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## WESTERN RECORDER.

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A WEALTHY Scotchman who believed in the higher critics' patched-up Bible, published in English an edition of Kuenen's "Prophecy and Prophecy in Israel." But after a few years he became convinced of his error and withdrew the book from circulation. Dr. Osgood said in regard to this: "The strongest book written against the Bible and published in England in this generation was withdrawn by the very hand that sent it forth."

It is only the men who believe what they believe with all their hearts who make any impress upon their generation. Dr. Dale, the great Congregationalist of England, did not believe all which we think he ought to have believed, but he was never weakened by doubts. The *Presbyterian* says of him: "Dr. Dale was a nineteenth-century Puritan. Uncertainties he had none. Halting apologies he despised. A clear and definite message he ever strove to press home to heart and mind."

ONE of the best hated of men by the Briggsites among the Presbyterians is Elder McDougall, a leading lawyer of Cincinnati. He and Mrs. Wm. Thaw have just leased to the Omaha Theological Seminary a large building with one hundred rooms for students, besides recitation rooms, etc. And this bluest of the blue elders charges the seminary one dollar a year rent.

MRS. ELIZABETH CADY STANTON says the progress of female suffrage has been seriously hindered by the presence of the Bible in the homes. There can be no question of the truth of that assertion. The Bible calmly assumes authority and hinders a good many things in this world.

BUT Mrs. Stanton does not propose to surrender female suffrage for any such reason. Surrender! Not she! The Bible must surrender. A new and expurgated edition must be published. Part of it is already out, and it declares that Gen. 3:16 is a figment of "man's" brain.

MRS. LOUISA GODBEY, of Middleburg, has a Bible which was printed in London in 1584, twenty years before King James' version was begun. The Bible is well preserved and the type is large. It has been in Mrs. Godbey's family for six generations.

THESE words fit so well into these days that it seems strange to read "Walter Scott" as the author: "God's justice is re- quiting, and will yet further requite those who have blown up this country into a state of unsubstantial opulence at the expense of the health and morals of the lower classes."

THE scientists, or rather the evolution- ists, are having trouble. Prof. Karl Pearson says that everything spells "reaction" and that bigotry is about to get the best of them. Which, being interpreted, means that Moses is triumphing in the camp of his foes. There is much upsetting in connection with Moses, it is true; but Moses is not the one who is upset.

For the Western Recorder.

## "THE LIGHT OF ASIA"

TESTED BY MAX MULLER AS FALSE YET FASCINATING.

BY G. W. SAMSON, D. D.

It seems strange that the test of the fly and the infant, the lure of Eden, will never be accepted except by sad personal experience. It is true of fiction, known to be false, yet fascinating like a serpent; this proved true what in childhood's study of Pope broke the spell:

"Vice is a monster of such hideous mien,  
That to be hated needs but to be seen;  
But, seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

The accumulating volumes of Oxford translations under the supervision of Max Muller, now filling with former translations an alcove of the literature of India, China and ancient Persia, has recalled the strangely fitful impressions of what Piny calls "ignes fatui" of Grecian and Roman fiction made by the early translations. While men like Volney declared the Roman heroes no better than Goths, Rousseau extolled them as ideals. A like reaction was seen when in the eager first meeting of French and English literary as well as commercial rivalry to find adequate translators of the Zend-Avosta of the Persian-exiled Parsees, so famed in Grecian philosophic citation, Autequid du Perron secured a version in French, the utter disgust of German critics called it "rubbish;" while Sir Wm. Jones, who afterwards translated the "Institutes of Menu," the last of the Vedas, could not believe it was the work studied and cited by Pythagoras and Plato. When again the British Parliament demanded a knowledge of the Civil Statutes, which policy required should be allowed to rule still the millions of their Indian subjects in their relations to each other, and when in 1793 the *Institutes of Menu* were published in English at Calcutta, the hideous revelation of caste and the abject slavery, concubinage, military despotism, Brahminic pictures of loathsome penances, and physical tortures in the future world, unconceived before and inconceivable, made Carey a hero sought as head of the College; and they prompted the Duke of Wellington, a gallant soldier in Indian conquest, to his memorable challenge in the House of Lords. When the Bishops urged delay and care in entering on Indian Missions, the Duke rose and simply asked, "Have the Lord Bishops any orders in this matter?" manifestly playing upon the terms "taking orders." Not understood at first, the Duke made himself understood as referring to Christ's last "commission." When it was admitted that this authority should be the rule, the Duke closed debate by the simple declaration, "A soldier obeys orders and asks no questions."

While the soldier thus spoke and Christian sympathy became intense, this was followed again by the more intense "literary" ambition. But while the Old and New Testaments find enthusiastic translators into all the languages of the earth, no human sentiment ever conceived that the "Sacred Books of Asia" were worthy translation. For years the moral and religious, the literary and philosophic translations of sentiment in the superintendent of a work performed mostly by conscientious Christian men, has been an instructive study. Nothing less than Cicero's judgment passed on the work of his schoolmate Lucretius, nothing more instructive than the declaration of Christ as to the formalist Sadducees and the ruling virtually atheistic Pharisees "they are blind leaders," has seemed to end in the result so truthfully pictured by Pope. Formerly Max Muller declared that "Boddism was the religion of the madhouse." Now, portions of the Vedas and of the Zend-Avosta are exalted above the Old Testament. An article by Rev. Dr. Sample of New York

draws out the mingled utterances of ancient Pantheism and of modern Theosophy, found in his last course of Lectures. Going back to the first meeting at Alexandria, Egypt, of the comparison of the "Logos" of John's Gospel with this term in Plato, he thinks he finds the same in the best schools of the Brahmins. Referring to John's statements "In the beginning was the Word," and "the Word was made flesh," Max Muller writes: "I feel sure these statements can be only a mere tradition." He cites Schopenhauer's statement as to the "Upanishads," or Mystic School Philosophy among the Brahmins, and approves it: "In the whole world there is no study so beneficial and elevating as that of the Upanishads." The doctrine is pure Pantheism; absorption at death into the "Great Spirit." Here Max Muller urges: "What our age wants more than anything else is Natural Religion." Here there is a threefold oversight. First, this is the very teaching of Moses, David, Job, and of all the Old Testament, it is the exhortation of all the prophets, as also of Jesus and his apostles; that He is the "Lord God" who created the earth and man with all their laws. Second, the very mission of Jesus was twofold; to show men His Love by subjecting Himself to all that any human being ever suffered in the flesh, and thus to prove that He is both faithful and just in the remission of sins that are past; and that by His Spirit He gives power to those who accept His atonement to become actual "sons of God." John saying of Christ's "new commandment, which thing is true in Him and in you." Third, while all clear minds, of every nation,—as the three African, Asiatic and European examples, seen in the Ethiopian prince, in Saul of Tarsus and in Cornelius of "Italian" stock,—have seen, hailed, and embraced this "only" Redeemer preached by Peter at Jerusalem, Max Muller has mistaken an individual, fitful, changing fancy of the hour for truth confirmed by universal reason as the "common salvation" urged by Jude as true from Enoch's day.

It is not surprising to those who have followed the progress of loved friends, long trusted, that all the prevailing doubts, first as to authority, then the authenticity, lastly the Divinely attested authority of the Old and New Testament Scriptures, has led on to the denial of all miracles, as well as of creation, providence and spiritual interposition of the Divine Being. Few, however, could be prepared for the final view of Max Muller; that Christ himself "condemned belief in miracles," attributing His own gifts of healing to a power attained by Brahmins.

How manifest the inspired meaning of John when he writes, "Little children, keep yourselves from idols," is that of Paul to Timothy at the same city Ephesus, to "beware" alike of "Jewish fables" or myths, and of "science falsely so called." Now, as in all history, they that "make idols" have already become "like them."

It is suggested that since the common people—the masses—heard the Messiah gladly, and it is now so hard to get them to church or forsake the pleasures which perish, that it is the fault of the heralds of the gospel. Perhaps, but who called for the release of Barabbas! The same people who had heard the teaching of the Innocent One. May not some of the blame rest upon the people themselves? "How oft would I have gathered you, but you would not."—Selected.

Hold fast to love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say with St. Paul, "My heart is enlarged."—F. W. Robertson.

## SETTLED PASTOR.

Even in cities where changes are so much the rule as they are in New York and Brooklyn, there are a goodly number of ministers who have attained their majority, with the usual results of faithful and continuous labor; and I might go up the Hudson river and rest with clerical brothers who have passed their quarter century, and with one at least, who has passed twice that time to a satisfied and happy people; and I could travel on through Central New York or into New Jersey or New England with the same experience. There are more of these settled pastors than one might imagine who reads only the list of "calls" and "dissolutions of pastoral relations" in the columns of religious periodicals. Their names appear but rarely, perhaps, in public, but their service is perennial. The same is true in this sphere as in other parts of life. People and things that move about, make more noise and attract more attention than those which remain stationary, but it is by no means certain that they do more good. The meteor and the comet secure a host of temporary gazers, but one north star is worth all the meteors and comets that ever blazed. We do not depreciate the temporary illuminations which may be given by evangelists and missionaries and travelling preachers; they may attract some wayfarers to a place of safety. But the lighthouse is the surest and safest guide, standing year after year in the same place, always sending out a clear pure light through the darkness.

I have great respect and affection for such continuance in well-doing. One of my direct ancestors, the grandfather of Jonathan Edwards, was pastor of the First church in Northampton, Mass., for sixty years, and the town has not outgrown the influence of that church, though it is many times larger than it was in those days. The problems of city life are not easily solved, and it sometimes seems wise to dissolve the pastoral relation in the interest of the church or for the wider usefulness of the minister, but it still remains as true of religious work as it is of business, that permanence is one great element of usefulness and success.

In the earlier years of a ministry which lasted for a quarter of a century, fondness for exercise and athletic sports led me into a ball club. This was long before professionalism had driven gentlemen from the field, and I was happy to increase my influence and supervision over a fine company of young men by occasionally joining in their sport. One afternoon the game was unusually close and earnestly contested. The leader of the winning side was shouting orders to his men at their different positions, in stentorian tones. The youth were eager to make their tally, and again and again would venture beyond the limit of safety, only to be recalled by the severe and ungrammatical shout of the captain, "Stay where you am!" Like many another quaint and local phrase, this order of the captain of the nine stuck fast in memory, and the homely imperative became a kind of watch-word which has been of infinite service on serious and important occasions. It embodied an idea which could be expanded into a volume of advice, it warned against rash and hasty movements, it taught to

"Beware of desperate steps, the darkest day,  
Live till to-morrow, will have passed away."

It incalculable patience when trials came, and hope when disappointment frowned; and though it was only an echo from a ruder call on a ball field, its repetition gave heart of hope for persistent and tenacious effort. By such light breezes are men blown out of place, by such trifling cords are they sometimes held to duty and usefulness. And with the lesson of the twenty-first birthday before us, I may repeat the captain's order, "Stay where you am."—AUGUSTUS, in N. Y. Observer.

For the Western Recorder

## THE IDEAL SUNDAY-SCHOOL.

BY J. H. SPENCER, D.D.

A wise, consecrated deacon, who had been a zealous Sunday-school teacher thirty years, and was then beginning to doubt whether such institutions did more good than harm, once said to me: "I wish you would write an article on the 'ideal Sunday-school.'" I felt then disposed to decline; but I now attempt to comply.

The Sunday-school is not a divine institution. There is no direct precept or example for it in the Bible. Christ taught on the Sabbath day. But not in anything like what we call a Sunday-school. He had no classes formed, and no corps of teachers. He simply went to the meeting-house, very much like our houses of worship, and used for the same purpose, called a synagogue. Here he read and expounded the Scriptures as do, or ought to do, his ministers of the present day. This is the nearest approach to a Sunday-school we find in the Bible. Yet I think a Sunday-school properly conducted is not contrary to the teachings of God's word. It is a human expedient for executing a divine injunction. Here is our warrant, not for the method or means, but for attempting to do what the Sunday-school is designed to accomplish:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:4-7.

This teaching of God's word to our children is to be primarily at home—"when thou sittest in thine house"—and no parent can evade it without offending God. The family is God's oldest institution among men, and, next to the churches, which Christ purchased with his own blood, the most sacred. There must our children first be taught to fear and reverence God's holy Name, and there can be no substitute for family instruction. If a Sunday-school can be so conducted as to deepen the impressions, and supplement the instruction given at home, then it will be a blessing to us and our children. But if it should be so conducted as to diminish our children's reverential fear of God, or pervert the teaching of his holy word, it would prove only a curse. How then can a Sunday-school be so conducted as to prove a blessing and not a curse?

It should be the creature of the church, and under her exclusive control and direction. The church is Christ's only authorized agency for teaching her truth outside of the family. The pastor and teacher, the missionary, and the evangelist, given her of God, are her instruments, ordained, directed and, if need be, dispensed with, at her discretion. So should be every other instrument employed in the execution of her commission. If she deems a Sunday-school a fit instrument for accomplishing her work, it is not only her privilege, but her duty to employ such means. But she should never tolerate that, or any other institution acting in her name, without having full control of it, and all its operations. She is responsible to her Lord for its transactions, and she should use her best judgment in its organization and equipment.

When a church sends forth ministers to teach the Gospel to men, she carefully examines them as to their spiritual condition, their soundness in the faith, and their aptness to teach. She desires evidence that they have been truly converted, that they have a good knowledge of God's word, and capacity to communicate what they know. Then their daily walk must be such as to prove that they love and honor, as well as know the truth. Should she be less faithful in choosing a teacher for children, who are more receptive and impressionable, and retain what they are taught more tenaciously than grown-up people? May it not be that false teaching in the Sunday-school has been the cause of many young people's being brought into the churches without being born again, thereby corrupting the churches, and endangering the souls of the deluded "converts"? For, "except a man be born again, he cannot see the kingdom of God."

In an ideal Sunday-school, then, every teacher, including the superintendent, of

course, must know and love the truth he proposes to teach; not merely the history and biography of Bible characters, and the geography of Bible lands, but the spiritual doctrines of the Gospel. For, if he does not know the truth, he cannot teach it, and if he does not love it in his very soul, he cannot teach it in the right spirit. He need not have so broad a scope of knowledge, even of the Bible, as is usually possessed by the public preacher. But he must have a clear understanding of the cardinal doctrines of the Gospel and the plan of salvation, such as the holiness and justice of God, the corruption and sinfulness of men, the atonement by Jesus Christ, the necessity of repentance, faith, and regeneration by the Holy Spirit, salvation wholly by God's free and unmerited grace, and, on the part of the convert, a spirit of willing and loving obedience to his Savior. And this must be, on the part of the teacher, not mere theory, but sacred truth realized in his own personal experience.

Then the lives of Sunday-school teachers must conform to their professions. If they aspire to be leaders of worldly society, attend theaters or balls, and spend half the night in revelry, or go to the race-track and mingle all day on Saturday with the drinking, gambling, swearing crowd, they are no more fit to teach in a Sabbath-school on Sunday than any one of the devotees of sinful pleasure, or the wicked rabble they have associated with during the week. To say nothing of the reproach they would bring on the religion they would assume to teach, they are unfit to be trusted with the care of children's souls for a single hour. The duties of the Sunday-school teacher are similar in nature to those of the Gospel preacher, and, within narrower limits, he should possess the same qualifications, mental, moral and spiritual. The minister has the care of our souls: the teacher has the care of the souls of our children. The responsibility of the teacher, within the narrower scope of his activities, is second only to that of the pastor. Christian parents should no sooner trust the care of their children to a heretical, worldly-minded, or disorderly Sunday-school teacher, than they would commit themselves to the care of an unsound, self-seeking, immoral pastor; and a church should exercise as much discretion in selecting teachers, as in calling a preacher. But, withal, a teacher should feel himself highly recompensed, in that he is honored with a place of sacred trust and responsibility in the house of God, and afforded opportunity for doing great good in the name of his divine Master.

When a Sunday-school is convened, it should be regarded as a solemn religious convocation. If any of the children have not been taught to respect the house of God, and reverence the name it is called by, that should be the first lesson given, and it should be enforced until it is obeyed. To fear God is first: keeping his commandments follows. Reverence is better than knowledge. The unlettered Laplander who makes a two days' journey in snow shoes, in an arctic winter, to worship God in his rustic sanctuary, is more acceptable to his Redeemer than the most learned higher critic. The Sunday-school teacher should say: "Come, ye children, hearken to me: I will teach you the fear of the Lord." Ps. 34:11. "Let all the earth fear the Lord, and all the inhabitants of the world stand in awe of him." Ps. 33:8. For, "holy and reverend is his name." Ps. 111:9. To impress upon the scholars this solemn fear, awe and reverence for the name of God, should not only be the first, but the most important lesson taught to them, both at home and in the Sunday school. The plan of salvation and the precepts of practical godliness may follow; and then the wider range of Bible instruction.

The teachers should make earnest efforts to bring into the school the children of the unconverted, as well as those of Christians, the poorest as well as the richest. But none should be permitted to remain in the school who cannot, after proper effort, be induced to conform to its rules of order. The Savior represented the man who made the great supper as being solicitous to bring in the maimed, the halt and the blind. But when one came in, who would not conform to the rules of the feast, he was cast out. A Sunday-school is a religious institution, and should be conformed to the order and solemnity of a religious convocation. No bribes should be offered to children, either

for attendance or proficiency in learning. Gifts, rewards and entertainments to amuse belong to this world, and not to the domain of a divine religion. Under parental regulation, children should be allowed the innocent entertainments, sports and amusements that their nature requires, but never in the Sunday-school, or under its auspices. Nothing else so degrades religion as to make it subservient to worldly gains or pleasures.

Eminence, Ky., March, 1895.

## FROM CHINA.

Thinking perhaps you would like to have a word from China, I take this opportunity of writing you a few lines. The war is still going on between China and Japan. The Japanese are gaining ground every day and are moving on toward Peking. Unless they are checked by some outside power, the subjugation of all China is only a question of time. As to peace, the Chinese do not want to sue for peace. If they could close the war and make the impression that Japan had begged peace, they would gladly do so. Two peace envoys have already been sent to Japan, but were not received because they claimed to have authority to make peace, while they really had no authority from the emperor. The mission work in North China has in some parts been stopped on account of the war, but here we have been going on with our work. In the early part of the winter our work was confined to the city, as it was not thought best to get out where there would probably be danger, as there were many soldiers, who are almost without discipline, passing up the canal to the seat of war. The latter part of the winter and early spring, I have been among the people a good deal. They are friendly and more willing to listen to the Gospel than ever before. I have just returned from a trip to the country. This journey was made on foot, having a wheelbarrow to take my bedding. The first day I travelled seventy or eighty-two miles to a native brother's home, stopping at the villages and tea-shops along the road to preach and distribute tracts. Weary and late, I reached my destination. The people all along the road came out from their shops and houses to meet me, with no dread of the foreigner, as so often is the case with the country people. A remarkable change has taken place in the father of my native brother, at whose house I was stopping. The first time I met this old man, he was a strong Buddhist and defended the doctrine to the best of his ability, but now he leads in family prayer and speaks for the Savior as opportunity presents itself. I spent the days in visiting towns and villages, and the evenings were spent in preaching to the people, who gladly gathered in every evening. Many asked me for forms of prayer, saying they wanted to pray to the true God. I formerly had a street chapel at the north gate of this city, and so some people from this section know me, but the many never saw a foreigner nor heard the Gospel. How long will it be before they have an opportunity of hearing the Gospel? Pray the Lord of the harvest to send forth laborers into the vineyard. Your brother in Christ,

L. W. PIERCE.

Yangehow, China, March 8th.

## THE RESURRECTION VICTORY.

BY REV. THEODORE L. CUYLER.

If we extinguish the lamp of divine Revelation we must admit that the "Greenwoods" and "Mount Auburns" and "Woodlawn's," with all their exquisite gardenings of green and pomp of marbles, are nothing but hopeless and melancholy haunts. They would be splendid charnel-houses, and nothing else; we should be loath to enter them while living, and still more loath to be laid there when dead. Thanks be to God, this Bible-lamp is inextinguishable; the light that has broken into the tomb can never be put out. A truth once known can never be unknown; a divine voice that has once spoken can never be silenced. And with this inspired infallible Book of God in my hand, I go out into yonder beautiful city of the dead that overlooks the great, wide sea, and opening its pages I read, "I am the Resurrection and the Life. All that are in their graves shall come forth. Death is swallowed up in victory."

Several things are made gloriously certain. One is that there shall be a positive, actual resurrection of the dead; what went

into the tomb shall come out of the tomb. Whatever may be the transformation when the corruptible puts on incorruption and the mortal puts on immortality, still the fact remains that what went into the grave shall come forth. Personal identity shall be entirely preserved in the resurrection process. When the Bible asserts our sameness it does not explain precisely wherein the sameness consists. The most sagacious physician cannot tell you just where the principle of the organic life of the body is. Dr. Charles Hodge has justly said that "it may be in the soul which (when the time comes) may unfold itself into a new body, regathering its materials according to its own law, just as the principle of the vegetable life in the seed unfolds itself into some gorgeous flower, gathering from surrounding nature the materials for its new organization." Paul likens this resurrection-process to the sowing and sprouting of the grain. We cannot infer from looking at a kernel of wheat just how a spear of golden grain will look next August. Equally impossible will it be to determine from what goes into the grave, just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the same individual wheat-plant, and the same individual man. Identity is not impaired in the least degree.

Another revealed fact is that what goes into the tomb as a "natural body" shall reappear as a "spiritual body." By this we are to understand a body that shall be adapted to the spiritual and immortal state of being. These earthly bodies of ours are adapted to this present world and are subject to disease, decay, and death. They are adequate for the purposes of this life, but not for the celestial state of existence; they answer very well for earth, but not for heaven. The Apostle tells us that "we shall be changed." Not as to identity. Paul declares the very opposite. He affirms that "this mortal shall put on immortality and this corruptible shall put on incorruption."

Then the poor body that was racked with sickness and sin and riddled with disease and turned by death into a dust-heap shall be transformed and fashioned like the "body of His glory." Mysterious and marvellous change! We cannot comprehend it; but faith rejoices to believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when the body of our humiliation has been refashioned. Upon the top of Mount Hermon, the Man of sorrows, for a few moments, shone with a splendor like the splendor of the sun. His worn and dust-stained garments glittered with a lustre whiter than the snow. Why may not our "vile bodies" take on as wondrous a transformation when they shall be refashioned like unto "the body of His glory?"

That shall be the final triumph of redemption; "death is swallowed up in victory." The once conquering death is unhorsed and in the dust—his lance shivered to fragments. To Jesus, the Christ, to Jesus, the Victor over death and hell, belongs the glory of this most magnificent triumph. Human science never planned or dreamed of it; "nature" never constructed any law to accomplish it. The Resurrection—reverently be it said—is Christ's own idea. It is Christ's stupendous achievement. "Now is Christ risen from the dead and become the first fruits (the first harvest sheaf) of all His own who have slumbered in the tomb." This crown flashes on the brow of the enthroned Redeemer. He has purchased the redemption of the bodies and the souls of His beloved flock. He shall present them in their attire of glory before His Father with exceeding joy. Thanks be unto God who giveth us this victory through our Lord Jesus Christ!—Evangelist.

WHEN man shall comprehend the governing laws of God, which indicate wisdom and goodness, and shall act in harmony with them, then he will learn to appreciate his own freedom and power to conform his human will to divine will. When his own human will is guided by reason and experience, then he will see his way to be as happy as it is possible to be in the grade of existence he occupies in the universe. Man, under the natural laws, makes his own progress as an individual and as a race; and the rapidity of his progress depends upon himself.—James Eddy.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

The observance of Thanksgiving Day suggests a question: "Is it consistent and right to observe religiously a day proclaimed by a man for a government, which government suffers if it does not require, the violation of the day set apart by God himself for rest and religious service. The mail is carried every Sunday, and thus trains are forced to run, or else have an excuse for it." I do not believe in observing religious days set apart by man any way, but I think it especially inconsistent to sanction continual violation of the day God has hallowed, and then ask the entire nation to stop a day and thank Him.

I am glad to find a brother who does not believe in days and seasons. It would seem from all following the multitude to do evil, that they have forgotten the teaching of experience through all the ages, that rituals kill out spirituality, that they think the end justifies the means, and are ready to follow any man except Paul, who wrote by inspiration.

But I think the brother does the government an injustice. The government does not own the railroads, does not give the companies their charters. No road is required to carry the mail on Sunday. Every wheel could stop on that day, and the Postmaster General would say nothing. The most that can in fairness be charged against the United States Government is that it does not forbid the carrying of the mails on Sunday. And as the railroads would refuse to accept contracts with any such proviso, it is hardly fair to make that complaint against the Government.

The United States Government has tried to observe the Sabbath. The appropriation to the World's Fair was conditioned upon the doors being shut on that day. The army officers are ordered to do as little as possible on the Sabbath. But it speaks badly for the lawmaking body to be directly under their eyes, the less regard is paid to the Sabbath. The State Legislatures when granting charters to railroad companies could require that no trains be run on Sunday. Unless that wonderful Inmate's Conference, which has proved itself a boomerang to the men who passed it would interfere—I have never even tried to understand that bill—the State Legislatures could forbid trains from crossing their states. But every one knows no Legislature will do anything of the kind.

And as it is in the place where the Sabbath is most disregarded, and such laws as Legislatures can be induced to pass are openly violated, is in the cities where the government comes directly under the eye of all its constituents. Men go past open saloons, on Sunday, and make no protest against or ballot. Yet there is not a city nor a state, in which if the professing Christians would stand firm in this matter of the Sabbath, and not merely have spasms of indignation, that the government could not be stopped. No Christian would own stock in a railroad which ran trains on Sunday, nor would travel on that day, how many railroads could afford to violate the Sabbath?

In regard to keeping Thanksgiving Day as a home festival, to commemorate suffering and triumph of the firm settlers, much is to be said in its favor, and no objection can be brought against it. I believe in home and national festivals, especially in home ones. I believe in making birthdays occasions in a family. There must not be so many occasions of course as to make regular every day a day of that kind, and unprofitable, but within those limits, let us have them and enjoy them.

If the Thanksgiving proclamation was issued to the churches or to the Associations or to the Sunday-schools, or the churches would promptly request every day to God for mercy to the city as such. When a state wishes to do anything as a state, the people must act together, or at the same time. And Christians unite on Thanksgiving Day, not as Baptists or as Methodists, but as citizens. If the court houses would hold them; or still more if the State Captains would hold them; that would be the most appropriate place for their assembling.

As a home festival, Thanksgiving is greatly to be commended. As a state worship there is greater danger of lack of sincerity, of mocking God with lip service. Still we cannot judge our neighbors or say they are wrong if they form in their thanksgiving. But if pope or president, bishop or governor, man or woman, attempts to appoint a day on which Baptists as such are to do something, and do it "all together" as if we worship God, then there should be such positive refusal as along the line as would prevent any second attempt.

"I have been busy this morning looking through your paper for Senex, and as I did not find his name, I thought somebody had run out of questions. So I thought I would ask one question: Who did the baptizing, Jesus or his disciples?" The best way will see by the length of time it has taken for me to get to his question that I have not run out. I generally have a large number of questions on hand, but economize by answering one which is so asked it enables me to cover the ground of a dozen others. This question is answered in Jan. 22.

The Pharisee has heard that Jesus made and baptized more disciples than John, the rumor having reference rather to the number than to the question as to the persons who performed the

ordinances. But John explains that our Lord baptized none himself. Why he baptized none is not told us, and it would be idle to speculate. In view of the fact that the Pharisees afterwards prided themselves on having been baptized by certain favorite preachers, Paul, Apollo, Cephas, etc., it was evidently a good thing that our Lord refrained from baptizing.

"Is the love of God an attribute superior to His attribute of justice? Is His mercy as great as His justice?" These are questions which, if asked, these questions, and would like to have the brother's definition of superiority and greatness. God's attributes are all infinite. God is love and justice is the very foundation of His sovereignty, that is of His Godhood.

There is much nonsense talked, and much harm has been done by the talking, in regard to that verse that "God is love," although that statement made love His greatest characteristic. But it is also stated that "He is a consuming fire." He says of himself, "I am a jealous God," but that does not make his jealousy, that is as God defines it, the hot displeasure and indignation of God, but His characteristic. He is justice and power and wisdom and holiness as well as love. His justice is in one aspect of course, greater than His mercy. He says: "I will have mercy on whom I will have mercy," never "I will be just to whom I will be just." He cannot fail to be just to any of his creatures in heaven, earth or hell. He can exercise mercy or not according to His own pleasure. He passed by the fallen angels and had mercy for fallen man. But He was and is and ever shall be just to the fallen angels.

RELIGION AND MODERN CUSTOMS.

It is difficult to conceive the danger to spiritual life which lurks in modern habits and customs. The constant movement from one country to another, from country to city, and from city to country again, tends to break up church relations, and put an end to religious exercises. Those who abide in one place all their lifetime easily acquire settled habits of church-going, Sabbath-keeping, and family worship; but the family moving from the country to the city its connection with the church is at least temporarily interrupted, and it is not easy to reestablish it. The stranger is backward about going to church at all. Possibly when he goes he is not treated with that cordiality which he has right and good in the country. In the city certainly he misses the familiar faces and the hearty welcome to which he was accustomed in the old church home. Unless he is well furnished with grace and established in the faith he will be sorely tempted to neglect his religious duties, or wander about from church to church, and not anchor in any.

The result is that there are thousands of men and women in these rapidly growing and busy cities who were once church members in other places, but are not now. Among those may be found members of all stages of conversion, and to attend church regularly, while others have become not only habitual neglectors, but confirmed infidels. This fact makes the importance of regular, systematic, and persevering visitation in our towns and cities apparent. The personal search the church furnishes count for a vast deal in the religious life. When they are broken by removal a severe shock is produced, and unless they are speedily reestablished the consequences will be disastrous, especially in the case of those who are largely dependent on stronger spirits for religious encouragement. The visits of the members are not sufficient. Strangers in our cities must be visited by church members, who perform this service, not because it is a part of their office for which they receive a salary, but because of their interest in humanity, and in the kingdom of God.

The effect of the summer exodus from the cities is such that the church loses in count for a vast deal in the religious life. When they are broken by removal a severe shock is produced, and unless they are speedily reestablished the consequences will be disastrous, especially in the case of those who are largely dependent on stronger spirits for religious encouragement. The visits of the members are not sufficient. Strangers in our cities must be visited by church members, who perform this service, not because it is a part of their office for which they receive a salary, but because of their interest in humanity, and in the kingdom of God.

The church life of those who move least in their habits differs materially from that of our great cities. They live near their work and near their churches. To-day laboring men and mechanics, as well as business men and professional men, are compelled to live several miles distant from their places of employment. They leave home before it is day, and return after dark, and do not see their churches. When Sunday comes they are weary with the toils of the week, and anxious to spend one day at home. When revival meetings are held they return from their labors too late at night to attend, and it is difficult for them to reach the prayer-meeting. These facts are often used as excuses to justify which Christians in the habitual neglect of religious duty. But they do present serious obstacles in the way of religious work and progress, and unsettle the religious experience of many.

Another disastrous result of the migratory habits of modern city life is seen in the abandonment of down town churches. Every denomination is suffering from this cause, and churches which once were crowded with hearers of the Word. But the people who once filled and supported them have moved up down, into the country, and into the Far West. These localities are now occupied by business houses and foreign populations. In some cases the churches have been sold, and in others an almost hopeless struggle is maintained against the tide which threatens to swallow up the feeble enterprise. The effect of this condition of affairs upon a few members who continue to live in the old neighborhood, and on the new

citizens who come in, and on the progress of church work in the city, must be alarming.

These are some of the obstacles with which our fathers did not have to contend. Our age has its advantage, but it has also its peculiar perils. Our fathers solved the problem by planting strongholds of religion in the wilderness; we must solve the problem of religious progress in the face of the hindrances which modern civilization and city life present.—Christian Advocate.

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.

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. By George Adam Smith, D.D., Professor of Hebrew and Old Testament Exegesis, Glasgow, Scotland. Pp. 682, 8vo. New York: A. C. Armstrong & Son.

It would seem that so many books had been written about Palestine that nothing remained to be said on the subject, but that theme is inexhaustible. Dr. Smith has given us a book of great interest and value and covers ground not before occupied, at least not so well; so that his work is a distinct addition, and a most valuable one, to the literature of the subject. It discusses: The Place of Syria in the World's History; The Form of the Land; The Climate and Fertility of the Land; The Scenery of the Land; The Land and Questions of Faith; The View From Mount Ebal; The Coast; The Philistines and Their Cities; The Shephelah; Early Christianity in the Shephelah; The History of a Frontier; Judea and Samaria; The Borders and Boundaries of Judea; An Estimate of the Real Strength of Judea; The Character of Judea; Samaria; The Strong Places of Samaria; The Question of Sychar; Esdras; Galilee; The Lake of Galilee; The Jordan Valley; The Dead Sea; Over Jordan; Names and Divisions of Eastern Palestine; Moab and the Coming of Israel; Israel in Gilead and Bashan; Greece Over Jordan; The Decapolis; Hamran and Its Cities; Damascus; Geographical Passages and Terms of the Old Testament; The Jewish Invasion of Western Palestine; The Wars Against Sion and Oz; Bibliography of Eastern Palestine; Roads and Wheeled Vehicles in Syria.

The treatment is thorough, with great wealth of learning and felicity of style. The maps are clear and admirable. A full topical index puts the contents of the volume at the ready command of the reader.

ELEMENTS OF INDUCTIVE LOGIC. Prof. Noah K. Davis, Ph.D., LL.D. New York: Harper & Brothers. \$1.

Having given the world the most satisfactory treatise in existence on inductive logic, Prof. Davis supplements and completes his work by this second treatise on inductive logic. It is much less studied than deductive, and yet it is more used in making progress in knowledge. It is of great importance, therefore, that sound doctrine on this subject prevail. We regard this as the most satisfactory book on the subject in existence. It should be read and studied by all who are making investigations as well as by all who would reason correctly and would recognize sound reasoning.

The author holds that "logic is the science of the necessary forms of thought," and that this definition is applicable to all logic which has to do only with form and not with matter. "Induction," he says, "is an immediate synthetic inference generalizing from and beyond experience." The predicate adds something to the subject, and therefore induction is distinct from analysis, and has to do with logical accidents. "Pure truth comes by intuition and empirical truth by induction. The principle of uniformity is the basis of induction. If several things are found to have two marks in connection, we infer where we find one the other exists, as when Newton observed that several highly refractive substances were so highly combustible that he inferred that diamond being highly refractive was also combustible. But to tell what is in this book would take almost as much space as is in the volume, it is so condensed. Yet it is clear as crystal. The author elaborates in order Definition, Principles, Process, Observation, Enumeration, Probability, Difference, Agreement, Concomitance, Induction, Hypothesis and Natural Law. We are especially pleased with the chapter on Hypothesis, and it were well for all theorists to study that chapter, and learn to distinguish between what is proved and what is supposed. We heartily commend this little book, and hope it will be adopted as a text-book in all institutions of higher education.

RADICAL CRITICISM. Francis R. Beattie, D.D., LL.D. Introduction by W. W. Moore, D.D., LL.D. Chicago and New York: Fleming H. Revell Company. \$1.50.

Prof. Beattie has made a valiant defense of the truth and a valuable contribution to theological literature. He traces the current "higher criticism" to its fundamental errors in the Hegelian philosophy. He then gives the "higher criticism" a critical examination, pointing out its inconsistencies, its contradictions and its tendencies. It is shown to be essentially anti-scriptural and even anti-supernatural. It is shown to contradict the fundamental verities of the faith and to fly in the face of well-established facts. This book is a convenient one to use in stemming the tide of baptized infidelity which has been sweeping over the church. It is profound and scholarly, and yet popular and interesting. We hope it will have a very large circulation.

THE Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him who is weary.—Isaiah.

FREE!

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

A Round Trip Ticket from Louisville or Lexington and return With 4 Days First-Class Board in Washington City.

The railroad tickets will be over the Chesapeake & Ohio Railway—route of the famous F. F. V. Limited. Through New River canons, along the Greenbrier, across the Alleghany and Blue Ridge Mountains and the glorious Virginia Battle Fields. Tickets will be first-class and of the usual limit

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 us 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.

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.

OUR DUTY TO THE HEATHEN,

AS ILLUSTRATED BY THE APPOINTMENT OF JONAH AS A FOREIGN MISSIONARY.

BY L. E. GEIGER, OCALA, FLA.

Who has not been appalled as he has contemplated the magnitude of heathendom, the density of its darkness and the apparently insignificant means that are being used to dispel that darkness?

Jonah must have felt something like this as the word of the Lord came unto him saying, "Arise, go to Nineveh, that great city, and cry against it."

Thoughts like these no doubt filled Jonah's mind and prompted his decision not to go.

Because there was the greater need of his ministry in Nineveh, and the greater need always entails the greater obligation.

True, there was much to be done in Israel. Many of the people were stiff-necked, idolatrous and wicked.

If you have two neighbors, one of whom is starving and the other nearly so, your greater obligation is to the former.

Many of our people are starving, it is true, but in most instances this is not because they do not know of "the bread of life," but because they are persistently refusing it.

Because the sequel proves that Nineveh was much the more fruitful field.

Jonah would have done some good at home, no doubt, but as a result of his labours in Nineveh, in less than forty days 600,000

people repented in sack-cloth.

So we ought to be enthusiastic cultivators of the foreign field, because of its fruitfulness.

Seeing that the greater need is abroad, and that the richer fields are abroad, if we are still opposed to foreign missions, it must be that we think the souls of Americans are more precious in the sight of God than the heathen.

The mission spirit, and especially the foreign mission spirit, is the soul and life of any church.

I have somewhere seen this illustration: A tree sends out its roots in every direction gathering from the soil material for its organism.

In Italy, the leaves are often stripped from the mulberry trees to be fed to silk worms.

The "Anti-mission Baptists" are steadily declining, while we are adding thousands to our numbers every year.

Well, we are the Lord's husbandmen. We are spoken of as those who "put their hands to the plow."

Amen!

How to Get There.

Take the Texas & Pacific Railway, the direct line to North and West Texas, Arizona, Mexico, and California.

NOTES FROM WALES.

WHY SHOULD THE STATE CHURCH BE DISESTABLISHED IN WALES.

This has been one of the leading questions of Wales for years, but it is peculiarly so now.

- (1) Because tithes being national property, they should be devoted to national purposes. (2) Because it is not the church of Wales. (3) Because it stands condemned by its past history.

The committee have put all on the list who have made known their purpose to attend the Convention. There may be room for eight or ten more.

DELEGATES TO THE CONVENTION APPOINTED BY DIST. ASSOCIATION.

- Baptist—E. Burrus; alternate, W. Bruner. Barren River—J. A. Scott; alternate, R. H. Spillman.

ROUND-TRIP RATES

FROM POINTS IN KENTUCKY TO SOUTHERN BAPTIST CONVENTION. From Louisville, \$10; from Elizabethton, \$17.25; from Sonora, \$17.65;

- \$17.41; Falmouth, \$14.55; Cynthia, \$14.55; Paris, \$14.55; Winchester, \$14.55; Williamsburg, \$17.50; Richmond, \$15.25; Berea, \$15.70; Millersburg, \$14.85; Carlisle, \$15.05; Frankfort, \$15.25; Shelbyville, \$16; Franklin, \$19.40.

DELEGATES

TO THE SOUTHERN BAPTIST CONVENTION ON THE MONEY BASIS.

- E S Alderman J H Anderson E V Baldy R N Barrett D Y Bagby A Beltzer J A Bennett I W Bruner Weston Bruner E H Brookshire S H Bland W H Brongle L W Botts W C Taylor T C Campbell J H Carpenter J T Christian Napoleon Carlisle T D Chenault Geo H Cox B A Copass J G Caldwell Z T Cody C T Dearing B J Davis J T Edmonds T T Eaton E W Elrod W H Felix A P Forgy W R Gibbs C W Gheens J D Gregory M P Hunt J N Hall F D Hale T J Humphreys W P Harvey J W Hedden W J Holtzclaw S C Humphreys Otis Hughson C G Jones Carter H Jones M Ashby Jones J R Kitchen F H Kerfoot W H Kuykendall J A Kirtley J A Leo J W Loving J W Lynch T S McCall R W Mahan G M Mullins W E Mitchell J S Millikin J A Middleton G W Norton C E Nash C H Nash T D Osborne J N Prestridge Arthur Peter W L Pickard J W Porter W S Ryland John E Ray H C Roberts T C Stackhouse Theo. Speiden J S Sowers J R Sampey W M Stallings F W Taylor Calvin Thompson J F Williams J T Wilson J W Warder J W Whitsitt Howard L Jones J E Woolford Paul V Bomar J B Crouch D D Forward J S Gatton G W Hill J E Jackson J B Jones J B Marvin D G Parr R G Patrick A M Stout T P Samuel W H Simmons R D Wilson W J Williams W E Dale G W Bristow B B Duncan J H Blair T B Bailey

The committee have put all on the list who have made known their purpose to attend the Convention. There may be room for eight or ten more.

J. W. WARDER. W. P. HARVEY. CARTER HELM JONES.

DELEGATES TO THE CONVENTION APPOINTED BY DIST. ASSOCIATION.

- Baptist—E. Burrus; alternate, W. Bruner. Barren River—J. A. Scott; alternate, R. H. Spillman. Rays Fork—Willie Harlan. Bethel—W. L. Payton; alternate, J. M. Joiner. Blackford—J. W. Bristow; alternate, Ira L. Rice. Blood River—I. E. Wallace; alternate, R. T. Hall. Boones Creek—J. T. Crook. Bracken—H. H. Hibbs; alternate, I. W. Bruner. Campbell County—G. W. Perryman. Central—R. L. Purdom; alternate, W. M. Stallings. Concord—J. A. Abbott; alternate, J. S. Tanner. Davies County—W. P. Bennett; alternate, E. T. Mobblerly. East Lynn—S. B. Ferrill; alternate, J. French. Elkhorn—A. J. Ramsey. Enterprise—W. J. Webb. Franklin—J. H. Burden. Gasper River—A. B. Gardner; alternate, J. T. Casobier. Goshen—J. R. Ward. Graves County—A. S. Pettie. Greenup—D. Woods; alternate, D. J. Candill.

Liberty—H. M. Pedigo; alternate J. C. Chenault. Little Bethel—C. C. Hopewell; alternate, D. S. Edwards. Little River—C. E. Perryman; alternate, R. W. Morehead. Long Run—W. E. Powers; alternate, F. W. Taylor. Lynn—W. J. Puckett; alternate, A. J. Whitney. Mt. Zion—W. A. Borum; alternate; J. R. Sampson. Nelson—I. W. Martin; alternate, E. H. Brookshire. North Bend—R. E. Kirtley; alternate, J. L. Utz. Ohio River—J. S. Henry; alternate; S. G. Clark. Ohio Valley—F. W. Wittenbraker; alternate, J. H. Spurlin. Owen—G. R. Lee. Salem—W. H. Williams. Shelby County—J. E. Nunn. South District—B. F. Taylor; alternate, J. E. Ray. Sulphur Fork—J. B. Tharp; alternate, J. S. Satchell. Tates Creek—S. D. Cochran. Union—R. C. Hubbard. Warren—L. H. Voyles; alternate, B. F. Page. West Kentucky—W. S. Roney. West Union—J. R. Stewart alternate T. R. Rouse.

Notwithstanding the most earnest effort, we have failed to get the minutes of several associations. Will brethren please give information that the Associational list may be made perfect next week.

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 Calcutta he accidentally made a preparation which cured his only child of consumption.

A moment of time is a moment of mercy.



FREE!

We will send "gratis" a 48-page (illustrated) Book of New Styles for Spring, Summer, or "FASHIONS," a Journal for American Women, highly illustrated, with New Parisian Costumes, Hats, etc. Enclose 2 cents for mailing one, or 4 cents for both.

Our object in making this offer is to ascertain how many subscribers of the RECORDER will see our advertisement.

Our Prices on Small Wares.

- 10c for dozen papers good Pins. 7c for best Steel Curling Irons. 3c box for assorted Hair Pins. 25c for Florence Hair Brushes. 25c for Wood-back Hair Brushes. 10c for Wood-back Cloth Brushes. 10c for doz spoons Basting Cotton. 15c for 4-row imported Tooth brush. 15c for pound Irish Linen Note Paper. 5c for package Irish Linen Envelopes. 5c dozen for best quality Horn Bone. 5c for 2 dozen Pearl Dress Buttons. 5c for Ladies' Initial Handkerchief. 5c for Ladies' fancy border H.S. Handkerchiefs. 25c a set Christy Buckeye Knives. 5c for Stockinet Dress Shields.

Ours is the largest Dry Goods Store in Louisville, and has the most systematic Mail Order Department in the South. Address, John C. Lewis Co., Louisville, Ky.

HOTEL RATES.

THE FAMOUS WILLARD HOTEL AT WASHINGTON, D. C., AND THE SOUTHERN BAPTIST CONVENTION.

The proprietors, M. D. and A. C. Lewis, generously propose to reduce their prices from \$4 to \$6 per day, to \$3 and \$3.50 to delegates or visitors to the Southern Baptist Convention. This is not only one of the leading hotels in Washington, but of the world. This is the paradise of lovers, and more brides and grooms may be seen here in a day than in all other hotels in the city. The wisest of our statesmen and the greatest of our military heroes have consulted and planned inside these walls. From time immemorial Presidents have gone from the suites of rooms on the second floor at the corner of Pennsylvania avenue and Fourteenth streets escorted to the East front of the capitol to take the oath of office. It is well worth the fare to Washington and return to see this historic object of interest. The building is on the opposite corner from the Ebbitt House, fronting 150 feet on Pennsylvania avenue and about the same on F street. On Fourteenth street it extends the entire length of the block 350 feet. The drawing room is 100 x 32 feet and the dining room is 60 x 150. The second floor has a suite of parlors covering 2,200 feet. As many as twelve hundred guests have been here at a time. The property is worth at least one million dollars. The rooms are large and elegantly furnished. An excellent table is set, four meals being provided daily. The location is most convenient to the First Baptist church, where the Convention meets. We have chosen the Willard as headquarters for the Baptist Book Concern and WESTERN RECORDER during the Convention.

W. P. HARVEY.

A Chance to Make Money.

I have a rare, fresh, year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit just put it up cold, keep, and it costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families, anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars a month in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

The Paint Problem.

Do you realize how important good paint is? Often bare boards would look better than the quick-fading and colored that is on them. An good paints as anybody wants are made by the F. Hammar Paint Company, St. Louis, Mo. Hammar Pure Prepared Paints are guaranteed to last for five years. Think of not having to repaint in that length of time. These paints are as economical as they are handsome and durable. A sample card and interesting book will be mailed free to any address. Write F. Hammar Paint Co., 220 Spruce St., St. Louis, Mo.

TAYLOR'S CHEEK GA., Jan. 4, 1886. THE DR. J. H. McLEAN MED. CO., St. Louis, Mo.

Gentlemen: I suffered severely from inflammation of the bladder and pain in the kidneys, and received great relief by using Dr. J. H. McLean's Liver and Kidney Balm. It was the only remedy of several kinds that gave me permanent relief. I can conscientiously recommend it, as I have my own good health to testify to. Yours truly, R. F. HAMM.

We call attention to the advertisement of the Natural Body Balm, a salina, Kansas, which appears in this issue. The high character of this company and their considerate and courteous treatment of all their customers are vouched for by abundant and reliable testimony. It is the only salina business in all that could be asked. The Natural Body Balm brings relief and cure for "Female weakness" when all other remedies of both sexes when for 30 years or more everything else has failed. As the money is refunded in every case if the balm is not satisfactory, it would seem that all suffers once to know how good it is. Try the most successful remedy. Read the advertisement in another column and send at once for free illustrated book and full information.

JOHN C. LEWIS COMPANY, one of the largest of our dry goods firms, has offered in their advertisement of this week in order to see how many of our readers read the advertisement. Once in a great while an advertisement slips into the Recorder which ought not to be there. And if we are to judge by the number of remittances we receive from the State of Oregon, 14,000 subscribers and 8,000 friends to whom papers are sent, read every line of the advertisement. We never knew a lady who has any hair, energy, and taste who was not interested in looking at the latest fashion books, and we venture the prediction that the John C. Lewis Company will be sorry they offered these books "free."

NOT ALL IN THE "PROCESSION."

From the noise certain papers are making about the "procession of the young people" one might think the poor old Recorder would have to stand by like a bare-footed boy at a rich folks' dance and see the parade go by. But I am happy to note quite a goodly number of "old fogies" and "hardshells" either have never joined the "procession" or are dropping out of the parade. I think our "strongest, soundest, and best paper in the South" (that's what we call the Recorder over here in the backwoods of Ark.), will have enough people to stand with him by the old flag of the old faith to keep its editor from getting very lonesome when the procession gets by. The following extract from a layman in one of our leading Ark. churches is a straw showing how the wind is blowing over here. The brother says: "I am glad to note in the WESTERN RECORDER the stand you have taken in regard to these B. Y. P. U. societies. Our pastor organized one in our church about one and a half years ago. At first I thought they were all right, but my attention was drawn to the "progress" they were making; and in trying to discover just what progress had been made, I found them "progressing" like the crawfish—backward. They claimed that this society had no connection with outside societies, but was under the "control" of the church, etc. It was a sad day for us when the society was organized. Then the brother tells about their making faces at him because he thought his duties as a christian and church member "covered the whole ground," and occupied all of his time. He says: "I was called an 'old fogy'—'hardshell,' and finally accused of the high crime of reading the WESTERN RECORDER." This good brother does not stand alone in his views by a great deal. So, when the "procession" passes on with their pretty banners sporting with the balmy breezes of the "sunny South," I expect to find left enough battle-scarred veterans of the cross to form a solid phalanx against the enemy, and who will guard safely the Lamb's bride, and will see to it that her beautiful robes be kept unsoiled by the stain of worldliness.

GILES C. TAYLOR.

Morrilton, Ark.

[We have received hundreds of letters from all parts of the land similar to the one sent Bro. Taylor. There are also several of the Baptist papers that stand with the WESTERN RECORDER.]

A Chance to Make Money.

I have had wonderful success selling dish washers. Have not made less than \$8 any day and some days \$15. Nearly every family buys one. They are cheap, durable and do the work perfectly. You can wash and dry the dishes for a family in two minutes without touching your hands to a dish. I believe any lady or gentleman, anywhere can do as well as I am doing, as I had no experience. Anyone can sell what everyone wants to buy, and every family seems to want a dish washer. Write to the Iron City Dish Washer Co., 140 S. Highland Ave., E. P. Hamburg, Pa. They will send you full particulars and help you as they did me. I do not write my experience boastfully but because I think it a duty I owe to others in these hard times.

MARTHA B.

ORDINATION.

By request of Mt. Carmel church, who had called him as pastor, South Fork Church Larue county set apart Bro. J. B. Hutcherson to the work of the Gospel ministry April 5th, 1895. The council was composed of ministers and deacons of neighboring churches and Brethren R. C. Kimble, of Elizabethtown, and Geo.

H. Cox, of Owensboro. After electing W. J. Puckett moderator, and W. L. Ramsey clerk of the council, the following programme was adopted and carried out: 1. Relation of conversion and call to the ministry by candidate; 2. Examination on Bible doctrine by W. L. Ramsey; 3. Sermon by Elder R. C. Kimble; 4. Prayer led by L. R. Druehn and laying on of hands by presbytery; 5. Charge to candidate by W. J. Puckett; 6. Presentation of the Bible by J. F. Bloyd; 7. Charge to church by A. J. Whitley; 8. Benediction by candidate.

In the examination Bro. Hutcherson acquitted himself with credit and in the judgement of the council is a sound Baptist. He is a young man of exceptional moral qualities and has the confidence of all. He bids fair to do good in the ministry and goes forth with good wishes of all. After a very acceptable talk by Bro Geo. H. Cox on the claims and work of the Minister's aid Society we were adjourned with benediction by Bro. J. B. Hutcherson.

W. J. PUCKETT.

Hammontsville, Ky., April 19, 1896.

What is strength without a double share of wisdom.

Awarded Highest Honors—World's Fair, DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE

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

FINANCIAL.

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THE HYMN.

I come to Thee once more, my God!  
No longer will I roam;  
For I have sought the wide world through,  
And never found a home.

Though bright and many are the spots  
Where I have built a nest,  
Yet in the brightest still I plead  
For more abiding rest.

And thus a not unkindly world  
Hath done its best for me;  
Yet I have found, O God! no rest,  
No harbor short of Thee.

For Thou hast made this wondrous soul  
All for Thyself alone;  
Ah! send Thy sweet transforming grace  
To make it more Thine own.

—FABER.

OUR PULPIT.

MOSES: HIS LIFE AND ITS LESSONS.

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THE DEATH OF MOSES.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley of the land of Moab; but no man knoweth of his sepulchre unto this day.—Deut. 34:5-6.

Thus ends the story of Moses the man of God. Away in that lonely height, in sight of the goodly land, alone, utterly alone he dies. Apart from the people whom he had loved and served so well, unattended by wife or sons, he dies and is buried in an unknown grave. In all the world's history there is nothing more pathetic than the end of this wonderful life.

And if it is strange to us, to Israel it was a thousand-fold stranger. To the Jew the burial-place was a matter of most sacred importance and careful provision. We recall the precise and solemn way in which Abraham purchased the tomb in the land promised to his seed. How great is the contrast between the death-bed of Jacob and the dying of Moses. Worn out by grief and years, the old patriarch, stretched upon his couch gathers his sons about him, and his soul bursts into a song of prophecy and blessing. With tender looks of sympathy and all the ministries of love those about him break the loneliness of death, as they link him through themselves to those latter days of which he tells. And when he had passed away the whole land is eager to do him honor. The skilful physicians embalm him. The Pharaohs themselves could scarcely be borne to their resting-place with more pomp than that with which they carry Jacob to the tomb of his fathers. There is a very great company of horsemen and chariots, and Joseph with all his house, and with all the servants of Pharaoh swell the splendor of the occasion. Amidst such tokens of a people's reverence and devotion they carry him to his grave.

And stranger still is it to think that whilst Moses lies in his unknown grave, there is another whom this people bring with them from Egypt, and bear through all their wanderings for forty years. The embalmed body of Joseph goes with them, waiting until they shall possess the land of promise that he may be laid with his fathers.

Is there not in this very fact of the sacred regard that attached to the burial-place the reason for this lonely death and hidden grave? Think of Moses as having led the people of Israel up into the land; think of him as having completed the conquest of the Canaanites; think of the tribes of Israel settled each in its appointed place—and then Moses, the great warrior and leader with his work done and the hopes of the nation fulfilled, gathers the hosts together that he may bless them, and then dies. With what stateliness should they bear him to his grave, his great

ness magnified and hallowed by death. With what reverence should they regard his resting-place. Remember how constantly the heroes of other nations have become their gods; how naturally the tomb becomes an altar, and the shrine becomes a temple. Never was there a hero that might more readily receive the idolatrous regard of a nation than he whose memory was so immediately associated with their religion, to whom they owed their national existence, their very liberties, their lives, their hopes. How easily should the burial-place of such a saint and hero become a place of pilgrimage and an object of worship. Remember that seven hundred years afterwards Hezekiah is distinguished as the bold reformer who broke in pieces the serpent of brass which Moses had made. Unto that day we are told that the children of Israel did burn incense to it. Thus it is that for Israel's sake Moses is led up the mountain height away into that utter loneliness, and there he dies and God buries him, and no man knoweth the place of his sepulchre unto this day.

So was it that God fulfilled the supreme effort and desire of his servant's life—that Israel should worship God and him only. If in some other existence Moses could have seen that the indulgence of his wish to enter Canaan had become the snare and curse of this people, how should he have bewailed it as the very undoing of his life-work. But this death, that seemed so mysterious and apparently so terrible a penalty becomes the crowning mercy of his life.

Another reason for the lonely death and hidden grave lies upon the very surface of the record—thus Moses died according to the word of the Lord. It reaches back to the incident at Meribah and its dreadful result and penalty. Let us recall the incident—how that Moses after forty years of wandering in the wilderness has again approached the land of promise, and upon its verge the people break out once more into rebellious murmurings. Dreading lest their sin should bar their entrance into the land, Moses speaks angrily to the people, and forgets himself, and forgets God in his vexation—"Shall we fetch water out of the rock for ye rebels?" It is the word of a man who has lost hope and faith, and who begrudges for such a miserable set the water that he is going to give them. For this sin he is forbidden to enter the land of promise. Taking the case as it seems at first sight we must surely feel that the penalty is out of all keeping with the offence. There are offences that in a leader are worse a thousand times than in a subordinate; but there are offences that are less in a leader than in another. In him who carries the responsibility and burden of the people, who has to arrange for them, who suffers most for their folly, reproof—even indignant and angry reproof—is much more excusable than from him who has neither burden nor responsibility. In this man who dreaded the result of their murmuring because his clear vision sees the nearness of the goodly land, and his righteousness perceived the peril of their sin, as their dull spirits could not see it, this provocation might be more readily excused—that his life's reward should be snatched from him, and his life's hope extinguished, for such an offence is a thing simply unthinkable. It is in another light that we must look at the incident. We have seen how the death of Moses fulfilled the great purpose and spirit of his life in relation to the worship of the God

of Heaven. The second great foundation truth which Moses sought to set deep in the soul of Israel, and on which the religion of Israel was built, was the exceeding sinfulness of sin and the inevitable penalty that must follow it—that the wages of sin is death. To the Israelites sin had become a thing so common and so constant that they could scarcely perceive it in themselves. It needed to be brought out and writ large in the eyes of the people. It needed to stand out in all its blackness against the fair white ground of a noble and pure life. It needed to be graven in their souls by some dread event and memory. With this purpose to be fulfilled let us follow the story.

All the congregation is gathered at the foot of the mountain. And in their midst stands Moses the man of God, the great leader of Israel, the deliverer, the lawgiver, the very father of his people. But a little way off lay the goodly land that flowed with milk and honey, on which all his hopes and heart had been set. But the way is barred. Moses the man of God must die. Death is ever a solemn thing, even when old age totters feebly on towards the grave. Death is always sad, even when the little babe is snatched from the mother's bosom, or the slave falls a corpse. But never was death so strange, so sad, so solemn as here. No sickness had weakened him, no touch of feebleness was there on that noble form. The eye flashed undimmed in its brightness, and he stood as strong and as resolute as when of old he stood in the palace of Pharaoh. Yet he must die. Watched by that whole congregation in awful silence he begins to climb the mountain-side. With eyes dimmed with tears and hearts that smite them for their folly, they watch him step by step. That is what sin means. For his sin God spared not Moses, his chosen and faithful servant, to whom he had talked face to face and by whom he had given the law. He who had done more than any other to secure that goodly land—who had dared most, and toiled most, and suffered most—must never set foot within it. Moses must die. In that awful silence think how that great truth went down, down into the hearts of the people, impressing them as no suffering of their own could have done. Fire and earthquake, and stormy winds could never proclaim the exceeding sinfulness of sin as did the still small voice of that dread hour.

Far up the mountain-side there goes that receding figure. He stands upon the height and looks forth upon Israel his people; he sees stretched below him the tents; he lifts, it may be, hands of blessing. And then he is gone. No mortal eye can follow him; no man knoweth the place of his sepulchre unto this day. Then in the sorrow of the thirty days that they wept for Moses, that some had time to be fixed for ever in their minds. From that day Israel is another nation. The sight of that departure had uplifted the whole people. We feel as we enter upon the book of Joshua that we have left the murmurings behind. It is a nation chastened and transformed that enters Canaan.

There is a sense in which the words are themselves fulfilled here—it is expedient that one man should die for the people. It was a service that only a noble man could render; and that only a man wholly given up to the will of God would render. Lo, I come to do thy will, O God, is the utterance of such a one. And in the clearer light of a land, goodlier even than Canaan, with what abiding fulness of joy shall this

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brave servant of God see how the great purpose of his life was fulfilled in the very manner of his death.

There is another aspect of the death of Moses full of a sublime significance. It is the fitness for further and more glorious service. Moses must go up that mount to proclaim the shame, the anguish, the likeness of sin; in the sight of all Israel he must go under the penalty of its curse, on to its bitter end of death.

But the vision of Moses fades and there rises before us another, a greater than Moses. He has gathered his disciples about him and begun to show them what things should happen unto him. How that he must go into Jerusalem and suffer many things of the elders and chief priests and scribes; and be killed. But they have no ears, no eyes for such sorrow, and Peter dares to rebuke his Lord. Then came a week's silence. And in that awful loneliness and agony it may be that Christ would have sunk—the human brain crushed beneath its load unless help comes from Heaven. Let us remember that three times in the life of the Lord Jesus there came to him this celestial ministry. Once when he was an hungered, and the angels brought him food—once when the heart was overfull of grief and must have broken as it brake upon the cross, if there had not come the angel strengthening him. And now, when as we have said, the human brain has been crushed, unless he can find the relief that comes in sympathy, in utterance, and where can that be found? The angels can bring him bread; they can bring him strength. But not theirs is it to look into the mystery of our redemption. And of men who is there who can talk with him? Who knows the depths into which his spirit sinks—the bitter curse, the anguish of that penalty and shame? And there appeared Moses and Elias talking with him of the decease that he should accomplish at Jerusalem.

[See seventh page.]

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Here is the great recompense of the reward. Here he finds that which explains and justifies and glorifies that lonely death on the mountain height.

How hard, how bitter was the word to Moses, "Thou shalt not pass over Jordan; thy foot shall not be set within its borders yet." Wholly surrendered to that will, Moses goes up the mount to die. And through the ages he waits. And now the Christ is come. Now is that godly land a thousand times more godly since his feet have trod those blessed fields. And lo, there he faints, he sorrows. Now is the hour come. And lo, on the mountain height there in Canaan beside his glorious Lord, Moses takes his stand. As if God had kept his servant until the King of heaven should welcome him within its borders. For every man and woman of us it is not true—that if any shall give himself up wholly to God, so that he can work out in us his own great purposes, there shall be accomplished sublimer service than we dare ask or think? And if God do but have his own way; death shall destroy nothing—shall wither no hope, nor cheat us of our inheritance. It shall but fulfill the great service of our life, and in the very manner of our death shall fit us for loftier service than we had dreamed of here. Therefore let us pray daily for this grace, to let God have his own way with us perfectly, so shall this perfect blessedness be ours. Amen.—Preachers' Magazine.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
Bible Lessons, 1895.  
SECOND QUARTER  
SUNDAY, MAY 12.  
OUR LORD BEFORE THE  
HIGH PRIEST.  
Mark 14:53-64.

MOTTO TEXT.—"He is despised and rejected of men."

"And they led Jesus away to the high priest."—They carried him first to Annas. Annas was the legitimate high priest, but he had been deposed by the Romans and his son-in-law Caiaphas given the place. But the stricter Jews looked upon Annas as their true high priest. After Annas had examined and questioned him, the Lord was carried to Caiaphas. Meanwhile word had been sent to the Sanhedrim or to such members as were known to be hostile to Jesus, and they had gathered in an informal meeting at the palace of the high priest.

No sentence of death passed in a night session was legal according to Jewish law. Moreover it was necessary to have a formal meeting in their official place which was a hall near the temple. But before that public and formal meeting they came together privately to try to find some charge on which the Romans would allow them to put Jesus to death. The chief priests were the heads of the twenty-four priestly classes, the scribes were the learned rabbis who devoted themselves to the law; the elders were influential men of the nation who were not priests. The Sanhedrim, the ruling council of the Jews, was composed of seventy of these who exercised as much power as the Romans allowed. And it was the Roman policy to allow the conquered nations to rule themselves as far as was consistent with the interests of the empire.

"And Peter followed him afar off."—Peter and John recovered from their alarm, stopped in their flight and followed to see what

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would be done to their Master. "And he sat with the servants, and warned himself at the fire."—John had secured him entrance. The servants made a fire in the open court round which the house was built, as Eastern houses always are. The room in which the Sanhedrim was assembled opened on to the court.

"And the chief priests and all the council sought for witness against Jesus to put him to death."—A court without charges against a prisoner, trying hard to find some pretext to put him to death. The Jewish law required them to have two witnesses to the same offense, and that was difficult. But their greatest trouble was with the Romans. They must find some testimony against him which the Romans would think was sufficient to cause him to be put to death.

"For many bare false witness against him."—In how despicable a light through all this scene does human nature show itself. Verily the heart of man is deceitful above all things and desperately wicked. The Lord had done good and not evil, yet many were found who were willing to perjure themselves that he might be put to death. "But their witness agreed not together."—It is very hard for two to tell falsehoods without

hopelessly contradicting each other. We wonder if Nicodemus was there, and if his cross-questioning showed the untrustworthiness of the witnesses!

"And there arose certain and bare false witness against him, saying."—This seems to have been the only charge which had a shadow of foundation. The falseness of their testimony seems to have consisted chiefly in their turning into a threat, prophetic words which he had spoken. "We heard him say."—See John 2:18-21. "But neither so did their witness agree together."—These witnesses varied from the truth and varied from each other. The whole case against the Lord fell through for want of any proof. Malignant enemies could find no fault in the man.

"And the high priest stood up in the midst."—Getting impatient at the poor outcome of all his plotting. Through all the prisoner had stood silent and calm. As the witnesses had not agreed, according to Jewish law the prisoner was at liberty to keep silent if he chose. There was nothing to refute, and he was not under obligation to incriminate himself. "An answerest thou nothing? what is it these witness against thee?"—Caiaphas knew, none better, that the prisoner was clearly within his right

in keeping silent. After the high priest saw that the prisoner understood the failure of the witnesses as well as he did, and therefore that there was no need for him to say anything, he abandons that charge entirely. And no wonder. Could he have proved by forty witnesses that our Lord had said about the temple just what is recorded in verse 58, Caiaphas knew it would avail him nothing. Pilate and the Romans would have laughed him to scorn.

"Art thou the Christ, the Son of the Blessed?"—Matthew tells us that the high priest put this question in the form of a solemn adjuration. He put the Lord on oath, and the priests were by law authorized to administer oaths (Num. 5:19). Coming thus in a legal way, the Lord answered the question. By "Blessed" was meant God. Thus plainly under oath Jesus of Nazareth had to answer the rulers of his people the question, "Art thou the Messiah?"

"And Jesus said, I am."—The priests hailed this open and frank avowal with delight, because it gave them something tangible, at least before their own people. And so as the Messiah was to be a king according to the prophecies, it also gave them a charge with which to go before the Romans. For the

gloomy tyrant Tiberius was very jealous of all who threatened to resist his power.

How much Caiaphas meant to imply by the words "Son of the Blessed," cannot be said. But the Lord gives him a warning, if he had chosen even at that late day to profit by it. "And ye shall see the Son of Man, sitting on the right hand of power, and coming in the clouds of heaven." "Sitting at the right hand of power" means sharing in omnipotence, and that told Caiaphas plainly he was dealing with God. Caiaphas understood. This peasant boy of Nazareth was claiming divinity. Therefore he rent his clothes in horror at the blasphemy.

To have claimed to be the Messiah as a man would not have been blasphemy. Jesus claimed more. And if he were not God, Caiaphas was entirely right in accusing him of blasphemy, and he ought to have been stoned to death as the law directed. "What need we any further witness?" All present could be witnesses of these words. They had heard the blasphemy—they condemned him to death.

**Excursion to Michigan.**  
A special twenty-day excursion to points in Michigan at one fare for the round trip, May 7th, is offered by the Baltimore & Ohio Southwestern R'y. Ask any agent of this line for particulars, or address J. M. Chesbrough, General Passenger Agent, St. Louis, Mo.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 2, 1896.

In the April Bibliotheca Sacra (75 cts.), there are two notable articles by Baptists. Dr. J. W. Willmarth, of Philadelphia, defends "restricted communion," and does it with great acumen and power. He not only vindicates the Baptist position on this subject, but he uncovers the reasons why other denominations assail us at this point. This article should be issued as a tract.

The other article is a review of Dr. W. R. Harper's published lectures on Genesis, by Dr. Howard Osgood. In the kindest spirit, and with the keenest logic, the absurdities and contradictions of Dr. Harper's positions are laid bare. Harper is destroyed with Harper. His assertions in one direction are met by his assertions in another direction. Comparing Dr. Harper's statements in regard to the "stories" of Genesis, and their being considered as history, Dr. Osgood says:

"God is said to have made a special revelation in the records contained in the records of Genesis, yet it is also said that the source of the writers was not revelation, and the records are so far from being history that it is a violation of sacred things, sacrifice, to call them history. If there is no recorded history, how did God reveal himself in recorded history? If God did reveal himself in recorded history, how can it be sacrilege to call it history? How can stories common to all nations be a revelation of God to one nation? These are fundamental questions, for which these lectures offer no solution, and for which no solution can be found, because they are exclusive of each other."

Will anybody start up and say that Dr. Osgood "misunderstands" Dr. Harper? Speaking of Genesis Dr. H. says in his lecture published in December: "It was the best literature Almighty Power, acting in consistency with other attributes, could inspire in the hearts of a people of Semitic blood, living in that period of the world's history; and yet it is imperfect, including different and differing accounts of the same event, what from the point of view of history and science are errors and inconsistencies; what is certainly a total disregard of the common laws of history-writing in vogue to-day. What now can we say concerning these chapters and the others? That they contain the word of God? That is not sufficient. In the truest, fullest sense they are the word of God. They are and constitute the word of God. . . . The history and the word, each considered as a manifestation of the divine purpose and action, and as a revelation of principles covering faith and duty, are perfect and infallible."

Commenting on this, Dr. Osgood says:

"How an imperfect history can be the perfect simply because it was the best one could write; or how a perfect history filled with God, controlled by him in idea and writing, can be imperfect, are propositions one would not care to waste time in discussing."

"If God could do no better with the men he had made twenty-five hundred years ago, then he could not do as well with men who have continued for twenty-five hundred years more in deepest degradation of every vice and crime. But the cannibals of the Pacific, to whom no revelation has come till this century, have been by God, by the Holy Spirit, changed into the noblest missionaries of Jesus Christ. To say that God could do no better than this history which is not history, than these men of degraded morality and of contradictions of God and man; is to put God under the creature of his hands; he is not the Almighty and All Holy, but is conditioned by the sin of man. There is still one step beyond even this. It is to assert that this record, which is imperfect in morals, i. e., in man's relation to his fellows, a warp and wool of ideas is blasphemy to sit-

tribute to the Holy Spirit—this record, as a revelation of principles covering faith and duty, is perfect and infallible. Self-contradiction and contradiction of the Bible can go no further."

The cool assumptions of the school of critics Dr. Harper follows are uncovered. For example, Dr. H. says: "Those for whom the narrative was first prepared (i. e., after 900 B. C.), and, indeed, all men until recently, understood this day, including the night, to be one of twenty-four hours. Marcus Dods has truly said, that rationalism may twist Scripture into any meaning it pleases, if it may put a geologist's meaning into the word day."

To this Dr. Osgood replies:

"On the other side, let either the author of these lectures or Marcus Dods show before the time of the reformation, A. D. 1500, one writer who 'understood this day, including the night, to be twenty-four hours.' The Old Testament prophets, the literature of Egypt and Babylonia, the New Testament, and the writings of the fathers, Migne's Patrology, Greek and Latin are open before the authors of this assertion to prove that they have spoken correctly. There are hundreds of pages of Philo and the Greek fathers on the Hexameron; it was a favorite subject for the greatest minds. Show us one who believed in a creative day of twenty-four hours. There is not one. . . . The fact is, that the belief in a creative day of twenty-four hours is not three hundred and fifty years old."

As to whether Noah's Ark could have held pairs of all the animals, Dr. Osgood says:

"The ocean steamers of the first rank could carry on one dock two of all land animals, birds, reptiles, insects, and seven each of the ten clean animals, and have plenty of space to spare for the crew to work the ship. . . . Only two-thirds of one deck of the ark would have sufficed, by actual measurement of animals, for two of all land animals ever known on earth."

This article is worth studying and preserving. What Dr. Harper can say in reply we have no idea. We do not believe he will say anything.

In answer to our quotations from the Baptist Courier's reply to what we said about the "young people's movement," the Courier charges us with "unfairness." We challenge our contemporary to point out any unfairness on our part. We gave the language of the Courier, without making any comment. We simply quoted the sentences in full, and said, "This indicates what the Courier thinks of the authority of Scripture." How this is "unfair," we utterly fail to see. We ask only that the Courier and other papers will treat us with the same sort of "unfairness," and give their readers the whole sentences of our language, on which they comment, or to which they desire to call attention. To charge "unfairness" is very cheap, and the one who makes it should prove the charge. The Courier says: "Our contemporary becomes irritable, and suffers its irascibility to betray unfairness."

Now we call upon the Courier either to prove its charge of "unfairness," or else to retract it and apologize.

In this very reply the Courier says something more about the authority of Scripture which we venture to quote: "The mere placing of a thesis between the leaves of the Bible does not transmute said thesis into solid gold seven times tried." This sentence does not indicate that the Courier has, after all, a very exalted conception of the authority of Scripture. Is it unfair in us to quote this editorial sentence from the Courier? We say, with all the emphasis we can command, that every thesis in the Bible is absolutely and infallibly true—true to the farthest possible limit of truth. One of the sentences we quoted from the Courier is: "Alas! that the Bible in this age should be made a fetish." Since this sentence was

in reply to our demand for Bible authority for the proposed general organization of young people's societies, it strongly suggests the inference that the Courier regards the demand for Bible authority for religious work as treating the Bible as a "fetish." What must be one's opinion of the authority of Scripture to talk about it in that way, we will not now say.

The Courier has charged us with "unfairness." We deny the charge and call for the proof. Either prove it, Bro. Courier, or take it back like a man and apologize. Religious editors, even more than other men, ought to be very careful how they make charges against their brethren. The Western Recorder may be mistaken, but it will never be unfair.

SUGGESTIONS FOR THE CONVENTION.

Since several of our suggestions for the Southern Baptist Convention have been carried out, we are encouraged to make others. The address of welcome is no longer an elaborate affair, and the response is shortened to proper limits. Valuable time is no longer wasted in making elaborate bows. The address of welcome of Pastor C. L. Seasholes at Dallas last year, and the response of Bro. E. Y. Mullins were models, and we hope their example will be followed evermore. No longer do the secretaries consume an entire session by reading their reports, which are already printed in full and distributed, and on which no action is taken or contemplated until the respective committees report. Last year also the Convention was saved much time and friction by having a committee on resolutions. We hope this also will be continued.

But there is another improvement we think should be introduced. It has become the custom for the chairman of each committee to follow his report with a set speech. It has come to be considered that the chairman has "the right" to make a speech after offering his report. We once made several years ago at the Kentucky General Association an incidental motion, through courtesy to a visiting brother who must catch a train, which deprived a chairman of the opportunity to follow his report with a speech. This brother was grievously offended because we had "deprived him of his right;" and to this day we do not think he has forgiven us.

We have thought about the matter a good deal, and we are unable to see any sense in such a custom. If there is any question asked about the report, the chairman of the committee may properly answer it, or he may defend the report if it be assailed. But the mere fact that he is chairman of a committee does not require that he should make a set speech. The Convention is a deliberative body rather than a mass meeting for set speeches. On questions where differences of opinion arise, it is well for the respective views to be ably presented, and thus incidentally great speeches may be made, but they are purely incidental. No brother should make a speech for the sake of making a speech, or to "get before the public," or to add to his reputation. A chairman of a committee is not "entitled to make a speech" because of his chairmanship. Let that idea be got rid of as quickly and as thoroughly as possible.

And we propose to show our faith by our works. We are chairman of the Committee of Conference with the American Baptist Home Mission Society, and will offer the report, but we

will not follow it with a speech, although it offers the opportunity of a life-time for speech making. We meet in Washington, the capital of the nation, where men from all sections gather to solve civil and political questions. We report on the subject of co-operating with our Northern brethren in important work. What an opportunity for a "grand" speech! How we could talk about "no North, no South, no East, no West!" How we could rise on the beauty and glory of unity among the Baptists of this great nation! How we could smite sectionalism! How we could strike an attitude, and pose as a herald of peace and good will! And so forth and so forth! Many leading men from the North will be there, more than are likely ever to be present at any other meeting of the Convention.

What an opportunity for a big speech! It is not likely any other such opportunity will ever come to us. Yet we cheerfully allow it to pass, because we have become convinced that it is best that chairmen of committees shall not follow their reports with speeches.

"On the bitter pain and sorrow that a time could ever be" when four or five Baptist brethren should meet and talk about denominational affairs without having Dr. T. T. Eaton and Dr. J. B. Cranfill present. (Laugh, brethren).—Arkansas Baptist.

We suppose this is meant to bolster up that secret meeting in Nashville, where the scheme of forming a Southern B. Y. P. U. was formed, and where it was agreed to put this scheme through at the coming alleged conference at Washington. If "four or five Baptist brethren" wish to meet and devise schemes, they can do so, but that is not the way to get the sympathy and support of the denomination to their schemes. The brethren who composed that secret meeting do not seem to be doing any laughing about it at the present writing. They are good brethren, and they meant well, but they made a grave mistake. The Arkansas Baptist editor seems to be about the only man who has not found out that the secret meeting at Nashville was a mistake. Baptists are too independent to be handled in any such fashion.

The Institute for Young People held last week at Shelbyville, under the auspices of the General Association, was very interesting. The programme was well carried out. Pastor Forward and the Shelbyville saints took the best care of the visiting brethren. Bro. Forward has taken very strong hold of the community. He has made a new and a good departure in preaching every court day to the crowds from all parts of the county who throng the streets. Numbers have been thus reached with the Gospel.

The leading feature of the Institute was the all-day discussion of the "young people's movement" in its various phases. The discussion was full, frank, and brotherly. Brethren Warder, Christian, Cody, Booth, Stout, Worrell, Gatton, Hungerford, Tharp, Scarse, McGarrity, Nunn, Harrison and the editor of the Recorder took part. Brethren G. H. Cox, B. J. Davis, J. T. Sampson, W. J. Holtzclaw and others were present. Pastor Forward presided with dignity and grace.

On the subject of a general organization for young people, the overwhelming sentiment of the meeting was against any organization distinct from the Southern Baptist Convention and the Kentucky General Association. Many good things were said, of course, some of which we wish we had space to give. This is the last of the institutes

to be held before the meeting of the General Association in Paducah. Others have been held in Bowling Green, Louisville, Russellville, Owensboro, Newport, Georgetown, and Williamsburg, and they have been admirably managed. Dr. Warder takes to work of this kind as well as if he had done nothing else all his life.

At the Williamsburg institute a committee was appointed to call a meeting in Paducah the day before the General Association to consider the work among the young people. It was proposed that the Shelbyville institute join in this action and add to the committee, but it was not deemed wise to call such a meeting. The matter was mentioned with the suggestion that such a meeting was not wise, and this suggestion prevailed.

In answer to our question, why the Index was forbidden to mention that secret meeting in Nashville, the Religious Herald says:

We do not know, but we suppose that Dr. Gambrell made the request in view of the fact that the gathering was of no public importance, and he did not know what the wishes of the other brethren who were to talk with him might be in the premises.

So the "gathering was of no public importance" was it? Yet it is admitted that they met to devise a scheme to form a Southern B. Y. P. U., and took such measures as they thought would be most effective in carrying this scheme through. But all this is "of no public importance;" it is simply a private affair of these brethren! Ahem! Here is richness.

The Herald claims to have mentioned that Nashville meeting. We had seen but one mention until the Recorder called for the facts, and that was the barest mention, after the Recorder had mentioned the matter, and it was as if it were of no consequence. If anything previously had been said, it escaped our notice. But to this good hour the Herald has not told its readers what was done at that secret meeting. On the vital point the Herald still maintains "the policy of silence."

The Herald goes on to say:

Now, in spite of the Recorder's ill-nature about this matter, we make respectful answer to its queries, and we have just one question to ask the Recorder: Did the Recorder, honor bright, believe that Brethren Gambrell, Whitely, Frost and Fitz were met in "secret conclave," arranging some secret plan to be duly sprung upon an innocent and unsuspecting Baptist public?

"Ill-nature," indeed! It seems impossible for the Herald to discuss any question with us without using offensive epithets. The Recorder is not the one that has displayed ill-nature in this affair. The Recorder believes, and we have challenged any one to deny, that there was a secret meeting held in Nashville to devise a scheme to be put through at the conference (t) at Washington. All this is now admitted, and the denomination understand it perfectly.

The Herald affirms that the brethren who met in Nashville are "respectable," as if anybody had denied their respectability.

The May Anniversaries will be held in Saratoga, New York, May 28th to June 2nd. F. M. Howitt is chairman of the local committee. The hotel rates vary from \$1.00 to \$2.00 a day for delegates and visitors. Cards of assignment sent on application to Chairman Howitt. The railroads grant one and one-third fares for the round trip on the certificate plan. No stop-over allowed.

ALL wise work is mainly threefold in character; it is honest, useful and cheerful.—Ruskin.

Editorial Varieties.

We have received from Mr. Klauter a photograph of Dr. Broadus, cabinet size. It is an admirable likeness.

The Independent calls attention to a clerical error in the Baptist Year Book, by which the number of Baptist churches in this country is put down at 37,910 instead of 36,191, which is the true figure. Let the correction be made.

The Rev. Carter Helm Jones is in demand for commencement. He is to preach the commencement sermon at Georgetown and also to deliver the annual lecture before the societies at Richmond College.

Among the speakers at the coming meeting of the American Baptist Education Society in Washington, S. W. May 8th and 9th, are Post Master General Wilson, Prof. O. T. Mason, Dr. F. M. Ellis, Pres. J. T. Henderson and the Rev. J. N. Prentiss.

Archdeacon Farrar has been made Dean of Canterbury, as successor to the late Dean Payne Smith. We hope this will prevent our party of tourists from hearing him preach in Westminster Abbey when we reach London next April.

The Baptist churches of Louisville have voted to invite the Southern Baptist Convention to meet here next year. The invitation offers free entertainment to such delegates as are duly certified to in advance by the respective state mission secretaries. We hope the invitation will be accepted, as it will be a long time before the pay-your-board plan will again be adopted.

The venerable James M. Hoyt, L.L.D., long loved and honored by Baptists and by every body else who knew him, died in Cleveland, Ohio, a few days ago, at the age of eighty. He was a consecrated man of wealth. For several years he was President of the American Baptist Home Mission Society. The Rev. Dr. Wayland Hoyt, of Minneapolis, is his eldest son.

The American Baptist Home Mission Society began the last fiscal year with a debt of \$101,456.06, and closed the year with a debt of \$108,799.30. The Missionary Union, however, succeeded in reducing its debt by \$100,000. It is to be hoped that during the next year these debts will be paid. We wish some of the "enthusiasm" of the side shows could be transferred to the paying of these and similar debts.

Dr. J. S. Felix and the Rev. J. K. Nunnelly are succeeding very well in raising the money needed to complete the Dudley Memorial endowment for Georgetown College. They got \$1,600 last week and will soon reach the \$25,000 mark, securing part of Mr. Atherton's special contribution. The matter will be pushed to the \$40,000 mark and thus secure all that Mr. Atherton proposed to give. Dr. Felix was never in better health or spirits.

Much is said about the "democratization of silver in 1873," but nothing seems to be said about the re-monetization of silver in 1878. Since 1878 the silver dollar has been a legal tender, and is so lawful money. The collapse of silver, however, was limited to silver practically stopped. All our subscribers who are in debt to the WESTERN RECORDER, and all who wish to become subscribers, can therefore pay in silver, and we will take it at 100 cents on the dollar, the same as gold. While we will not refuse gold, we will be glad to get silver.

We have been told by one who heard him say so that a prominent brother, who claims to be on the inside, is going to be organized and that a secretary is to be appointed. We have not been informed that the secret meeting at Nashville decided who should be secretary. Baptists are not going to consent that a few brethren can hold a secret meeting and decide questions for the denomination. If the support of our churches is to be secured, they must be consulted and must have a voice in deciding what shall be done.

Pastors S. M. Brown, of Kansas City, Mo., and H. C. Roberts, of this city, are most provoking men. They have just gone on preaching the old-fashioned Gospel of grace and working with old-fashioned faithfulness, refusing to adopt any of the "new methods" or to take up any of the "movements," and yet they have had most signal success. Their churches have grown marvellously. Their congregations abound in young people. Their Sunday-schools are full and their success is great. This is most provoking to all who insist that there is an "urgent necessity" for abandoning "old-fashioned methods" which are, thus answer in the most practical and effectual way all the fine speeches in favor of the "movements," is provoking indeed. What shall be done with these men?

Our good Bro. D. G. Whittinghill, pastor of the Colosseum Place church, New Orleans, is having a variety of experiences in his new field. He has had everything so bright and pleasant until it was getting to be monotonously good. On a recent night, however, he had an experience of a different sort. Two robbers overhauled him on his way home from church, after preaching, and took his gold watch and chain, along with what change he had in his pocket, and a scarf-pin. He had a Bible and some other religious books which are, as robbers demanded. Bro. Whittinghill gave them up, saying he hoped his new acquaintances would be benefited by them. They gave the books up on seeing what they were, and then ordered Bro. Whittinghill at the point of a pistol to "move on," which he did. No clew has yet been found as to who they are, but the police are pushing their investigation.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Four received by letter and one for baptism.

Broadway—Pastor Pickard preached. One received by letter. Brother Pickard had a pleasant visit to Chicago.

Chestnut-st.—Pastor J. M. Weaver preached. One baptized.

East—Pastor Christian preached. One received for baptism and four baptized.

McFerran Memorial—Pastor Jones preached. Four received by letter since last report.

Twenty-second and Walnut—Pastor Hunt preached in the morning and Bro. F. W. Taylor at night. One by letter.

Franklin-street—Pastor Roberts preached. One joined by letter.

German—Pastor Baehler preached. Received 9 for baptism and baptized 3.

Highlands—Pastor Dawes preached at both hours.

Parkland—Pastor Hagby preached at usual hours.

Southgate-street—Pastor Wolford preached.

Third-ave.—Pastor Taylor preached in the morning. At 3 P. M. he preached at the Masonic Home. Bro. M. P. Hunt preached at night. He preached every night. Meeting continues. Four received by letter and 2 by letter.

City Mission—Pastor Ragowsky preached. Five requests for prayer. He closes his work May 1st. Bro. Ragowsky has for five years done very effective service. He is singularly well fitted for city mission work.

NEW ALBANY.

Tabernacle—Pastor Wicker preached. One received by letter. Two made profession and eight arose for prayer.

THE SEMINARY.

Dr. Sampey is absent in New York. Dr. Sampey is to make one of the addresses at the commencement of Williamson College.

Bro. Legor gave some accounts of his work on the Congo to the Mission Band last week.

Last week Mrs. T. T. Martin very kindly sent enough passes to adorn each table in the dining-hall.

The first edition of the Broadus Memorial Magazine of 5,000 copies is almost exhausted. Another edition may probably be made.

Dr. Eaton, thinking we did not have sufficient examinations, will give an extra one on "Everything in General." He proposes to give a book to each one making above 80 per cent.

Bro. Kendrick has resigned as superintendent of the mission at Seventeenth and Main. Bro. Sledge has been elected his successor. Bro. Kendrick did an excellent work, making this mission the largest in the city.

The supplies were: C. W. Duke, Lawrence; R. N. Barnett, Upper street, Lexington; H. W. Provencher, Elk Creek; C. L. Corbett, Meadow Home (night); J. B. Hunt, Hardinsburg; J. R. Bradley, Point Mission; E. F. Wright, Shelby-street Mission.

The wife of the late Dr. W. W. Gardner has contributed a large lot of books to our library from the library of her lamented husband. We are very thankful for her gift and desire greatly that her example be followed by others. Our library very greatly needs increasing.

MOBBERLY.

THE STATE.

Pastor Edgar W. Barnett writes from Columbia: "On Sunday in the afternoon I baptized eleven. One man was 72 years old and another 60."

The First church of Newport put herself on record last Sunday as a first-class church, and of course the pastor will (D. V.) go to Washington. Our work is moving along in a very encouraging way. Our work seems to be limited by the size of our house. The day is not far distant when another church will have to be organized, or a larger church edifice erected.

Pastor J. I. Willis writes: "I have just closed a meeting of spiritual power at Doyleville, Madison county. This is a mission point belonging to Union City church. Our membership testified that they were greatly benefited. Saturday was our regular church meeting at Union City. We ordained two of our young brethren to the office of deacon on Sunday. I made my first visit to Junction City, Boyle county, since my call. I was delighted with the prospect. There were two received for baptism and one by letter and one by letter at night. I assure you that you voice my sentiment concerning the young people's movement."

"CP" writes from Pembroke: "Our church here has suffered much in a financial way during the past year. Some of its ablest and most liberal sup-

porters have gone down under the pressure of the hard times. Despite this fact, the church has maintained its contributions to missions, Orphans' Home and other objects. We have given \$150 to the Orphans' Home, and in excess of our regular contributions have raised \$40 on the debt of the Foreign Mission Board and \$30 on the debt of the Home Board. This church does not pay its pastor's expenses to the Southern Baptist Convention, but uses the money in a better way; it turns it over to our suffering boards.

Pastor T. Barrow writes: "Through the blessing of the Lord it is my privilege to become a Kentuckian again. I leave warm and tender Christian brethren and sisters behind, whose labor with and kindness for me, it is my pleasure to remember. May God's richest blessings rest upon them. May the Lord give to them an under shepherd such as they deserve. In coming back to my native state to labor for and with my brethren, my desire is that I may be one link in the chain of workers for the upbuilding of the Master's cause in general, and especially in Owensboro, where I go to take charge of Walnut-street church, beginning my work there the first of May."

Bro. W. J. Couch writes: "I have just returned from Hickman, where I conducted a meeting for 17 days, which resulted in over 30 additions to the church. That church, which has been for some time struggling for an existence, now under the efficient labors of Pastor Nowlin, enters upon the high way to a more successful career. I have never seen the power of an upright life more fully exemplified than in him. Bro. Cass, who has been one of the main stays of the church (which is now in Louisville having his eyes treated), will be happy, and will have the co-operation of others who were already members, whose graces have been quickened and a number of new members who are among the prominent business men of the town. There were hearts and homes made happy in entering upon the practical duties of a Christian life, and erecting altars of prayer in their homes. One or more of these, thus following Christ, made this scribe happy in sending his wife a magnificent token of regard."

OTHER STATES.

Bro. A. B. Miller of Bonham, Texas, is assisting Bro. A. W. Laman in a very successful meeting at Galveston, Texas. Twenty-five professions already, and the indications are favorable for many more.

Pastor A. J. McManaway has accepted the call to Duane College, Arkansas, and so gives up the care of the First church in Little Rock. We wish him the highest success in his new field.

There have been seven additions to our church in Redfield, Ark.; thirty-six to our church at Corning, Ark.; nine to our church at Ten Mile, Ark.; four to our church at Union, Neb.

Pastor J. H. Butler writes from Alexandria, Va.: "I write some good news. Our church is now in the midst of one of the greatest revivals ever known in this city. Over one hundred have been received to date, and many more are awaiting baptism. I say no ministerial help, but my church rallies nobly to our aid, and so the good work goes grandly on. The Lord be praised."

The new house of worship of the Baptist church at Du Land, Fla., was dedicated last week. Pres. J. B. Gambrell of Macon, Ga., preached the sermon. Elders Forbes, Long, May, McKinney, Dyer, Farris and Hillman had prominent shares in the exercises. After the dedication, a "good fellowship meeting" was held. The building cost \$16,000, and it is very handsome.

Bro. A. V. Sizemore writes: "Just closed a meeting of ten days with the Baptist church at Clinton, Tenn.; 40 conversions, all of which joined the church. Nearly all of these were over thirty years old and several beyond fifty. Rev. E. B. Booth, the pastor, has resigned. He has done a noble work here, having more than doubled the membership of the church and secured a church building. This is a good field for some good man, and we hope they will not long be pastorless."

Pastor C. A. G. Thomas writes: "The work on the Baptist Female University at Raleigh, N. C., will begin in a few days. The contract has been let for the building, and the institution will be opened for the reception of students in September. Bro. D. L. Stringfield, the secretary of the University, is making a canvass of the churches at this time, and is meeting with encouragement in his work. The University is not a forlorn hope, but an assured fact."

Dear Creek church, Texas, held a meeting which resulted in 87 additions to the fellowship of the church.

Fifty-five have been added to the fellowship of the Gainesville church, Texas, as the result of a meeting in which Pastor Harris was assisted by Elder R. F. Perkins.

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Has been on the market for nearly five years and cures 98 out of every 100. Many say it is the only absolute Cure. It is harmless. Price, \$1.00 by mail.

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OUR GUARANTEE.—We offer three Tablets for \$1.50, and in case of failure to cure, money will be refunded. We use fair and prefer your good opinion to your money. All we ask is a fair trial as out of the thousands who have used it, 98 out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our Cure on the market now.

A meeting with the Prospect Hill church, Texas, closed with 23 additions to the fellowship of the church.

Thirty-nine have been added to the Bryan church, Texas, of which Bro. W. C. Friley is pastor.

A meeting in the Caldwell church, Texas, closed with 21 additions to the fellowship of the church.

My mother, Mrs. Henrietta E. F. Morehead, died to-day, the 25th inst., in Russellville, Ky. She was 81 years old (wanting 3 days). Had been in very bad health for several months. She had been a member of the Baptist church at Union now New Union, Logan county, for more than sixty years. She was a faithful and devout Christian. One of the best of mothers.

My father died fifty-three years ago, leaving my mother with the care of five little children. The oldest, Mary Ellen, afterward became the wife of Rev. Selden Y. Trimble, and went with him as missionary to Africa. She died four years ago in Russellville. The other children have all, except myself, gone to their eternal home. Before long I expect to follow on and join the family above. Pray for me. Yours fraternally, R. W. MOREHEAD, Princeton, Ky., April 25th.

WORLD'S COLUMBIAN EXHIBITION

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

DECATUR, ILL.

Five months ago to-day I came to this city to become pastor of the First Baptist church. I find Decatur a beautiful and enterprising city, with 22,000 to 25,000 inhabitants. I find the church building a good one and well located. The membership now is nearly 800. We have large congregations, and a splendid Sunday-school and Young People's Society. In the eastern part of the city the church owns a mission chapel, and sustains a live Sunday-school and weekly prayer meeting there. The two school numbers are: During my five months' pastorate there have been 54 additions to the church. Twenty-seven of these were by baptism. We have had no protracted meeting, and will not until fall. I am pleased with the reception these good people gave me and my wife. It was very much after the Kentucky style—many Kentuckians here anyway. Coming to the State an entire stranger, I feel

Not a Patent Medicine.

Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure.

Freligh's Tonic

(A Phosphorated Cerebro-Spinant) will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 75c., ten days' trial, Regular bottle \$1 by mail. Small bottle, but real doses for each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address. I. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City. Formula on Every Bottle.



BLINDNESS, DEAFNESS, Etc.

THE Dr. Riggs Eye & Ear Institute. (INCORPORATED.)

For all Diseases of the Eye, Ear, Nose and Throat.

Any person afflicted with any of the following troubles will save time and money by consulting us. We will guarantee a cure in every case under reasonable conditions. We will REFUSE TO TREAT: Catarrhs, Strabismus (Cross-eye), Inflammation of the auricles of the Ear, Inflammation of the Eustachian Tube, Polypus, Tumors, Fleas, or any discharge of tears, profuse, skin diseases, etc. Patients can be treated at their home in most cases, without detention to business. Consultation and our careful opinion free of charge. If you are afflicted with any of the above diseases, write at once and we will be pleased to consider your case. Testimonials will be sent on request. Address: The Dr. Riggs Eye & Ear Institute, N. W. Cor. Sixth and Race Sts., CINCINNATI, OHIO.

Try and Get Here This Week.

There's about 2,000 Men's Suits, bought of N. Y. Manufacturers (at our own price) and actually worth \$10 to \$18, going to be sold for

\$5.00 For choice of 500 Suits in gray, brown, black, blue and mixture. Made to sell at \$10.

\$7.50 For choice of 500 frocks or sacks, any style you wish, Clay Worsted, Cassi mere and Scotch—New sold for less than \$12 to \$15.

\$10.00 For choice Imported Fabrics, any cut or style. As fine as your tailor will charge \$30 for.

It has paid others to come. It will pay you.

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Gifts for Children with no string tied to them. Foot Balls or Base Ball Outfits with Boys' Suits; Base Balls with Boys' Hats or Shoes.

FAMILY CIRCLE.

IF I WERE YOU.

If I were you, and had a friend
Who called a pleasant hour to spend,
I'd be polite enough to say,
'Het, you may choose what games we'll play.'

That's what I'd do
If I were you.

If I were you, and went to school,
I'd never break the smallest rule.

And it should be my teacher's joy
To say she had no better boy.

And 'twould be true,
If I were you.

If I were you, I'd always tell
The truth, no matter what befell.

For two things only I despise—
A coward heart and telling lies.

And you would, too,
If I were you.

If I were you, I'd try my best
To do the things I here suggest.

Though since I am no one but me,
I cannot very well, you see.

Know what I'd do
If I were you.

—Independent.

For the Western Recorder.]

UNCLE NED'S FAITH.

BY MRS. FRANKIE PARKER DAVIS.

(Continuation of last week.)

"Now you just mind what I say,"
continued Dinah, "de Lawd don't
'spect us to carry no more on him an'
set down an' do nuffin'. De Bible say
de Lawd helps dem dat helps dem-
selves. Now he haint gwine to put
bread in our mouths, hain't time he
haint. We might not all day my
mouths wide open, but you might
deed fill 'em wid git left obvertime,
sho'. An' he aint gwine to patch de
knees ub yore briches nolder, you
might pray forever, but he aint gwine
to do it. He pervides de way an' if we
don't 'copy it, date wid us not wat him.
He may swade somebody to give mo
some patches, an' dat is de only way
ise gwine to git 'em. Do day ub mar-
tials am ober, I tell you; what we gits
in our mouths, we's got to put dar, an'
git it by hard work at dat, sho' you's
born."

"When you gits started, Dinah, you
is like a clock wound up; dare no stop
pln' ub you tills you run down. But
dats generally de way wid de wimmon
folks up' you int' de world, I think,
however, it would be better for you, a
heap better, a monstrous sight better,
in my opinion, if you'd pray more, hab
more faith, and talk less. I believe in
gimmon obery thing a holiday, 'specially
dat ourly member, de tongue."

"But de Lawd say work, work fo' de
night comes, an' dats what I am tryin'
to do. I aint one dem niggers what
sets down to hab der moufs filled; I
works fur what I gits."

"De darkness, an' already come on
me, Dinah," and Uncle Ned heaved a
deep sigh. "But thank de good Mos-
ter, my faith am strong; he will lead
me out de de darkness, fur his prom-
ises am to de faith!"

"Go way wid de faith, Ned, honey
—but I didn't mean no syninations to
you. I am thinkin' 'bout de hard
times and Christmas so near, an' no
money to git de chilluns any thing fur
de stockings. Now hadn't you better
go to town an' look up de dem
brooms and baskets? We is mighty
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sellin' 'em, bein' it am so close up to
Christmas."

"Dats jis what I hab been thinkin'
'bout, an' I'll run at dis mornin'."
Uncle Ned, in his blindness, worked at
broom and basket making.

"I hopes you'll come back wid a
little money," said Dinah, "fur de good
Lawd knows we needs it had onuff. I'll
go call like to you, I see, I see, I see,
I see!" her shrill voice called, with a
prolonged emphasis on the "see,"
from the open door.

"Marm," came from the play ground,
and Ike, thinking his mother had
something in the way of a pleasant
surprise for him, scampered toward
her.

"Ike, honey, I wants you to go wid
Pap to town, like a good boy; load him
carefully, and you may go up to de
house wid mammy to-morrow wid
missa baby." Ike hung his head in
disappointment.

"I'd want to go," he muttered. "Pap
kin go by hisself. Ise hungry an'
thoughts you had sumfin' good to eat."

"Darlin', mammy aint got a blessed
thing fur you now but a long wid
Pap an' mammy will try to hab sumfin'
fur you when you comes back."

"What'll it be?" persisted the boy,
"sumfin' good?"

"Yes. Now go 'long an' help Pap
sell his baskets and brooms."

"I'd want to go," and Ike honey be-
gan to beg, "make Jake go."
"Jake has to help me, soney. Now
run along an' be mammy's big man."

"I'd want to go," persisted Ike;
"make Alsey go wid Pap."

"Oh! Ike, darlin' Alsey hab work to
do; come now, be a sweet child to
go. Dinah's tones were very per-
suasive.

Ike's face brightened: "Can I sop de
skillet, hab de gizzard an' all de sugar
in de bottom ub yo' cup ub coffee?" he
asked eagerly.

"Go on, Ike; we'll nobber hab no
mo' sugar; we am too pore."

"Well, I aint gwine den," and the
boy started back to his play.

"Oh! Ike, honey, mammy's patience
am or gittin' thread-bar. De good
look say 'spar de rod an' spile de
child; now, my young man, if you don't
stop back here monstrous peart, I am
shorly gwine to use de rod."

"Ike's face was all smiles as he re-
turned.

"You'll miss hween de rod, mammy,
if dats whats you 'pends on, fur Jake
don't lub Mars Phillip's rod down on de
crook."

"Plenty oders," answered Dinah,
"and dat's yore blesst. I miss de rod.
Now, is you gwine wid Pap to town?"

"This time there was decision in her
tones; she meant business and Ike un-
derstood.

"I is gwine jis like a gentman, mammy,
an' dats de way you fught it."

"So Uncle Ned's brooms were packed
on his back, his baskets on his arms
and away they started to market.

Uncle Ned always carried a cane, to
one end of which he held, while like
led him by the other.

Ike, bent on mischief, imagining him-
self to be a horse, started on a brisk
trot, dragging poor old Uncle Ned af-
ter him.

"Look, mammy," he cried, "I is
run, but I aint gwine to let you see."

"You, Ike, honey, stop dat caperin'.
I pap'll be clear out or broaf—stop dat
runnin' I say—walk 'long lak a gem-
man, be mammy's big man."

Ike straightened up and resumed a slower
pace, but at once he was playing off
pranks on his old father.

"Look out, Pap," he would say, "dar
comes a waggin', and Uncle Ned would
jump to one side. Ere long it would
be: "Look out, Pap, dar comes a hoss."

And then he would jump to the other
side of the road. "Hit a mus dis
time, Pap; be berry keerful," and,
chuckling with merriment, Ike led his
poor old blind father into the town.

The holidays were drawing near, but
Ike would not let his father be satis-
fied with deepest grief, for there was
no merry-making now at dreary Elmwood.
All she knew was the coming home of
a booted husband who gave her
nothing but cross words during his
absence, and who, on looking back to
his boy companions as if fearful of
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It had now come to the worst; Phillip
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her.

and old blind Ned could speak as much
time as he pleased in his devotions, he
could pray long and he could pray
loud, "an' maybe dis time," thought
he, "hoo! now answer to prayer was
needed; maybe de good Mos'ter would
listen to his cry. O'lar, O'lar, O'lar,
de door, de old man began to pray in
deep earnestness:—

"Oh! good Mos'ter, I comes to doe in
deepest humilidation, I comes to doe
wid many sorrows dat I close to my
heart."

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surprise for him, scampered toward
her.

Phillip know why Dinah so strongly
opposed Ned's going; he knew of what
she was thinking, and again he thought
of how degraded he had become that
even Dinah was afraid to trust Uncle
Ned with him. The next blood
marred his cheeks, he said:—

"I promise to bring him back to see
you on Christmas Eve, Dinah, all right
and well. You may trust me, I have
left the old life; it is the new life I am
starting on now."

"De Lawd," said Ned, "when Mos
Phillip talks dat way, dar ain't no
gwine back on him. I trusts him, Di-
nah, I trusts him fully."

The following morning found Phillip
with his charge en route for the city
of New York. Through the whole journey,
Phillip had felt a thrill of pleasure long
since unknown to him. Was it be-
cause he had started on the upward
path? He was fearful, too, of disap-
pointment in regard to Uncle Ned.
Would Ned's eyes be restored? He
was constantly wondering.

Oculists were consulted, Ned's eyes
were examined, and it was found that
a cataract had grown over each.

"Did you say he had been blind
forty years?" asked the physician.

"He has an honest face, looks as if he
had been a faithful servant; why has
he not received medical attention ere
this?"

Again Phillip blushed as his wasted
years came up before him, and he
thought of all which Uncle Ned had
been deprived.

"Neglect," was all he could answer.

"Oh! tell me, Mos Phillip, am ole
Ned to see your face? Am he to see
Dinah's? and he looked up pleadingly,

"An' my prayers to be answered at
last?"

"We hope so," answered Phillip,
"only wait a little longer and the bless-
ing may come to you as a reward for
your faithfulness."

"Oh! I trusts de Lawd," answered Ned;
"all I ask for am to see once mo' fo' I
die."

The instruments in the skillful hands
of the oculist soon removed the cata-
racts, and almost without pain, from
Ned's eyes. A bandage was placed
over them, lest the light be too blind-
ing at first. After while they began
gradually to remove it—all the while
the old Negro's lips had been moving
in prayer.

"Do you see anything now?" asked
the oculist as a small ray of light
began to peep into the darkened room.

"Is it all darkness to you yet?"

"Bless Gawd, I see sumfin' light,"
answered Uncle Ned.

Lighter and lighter it grew the
darkness fell to pieces, and Uncle Ned
sprang up with a joyful shout, clapping
his hands, and saying:

"Praise de Lawd, praise de Lawd!
my prayers has been answered an' ole
Ned can see!"

Then falling on his knees at Phillip's
feet, he continued: "Oh! Mos'ter, I
thank thee dou hab made my young
mos'ter an instrument in thy hands fur
good. New jis let me see Dinah and
de chilluns an', like Jacob ub ole, I'm
ready to havy my eyes bein' cut out."

"Take me home now, Mos Phillip,
fo' dis vision vanish. Take me home
to Dinah an' de chilluns," Ned begged
of Phillip.

The following day found them homo-
ward bound, and Phillip, anxious to
reach home as his companion. A new
world had burst upon ole Uncle Ned's
enraptured vision, and snatches of
songs and thanksgiving were on his
lips until their destination was
reached.

Dinah had been very "noassy," as
she expressed it to Mrs. Marvin, "ober
since Marso Phillip took dat strange
notion into hes head to take Ned to de
city."

In imagination she could see Ned
wandering alone in the great crowded
metropolis, feeling his way, and in
danger every moment of being run
over. She could see Mos Phillip "drin-
kin' an' carousin'" perfectly oblivious of
his charge.

On the day the absent ones were
expected to arrive she was very rest-
less and had gone to the gate at least a
half dozen times and peered up the
road to see if they were coming. She
had like out on the fence, too, watch-
ing for pap though she well know that
it was only the whistle of the train would announce
their coming.

At last like came running in, saying,
"de passenger am comin' mammy, I
horn it whistle," and back he went and
perched upon the fence. It was not
long until like came running in again,
"Ole mammy da am comin' sho' nuff
dis time," he said, and back he ran
around the house to make sure he was
not mistaken.

Again he was the bearer of good
news, "De am comin' up the walk now,
mammy, and mos Phillip walks strait
write strait like a gentman, he don't
reel no mo' and Pap oh! mammy, write
tehind me Phillip come pap and he
doan hold up his hands er feelin his
way."

A wild thought entered Dinah's mind
[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 Recorder, Louisville, Ky.)

ONE evil that most of our churches have to contend with is very difficult to handle, that is, the habit so many persons have of going into the neighborhood of a church, and declining to move their membership with them. Sometimes they live for years several miles remote from their old church, and within a stone's throw of some other church, but never change their membership. This custom is a positive evil. Such persons usually do very little, or nothing, for the churches where they hold membership, and they do nothing for the churches where they live. They excuse themselves from doing much at their own churches because they cannot attend, and they fail to do for the churches where they live, because they are not members. For the most part such church members are high land pirates, a square imposition. They are a positive injury. They get cold and indifferent, and are as liable to go to one church as another. Their moral back-bone becomes porous and flabby, ready to absorb any vain imagination or invention of men, and to bend to any religious environment. People who know them usually conclude there is something the matter with them, or with the church where they live, else they would become members of the church where they live, and these suspicions are usually well founded. Such church members ought to be ashamed of themselves, and put themselves in line with the churches nearest their home. They will feel more at home, and the churches will esteem them more highly. A brother or sister will cling to the old mother church because some of the kinsfolk are members there, when their course is a cause of shame to the kinspeople, their old church, and the cause of Christ in general. If a church member expects to be located near a church remote from his former membership for no longer than six months, he ought to take a letter with him and work with the new church while he stays. To get a letter costs no money, and is but little trouble, and may do a vast deal of good.

SO FAR AS I know there seems to be a general agreement in the idea that the liquor traffic is the greatest curse of our country and of our age. Why then is it tolerated in our land. When smallpox threatens to invade a town the town council and mayor promptly quarantine against all comers who are likely to bring in the infection. Is smallpox a greater curse than liquor? Smallpox, at its worst, can only take the body to the grave, while the liquor traffic, at its best, may take both soul and body to hell. Why then do our councils and mayors license the liquor traffic, the gigantic evil, while they so bitterly oppose a pestilence, which is a comparatively trifling affliction? Why do legislatures authorize State Boards of Health to watch and intercept the threatened approach of any pestilence, and at the same time pass laws for the protection of the saloon curse, which is a thousand fold worse than any pestilence? Why do the people vote for men to make laws who have no more respect for the common interests of the people than to legislate in favor of the liquor outlaws and against the morality, sobriety, happiness and well-being of our homes and our people? There is evidently something wrong in our machinery

or ourselves. I guess it is largely due to the careless indifference of our freemen who recklessly vote for some party favorite irrespective of his moral worth or legislative competency.

What right has a minister of the gospel to leave out a portion of the message he has been commanded to declare to men? This question is pertinent because there are many preachers who purposely leave out any reference whatever to some of our distinctive doctrines that are most clearly and forcibly taught in God's word. Our reason for this is that a reference to those matters might gender controversy, and result in unpopularity with those who believe in a broad-gauge religion. But I ask what right have we to compromise God's truth for the popularity men may give us? What right have we to shun controversy? When did it happen that the presence of an opponent gave us a release from our obligation to be faithful to our Master? We prove to his enemy in the house of his friends when we thus compromise his truth. We are commanded to proclaim the truth, all of the truth. We have no choice in the matter. If any are present who do not like the truth let them raise their issues with its divine author. The message bearer has nothing to do with the giving of the message, he simply tells to others what has been told to him. Then let him be faithful to his Master and tell it all.

I HAVE heard it said that if our young people and our women were organized into societies that an increased religious activity would be perceivable all along the line. Missions and mission funds would bound to the front with astonishing rapidity. Well, we have the societies. The young people, the children, the men, and the women have all been organized. Societies of all sorts, and in great numbers, abound; but our mission funds were never so scarce, nor has the mission prospect ever been so dark as now. Thousands of dollars in debt, and greatly disheartened are our Boards. Where are the societies? Where is the prosperity we have been promised? What is the matter?

ONE way that the Lord can bring good out of evil may be noted in connection with the Catholic monkhood. Although that plan of secluding one's self from the fellowship of men has ultimately afforded the opportunity for the devising of all sorts of devilment; yet, during a critical period of the world's opposition to God and his word these monkish cloisters afforded a shelter for the copies of God's word that have come down to us, and that have escaped the seclusion of monkish dens, and have gone on the wings of the wind to the nations of the earth. This is a blessing that Providence brought us without any intention on the part of Catholics to let us have it. He maketh the wrath of man to praise him.

If the Convention should agree to adopt and foster this "young people's movement," that is run by the old people, what will be the bulk of our churches do about it? The large majority are opposed to it and always will be. Must they submit to the minority action? The masses of our churches and preachers are in the country, and do not attend the Convention, because they are too poor; shall they be compelled to accept the act of a bare minority in the Convention that may adopt a thing they do not believe is right? No, they won't. Some ad-

vanced preachers may vote for it, and their churches may engage in it, but the bulk of the churches never will accept of this B. Y. P. U. business.

There is no special reasoning that can prove a "mourner's bench" necessary to the conversion of men, nor has any one ever asserted such an idea; but it is necessary for the man who wants to be converted to be a mourner. He may not find it convenient to occupy a bench, for a chair, a stump, a log, or a standing posture will do just as well, no difference where he is, if his heart is contrite and his soul heavy on account of sin, the gracious Master will accept his humble confession and his reliance on grace for pardon. I care nothing for a "mourner's bench" but I have an abiding faith in the necessity of a mourning sinner, if he wants salvation.

Some one very wisely says:—"We cannot all be apostles, but we can all be epistles of Christ." And it is possible that those who become living epistles, being known and read of men, will leave a greater, a more abiding impression on the race than some of the apostles did, for of some of them we read very little after the time of their ordination. To be a "love letter" from Christ to fallen fellow-men is to attain the highest and most useful relation to the lost. See to it that your life is a reproduction of Christ's life.

It is estimated that fifty thousand "young people" will attend the annual flag waving at Baltimore in July. That means the expenditure of at least five hundred thousand dollars by the Baptist "young people." It seems to me that this is a pretty high price to pay for learning how to wave handkerchiefs, salute flags, and belittle the churches of Christ.

The "Young People's Movement" is misnamed. Such white headed brethren as Gambrell, Burleson, Luther, and such like are among the leaders, and some of these are only seventy year old boys. To misname a movement is to practice deception, and this deceptive thing must change its form terribly, or get left badly in this section.

Bro. Copass had nineteen for baptisms as the result of the series of meetings at Clinton. After Bro. Bruner left the meeting Bro. Geo. Burlingame joined the pastor in a series of very interesting services. The whole community has fallen deeply in love with this noble young brother, Burlingame.

I hear that the Mayfield bishop, A. S. Pettie, is engaged in a meeting of peculiar interest, and it is rumored that the "union" feature is unusually prominent, but as that is not common in that quarter I mention it simply as a rumor. Mayfield's pastor has always been a Baptist.

The Minister's Meeting in Fulton last week was very interesting, though we regretted the absence of so many of our old brethren. The introductory sermon by R. M. Mahan was very fine, and some of the speeches made by other brethren were truly interesting.

The dedication of the new church house at Oakton, Ky., the 2nd Sunday was attended by a large crowd, and the day was of much interest to the faithful little band. Bro. Burlingame, the devoted pastor, has done an exceptional work in the erection of this church, and will do the same for the new interest at Moscow, Ky. He is a brother beloved.

Pastor Nolin, aided by W. J. Couch, is having a fine meeting at Hickman. Some twenty odd additions to date, and the interest still on the increase.

"CHRIST loved the church, and gave himself for it" (Eph. 5:25). The Scriptures speak of "the church" and "churches." "Churches" are visible local bodies of immersed believers. There is no other kind under the present dispensation. "The church" (Eph. 5:25). "The general assembly and church of the first born which are written in heaven" (Heb. 12:23) is called the church in anticipation of the assembling of all God's elect in the world of glory. They will constitute the New Jerusalem, the bride of Christ. Rev. 19:7-9, 21:2-9-10. This New Jerusalem, bride of Christ, will be composed of all whose names are written in the Lamb's book of life. Rev. 21:27. T. H. PETTIT.

## HELP COMING ON THE DEBT.

DEAR BRO. EATON:—Perhaps you think I am importunate and that I have already written enough to your readers, but bear with me the case is an important one. Kept at home by providential circumstances, I must speak again of the work which rest on my heart. We thank God for the gifts which are coming in. Let us take courage and press the work at every point.

I call on every pastor and ask him to help. I call on every Sunday-school teacher and officer, on every lover of God and his cause, and ask them to help. Let no one read this and throw it aside, but each send \$1, \$5, \$100, or whatever each one can. Get others to help also. Our books close for the year April 30th, but we are having heavy payments to meet almost daily. Let no one try to excuse himself, but help with others who are making sacrifices for the work's sake. God loves this work. He gave his son for the lost. We are working with him and he will bless us. Remember his word, (2 Cor. 9:6): "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Yours in his service. R. J. WILLINGHAM, Cor. Secretary.

## WHAT IT MEANS.

We asked Bro. Chaudoin of Florida, and the State Secretaries of other states, to tell our Baptist people what it would mean to their mission work in those states if the burdensome debt of the Home Board should compel it to withdraw its aid from them. To this the Florida Witness makes reply as follows:

This cutting loose from us of the Home Board contains momentous questions for us. It does not mean simply a stoppage of progress. It means many wrecks and much wreckage. We have read that in the olden time the now effete Spanish nation expected an easy conquest of England; but its splendid armada was wrecked within sight of the English people. From that time the power of Spain was broken. Let us adapt this analogy to our work in this state. With the help of the Home Board, the cause of Florida Baptists has steadily, surely gone forward. We have, within the last few years, felt that the state must needs be ours. But alas! the fate of the Spanish armada impends over us.

So it would be in Louisiana, in Arkansas, in Texas, in Indian Territory, in Oklahoma. The fate of the Spanish armada impends over half the territory of the Southern Baptist Convention. Let our brethren everywhere understand this crisis. Lift the burden of debt from the Home Mission Board. That frees our mission work in all of these states from the threatened disaster. I. T. THORSON.

## QUITE A CHANGE.

One year ago to-day I arrived in Perry, O. T. I found a large mass of people without homes and many without friends. No churches, no school-houses, not much order, and but little to make life desirable. But after twelve months I find seven splendid new churches, three large brick school buildings, water works, electric lights, ice plant, the best court house in the territory, etc.

The Baptist church closed the year free of debt. They raised last year, all told, \$2,400, and had seventy new members added to the church. The regular congregations fill the house, which seats 400, and many times people are turned away for want of room.

Perry has a population of about 7,000 now. There is no other Baptist church within thirty miles of us, so we feel lonely—no ministerial companionship.

But for the dust and wind it would be a most delightful field, but at times we feel as though we could not endure it another month. For the past three days a dust storm has been raging, and we have to stay in the house, with doors shut, to endure it all. But for this feature of Oklahoma Territory, it would be a most magnificent country. Pray for us that we may be enabled to endure (while longer) "as good soldiers." W. A. SIMMONS.

Perry, Okla., April 6, 1895.

## AMERICAN BAPTIST EDUCATION SOCIETY.

The seventh annual meeting of the American Baptist Education Society will be held in the First Baptist church Washington, D. C. Wednesday, May 8th 1895, beginning at 7.30 p. m. The following speakers are expected: B. L. Whitman, of Maine; R. S. S. H. Greene, D. D., Washington; Hon. W. R. Wilson, W. Va. Pres. W. R. Harper, Chicago. Rev. J. T. Henderson, Tenn.; E. J. N. Prestridge, Ky.; Prof. C. T. Mason, Washington; Rev. M. Ellis, D. D. New York; Gen. T. J. Morgan, N. Y.; Dr. James McKee, N. C.

H. L. MOREHOUSE, Cor. Sec'y.  
New York, April 11th, 1895.

## FROM MISSOURI.

REV. J. M. ROBINSON.

The man of God whose name heads this article was born in Fayette county, Ky., Nov. 11, 1827. His parents also lived in Kentucky. He was converted the age of 19 and was baptized by Rev. R. T. Dillard into the fellowship of David's Fork church in his native county. Was licensed to preach in 1849, and first Sabbath in February, 1854, was ordained by Dr. Dillard, Revs. W. Pratt, B. E. Allen and P. Gentry.

In 1854 the subject of this notice came to Missouri and located in Boone county, and immediately began his labors, serving New Salem church. From 1855 to 1882 he labored in Boone and Callaway counties, except three years as efficient Corresponding Secretary of the General Association. He was for a number of years moderator of Little Bonne Femme Association and was held in high esteem and greatly beloved by his brethren for his work's sake. He was a most consecrated and useful man and minister; a man of strict convictions, and yet as gentle as a woman. He was a preacher, and led multitudes to the Lord Jesus Christ. He left Missouri in February, 1882, being compelled to do so in consequence of a physical breakdown and located in Socorro,

Mexico, at which point he lived, preached and worked until last Monday, the 11th, when he laid down his cross to take up his crown. The remains were expressed to this city, and this morning, March 15th, at Dr. G. W. Hatcher's church solemn and impressive memorial services were conducted and were participated in by Dr. G. W. Hatcher and Elders S. H. Pollard, J. S. Farmer and McGuire, these brethren having known him intimately and well, and labored with him when he came to and during his stay in Missouri. At the close of this service the Masons took charge of the remains and accompanied the same to Columbia's beautiful city of the dead where they will await the glorious morning of the resurrection.

I write this because the older brethren in Kentucky doubtless knew Rev. J. M. Robinson.

**THE STATE UNIVERSITY.**  
An appropriation of \$350,000 was asked of and expected to be granted by the present legislature, but the Republican part of that body it seems defeated the measure. At any rate the University, depending as it was on the state for its financial life, only got an appropriation of \$72,000; and now the question of closing the institution until another legislature meets is being agitated. Should such steps have to be taken it will be quite a blow to the pride of the state of Missouri.

**OLD KENTUCKY HAS DONE MUCH FOR MISSOURI.**

Many of the ablest and most useful and able men and ministers in Missouri Kentucky supplied. Men in the pulpit, men in the pew, men in politics, men in law, men on the farm, men in business, men in war and men in peace, good and great men. No wonder Missouri loves Kentucky so well.

Rev. N. R. Pittman, ex-pastor of Pates Park, St. Joseph, has been called to Mexico, Mo. This is a good church. Bro. Vardeman, who used to be associated with me in old Bracken Association, was once pastor at Mexico. Bro. Pittman is one of our best preachers. Mexico has been without a pastor for some time.

Rev. J. E. Chambliss, of Montgomery City, has been called for half his time at Sturgeon in this association. Bro. Chambliss used to be pastor of one of our Kansas City churches.

Dr. E. D. Isbell and wife, well and favorably known to Kentucky Baptists, and who have just left Kansas, are both well and doing well. I read a letter from Sister Isbell not long since. Bro. Isbell is frail, and yet vigorous as a preacher.

The RECORDER is highly appreciated and complimented by Missouri Baptists. God bless the paper and its efficient management.  
J. N. BARBEE.

Columbia, Mo., March 15.

**WHAT SHALL BE DONE WITH THE UNEMPLOYED.**

Sixteen miles from where I write is the Volcano of Toluca, from whose peaks I can look down upon hundreds of towns where Gospel songs and Gospel sermons have never been heard. In Mexico we have entire states and vast regions of territory where nothing has been done to evangelize the people. In China, Africa and other millions have never heard the near-compelling story of the Gospel. Their right to receive the Gospel makes it obligatory upon us to give it. This duty rests primarily upon the heart of every member of our Master has called into the world. This morning I am reminded as I think of the thousands of unevangelized, unattached, un-

sympathetic, unconvinced Southern Baptists who are hindering the glorious, universal reign of Christ by their indifference. What shall be done for this vast army of Coxyeites! How may we make useful citizens of them in the kingdom of God. They are not always poor but they are non-producers. They swell our numbers, like the sands on the sea shore, but they do not swell our treasuries for home and foreign missions. Now when we are confronted with such debts upon our Boards it is an opportune time to study how we may enlist the sympathies and affections of these cipher brethren. Missions today has no place in their thought and affections. Like China we are being defeated by the millions who will not enlist. We laugh when we read of the thousands of Chinese who are ignorant of the existence of war with Japan. We criticize their want of patriotism and organization and yet the same things are true of Southern Baptists. It is due these brethren an offer of comradeship in our holy war. They need the Holy Spirit to make them loyal and patriotic. Then the pastors, who are the masters of the situation; need to make a liberal use of the facts of missions which have never been fairly placed before these brethren. These facts are our weapons and we should drill our forces in their use. The pre-eminent advantage that the Japanese have in their favor is that they are well drilled. We, like the Chinese, think to intimidate the world with vast numbers.

Now these unemployed brethren will never be reached by scolding and beating them. Let us go to them in earnest love and compel them to join the army of Prince Emanuel.

Let us thrill their hearts, fill their imaginations and command their obedience by the glorious visions of the universal triumph of our Lord. Assured of victory they will enlist. The South never discovered her vast mineral wealth until necessity was upon her. We have an untold wealth in our unattached brethren and by the proper use of the means furnished in the Gospel we may realize on it.

We do not need to go to Mexico or Africa or China to find a vast undiscovered territory, we have it in the bounds of the Southern Baptist Convention. They are our brethren, our friends and our neighbors, let us make of them our fellow helpers. Then will a bright, new day dawn upon us.

I have watched our faithful secretaries seeking help in their present emergency. Who are giving the money to relieve present embarrassment! In the main the same churches and individuals who gave the money that was contributed to the Centennial fund and who give to every other good cause. This alleviates but it does not cure the evil.

The difficulty with the Southern farmer is that he wastes too much time at the country store whittling on a goods box and discussing politics, while the farm is unworked and the farming implements are going to ruin exposed to the weather. Southern Baptists equally unwise and imprudent spend their time criticising the plan or the methods and do nothing. Prayerfully and fearfully let us address our pastors and our churches to the all-important task of enlisting the co-operation of the unemployed.

What say the denominational papers! What say the pastors! What say the churches! Let the crusade begin at once.

W. M. D. POWELL, D. D.  
Toluca, Mexico, March 18, 1895.

**MARRIED.**  
In Louisville at the Galt House, by the Rev. T. C. Stackhouse, Mr. Leland T. Bush, of Winchester, Ky., to Miss Mattie E. Ware, of Hodges Station, Clark county, Ky.

He who never connects God with his daily life knows nothing of the spiritual meaning and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One over near, a refuge and a strength.—Archbishop Farrar.

He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.—Zion Herald.

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Cures Female Weakness, restores Health and Vigor.

After wearing your Natural Body Brace for nine months, the most excruciating and painful female troubles have vanished.

Miss JESSIE TRAINER, Spruce Creek, Pa.

I am pleased beyond expression with the Brace. I would not part with it for any money.

Miss F. ANNE, Newhope Falls, Kan.

I have been afflicted with falling of the womb for 25 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now after wearing it 2 months I am cooking for a large family. I also sleep wash and do any kind of work.

Miss LUCINDA FIELD, Oscar, Tex.

Money Refunded if Brace is Not Satisfactory.

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with but one change, and that at a reasonable hour on the train en route, to a reservation in a through Jacksonville car, which reservation can be made through our starting point. Ask for Special Florida Folder of I. C. R. R. issue; they, with tickets and time-tables, are readily obtained of your Local Ticket Agent, or sent by addressing  
A. E. HANSON, G. F. A. Chicago, Ill.

**BUFFALO LITHIA WATER** { Springs }  
{ Nos. 1 & 2 }

**IN BRIGHT'S DISEASE OF THE KIDNEYS.**  
Extract from Report on "Therapeutics and Practice of Medicine."  
Read before the Medical Society of the State of North Carolina, May, 1894. By E. C. Laird, M. D., Haw River, N. C.

"During the last season (as Resident Physician at the Springs) your reporter used the **BUFFALO LITHIA WATER** Nos. 1 and 2, in almost every form of Bright's disease of the Kidneys and Diabetes with most gratifying results. This action of these waters cannot be attributed to the effect of the large quantity of pure water passed through the system, as suggested by some writers, for in many instances the beneficial effects produced by one Spring would be greatly enhanced by change to the other, and vice versa, showing some special curative action of each water in the individual case. This I attribute to two well established effects of these waters, first their powerful solvent and eliminating action on uric acid, which is considered by Tyson and others the principal excitant of Bright's disease, and secondly to their nerve tonic properties, thus enhancing the wide range of adaptability to the cause of trouble, whether commencing with "mind strain" from overwork, worry or sorrow, as suggested by Drs. Thom, Howard and Flint in "Virginia Medical Monthly," May, 1891, or to one or more of the diatheses, either Gouty, Ethernatic, Oxalic, Lithemic or Diabetic."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$3.00 f.o.b. at 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.

**STEWART DRY GOODS CO.**  
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See what a little money will do at the New York Store.

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36-inch Percales 12c.  
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Scotch Madras 25c and 35c.  
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White and Fancy Ducks, beautiful assortment 12c.  
White and Fancy Linen Ducks, 45c, 50c up to 90c.  
Anderson's Gingham 25c.  
French Organdies 35c.  
French Jaconets 25c.  
French Plisse 12c.  
Printed Irish Linens, white and navy grounds, 50c.  
Lawn 4c. Lawn 7c. Lawn 10c.

**Wonderful Stock of Spring and Summer Wool Dress Goods.**

At Astonishingly Low Prices.

EVER POPULAR! EVERYWHERE IN DEMAND! are SEPARATE SKIRTS, so we offer a great assortment of SHORT ENDS of the most exclusive PARISIAN NOVELTIES in CREPONS, PLAIN and STRIPE GRENADINES, MELANGE CREPES and BOURRETES at

**\$4.00, \$5.00, \$6.00, \$7.00**  
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for a SKIRT LENGTH. These goods are worth three times the money.

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Mail Orders Given Prompt Attention.

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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.

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Quality, without Gold. 40 to 50c per Roll. Superior Paper. 50c to 75c per Roll. W. H. HASKETT. Send six cents in stamps to Fourth Ave., Louisville, Ky.

Items of Interest.

The Yoghis of India have been famous for their mango trick. They plant a mango seed in the earth and cover it with a cloth. Within fifteen minutes the plant has grown so that it pushes up the cloth, and in a short time it attains a height of several feet.

There has been a most terrible increase in drinking in Belgium. M. Lejeune, in the Chambers, declared that the nation was reverting to a new form of barbarism, which could only be described by the term alcoholic barbarism.

Prof. Mahaffy, in the London Athenaeum, tells of a new find at Nagadah in Upper Egypt. Digging there Mr. Petrie came upon a very curious cemetery, which seems to be about the age of the twelfth dynasty.

Among the house-plants it would be well for the ladies to keep in their houses during the summer, is the araucaria albens from Southern Africa. It produces a great number of fragrant and apparently burled afterwards.

The astronomer royal of England has computed that it will be two and a half millions of years before there will be another February without a full moon.

Two French physicians, Verneuil and Roux, have been studying the subject and have come to the conclusion that pork is a frequent cause of cancer.

Among the things unearthed from time to time from the ruins of Pompeii have been many rolls of parchment. These were in various states of preservation, but they are all more or less charred.

When at this rate of decline will the white man become a pigmy? From military records it is shown that in 1610 the average height of a man in Europe was five feet nine inches.

A strike in the woolen mills at Olinville, R. I., compelled about 1,500 operatives to cease work. The cause of the strike is said to be the introduction of non-union men into the weaving rooms.

Hats are found in the cold storage rooms in Pittsburg, where the temperature is kept below the freezing point all the time. At first the rats could not endure the cold, but they have grown a long, thick fur which enables them to live in the rooms.

Forest fires are again raging in Wisconsin. Several houses have been burned near French Lake, and there seems to be no probability that the fires will abate. The weather is hot, and the woods are as dry as tinder making them fit subjects for the flames.

A band of 100 insurgents, under command of Hamlers Lorenzo, attacked the town of Dos Caminos, about twelve miles north of Santiago de Cuba, but were repulsed by twenty-two Spanish soldiers. There were four killed and ten wounded.

The water in the Gulf of Mexico is rising. The engineers of the Hydrographic Bureau say the level is a foot higher than it was in 1889, and this of course carries the water over much coast that was once inhabited.

The Treasury Department has decided that under the new copyright law each passenger coming from Canada to this country has a right to bring two copies of any book he wishes to bring, free of duty.

WHAT WILL IT MEAN FOR FLORIDA?

The State Mission Board of the Florida Baptist Convention has sent circulars to its missionaries annulling all contracts for salaries after the first quarter. The board will collect and distribute pro rata all funds after setting aside 25 per cent for Foreign Missions and education.

A few trees in spots are said to be putting out leaves above the ground in localities north of the 28th, parallel, but many south of that are killed to the ground. Plant City is on that line, and a glance at a Florida map will show how widely spread the disaster is.

Nothing has given so much cohesion to the Florida Baptists as their State Mission work. Our denominational esprit de corps is dependent on that more than anything else.

MENNER'S Borated Talcum Toilet Powder. Approved by the Highest Medical Authorities as a perfect Sanitary Toilet Preparation for infants and adults.

McDONALD BROTHERS, Architects, 5th and Market sts., Louisville, Ky. If you are thinking of building a church, school, dwelling, hotel, or any mercantile or public building and well-trained brains and long and wide business experience are worth anything to you in the enterprise, correspond with us.

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

Nugents

Exhibition embraces the most complete and extensive assortment of all that is new, handsome and thoroughly good and reliable in

Spring Dress Goods.

- 44-inch wide Navy Blue Storm Serge 50c
44-inch wide All-wool Fancy Suitings 50c
54-inch wide All-wool Storm Serge 75c
44-inch wide All-wool Scotch Tweeds 78c
54-inch wide Navy Blue Cheviot Suiting 85c
46-inch wide All-wool Covert Cloth 98c
46-inch wide Silk and Wool Fancy Cloth 98c

Novelty Dress Pattern Lengths.

- 59c Fancy French Mixture, Check and Stripe Suitings, 42 inches wide (6 to 8 yards), former prices 98c and 75c
69c French and English Mixed Suitings, 42 inches wide (6 to 8 yards in each) former prices \$1.10 and \$1.
79c Beautiful Novelty Suitings, very wide to 8 yards in each, former price \$1.25
98c Wonderful values in the Silk and Wool Fancy Suitings, former prices \$2, \$1.75 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 H&Briettes, 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.

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### Items of Interest.

The Mormons who reject polygamy and call themselves the Reorganized Church of Latter Day Saints held their annual conference in Independence, Mo. There are 30,000 members, and Joseph Smith, son of the founder is their prophet. There are 800 members in this body at Independence, and they have a fine church building just across from their sacred spot known as the Temple Lot, on which spot Joseph Smith prophesied the Lord would descend. They reported an increase of 1,500 members during the year.

The treaty of peace between Japan and China has been ratified by the Emperor of Japan and the armistice extended till May 15, to give China time to ratify it. But Russia, France and Germany have sent notes to the Japanese Government objecting to any cessation of territory on the main land of China to Japan. They do not threaten to fight unless Japan yields, but there is little doubt Russia will fight as soon as the Siberian railroad is finished and troops can be sent to the front. England has made no movement but it is understood she sides with Russia and the others.

Among the dead is Mr. J. N. Stearns, of Brooklyn, N. Y., the grand patriarch of the Sons of Temperance, aged 67; Hon. Leverett Saltonstall of Brooklyn, Mass., the wisest and most trusted Democratic leader in the state; Paul Fiamingo Cooper, son of the novelist, who died in Albany aged 70; and Col. T. B. Robb of Glenwood, Cal., who was one of Gen. Grant's staff during the war.

A great reservoir near the village of Houzev, in the Epinal District of the Vosges burst the dike on the 27th. A great rush of water followed. Houses were swept away and large trees torn up by the roots. One hundred and fifteen are known to have been killed, and the loss of life is probably much greater. The destruction of property is also very great.

Nicaragua expelled two United States citizens and a British consul, Mr. Hatch, in a most high-handed way. She yielded to Secretary Gresham's protest, and allowed the United States men to return with proper acknowledgments. But, instead by the vapour-lungs of our late unlamented Senators, Nicaragua in the case of Mr. Hatch, defied Great Britain. She evidently thought the Monroe doctrine meant that the other republics could treat the nations of Europe as they choose and the United States would not allow them to be punished as they deserved. For this mistake on the part of Nicaragua, the aforementioned Senators are responsible. Secretary Gresham warned Nicaragua that no self-respecting nation would allow a consul to be treated in such a manner.

The insurrection in Cuba, if reports from government sources can be trusted, has been almost if not entirely ended by Gen. Campos. The fact that this abled of Spaniards was sent to Cuba at a time when he was needed in Spain shows that the situation was graver than the Spanish Government admitted. Campos has won two decisive victories over the insurgents and their forces are scattered in the mountains.

### \$100 Howard \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHERNEY & CO., Toledo, O. Sold by Druggists.

### WOMAN'S MISSIONARY UNION.

The Seventh Annual Session of Woman's Missionary Union, aux. to Southern Baptist Convention, will be held in Washington, D. C., Friday, May 10—Monday, May 13, at the Calvary church Sunday-school house, cor 8th and H-sts., N. W. The hour of assembly is 8 a. m., closing at 12.30 p. m. Foreign Missions will be presented on Friday, Dr. R. J. Willingham making an address. Home Missions and Executive Committee Recommendations, on Saturday, Dr. I. T. Tichenor speaking. Sunday, at 3 p. m., will be held a missionary meeting, with addresses by Mrs. R. H. Graves, Miss L. Barton, Mrs. J. W. McCullum, Miss

Monday, Sunday-school Board recommendations will be presented, with addresses by Dr. T. P. Bell, closing with election of officers.

There will be new and interesting features which will prove very attractive. While each state is entitled to but four delegates beside its Vice President, it is earnestly hoped that many others will be in attendance to cheer by their presence and gain inspiration to carry home with them.

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.

SORROWS may take from life its delight, but, thank God, they can never take its duties. At the lowest ebbs of dejection we still have tools to do.—Maurice.



### The Old Friend

And the best friend, that never fails you, is Simmons' Liver Regulator, (the Red Z)—that's what you hear at the mention of this excellent Liver medicine, and people should not be persuaded that anything else will do.

It is the King of Liver Medicines; is better than pills, and takes the place of Quinine and Calomel. It acts directly on the Liver, Kidneys and Bowels and gives new life to the whole system. This is the medicine you want. Sold by all Druggists in Liquid, or in Powder to be taken dry or made into a tea.

BE EVERY PACKAGE HAS THE Z BRAND IN RED Z WRAPPING. J. M. KEELIN & CO., Philadelphia, Pa.

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- REV. Z. MEERK, Catlettsburg, Ky.—I have used the Electrotopois for five years, and find it invaluable as a curative agent. Especially is it efficacious in cases of feeble women and delicate children.
- REV. ROBT. BARRETT, Louisville Baptist Seminary.—Electrotopois cured after all other remedies failed.
- REV. W. W. BRUCE, Houstonville, Ky.—Electrotopois cured opium habit.
- REV. GEO. MEANS, Covington, Ky.—In one night the Electrotopois relieved brain congestion and vertigo.

We could fill this paper with similar reports, but think this sufficient to interest you in sending for book on the subject of health.

**DuBois & Webb,**  
209 Fourth Ave.,  
LOUISVILLE, KY.

### THE MARKETS.

#### Report for the Week Ending Saturday, April 27, 1905.

**Cattle**—The receipts were 23 head; shipments 23 head. The market closed up about steady as Thursday's decline, prices ranging from firm to 20c lower than on Monday. The decline in receipts of good cattle more than offset the nice, tidy fat butcher heifers and cows and stockers of extra quality were but little, if any lower. The outlook is for a fair trade Monday.

**Hogs**—Receipts to-day were 184 head; shipments, 304 head. Market ruled steady to firm to-day, tops selling at \$4.90. Choice shipping lights were in good demand; in fact, there is not enough of that kind here to fill orders. The outlook is fair at present prices.

**Sheep and Lambs**—Receipts very light and comparatively nothing doing. The market closed up steady. But few spring lambs are on sale yet and but few wanted, the best selling at \$5.00 to \$5.50 per 100 lbs. Common lambs not wanted at all.

**CATTLE.**

Extra shipping cattle, 1,000 to 1,000 lbs.	\$ 20 50
Light shipping, 1,200 to 1,200 lbs.	4 75 25
Best butchers	4 50 25
Fair to good butchers	3 75 25
Common to medium butchers	2 50 25
This, rough steers, poor cows and scalawags	1 00 25
Cow to extra oxen 1,600 to 1,700 lbs.	4 00 25
Common to medium oxen	1 50 25
Feeders, 900 to 1,100 lbs.	3 50 25
Stockers	3 00 25
Bulls	1 00 25
Choice milk cows	20 00 25
Fair to good milk cows	12 00 25

**HOOG.**

Choice packing and butchers, 225 to 300 lbs.	\$ 4 00 25
Fair to good packing, 180 to 225 lbs.	4 00 25
Good to extra light, 180 to 180 lbs.	4 75 25
Fat shoats, 150 to 180 lbs.	4 00 25
Fat shoats, 100 to 120 lbs.	4 00 25
Bought, 150 to 400 lbs.	4 00 25

**SHEEP AND LAMBS.**

Good to extra shipping sheep	\$ 2 50 25
Fair to good sheep	3 00 25
Common to medium sheep	2 75 25
Butch	2 00 25
Extra lambs	3 75 25
Fair to good lambs	3 50 25
Common to medium lambs	3 00 25
Tail-ends or culls	2 50 25

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, April 27, 1905.

**BULKY—1894 CROP.**

Grade	Red.	Color.
Trash, green mixed	\$1 00 2 00	\$2 00 4 00
Trash, sound	2 00 2 00	4 00 5 00
Common lugs	3 00 4 00	5 00 6 75
Medium lugs	4 00 5 00	6 75 8 00
Good lugs	5 00 6 00	8 00 10 00
Common leaf, short	8 00 9 00	10 00 12 00
Common leaf	9 00 9 00	10 00 11 00
Medium leaf	9 00 12 00	10 00 14 00
Good leaf	12 00 16 00	14 00 18 00
Fine and selections	16 00 19 00	18 00 22 00

**DARK—1894 CROP.**

Common lugs	\$1 50 2 25
Medium lugs	2 25 2 75
Good lugs	2 75 3 50
Common leaf, short	3 00 4 00
Common leaf	4 00 4 50
Medium leaf	4 50 5 50
Good leaf	5 50 6 50
Fine and selections	6 50 7 75

### SALES, WITH COMPARISONS.

Follows were the sales for the week and year to April 27, with comparisons:

Year	Week.	Year.
Year 1904	2,114	67,644
Year 1905	2,801	50,349
Year 1906	2,787	65,230
Total net crop sold to date		75,119
Sold to date in 1904		65,594
Sold to date in 1905		65,746
New crop sold to date, orig. inspec'n.		51,002
Sold to date in 1904, orig. inspec'n.		50,000
Sold to date in 1905, orig. inspec'n.		53,944

**REJECTIONS.**

Rejections this week	96
Rejections same time in 1904	97
Rejections same time in 1905	97
Rejections since Jan. 1 to date	14,960
Rejections same date in 1904	12,248
Rejections same date in 1905	10,238
Percentage of rejections to sun's sales, '05	25
Percentage of rejections to sun's sales, '04	20
Percentage of rejections to sun's sales, '03	23

**RECEIPTS.**

Receipts this week	2,125
Receipts same time in 1904	2,757
Receipts same time in 1905	2,616
Receipts since Jan. 1 to date	50,283
Receipts same time in 1904	51,373
Receipts same time in 1905	55,523

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**STERLING SILVER CRESTS,  
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All-wool Twill Cassimere Junior Suits, in fast-color blue or brown; coats cut either square or round in front; both coat and pants nicely braided; sizes 3 to 8—as low as \$1.98. In other materials up to \$5.

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Boys' Double-breasted Suits, sizes 5 to 15, in blue and black chevots, brown, gray and drab cassimeres; pants with double knees, double seats and patent waistbands; every seam double sewed and taped—for \$3. Greatest line we've ever carried. ON MAIL ORDERS for \$5 worth WE PAY EXPRESS to any point in Kentucky or Indiana.



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**48c SPECIAL OFFER.** SEEDS AND PLANTS.

For 48c in two-cent stamps or money order, we will send postpaid to any address this **SPLENDID COLLECTION** which is less than one-third of their regular price if bought separately: 1 beautiful new Hardy Hibiscus **Crimson Eye**; 1 beautiful new Hardy Hydrangea; 1 fine Gladiolus; 1 Pearl Tuberoso; 1 new Carnation; 1 Geranium; 1 Verbena **Mammoth**; 1 Packet New White Zinnia; 1 Packet **Picotee Pink**; 1 Pck. **Mignonette**, Fragrant; 1 Packet **Rose Moss**; 1 Packet **Walker's Surprise Flower**.

The first two plants sell for 50c apiece. We sell you the first two plants less than the regular price and make you a present of the rest.



**F. Walker & Co.,** 644 Fourth Ave., Louisville, Ky.

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