our Eskimo baby liked it—that did he! both the long, long night and the long, long day that made the Arctic year. In the pale blue Arctic night the stars shone brightly and brightly, and there was a snow-glimmer that gilded the Eskimo on their way. A shadow touched them, were a delicate blue, and the moonlight on the frost set sparkling a host of silvery frost-flowers. Often the air crackled and tingled, and Jan beheld the dance of the Northern lights, violet, rose-colored and white streamers, leaping high into the heavens, and sending soft, trembling auroral lights over the snow. He was so warm in his seal-skin, fashioned very like a fur bag, and he did not get cold.

The little house he lived in was made of snow, and shaped like an old-fashioned beehive, with a very low entrance. This did not at all inconvenience the short Eskimo men and women. It was surprisingly warm in the snow-huts, where the seal-fat burned in the lamp all the time. The air, it is true, was very smoky; and things generally, especially the children, were very grimy and oily. But Jan did not mind.

Jan, even in his short life, had known one adventure. The Eskimo men, of course, never dreamed of stopping in-doors because it was night, for that would have been losing time, indeed! Their sleds, pulled by dogs, went rapidly over the slippery ice and snow. For the black water, they had canoes. Their business was fishing; and clothes, food, light, fuel, weapons and ornaments, came from their catch of seals, whales, sea-otters, and the walrus, with the valuable chisels for their tusks. A rumor reached the village that some traders were at the next settlement, and Jan's father and some other Eskimo villagers loaded their sleds with skins and furs and starting on a trading expedition. Jan and his little seal and his father, unlike the other Eskimo fathers, would not leave him at home with the women and children, if he could take him. This seemed a very safe journey, so Jan, in his fur bag, was packed in the sled between his father, his seal and his dog, and his father pitched out. When they picked up his father, he was still stunned by

the fall, and the others did not think of Jan at all, for they were not used to babies as travelling companions for men. The women usually carried them over their shoulders, like a pack.

So Jan was left alone, a poor little mite, quite helpless as to locomotion, and he had to be bundled up, and lay on his back and heard the great north wind and the waves singing and shouting to one another. He thought of the low snow-house and the smoky light, it was all snug and warm inside, he knew, and the women and men were busy in different parts of the room. Some of the men were carving ivory or bone, and telling wild and curious stories, and if the women were not listening, they too sang or told stories. Jan thought of himself, toddling about from one group to another, as the story pleased him best, and he wished with all his little heart that he was there. Even the children I know, who have a clean pretty nursery, would like to have limited stories and playing about, and this little Eskimo could think of nothing nicer than this warm, smoky burrow in the snow. He also remembered very distinctly a story his father had told of being at work one day on the beach by himself, as he thought, but a great white Polar bear sitting opposite him. A homesick Polar bear in a Zoo is not agreeable, but our Eskimo liked him still less in such a suspiciously good humor, his sharp white teeth showing as he grinned. In fact, he liked his company so little that he left his work and fled. When poor little Jan remembered the sharp teeth, he could not stand it any longer, but he opened his mouth with a wall of distress.

Some one else was travelling along the coast at this very time, though Jan did not know it—a missionary, on his way to the next village. He was listening to the winds and waves on their "Hide to the Dark." The winds gathered their little Eskimo cohorts at the cry of their leader, and the waves, "the wild, white riders," rearing and plunging under the rocks. All at once he heard a wonderful sound—a child's cry—and wondering very much, he looked about him and saw a little dark bundle on the ground, from which the cry was coming.

"Bless me, it's an Eskimo baby! The cry is all right, at any rate." His voice was very kind, and Jan gave a small grunt of approval as he hid his head and picked up the bundle. The missionary was surprised to find Jan old enough to talk; but he had not gotten much information when there was a violent wriggle, and a funny little cry of delight, for in the snow-manner Jan was crawling toward him. The missionary, in a moment of walking-bundle—the father, who had quite recovered from the shock, and his companions, on the beach.

This was the way the little Eskimo got acquainted with the tall missionary, and he soon got to love him very much indeed.

When the Alaskan summer came, the missionaries left the snow-huts and lived in skin-tents (when they were not fishing), and the sun shone on the ice-crystals and made them glitter like the rainbow, or flush with the rose-color of sea-shells. The snow could be heard, rattling down from the dark faces of the mountains, and the streams ran, leaping and laughing, into the sea.

And Jan made a discovery. He found a quiet, sandy cove that the seals liked. When Jan, one lucky day, left to his own resources, he looked up, he saw two three old bearded walrus, or sea-horses, on the farthest point, looking very solemn and very silly. He did not care for these, but for the seals, the fathers diving about in the water, the mothers and the baby seals lying lazily content in the hot sunshine. The sun was low and red and the mountains were all aflame, and the snow no longer looked cold, but like soft, warm fleeces of crimson wool, and the seals looked very black and shiny in the red light.

Jan saw one little seal he particularly wanted to play with. It had such little flappers, and such round, innocent eyes! He crept nearer and nearer, down the rocks, but the old mother seal, who had been waiting, saw his shadow and turned her head and saw him. She knew that kind of creature, only bigger, and knew no good of it, she would have said; so she made a sudden splash into the water, and after her went the little seal, and, splash after splash along the shore, all the seals vanished from sight.

It was very hard on Jan, who had the most civil intentions, and had never gone fishing in his life. He felt rather small and lonesome, for it is not to be troubled, even by a baby seal. After a while, however, he got up, and trotted away. He thought it was about time for his father to return, and Jan remembered a certain piece of ivory, which he was carving into a doll for him. It was the most hideous of dolls, with a goggle eye and an upward nose and mouth, but Jan watched every

stroke with wonder and delight. Yes; his father was at work upon it, and little Jan squatted close beside him, and forgot his disappointment. "Do you like it Jan?" asked his father.

"I can give a little grunt of pleasure." Presently he said, "I want to give it to the tall man."

The missionary was six feet tall, and so towered far above the little Eskimo men, who were rarely above five feet. The father gave a big grunt in his turn, he was so surprised. "And you like it?" "Yes," said Jan, with two little guttural sounds of approval, "and I like him."

The father went on carving in silence, and the doll grew more and more grotesque, and more beautiful in Jan's eyes. Soon the news came that the missionary was going back home for a while to see his wife and children. He grew very eager for the work of art to be finished, and as soon as it was done he and his father started for the next station. It was the kind of day you never see anywhere except in the Arctic country—a mist and the sun shining through it, and casting strange-looking, soft, white halos on the ground, and here and there lay delicate phosphorescent blue shadows. The missionary was in his sled, ready to start, but he halted when he saw them, and smiled at Jan while his father explained their errand and placed the precious image in his hand.

His first glance was a puzzled one, and Jan's heart sank with sudden misgiving. Of what use could even the most exquisite plaything be to his friend, going away to a land of men, all as big as himself—for so he had told Jan—and therefore in all probability dangerous?

He looked up at him very wistfully. He had naturally a fair skin and sun-brown hair, but now he looked so blue and blackened with smoke that he appeared very dark. There was a love, however, in his round eyes that recalled to the missionary's mind another baby face with a big doll close beside it. He told Jan how glad he was to have this gift.

"Do you like it, well as seal-fat?" queried Jan, still doubting. "Better than seal-fat; better than sea horses' teeth."

So our little Eskimo was entirely satisfied, for these were his highest standards of value.

In truth, the thought of this grotesque and ugly image often brought a sort of glow to the missionary's heart on his long journey, for he knew that the little Eskimo, who had told the story to his wife, she took Jan's doll very gently in her hand and kissed it.—The Churchman.

JERRY'S BABY.

BY P. S. RINDALE.

A little group of miners were in the low-roofed chamber at the foot of the shaft. The orange glare from the little oil lamps on their caps made occasional swift reflections upon the black walls, and when the men spoke or smiled there was marvellous flashing about their heads and their dark faces.

Always, too, there could be seen the gleaming of their eyeballs, of a fierce steel color in this sombre light. The greasy cables in the shaft were running rapidly, and somewhere in that journey, when the light had extended to the far-away daylight, the elevator was falling like a missile. A slobbery strong odor of powder smoke, oil, gas, wet earth was eternally in the nostrils.

Suddenly, from behind those curtains of ink-black night, that stretched before the passage that led away from the foot of the shaft, there came a mystic, low rumble, the clank and rattle of chains, the whistling alash of a whip and a boy's shout. Then a train of two cars, drawn by a tandem of straining mules, appeared from out the darkness. The driver, a tiny, begrimmed urchin, yelled imperatively, swinging his long lash. The train stopped at the foot of the shaft, and the urchin unhooked his team and swung them about, when the boy said: "Aint it near quitting' time?"

The elevator suddenly appeared, like an apparition, with its load of miners, whose lights flickered and fluttered in reddish movements. The "inside" foreman, as he stepped from the platform, said to the urchin: "I'll be quitting' time for yet if you don't hustle out more trips. Git in with them that mules!"

With another shout to his team, the urchin started them on their return journey, and the rumbling of the wheels on the ungreased track continued until the little dancing flames on the boy's cap and on the head of the lead mule were but mere yellow points of light.

In the chamber at the foot of the shaft, the "inside" foreman spoke to the men: "Mister Williams told me that baby's coming when th' shifts change!" "Git out! Is she?" "Jerry's baby!" "Sure she is," said the "inside" foreman.

The men smiled. Jerry's baby was popular with the miners of the Maffet's Patch shaft. She gave them adorable confidences; she was such a charming and trustful friend to those men, rough, grim and dark with coal dust, who labored all day in this deep hole in the earth, far from sunlight. Jerry's baby with her lipped sentences and little gestures, treated them all as comrades. When they spoke of her, one might think they were talking of a little silver idol of some religion. And her power was never questioned. Her baby smile ruled men, and, moreover, she had done that which no man in the Maffet's Patch had succeeded in doing. She had tamed Jerry.

She had asked three months before that, who labored all day in this deep hole in the earth, far from sunlight. Jerry's baby with her lipped sentences and little gestures, treated them all as comrades. When they spoke of her, one might think they were talking of a little silver idol of some religion. And her power was never questioned. Her baby smile ruled men, and, moreover, she had done that which no man in the Maffet's Patch had succeeded in doing. She had tamed Jerry.

He killed one man. The fellow was a brute, and Jerry was beatified at his death. He had been so badly beaten and kicked. One day the fellow resolved to get rid of the animal forever, and mixed a lot of broken glass with his corn. "There," he said, as he completed the operation, "that'll fix you." The heavy nailed boot cut upon the flesh. Jerry's hoofs flew out with lightning speed, and struck the man. In the excitement which followed, Jerry did not eat his corn, and he never discovered the glass and threw it away.

Thus it was that Jerry sustained his bad reputation, and added to it at various times, to the terror of the driver boys and stable boys. The strange was the only child of young John Williams, who was in the mine office. She caught a heavy cold during the winter, and the doctor was called in and proscribed medicine, which the baby swallowed with greater or less avidity, according to its sweetness or nastiness. But medicines did the baby no good, and she was growing so weak and thin that Mrs. Williams went to the office with a very grave face, and worked nervously over his books. Then Grandma Williams came to the rescue. "Take that child down the mine," she said, "and let it breathe the air there for half an hour each day for a week; that will cure her."

"I'll own the mine!" exclaimed Mrs. Williams. "Yes, down the mine, and she shall go this very day, and I will go with her." "But," remonstrated Mr. and Mrs. Williams in unison. "No buts there!" said Grandma Williams. "John, put on your boots, Mary Ellen, wrap the baby up warmly and stop crying."

Grandma Williams had her way; the baby went down the deep shaft, and in the low back gangway breathed the gaseous mine air, day after day, and grew strong and lusty again. It was on one of these visits that the baby and Jerry made each other's acquaintance. On the day they first met, Jerry stood near the bottom of the shaft. The baby's father had put the baby,

[Concluded on eleventh page.]

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Gleaner Department.

J. N. HALL, FIELD EDITOR, FULTON, KY.

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to WESTERN RECORDERS, Louisville, Ky.]

The West Tennessee and West Kentucky Ministers' Meeting is to convene with Fulton church on Tuesday April 16th.

Let our churches help their pastor to make the trip to Washington to attend the Convention. It will be a great schooling to them.

BRO. R. W. MAHAN has just closed a good meeting at Wickliffe, Ky., with several additions to the church. He had the assistance of his son, T. C. Mahan.

PASTOR COPANS is in a fine meeting with his church at Clinton, assisted by Bro. Bruner. The outlook for a good meeting is very encouraging.

OUR mission work needs the immediate aid of every Baptist. If every reader of this note would make such a contribution as he or she is able a great relief would result. Give promptly and liberally.

Is it better to please men or God? This ought to be an easy question to answer, and the answer should be in favor of God, but with many professed christians it is the other way.

If their cause was not so bad I think I would have sympathy with the Infidels and Adventists in their utter desperation because they cannot control our Legislatures and Congress and abolish all our Sunday laws.

If a Baptist enters a union meeting with other denominations does he not necessarily compromise a part of what he believes to be God's truth in order to please those who are with him in the union?

CAN any Baptist faithfully preach a full gospel and at the same time get people of other denominations to heartily co-operate with him? Not if the other people have any candid convictions of their own.

SOMETIMES we see men who delight in talking religion by the day at a time, who seem to be unable to walk according to its divine regulations for a single hour. Such christians have too much tongue.

THE infidels are complaining because the teachers and students in our great schools of learning are decidedly favorable to the christian religion. Of course they are. All truly enlightened people agree in that.

WHEN Paul said, "If an angel preach any other gospel unto you let him be accursed" he was recklessly violating the rules of denominational comity, and laying himself liable to be called a high-church Baptist—a Baptist of the baser sort.

THERE is no way of finding out the number of people who have been disheartened in their christian hope because of the baneful effects of the doctrine of apostasy. Many a man has given up hope because he knew himself to be a sinner, and supposed himself an apostate.

WHAT right have I to withhold God's truth from men because some one may not like to hear some part of it? Such a man is the very person that ought to hear it, and the faithful preacher will surely deliver the message while he may reach the party for whom it is intended.

It is probably a misfortune that we have so many denominational beliefs in the world, but that misfortune is no excuse for a pretended fraternity that never can be real. We need no feigned professions of fellowship.

PASTOR LINDSAY, of Columbus, is showing his penchant for aggressive work by going out into the country and holding a very fine meeting at a school-house. The Lord is blessing him very much.

If our newly invented societies should succeed in doing all we have imagined they can do, what then will become of the church? Why, it will continue to be a peg in the wall on which we may hang other societies. This is its chief purpose now.

PAUL thought Christ loved the church, and gave himself for it, and no doubt he did, but you must remember that that was a long time ago when the old fogies thought the church was an all sufficient agency for rescuing men. Who is so antiquated as to think this way now?

To read a prayer out of a book may comport with the empty formalism of an Episcopal service, and a Methodist communion, but it will not bring a blessing to a famishing heart. The Lord prefers the simple language of the man who prays from his soul.

"CONTROVERSY equalizes fools and wise men, and the fools know it." Dr. J. H. Holland. And that shows that the simplicity of controversy is within the range of a fool's capacity, and that its reasonableness will excite even a fool's resentment in opposing error.

THE great commission, the Lord's prayer, the Covenant with Abraham, and the predictions of the prophets, all declare the doctrine of Foreign Missions. The man who does not believe in such missions is out of harmony with the very spirit of christianity.

If the question of the "Young People's movement" could be left to a vote of the average town and country churches it would be speedily settled. The bulk of our people have no sort of sympathy with the crankiness of modern society movements. The church is good enough for them.

SUPPOSE we organize societies for all forms of church work, and succeed in keeping them inside our church organization, what can they do more than they could have done as simple church members? Numerous organizations are so many contributions to our own weakness.

THE Chesapeake & Ohio, and the Baltimore & Ohio rail roads will be the Baptist "Blue Line" to the Convention in Washington. They have the best cars, the smoothest road, the quickest time, and the finest scenery that can be had for the trip. Let every one who is going from the "Gleaner" section write me word, and we will secure a through car from Memphis to Washington, without charge.

Did any of the readers of this paper ever see a Methodist preacher commune at the Lord's table with the common laity? No. The Methodist preachers take the supper, both bread and wine, all to themselves before they allow any one else to have a share. There is awful close communion for you. Yet these same preachers will sac-

castionally refer to Baptist communion, where all the members are allowed to commune together.

We read in the Bible about a plurality of elders in the churches, and Campbellites think they made a happy hit in copying the Presbyterian form of government and placing two or three laymen in authority over the rest of the church, and calling them elders. But such an elder as the Campbellites have, can't be found in the New Testament at all, neither in the plural nor singular number.

EVERY form of church organization that has been devised by man has in it the idea of an aristocracy. Catholicism, Episcopalianism, Methodism, Presbyterianism and Campbellism, all have bishops, prelates, elders or some other order of men who have controlling power over the bulk of the members. In the churches of Christ we have a pure democracy. No one has any authority whatever over others. We are all brethren. I like that because it is scriptural and equitable.

THE Master said that before his coming there would be wars, and rumors of war. One would judge from this that the present outlook of the world, and the rumors that are flying in all directions, might possibly indicate the fulfillment of this prophecy. It is rumored that war between our country and Spain, and Italy, and Hawaii, and England, is among the possibilities, while many other nations are now at war, or preparing for it. It would seem that our christian civilization would be able to adjust trifling differences between nations by arbitration without a resort to arms.

I SPENT five days with pastor C. H. Caldwell, at Vienna, Ills., last week, and the Lord gave us a remarkable blessing. There had been about fifteen professions of faith when I left, and a deepening interest was apparent. Several gray headed men were interested, and the church was greatly revived.

A great number of young people were also much concerned about religion. Bro Caldwell is a brother greatly beloved, who has done good service. He is now greatly troubled with a throat affection that forbids regular work. The Vienna people are a noble folk, especially Banker Gray and his excellent lady with whom I found a cheerful, genial home during my short stay.

An old man said—"I have heard the Gospel for fifty years, and I am now anxious to see a little of it before I die." Very insignificant words are these, and the plain English of it is that we have more Gospel in theory than we do in practice. Many of us talk Gospel, and very few walk according to its rule. The Gospel says, "Be bold, quit you like men, endure hardness as good soldiers, reprove, rebuke, exhort with all long suffering and doctrine, stop the mouths of gainsayers, take heed to the doctrine, contend earnestly for the faith, those that sin rebuke openly, and while we profess an allegiance to this faith we are ready to dally in the lap of any enticing Delilah that may tempt us." We need to put the Gospel into practice on all lines. In our every day business, praying paying and doing, and not less in our Sunday preaching, serving and defending the truth. There must be soldiers as well as house-keepers and farmers, when we have an enemy in the land, and such enemies we have in large numbers. Let's show them the Gospel.

FROM FLORIDA.

If you care to allow space for a floral chat, I will try to give you a short pen picture on Florida flowers.

While Florida is not a land of milk and honey in everything as we have been told in the North, yet it is one grand garden of lovely flowers the year around, each month unfolding new beauties of the floral kingdom. There is also the majestic Spanish Dagger, called the handsomest of all flowering tropic plants of the South. It is an erect, branchless plant from five to eight feet high, surrounded from the ground up with narrow, pointed leaves, and crowned with one huge truss of creamy white, bell shaped flowers, two feet high and nearly the size around of a water pail. Imagine if you can a more attractive plant than a dagger in full bloom.

The oak geranium is a lovely foliage plant, and grows here, everywhere. The leaves, which are very freely produced, are oak shaped, a rich, dark green, and have a peculiar aromatic odor. I have seen the oak geranium North cultivated in doors, in fact, many of the tender flowers of the North grow here in wild luxuriance, such as sweet jessamine, cape jessamine, crape myrtle, pomgranates, crinums and zanzibar lilies. While speaking of lilies I wish you could see the sight I saw last summer on the great broad St. John's river which flows by our house. Somehow, the great beds of beautiful water hyacinths, which grow up in the lagoons, broke loose, and came floating down the stream, a veritable floating flower garden of purple and gold. It was a sight never to be forgotten, and for weeks after, great clusters of these hyacinths could be seen floating around, the very same hyacinths which florists sell at twenty-five cents, a root, and, they are well worth it.

Sleepy acacia is catalogued by one of the New York florists among his high priced novelties; here it grows in open fields, and is certainly a lovely plant, the dense foliage is deep cut, and fern like, and it bears lovely drooping yellow flowers, followed by showy reddish brown pods.

Oleanders grow here to actual trees from fifteen to twenty feet high, and just loaded down with great clusters of blooms.

MRS. F. A. WARREN, Jacksonville, Fla.

YOUNG PEOPLES INSTITUTE TO BE HELD WITH THE SHELBYVILLE CHURCH APRIL 25TH AND 26TH, 1895.

The following topics will be discussed on Thursday 25th, exercises beginning 9:30 A. M.

- Young People and Bible Study; Young People and the Church Prayer Meeting; Christian Work and the Holy Spirit; Young People Trained to Give; Young People and Baptist Doctrine and History; Young People and Patriotism; Young People in Business Life.

On Friday there will be an all-day Discussion of the Young People's Movement under the following topics:

1. Organization of the Young People in the Churches. (a) Shall young people male and female be organized in the same classes? (b) Shall the young people be organized into classes according to age and capacity or all into the same classes. 2. How shall the regular meeting of the Young People be conducted? (a) The devotional element. (b) What time given to Bible study. (c) What time to other lines of study and what subjects. 3. The relation of the Young People's meeting and the Pastor. 4. The relation of the Young People's meeting to the church. (a) What helps or hindrances for the Young People's meeting will come from outside affiliations? 6. Shall the Young People's Movement be organized as part of the regu-

lar work of the General Association or in new and auxiliary Conventions? This will be the last of the Young People's Institutes held before the General Association. In the judgment of the Secretary it will be of great interest and value. J. W. WARDER.

An Only Daughter Cured of Consumption. When death was hourly expected, all remedies having failed, and DR. H. JAMES was experimenting with the many herbs of California he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking a 2-cent stamp to pay postage. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address DR. H. JAMES, 1028 Race street, Philadelphia, Pa.



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From the editorial columns of the WESTERN RECORDER: If there is any truth in men and women, it does indeed benefit in hundreds of cases of all kinds of sickness. A friend who had suffered long with nervous prostration wrote that it had cured her. A gentleman in the city who, a year ago, seemed to have only a few days of life left him by consumption, has greatly improved, has been able to go on uninterrupted with his business. Two other personal friends said nothing had ever done so much for their rheumatism. Nothing has ever received so many testimonials from trustworthy persons.

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GEORGIA BAPTIST STATE CONVENTION.

The meeting of the seventy-third session of the above named body was held beginning April 9th at Waycross. The body was organized by the election of Rev. J. H. Kilpatrick, President, and Rev. G. R. McCall Secretary.

The first important report of the Convention was that of Rev. J. G. Gibson, Corresponding Secretary of the State Board.

In this State the Secretary of the Board, is requested to represent all its mission interests, whether they be State, Home or Foreign, and each Board pays an equal amount to defray the expenses of this office.

The convention sermon was preached by Rev. S. Y. Jameson. The sermon was drawn from the burning bush, and was a fresh and vigorous discourse.

The committee to which was referred the report of the State Board, was submitted and then brother J. G. Gibson the Corresponding Secretary spoke. He made a forcible talk on missions. He made a clear statement of the details of the work.

The Board expends its money as it thinks best. Money is given to help build churches, pay missionaries, to help indigent preachers and the needy widows, and institutions. A deficit of \$1,300 is reported, which must be paid in 20 days.

When the report on Foreign Missions, was presented, brother McCollum of Japan, was introduced. His address was highly entertaining and favorable impressions were made.

The Young People's Movement came up before the Convention in the shape of some resolutions looking forward to a State Convention to be organized in Macon next September. We noted that when a brother arose to speak in opposition to organization a number of the advocates of the measure were hardly courteous to him.

Dr. W. L. Kilpatrick, President of the Board of Trustees of Mercer, set himself squarely, and boldly against state organization. His speech was very clear, and forcible. He said that a general

organization having no business at the back of it must inevitably fail. It was the business features in connection with our State Conventions which keep them up.

The resolutions looking forward to a State organization of the young people passed by a majority of two. It took a good deal of pressure to get it through at all. The Convention seemed willing to have the societies in the churches and under the control of the churches, but it was hard to make the necessity for state organization to be seen.

The amount given, by the churches, during the past year for all the Boards, State Home and Foreign, is about \$40, 118.24. The amount reported as collected by Central Committee of Woman's Missionary Union was more than \$16,000.

Resolutions were offered to the effect that a committee be appointed to prepare a paper to the memory of Dr. John A. Broadus, and placed on a page of our minutes of the Convention.

Dr. Sampey appeared before the Convention to ask for contributions for the student's fund at the

Seminary, and was given \$600 in cash and pledges.

The next meeting of the Convention will be held at Cedartown. G. M. CARTER.

Your Hollman's Sunday-school Teacher's Bible was received in due time. I find it to be all that you advertised it to be. Your paper is cheap at \$2, this makes the Bible cost only \$1.50. I think \$5 would not be too much for it.

The college at this place is doing fine work this year. There are thirteen ministerial students on rolled all of which are promising young men. This college is a power in the land for the Baptist cause. Respectfully, W. T. NORMAN.

THE REVOLUTION

Of medical agents is gradually relegating the old-time herbs, pills draughts and vegetable extracts to the rear and bringing into general use the pleasant and effective liquid laxative, Syrup of Figs. To get the true remedy, see that it is manufactured by the California Fig Syrup Co. only. For sale by all leading druggists.

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Dr. William A. Hammond, of Washington, D. C., Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc., referring to Spring No. 2:

"I have for some time used the BUFFALO LITHIA WATER in the treatment of the Gouty Diathesis, complicated with Bright's Disease of the Kidneys or with a Gouty Lithia. The results have been eminently satisfactory. Lithia has for many years been a favorite with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach."

Dr. Cyrus Edson, Health Officer of New York City:

"I have for BUFFALO LITHIA WATER Spring No. 2, in my general practice, with excellent results. It is a potent remedy in correcting Rheumatic Diathesis. In a case of uric acid gravel, in which I recently prescribed it, its beneficial effects were marked after the third dose. I have also prescribed it with great benefit in Bright's Disease of the Kidneys."

Dr. G. W. Sample, Hampton, Va., President Medical Society of Va.:

"I have a large and favorable experience with the BUFFALO LITHIA WATER. I have prescribed it with highly beneficial results in many cases of Chronic Rheumatism, and have known it to give marked relief in Rheumatism of the Gout, causing the absorption of deposits of uric acid. It has proved particularly valuable as a prophylactic in all of many cases in which I have prescribed it of Nephritic Colic, and I have myself derived great benefit from its use in the relief most promptly of several attacks of Gravel."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$3.00 by the Springs. Descriptive pamphlets sent to any address. THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA. Springs open for guests from June 15th to October 1st.

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The Farm
In Boyle county Yates Hudson sold Monte Fox fifty lambs for delivery between May 20th and June 1st at five cents.
A. G. Jones, of Bourbon county, sold to New York parties two top-py geldings, sired by Sterling Denmark, for \$662.50.
There was a good demand for cattle at Richmond on Court day, and selling at 2 1/2 to 4 cents. But few stallions on exhibition.
D. J. Curry & Rue, of Mercer county, sold to Jake Patterson, of Jessamine, for the Atlanta market, six head of mules at \$80 each. Messers Curry & Rue paid \$83 per head for these animals and had fed them in the stable since November 1st. The same firm also sold to Bob Scott, of Wilmore, a pair of 16-hand mules at \$140.
But little stock at Paris on Court day. Thirty-four head of long yearling steers were sold for Holt Smith, of Harrison county to David Cassidy, at \$28.50 per head. Thirty-seven stock ewes sold at \$3.01 per head; milch cows were in good demand at from \$25 to \$45; a few broke mules sold privately at from \$50 to a \$100. Stallion show smaller than usual.

DIVERSIFIED FARMING.
BY GEORGE HUSSMAN.
The general tendency in farming nowadays seems to run into specialities following one certain line of industry, to the neglect of all others. While it cannot be disputed that this also develops an intimate knowledge of that peculiar branch which should lead to success, and has done so in many instances, it is also self evident that it has a tendency to crowd work into a short period, when the farmer and all the help he can obtain, as well as all the members of the family, are overworked. This will apply to all sections of the country, and to all branches of farming, whether grain growing, fruit growing, dairying, poultry or stock raising; but is perhaps nowhere more forcibly illustrated and carried further than in California, and with her tens of thousands of acres devoted to grain, stock raising and pasturage, and her hundreds and even thousands of acres devoted to one speciality of fruit, be it prunes, Bartlett pears, peaches, almonds or oranges, raisins, etc. As everything succeeds and grows here equally well, and our journals keep up the excitement by publishing accounts of large yields, and hundreds of dollars made from an acre or two of a certain fruit or product, the excitement spreads until people with very little experience think they see a fortune in that or this peculiar fruit or product, rush into it pell-mell, plant one or two specialities, and when their plantation comes into full bearing find them an elephant on their hands, ripening at the same time, before they are fully prepared for it, and are compelled to engage a large force to save the crop, outside of the work they and their family could do themselves. And yet a great deal is wasted, cannot be utilized and rots on the ground or under the trees; the work is done indifferently, and the product of all this haste and worry realizes but a poor price in market by the side of carefully selected and packed fruit, put up under the personal supervision of a neighbor, who made a careful selection of products following each other in the time of their ripening, which could be handled by himself and family and a few hands which he can keep all the year round, and

which have been trained to do everything well.
What we want here—and the same may be said in some respect of every section of our immense country—is the small farming, the happy homes, where something is produced in every month of the year which will bring in money, not in one lump, but in a steady stream, like the percolating springs of our hillsides which gently trickle all summer, spreading verdure wherever they go. If an industrious family can bring means enough to buy twenty acres of good land, whether improved or unimproved, and plant it judiciously with fruit, so as to give it a succession from May to November, commencing with cherries the first of June, following them with apricots, early peaches and plums, prunes, pears and apples, nectarines and prunes, they can easily select varieties which will give them something to sell, dried or green, until December. Ten acres will be an abundance of land to devote to fruits, even if they add almonds, walnuts and figs. Add to this a few acres of hay, grain and pasture lands; to keep a few cows and horses, enough to use on the place, a poultry yard, which can largely be fed from the fallen fruit of the orchard, some hog-fod in the same way; and it will give healthy employment all the year round for the farmer and his family, with perhaps a few additional laborers to be kept all the year. There will be something to sell all the time, everything can be done well, and the best prices will be obtained.

It is not the great amount which can be sold of any one product, but rather to have a steady supply of the best, which will bring success—success pecuniarily, with contentment and a steady routine of work. We have enough of choice among our present varieties of fruit, to have something that will pay, from June to February, if carefully handled and properly worked, which of course includes cultivation, pruning and spraying through the winter months. This is only a rude sketch of what can be done here, and has been done by hundreds of families, who have built up pleasant homes in this State. But cannot something similar be done in every State of our Union? Of course every section has its own climatic conditions, which must be taken into consideration, and only those products grown which are adapted to them. The great want of our age is not so much immense tracts of land devoted to one crop, but the happy homes, the small farms which make a comfortable living from a few acres well managed, and give contentment to every member of the family. I leave it to each of your readers to find the way to this in his or her practical section, but am satisfied myself, after a long life spent in horticultural pursuits, speckered with success and failures, that a life spent on a small farm, with industry, foresight and business tact, is the most peaceful, and at the same time most contented occupation any one can follow, as well as the most healthy for body and soul—Independent.

KEROSENE emulsion diluted will kill lice on cows or horses, and yet not injure the animals, but crude petroleum will cause the hair to come off. On the contrary, crude petroleum will not injure a dog in the least, while kerosene will cause loss of hair when applied to the skin. Why this is the case cannot, perhaps, be explained, but it has been noticed by many who have used both substances on the skins of animals, including dogs.

Our Stock of Upholstery Goods
Comprises the Latest Designs and Shades in:
Silk Brocatelles,
Satin Damasks,
Silk Tapestries,
Silk and Cotton Chantillies,
Tapestry Curtains,
Silk Curtains.
Heavy effects in Cotton Tapestries and everything for Fine Draperies at the lowest prices.

W. H. McKNIGHT
328-330 W. Main. **SONS & CO.** 225 Fourth Ave.
Importers, Jobbers and Retailers of Carpets, Curtains and Rugs.

BUILD
—WHILE—
DOORS, SASH, BLINDS AND LUMBER
Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices.
W. J. Hughes & Sons Co.
14th & Maple Sts., Louisville, Ky.

Cut Your own Hair
HAIR CLIPPERS.
Our Hair Clippers are as useful as shears or scissors. It requires no experience to use them; they cut the hair evenly and rapidly. Cut your own hair and that of your boys; you will save cost of clippers in a short time. Clippers formerly sold at \$2.50, but we will send you a pair of our best Family Toilet Clippers, by mail, postpaid, for \$1.00. Our Professional Barbers' Clippers, by mail, postpaid, for \$2.00. Send stamp for 100 pp. catalogue of Cutlery, Razors, Shears, etc. J. H. BUTCHER & CO., Louisville, Ky.

FREE TICKETS
—TO—
Washington and Return
To any one sending to the WESTERN RECORDER the names of fifteen new subscribers and \$30, we will give one
Round-Trip Ticket
—TO THE—
Southern Baptist Convention
From Louisville and return with FOUR DAYS FIRST-CLASS BOARD in Washington City. Passengers will be routed via the Great B. & O. S. W. and B. & O. Railroads, the Scenic Line of America. Through Couches and Sleeping Cars from Louisville in connection with the Famous Royal Blue Flyer, passing through Potomac, Shenandoah, Harpers Ferry and the Blue Ridge Mountains. This is the way we are going. Half rates will be secured from various points to Louisville, from which city the free tickets can be had. Find out cost of round-trip ticket from your railroad station and send as many new subscribers to the WESTERN RECORDER as the fare amounts to in dollars, and we will furnish you a ticket. E. g., Suppose round-trip tickets cost \$10; send us ten new subscribers and \$20. Or suppose your ticket costs \$20; send us twenty new names and \$40. Suppose it costs \$18; send us sixteen new names and \$32. Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1896.
S. P. S.—As the railroads grant better terms this year than they have done heretofore and than we expected, we will add to the ticket either \$6 in money, or an order for four days' board at a first-class boarding-house, as may be preferred, to each of those whose railroad ticket is \$10 or more.

Western Recorder,
LOUISVILLE, KY.



KNOWLEDGE

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

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation.

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.

WE START YOU IN BUSINESS You don't invest a single dollar! You can start with only five dollars a month. Goods sell very rapidly for you. We will send you a full list of goods, and self-addressed stamped envelopes to order from THE MEDICAL CO., CINCINNATI, OHIO.

THE ROYAL Insurance Co OF LIVERPOOL. (INCORPORATED) Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky.

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere. Take your choice of Black, Blue, Green, Violet, or Scarlet. G. P. BARNES & B. CO., 11 W. Market St., Louisville, Ky.

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS in Europe and America.

Items of Interest.

Prof Olaszewski, of Cracow, has interested himself and the world as well, in his experiments in reducing the gases to liquids and solids. Hydrogen, the lightest of all the gases, has defied his efforts for a long time. But he has at last conquered the stubborn gas, and succeeded in liquefying it. The temperature was 263 degrees below zero.

All the chemists are experimenting with argon, the new gas discovered in the air. The Independent says that Mr. Betscholtz, the French chemist, has developed at an ordinary pressure a magnificent, greenish yellow fluorescence which shows the same spectrum as the Aurora Borealis. From this he deduced the conclusion that the northern lights are caused by argon made fluorescent by the electrical currents in the upper atmosphere.

Statin Bey, one of Gordon's men, who has been held a prisoner all these years by the Mahdi, made his escape and has reached Cairo. He reports Osman Digna encamped within three days' march of Kassala. Statin does not believe the Mahdi has any intention of attacking the Italian troops for the present.

Every two years in Paris a prize of 2,000 francs is given to the man of handicraft who, living in Paris, has the most numerous family who has studied to give, by industry, honesty and intelligence, an education to his children suitable to his social condition, with habits of order and piety necessary in all conditions of life.

The Supreme Court has made a decision in regard to the constitutionality of the income tax law which is somewhat mixed. Judge Jackson being sick there were eight Justices on the bench. These were divided four to four as regards the entire law, which therefore stands for the present. They decided that the tax is unconstitutional so far as it relates to rents from lands and income from state, county and municipal bonds.

An Ex-Governor, James L. Hemper, of Virginia, died on the 7th, near Gordonsville, aged 72. He was educated at the Virginia Military Institute, served in the Mexican war, and was a Major General in the Southern army. He was elected Governor in 1874. Gen. John H. Farnsworth, of Albany, N. Y., died in Washington City on Saturday night in the sixty-fourth year of his age.

There have been several earthquake shocks in Italy, mostly in Tuscany. Thought at Montepulciano in the central part of the kingdom, buildings were wrecked, two persons were killed and ten wounded.

Modern man's wonderful skill in building has been again illustrated, this time in Wheeling, W. Va. A five story block in the course of erection fell, crushing in the adjoining house. Of the fourteen people in the two buildings six escaped. Fire immediately broke out and adjoining property was burned.

BAPTIST SUNDAY-SCHOOLS AND SUPERINTENDENTS.

We furnish Southern Baptist Convention or American Baptist Publication Society Sunday-school literature as cheap and as prompt as you can get it anywhere else. Send us your order for next Quarter's supplies, and we will give with each order one dozen copies of Spurgeon's Catechism with Notes on Communion by Rev. T. T. Eaton, D.D. BAPTIST BOOK CONCERN, Louisville, Ky.

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 the word.

WILLETT. W. E. Willett died at his late home in Carlisle, Ky. March 13, 1896. He was born near Carlisle Aug. 7, 1824. Oct. 8, 1868, he married Miss Martha Cotton, who preceded him to the grave some ten years. Two children survive him, a son, Willie, and a daughter, Mrs. J. I. Williamson. He came into the church late in life, but was faithful to his duties. Some two years before his death he was made a deacon in Carlisle Baptist church. He was an upright, honorable Christian gentleman, respected by all. Funeral at the church on the 14th conducted by the writer in the presence of a crowded house. B. A. DAWES.

SWEARINGEN. Judith Bell Swearingen, widow of Obed W. Swearingen, died Nov. 17, 1894. Her funeral was preached the next day by her pastor at her home church, Beechland. In the presence of a large number of friends and relatives. She had been a faithful follower of the Savior 60 years, having given herself to him at the age of 11. She was a kind and loving mother, endeavoring at all times to teach her children the will of God. Three children remain to mourn their loss. Her remains were laid to rest in the family burying ground near the church. Lowell, Ky. WILLIE L. WAYNE, Pastor.

WANTED AT ONCE—Baptist Teachers—9 Superintendents, 13 Principals, 3 College Presidents, 13 Pastors, 13 Vocal, 5 Art, 13 Education, 5 Primary, 4 Kindergarten, 4 Government, 2 Latin, 2 Greek, 5 Mathematics, for full term. Address, with stamp, COLUMBIAN TEACHERS' BUREAU, Vanderhill, Building, Nashville, Tenn. cov

Suffer No Longer! Send 10 cents by mail for a box found at your drug store for a cure. It is a safe remedy, a painless remedy for the most obstinate cases of Corns, Warts and Bunions. Warranted to cure. H. K. MITCHELL, Druggist, Franklin, Ky.



Readers of Western Recorder. We will give to every reader of this paper, lady or gentleman, \$5 worth of standard perfumery (Tender Veil) and toilet soap (Santal) for 15 days only. In order to introduce the goods of the above named firms, the reader is entitled to the following four articles guaranteed in every respect. FREE OF CHARGE: One large box of Tender Veil, one large box of Santal, one large bottle of the teeth; one large 6-cent Chase Cream for the eyes and make-up. It invigorates and increases the growth of the hair, and prevents its falling out; one large 5-cent box of Beau-Hoiv for the face and lips. It gives a youthful bloom to both. It is a beauty essential one. Fancy LEAVES extra. Cashier, maroon color, size 1/2 inches, an ornament to any lady's dress. The above articles are sent at the price given. Remember you get all four articles FREE OF CHARGE. This is done to familiarize you with the superiority of these goods. Send 2-cent stamp and your address in full at once to the Editor, Western Recorder, C. P. BARNES, Mgr., 11 West Sixth St., CINCINNATI, O.

Clemens Oskamp, 178 Vine Street, CINCINNATI, O. Fine Diamonds, Reliable Watches. EVERYTHING IN THE JEWELRY LINE.

Stop Naturally! Don't tobacco spit and smoke your life away, and go on suffering from nerve troubles that make the strongest man weak, dizzy and undecided, prevent him from doing the right thing at the right time, all because the blood is tobacco-poisoned. The natural way to stop a thing is to get a distaste for it. You can stop naturally this brain-weakening, nerve-ruling, tobacco disease by the use of the original, time tested, guaranteed tobacco habit cure. NO-TO-BAG KILLS TOBACCO. You ask for proof? Test No-To-Bag under our absolute guarantee. Feel how quickly No-To-Bag kills the desire for tobacco, eliminates the nicotine, steadies the nerves, increases weight, makes the blood pure and rich, tingling with new life and energy. Gloomy days will be gone; the sunshiny will be brighter. The old man in feeble is made young again and happy. OUR GUARANTEE IS PLAIN AND TO THE POINT. One box, \$1.00. Three boxes, \$3.00. Six boxes, \$6.00. Twelve boxes, \$12.00. Refunded. We don't claim to cure everyone, but the percentage is so large. If you do not have the cure, we will refund your money. WE HAVE FAITH IN NO-TO-BAG. Book called "Don't Tobacco Spit and Smoke Your Life Away," mailed free. Beware of imitations, there is no substitute for No-To-Bag. THE HEMERY CO., Chicago office, 112 Randolph St.; N. Y. office, 10 Spruce St.; Canada office, 21 St. Paul St., Montreal; Laboratory, Indiana Mineral Springs, Ind.

MUTUAL RESERVE FUND LIFE ASSOCIATION. (INCORPORATED). Home Office, Broadway and Duane St., New York. \$40,000,000 Saved in Premiums. The total cost, for the past 14 years, for \$10,000.00 insurance in the Mutual Reserve amounts to less than Old System Companies charge for \$4,500 at ordinary life rates—a saving, in premiums, which is equal to a cash dividend of nearly 60 per cent. The Excellence of Results. 1881-1895. Number of policies in force..... \$ 98,000 Interest Income annually exceeds..... 125,000 12-monthly Income exceeds..... 750,000 Reserve Emergency Fund exceeds..... 3,800,000 Total Death Claims paid exceeds..... \$1,000,000 New Business in force exceeds..... \$1,000,000 Insurance in force exceeds..... 300,000,000 Excellent Positions. In its Agency Department in every City, Town and State to experienced and successful business men, who will find that the Mutual Reserve is the very best Association they can work for. Further information supplied by any of the Managers, General or Special Agents in the United States, Canada, Great Britain, France and Sweden. Correspondence with the Home Office Invited. E. B. HARPER, President.

EGGS! EGGS! EGGS! MRS. NELLIE DICK, BREEDER OF HIGH-CLASS POULTRY, CLIFTON, KY. Black Minorcas, Silver-Laced Wyandottes, White Plymouth Rocks, Brown Leghorns. EGGS for Hatching. ORDER NOW.

NEVERWETT RED ROPE ROOFING. IT PROTECTS. Takes the Place of Shingles or Tin. One-third the Cost. If your dealer does not handle it, write us. Agents wanted in every town. SAMPLES FREE. MANUFACTURED ONLY BY LOUISVILLE PAPER CO., 187 Sixth St., Louisville, Ky.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

The strongest earthquake ever known has ended in California. It lasted ten days without intermission, the earth not being still for a single moment during the entire time. The trembling, literally trembling this time, extended from Oregon to the Sandwich Islands. While there were no severe shocks, the entire face ofayo county was changed and thirty-four were killed.

Earl Gray took a surprising tone of sharpness in his remarks in Parliament in regard to French movements in Africa. It was the blustering tone which England generally reserves for weak nations. In his reply, M. Hanotaux representing the French Foreign Office, contrasts most favorably with Earl Gray. He was calm but positive. He refused to admit the shadowy claims of the British Niger Company and reminds England very suavely, that Egypt and the Upper Nile do not belong to her.

The report of the Health Officer of this city for March shows twenty-six deaths from pneumonia, and fourteen from consumption. The next largest number was six from old age, followed by four from heart disease. And the oversteering of business houses and offices with furnaces and stoves is the occasion of the heavy loss among men from pneumonia.

Perfect Toilet Powder.

In these days of adulterated preparations of all kinds, a toilet powder that has the unflinching endorsement of the highest medical authorities is indeed a rarity. Johnson's Borated Talcum Toilet Powder enjoys this distinction to the fullest degree, leading physicians recommending it highly both for children and adults. It is prepared from perfectly pure and healthful ingredients, and it is absolutely harmless even when applied to the most delicate skin.

Prickly Heat, Nettle Rash, Chafed Skin, Sunburn, are relieved by its use. It is also delightful and soothing after shaving. Upon application to The Gerbard Mennen Co., Newark, New Jersey, a free sample will be sent to any address.

Lord & Thomas' Latest.

We have just received from Lord & Thomas, the well known advertising agents, their new book about religious publications. It is tastefully printed on heavy plate paper, well and tersely written and filled with valuable information from one handsome cover to the other.

The publishers are anxious to place this book in the hands of every general advertiser in the country. Write enclosing stamp to Lord & Thomas, 48 Randolph Street, Chicago.

Texas Excursion.

April 23, 1894, the Iron Mountain Route will sell Home Seekers Excursion tickets at rate of one fare plus \$1.00 to all points in Arkansas, Lake Charles, La. and points in Texas East of and including Pecos. Tickets good twenty days with stop over privileges either going or returning.

Free reclining chair cars on all trains, and with quick time and sure connections make the Iron Mountain route the most desirable to points in Arkansas and Texas.

For further information, free books on Texas and Arkansas address:

R. T. G. MATTHEWS,
Sou. Trav. Agt. 304 W. Main St.
Louisville, Ky.

A Remarkable Train.

One of the most remarkable trains that ever traveled west in New England during the season, left Philadelphia recently, destined for Boston. It was composed of six cars, all handsomely decorated with floral designs from first to last loaded with "Hires' Rootbeer". There is no question but that it was the largest consignment of this beverage ever made in this America. The value of this shipment was nearly \$100,000, and it attracted great attention among the trade and railroad men, who gave the train the appropriate name of "Hires' Rootbeer Special". The cars contained 1,400 cases in all, 4,000 gross, or 96,000 bottles of Hires' Rootbeer extract sufficient to make 2,900,000 gallons of rootbeer, or over 10 gallons for each man, woman and child in New England. They also contained 2,25 cases holding 60,000 pint bottles of rootbeer ready to drink.

The above figures represent only about one-third of the total amount of this popular beverage consumed in New England during the season, but they give some idea of the wonderful popularity throughout the entire country of this greatest of all temperance drinks. A "Temperance Drink for Temperance People" is the name given to this most delightful beverage. Composed of fruit, roots and herbs without the slightest trace of intoxicants, it is worthy the name of "the most delicious and healthful of all drinks"; but it has a widely recognized value as a tonic, strengthening the system and enriching the blood.

FLORIDA'S APPEAL FOR THE HOME BOARD.

As corresponding secretary of the State Board of Missions in Florida, as Vice President of the Foreign Board of Missions and a friend of the Home Mission Board, I am constrained to make a brief appeal, not only to the people of this State but especially to the older and stronger ones.

To the States that are receiving help of the Home Board in cultivating their fields, it will be a great

calamity if the burden of debt on the Home Board necessitates the withdrawal of that help. It means the suspension, entirely or partially, of our State work in Florida. The other States being aided could carry on their work in a crippled way better than we, not being so prostrated as we are and having more strength; and yet in each case it means such a suspension of State work as will necessitate great effort and the appropriation of nearly all funds that can be raised, and so leave nothing scarcely for the Foreign Mission work. In this State if we do not get our help from the Home Board, it will absorb all of the little we will be able to raise to carry on our State, even by reducing the number of laborers, and so it will be impossible for us to raise anything for other purposes. Our people are willing, and even now are making sacrifices to carry on the work. The sober truth is, we have not more than one in twenty or thirty who will be able for at least two years to contribute anything, without self denial, to pastors or missions. We cannot, O, we must not stop the work in our State, and we want to help the Cuban work and our Foreign Board, but we will be debarred from all if the older, stronger States do not rally to the Home Board. Brethren, pastors, friends all in the other States, you have children, representatives, in Florida, and we beg you, help the Home Board, and thus you help us to help our relatives and to help every work. I plead for the Home Board and its relief as the foundation of every work.

I call to mind a few years ago when Florida could raise only \$100 annually for the heathen. The Home Board came to our help, and we were so strengthened in our State work, that we soon had increased it many fold and our contributions to the Foreign had increased to fifteen fold.

Brethren in Georgia, the Carolinas, Virginia, Tennessee, Kentucky and all the States, in our prostrate, broken-down condition, we beg you, help the Home Board to pay its debt that it may help us to help ourselves and help every work. I beg, try to conceive what it will mean to be deprived of the aid of the Board—mean to us, to Foreign Missions, to all the interests of our Savior's cause. W. N. CHAUDOIN,
Cor. Sec. Fla. State Bd. of Missions.

As I walk abroad in this pleasant season of the year, see the flowers blooming in beauty and hear the birds singing their sweet songs of praise to their great Creator, without thought of either creed or confession of faith, my heart says, "God is good; come let us bow down and worship."—Rev. James Shrigley.

WANT IT OPEN AND FREE.

REV. T. T. EATON, D.D.—Dear Brother: We signed the call for the conference in Washington to consider plans for getting our young people to work. In so doing there was the understanding on our part that a conference was to confer, and not a caucus held behind closed doors. We are still most heartily in favor of a conference. By all means get everybody,

old and young, to work if possible. But the best ends are never obtained by one-sided methods. Throw open the doors, discuss the matter and methods thoroughly, and then do that which seems best to the majority of the brethren. If the plans for the movement are so weak that the leaders are afraid of a breath of opposition, then we certainly cannot pledge ourselves in advance, without hearing the plans, to vote for them. If such a pledge is necessary to gain admission, we will have to stay on the outside. We could not pledge ourselves in advance to vote for every measure brought before the Southern Baptist Convention, even when we know that the work of the Convention is about the same year by year. Let everything be done honestly and above board, in the sight of all the brethren, and we may then hope for unity, which will guarantee the best results.

Please continue your work till the leaders say who may attend, for we would not like to go to Washington to the meeting and have the door shut in our faces. If the call is not for an open, full, frank and free conference, we wish to withdraw our names from the "call." Yours truly,
C. G. JONES,
First Church, Covington.
B. F. SWINDLER,
Madison Av. Ch. Covington.
J. A. LEE,
Third Church.
G. W. PERRYMAN,
First Church, Newport, Ky.
PRESTON BLAKE,
Dayton, Ky.
I did not sign the call, but endorse the above. J. B. CROUCH,
Ludlow, Ky.
Covington, Ky., April 15, 1894.

The Way Men Used to Dress



and the way they now dress are two very different matters. The kind of Clothes to be had in the average Clothing store and the kind to be had at THE MAMMOTH are also very different. All that the best tailor talent of the clothing world has been able to turn out in the way of STYLE, FIT and WEAR is shown by us. All that CASH can command in the matter of VALUES is given to our customers—and that's "a heap" in times like these. We have published two little books—Gems of Art and Valuable Histories—one on CLOTHING, the other on SHOES. We'll send them FREE on request to anybody. They start from ancient Egypt and come up to date. They'll tell you enough about our stocks of Men's and Boys' Clothing, Furnishings, Hats and Shoes—also Ladies' Shoes—to enable you to send us a MAIL ORDER. That's what we'd like to have from you; and if it's for as much as \$5 we'll PAY EXPRESS to any point in Kentucky or Indiana, Please let us hear from you.

ANCIENT EGYPTIAN.

Kleinhaus & Simonson,

Mammoth

Shoe & Clothing Co.,

424 to 434 West Market.

Costs Nothing to See and Examine



\$4.98
\$4.98 BUYS A \$10.00 SUIT.

TO SEE AND EXAMINE
at the Mammoth Shoe & Clothing Co., 424 to 434 West Market, Louisville, Ky.

OUR OFFER
We have a large stock of suits, ranging from \$4.98 to \$10.00. We will give you a \$10.00 suit for \$4.98, if you will see and examine it. This is a great opportunity for you to get a good suit for a very low price. We have a large stock of suits, ranging from \$4.98 to \$10.00. We will give you a \$10.00 suit for \$4.98, if you will see and examine it. This is a great opportunity for you to get a good suit for a very low price.

ANOTHER OFFER
We have a large stock of suits, ranging from \$4.98 to \$10.00. We will give you a \$10.00 suit for \$4.98, if you will see and examine it. This is a great opportunity for you to get a good suit for a very low price.

MISS CILLA F. OWEN,
Purchasing Agent,
205 W. Walnut St., LOUISVILLE, KY.

Purchases dresses of all sorts, bridal trousseaus, mourning outfits, gloves, bonnet, boys' and girls' suits, wraps, etc. Also household goods, furniture, wall paper, jewelry, silverware, musical instruments, etc. Money to accompany all orders or goods will be sent. C. O. D. I refer by permission to Otter & Co., Prof. Ben C. Weaver, the Rev. W. P. Harvey, Dr. W. F. Eaton and H. A. Tupper, Jr. Persons wishing samples please enclose stamps.

Fat sheep, 100 to 120 lbs.	4 50/100
Hoghs, 150 to 400 lbs.	4 25/100
SHEEP AND LAMBS.	
Good to extra shipping sheep	42 00/100
Fair to good sheep	4 00/100
Common to medium sheep	3 00/100
Bucks	2 00/100
Extra lambs	3 75/100
Fair to good lambs	3 00/100
Common to medium lambs	2 00/100
Tail-ends or culls	2 00/100

THE MARKETS.

Report for the Week Ending Saturday, April 13, 1894.

BURLAY-1894 CROP.	
Trash, green mixed	\$1 00/100
Trash, sound	2 50/100
Common lugs	3 00/100
Medium lugs	4 00/100
Good lugs	5 00/100
Common leaf, short	5 00/100
Common leaf	6 00/100
Medium leaf	8 00/100
Good leaf	12 00/100
Fine and selections	15 00/100
DARK-1894 CROP.	
Common lugs	\$1 50/100
Medium lugs	2 50/100
Good lugs	3 50/100
Common leaf, short	3 00/100
Common leaf	4 00/100
Medium leaf	5 00/100
Good leaf	8 00/100
Fine and selections	10 00/100
SALES, WITH COMPARISONS.	
Following were the sales for the week year to April 13, with comparisons:	
Year 1894	12,054
Year 1893	12,780
Year 1892	13,200
Total new crop sold to date	14,000
Sold to date in 1894	14,000
Sold to date in 1893	13,500
New crop sold to date, orig. inspec'n	14,000
Sold to date in 1894, orig. inspec'n	14,000
Sold to date in 1893, orig. inspec'n	13,500
REJECTIONS.	
Rejections this week	1,000
Rejections same time in 1894	1,200
Rejections same time in 1893	1,500
Rejections same time in 1892	1,800
Rejections same date in 1894	1,000
Rejections same date in 1893	1,200
Per cent of rejections to sun's sales, '94	7%
Per cent of rejections to sun's sales, '93	8%
Per cent of rejections to sun's sales, '92	9%
RECEIPTS.	
Receipts this week	1,000
Receipts same time in 1894	1,200
Receipts same time in 1893	1,500
Receipts since Jan. 1 to date	14,000
Receipts same time in 1894	14,000
Receipts same time in 1893	13,500

FULL OF HIRE'S Rootbeer

Sparkle and vim.
Full of good health.
Full of everything good.

HIRE'S Rootbeer

Every bottle of this great effervescent temperance beverage is a sparkling, bubbling fountain of health—a source of pleasure, the means of making you feel better and do better. You make it yourself right at home. Get the genuine.

1 gallon out of 100 out of 100.

200 cases, 100 bottles each, 100 cases.