

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX

LOUISVILLE: THURSDAY, MAY 9, 1895.

NUMBER 26.

WESTERN RECORDER.

THE BAPTIST BOOK CONCERN.

OFFICE.

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months \$1 50
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THERE is only one person you need to manage, and that is yourself.—Talmage.

THE *London Freeman* (Baptist) says: "At Easter Rome ecclesiastically is seen in her pride and glory, and it is also precisely the season when Anglican Ritualists delight to make the fairest show of their borrowed Babylonish garments."

THE Christian Endeavor Society evidently does not intend to lose any credit belonging to it by mock modesty. Father Clark now claims that this organization has greatly increased the number of students in college. The claim to the credit for the increase of the churches was made long ago.

THE W. C. T. U. in a meeting at Kansas City resolved that "we will hereafter remove our hats at divine worship." Poor women! If they can only discover some way now by which to prevent being judged at the last great day of accounts by the commands of the Book!

EVOLUTION has for a cardinal principle uniformity of action in forces. Prof. Prentiss declares uniformitarianism a "scientific fetish," and there is woe in the camp. Meanwhile the great men like Lord Kelvin go quietly on believing as they have ever done in God and in Moses.

THE *Christian Advocate* gives admirable advice: "The preacher who is praying for an old-time revival should supplement his prayers with some old-time preaching. We are hungry for a revival of big texts and thrilling fundamentals."

PROF. MARCUS DODS, professor in a Presbyterian college, recently preached a sermon in the Dublin-street church, Edinburgh, from Romans 6th. In that sermon he said that baptism was undoubtedly by immersion. We commend this utterance to the consideration of our good friend of the *Christian Observer*.

In 1876 Dr. G. R. Romanes published a book in which he took advanced atheistic grounds. He was for years a Darwinite and a vehement agnostic. But before his death he united with the church and wrote a book "Thoughts on Religion," which has been published since his death. In this book he refuted his former utterances and defends the Christian religion strongly. No wonder the Darwinites are wailing about the "reaction."

THE *Interior* says of a recent utterance of a professor of the Chicago University: "One of the Chicago University lecturers spoke highly of St. Paul, but said that if he were in Chicago to-day he would be utterly destitute of equipments for dealing with present moral conditions. Such statements make a man angry. They are the language of an ignoramus and a blatherum-skit, though we suppose the learned professor is neither—he only intended to be original and sensational. He stands up and frequently mouths such preposterous and senseless platitudes with new plumes in his flat-head."

For the Western Recorder.

FAMILY WORSHIP.

BY REV. ROBERT G. PATRICK.

The Bible has much to say about the family and its relations. If it were necessary, abundant proof might be produced to show that the family is a divine institution. This was clearly set forth in the Old Testament. Our Lord Jesus Christ recognized it as such and honored it all through his earthly life. He appropriated every homely family name that is used about the fireside, and employed those names to reveal his own affections toward men. He impressed the doctrine of the sacredness of the home, of the duties of parents and children, of husbands and wives, and invested them with a meaning they had never before possessed. It is a relation so sacred that the Lord of Hosts reveals himself under a family name. He is our Father and we are His children. There is surely no higher duty than to preserve the sanctities of the home, for the prosperity of the churches and of the state depends, in large measure, upon the proper observance of the divine laws with regard to the home. When the family is safe and the hearthstone is made the sacred altar about which the members of the household gather to worship God, and to study His word, there is a sure foundation for true religion, obedience to law and good government.

Among the duties of Christian parents there are few more important than that of establishing and maintaining family prayer. Notwithstanding this, it is sadly true that in the vast majority of professedly Christian homes it is totally disregarded. In a pastoral experience of nearly seven years the pastor has been amazed at the widespread negligence on the part of Christian parents of the regular reading of the Word of God to their children and of leading them daily to the Throne of Grace.

It would seem unnecessary to prove to Christian people that there is efficacy in believing prayer, and yet this is practically denied by those who have no regular family worship in their homes. Would it be strange if the children should grow skeptical as to the real value of prayer, when there is so great a contradiction between the profession and practice of the parents. In fixing belief in prayer in the minds of the children, daily example in the home is worth vastly more than all the instruction that can be imparted elsewhere.

But are there not those who cannot perform this duty because they are not "gifted in prayer?" Some plead timidity in extenuation of their failure in this respect. This would perhaps be a sufficient reason for declining to lead in public prayer, for it is admitted that there may be some who cannot do this with profit; but surely no Christian parent, surrounded by those who love him and look to him for protection, support and instruction, and to whom he is a model by which their lives are to be shaped, can rightly permit a little timidity to debar him from this high and holy privilege.

To say that the life is inconsistent would be rather an argument for a change of life, than an excuse for the failure to perform this duty. By all means let the life first be consistent. "This ought ye to do and not leave the other undone." It has often been found that, as leading in family worship calls for a consistent Christian life, it has been the means of great growth in grace.

But perhaps the excuse most frequently offered is the lack of time. The hurry of modern life, the demands of a large business and, it may be, the lust of an increasing gain, and a thousand other distractions are permitted to supercede the duty which one owes to the immortal souls for whom God has made him specially responsible. This is to say in substance that the temporal prosperity of the family is of greater mo-

ment than their spiritual welfare. Let Christian parents seriously ponder this statement, and ask themselves whether it would not be infinitely better to take the time for this duty even if some other things should be left undone.

There can be no sufficient reason for setting aside the obligations which God has placed upon parents, and which therefore cannot be delegated to others. Here is an opportunity for teaching in a most practical way the lesson of dependence upon God and gratitude for blessings bestowed upon the home. For a while the maternal care is the only providence known to the child, and to the little ones the father's experience is a world of grand enterprise. What is there that the father does not know? What is there that he cannot do? His word is the end of all controversy, and there is no surer guarantee than his promise. To see father and mother bow in worship and hear them speak with holy awe of the Father in Heaven is to the child as solemn and suggestive as Jacob's ladder of old reaching from earth to heaven. Many recall the earliest impressions made upon their childish hearts as to the greatness and goodness of God by the fact that their parents, whose love and power seemed almost without limit, humbled themselves daily before One infinitely greater than they, confessing their shortcomings, acknowledging Him as the giver of all earthly comforts and seeking His guidance and protection.

The hour of family worship may be made not only instructive but really enjoyable. It ought to resemble, in some measure, public worship in that it should consist in the reading and expounding of Scripture, in singing and in prayer. The father as the head of the household, of course, to lead in these exercises; but if for any reason he does not, the mother should not allow this opportunity of teaching lessons of reverence, godly fear and other truths of God's word to pass unimproved. Even when the father leads, the co-operation of the mother and other members of the household would add much to the interest of the service. Scenes like these can never fade from the memories of the children, and their hallowed influences will be felt even down to old age. Only a few days ago it was my privilege to hear an aged servant of God tell of the way his parents read the Bible. He said that on a little table standing between two windows deeply shaded by a luxuriant jessamine lay the dear old family Bible. He added with much emotion: "I own that volume now and, call it Bibliolatry if you please, I tell you that blind though I now be, this entire community is too poor to purchase it. Regularly each day we were collected together, and while we drank in the pure sweet country air, my father would take the Bible in his hands and reverently read to us and offer a fervent prayer that the children might grow up to honor and serve the Lord, and that his name might be glorified in our lives. The hallowed memories of these days have sweetened and enriched my life all through these years." Memories like these will no doubt be awakened in the minds of some who read these words, and they will be ready to join in testifying that the promises and commands of God's word, memorized at the daily hour of prayer, have comforted and strengthened them, and that the prayers of parents have followed them like ministering angels throughout all their lives.

Is it far from the truth to say that the prevailing ignorance as to the Bible, the lack of reverence among the young, and the decay of piety in the homes are traceable to the general neglect of family worship? The Christian parent who for any reason permits the family altar to be overthrown is making a mistake which can never be repaired. If the home is to be made a power for good its inmates must hold living com-

munion with Christ. In vain shall we look for godly church members and upright citizens whose families enter upon the day without prayer, sit down to tables unblest by thanksgiving, and go to rest without seeking to "abide under the shadow of the Almighty." The Christian men and women who are towers of strength in our churches to-day were, I venture to say, as a rule, produced in homes of another sort, where mothers seeking no larger sphere than the home circle, gave themselves to bringing up their children "in the nurture and admonition of the Lord;" where fathers found time from their business cares to lead the household in worship; and where together, by precept and example, they implanted in those under their care principles of eternal truth. Such training shall never lose its reward.

HAVE REVIVALS BECOME A CLASS MOVEMENT?

At present a revival generally means getting an evangelist, with a choir and a rousing kind of preaching or story-telling, interspersed with certain tactics meant to influence the multitude. The prayers are few; the repentance shown to be often brief and shallow. The whole management appears, in many cases, to be too professional. The preaching of the Word is not directed sufficiently to the understanding, and so conviction is largely emotional; hence, there is not much of what, in the church of the past, was called conviction of sin through an apprehension of God's law. Is this a modern "fad," or is it a change of which previous experience can give no solution, and no guidance for the present and future? It seems to those who have had most to do with revivals in the past that it is becoming largely a class movement, beyond the reach of the regular ministry—certainly beyond the range of pastoral function. Can there be any more revivals simply under the preaching and direction of pastors? Or are there two orders in the ministry, one for sowing and the other for harvesting, with laws so fixed that one of them cannot cross over to the other? Is it possible any more, in the popular conception, for the sower to reap his own harvest, or must he employ harvesters and must there be a distinction in the ministry corresponding to what seems now the direction of popular opinion?

This is a very serious question, and one working out logical results, narrowing the sphere of the ministerial office and making the minister a mere specialist, a lecturer or teacher, without the spiritual impulse needed to save and then to instruct, for it is from both the converting and edifying conception of the ministry that he gets his eloquence, his motives to live a soul-saving life, and his motives for time and eternity. If he does not combine both, he is nothing. The fact that it is possible for him to be placed in the position of a mere instructor shows that he is without the highest type of pulpit fitness. While the change now noted has escaped attention, it is becoming a radical one. If this is merely a temporary movement, then the question arises, fraught with immense importance, how can the apparently divorced functions be reunited? If this cannot be done, then the plan employed to a considerable extent in the past in the South had better be revived, i. e., the preacher and exhorter going together; or the preacher and the various agencies used ought, in some way, to be reunited.—Presbyterian.

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."—Robertson.

For the Western Recorder.

THE YOUNG PEOPLE'S MOVEMENT.

BY T. D. WARE.

The discussion of this question seems to have resulted in a conscientious difference of opinion among some of our best people; hence it is fair to conclude that there are some facts on both sides. Church activity seems to naturally divide itself into certain departments, such as the Sunday-school for the instruction of children; the women's department for missionary and certain benevolent enterprises; and so the young people have ideas and capabilities peculiar to themselves, when if allowed to act in conjunction form a certain religious force which moves along certain social channels of young and active life and reaches many at a very critical age. Most all that has been said by the warmest advocates of the young people's societies, both as to the importance and the possibilities of the young, will doubtless be agreed to by the seeming opposition; but the most serious question before us is, what shall be the character of the organization. If the movement is a church affair then we already have an organization of Divine appointment with which to start. The Great Master certainly recognized the possibilities of the young as well as any Christian philosopher of to-day, and so we feel that His Institution has amply provided for all their activities. But you say this movement is a church affair. I answer, that under certain present forms the movement has too much of the character of a separate institution. The fact that you have your by-laws and constitution with your list of membership makes it a self-acting institution, and in some measure rivals the church.

You already hear people talk about the church and the young people's society as though they were twins. Sometimes they will shout over from the young people's workshop, and above all the buzz and whirl of their new machinery you will hear them say, like this: "You church people did not do a good part by us, you neglected us, you ignored our splendid capabilities, you move too slow for young blood." Is it possible to witness these things and yet be blind to certain tendencies? Why not have by-laws and constitutions for our Sunday-schools and make them self-acting? There was a time when officers were in most cases elected by the school, but this error was soon discovered and churches took complete control. When it comes to the mental training of the young, we do not consider it wise to have the institutions for this purpose composed of the young themselves; but, our board of directors and faculties for teaching, and everything that makes the college an institution for mental culture is made up outside of those who are to be trained. So that, if the young people's societies are for the training and development of the young, then from present plans this work has been committed too much into the hands of the young themselves. These objections have been demonstrated under my own observation. I was once present at a meeting of one of the societies of one of the largest churches in Chicago; all arrangements had been made by the church for a great revival effort, and the pastor was present and asked the society to adjourn its meetings during this effort and join the work. There were no objections to joining in the work, but a member who was a stickler for technicalities, said, "Our constitution provides for a meeting each Friday night of the week, and so I am in favor of standing by the constitution." This pastor doubtless found that an institution professing to be a part of the church was evidently an affair of its own.

Now let me be understood. I am not opposed to the young people's movement. In my judgment God is in it; and the only thing that I am afraid of is that man may get in where God belongs. If you want this movement to be a part of the church, then make it such. Simply let the church appoint some wise, consecrated young man who is in perfect sympathy with the church in all of its work, to be superintendent of the young people's department, something as you would appoint a superintendent of the Sunday-school; then, whatever work they can do, or whatever influence they might have as a body, can move along this channel. This superintendent is simply an officer of the church, and whatever he does, he acts for the church, which is in fact the church acting. This does not burden the movement with any unnecessary machinery, and lessens the possibility of injury coming from a zeal without knowledge.

For the Western Recorder.

YOUNG PEOPLE.

BY S. M. BROWN.

I go even further than the RECORDER in my opposition to the young people's movement. I believe that the greatest mischief is in the local organization. I agree with my brethren that our young people need the training and development of which they speak, but I maintain that from the standpoint of utility and common sense, the local young people's society is not the best means to be employed to accomplish this purpose. The separate organization of the young at once deprives them of the teachers and helpers who are indispensable to their development. What would our brethren think of the position of one who should rise and claim that the best method of teaching and developing the young ministers who are now in attendance upon our Seminary would be for these young men to found a Seminary of their own, which should include only the young men themselves? This would exclude our Seminary professors. It would argue that the young men themselves can educate themselves. Now I claim that the local young people's society proposes to carry out exactly this principle. It proposes to have a meeting of the young people, which is to be led by a young person, at which young persons shall talk—an organization of the young apart from the older brothers and sisters. Here, to my mind, is the fundamental error. There is no question but what our young people need education and development, but pray is it best to set this untrained, uneducated class off to itself, expecting it to train and educate itself? I answer, No. Let the older, experienced, educated, trained members meet with them, to be their instructors and helpers. Let the whole church take hold of the work of training its young members. Let it be, not a young people's organization or meeting, but a meeting of the whole church—a concentration of every gift and power in the church upon the work of training its untrained. If the object be to train our dear young people, then I am sure that the trained had better meet with the untrained, and the trained ought to conduct the meeting. Not the scholars, but the teachers should teach and conduct the whole enterprise by their superior wisdom. Now my contention is, that such a meeting as this is the only possible way of training our Baptist young people, and that it is not a young people's organization, but one of the meetings of the whole church, whose object contemplates and includes all that is included in the objects of the B. Y. P. U. Why is not this the amicable, scriptural, common sense solution of the whole subject? Let the contemplated conference at Washington recommend to the Convention the appointment each year of a committee to report upon the training and development of our young people. Let the state and district associations recommend to the churches that meetings for this purpose be held weekly, or, at times, daily. Have the great work discussed in all our meetings. It seems to me that such a course would not only tend to the enlistment of all, both young and old in this great enterprise, but it would at once harmonize all our forces and contribute much to the glory of God. Now if the object of the organization of the Young People's Union is a covered attempt to catch young persons by the novelty of a new enterprise; if it is an appeal to their pride by giving them their "own things"; or if the brethren think the church as an organization is too sacred an institution in which to "carry on" as the young people sometimes seem inclined to do, and we are all agreed that these are right methods and ends, why, then, of course we will have to have a B. Y. P. U.

Kansas City, Mo.

"It is not intellectual work that injures the brain," says the London Hospital, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety and disappointment, the hopes and the fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain." "Let your moderation be known unto all men; the Lord is at hand."

A SAD CASE.

BY PAULO.

I find this in a widely-circulated religious paper: A brother, who was prosperous, pledged to the Lord one-tenth of his income until it should exceed \$2,000; thereafter an additional five per cent for each additional \$1,000 of income up to \$10,000, and fifty per cent of all in excess of that sum. At once trouble came—loss in income, and loss in investments, until his all was gone. He does not understand it; and adds that only his faith in God keeps him from looking on proportionate giving as a mockery. It looks like a sad case.

The editors also wrestle with the problem in such an experience. They do not cast much light on it. They conclude it to be an exception to the rule, a lesson in faith. With a sort of desperate plunge towards optimism, they conclude that "doubtless our brother has been honored far more highly in the strengthening of his faith than had his riches been increased." I doubt whether that kind of salve will heal his hurt. There will be minds to whom that kind of philosophy is not so evident, and in whom the whole matter as there treated will be much more harmful than helpful. Because I fear that, I want to make a few remarks.

And first, to prevent misunderstanding, I want to say that it is not in my heart to accuse this brother and others like him of bogus piety. No doubt they are sincere, but they are ill-informed, unbalanced, one-sided, too emotional. And I am sorry to say that there are a great many of such good people. And the number will increase, unless there be a change in the prevailing method of encouraging everybody to put aside his common sense when he "gets religion;" and "to work his month for all it is worth" as soon as he is converted, and keeping it up. Dear, dear, what does not one hear in meetings and conventions from good people who talk first and do their thinking afterward, if they ever think at all!

Now, if that brother and those sympathetic but bewildered editors had taken a common-sense view of this case, instead of one exclusively sentimentally—not to say hysterically—pious, they would have put it in a shape nearer the truth, something like this:

I am going to make a bargain with the great God of heaven. I know if He does not give me things, I shall not have anything. If He will give me \$1,000 a year, I will keep \$900 for myself and give Him back \$100. If He will give me \$9,999.99 a year, I will keep \$8,600 for myself, and give Him back \$1,399.99. If He will give me no less than \$10,000 and up to, say, \$1,000,000 or more a year, I will divide evenly with Him. Ah, you say, that is not what the good brother meant. Perhaps not, not using his common sense, and a little simple arithmetic. But that is just what the intended bargain amounted to, as all can see, after it is figured out. And that is what I call a sad case indeed.

Now it takes two to make a bargain. The good man apparently did not think of that either. One would almost conclude from the way these brethren deal with the case that if a creature will make propositions of that kind to his Maker that the great God has no choice but to agree to it, and give the man his large demands for himself. In fact, they seem to labor under the misapprehension that in the Word of God there are encouragements to such arrangements. Well, mercifully it was not so in this case. The Lord did not agree to the trade. The evidences are rather that He was disgusted with that grasping piety, and took away from the brother what He had already entrusted to him. This was, in a sense, sad; yet right and merciful. For it is by far the best evidence the brother can have that the Lord thinks of him as having genuine and not bogus piety, like Demas.

There can be, indeed, nothing worse for a creature than to be allowed to think that religion is a bargain. That God administers His so necessary goodness on the principles of barter and not of grace and love. As if God were saying, you do so much and I will do so much; you do so much in suffering, in good deeds, in efforts, in prayers, in money, in whatever you can lay your hands on, and then I will give so much. That deadly corruption, whose roots still run through so much of theological thinking and religious life.

Then think from what the good Lord saved this brother. Here he was calmly

contemplating that he might have from \$5,000 upward a year, all his own; without heeding or reflecting on the abundant warnings of God's Word as to the dangers lurking in such riches. What could a real, true Christian do with so much money every year, except give most of it away, if he heeded the apostolic word: "Having food and raiment, let us therewith be content;" and the Lord's word: "Lay not up for yourselves treasures upon earth."

There is a vast amount of misconception in these matters among Christians. And there is no excuse for it, for the Scriptures give an abundance of plain instruction on all the questions involved in giving.

To cover the instance noted, the experience of the young man who came to the Lord on a matter of bargaining with God, and the instruction of the Lord in that case ought to have sufficed: "Good Master, what shall I do, that I may have eternal life?" "Go, sell all that thou hast, give it to the poor, be content with a treasure in heaven, and come and follow me." That young man went away sad and discouraged. How can one drive bargains with God on such terms! If Jesus had said: Give ten, twenty-five, fifty per cent, I think he might have agreed to it—for he was very rich and could afford it, especially if, according to a prevalent notion, godliness is so profitable for this life, that he could have made it all up in course of time by properly making a business of religion. But all! What then is left for one's self; and what is to become of one, if he have nothing left!

In the New Testament the whole matter of giving is put on three simple and sufficient grounds:

1. The principle: Ye are not your own. What you are and have, you are and have not for yourself, but for Him who bought you and for others.

2. The rules are these: Give as you may prosper, and see that ye abound in this grace also.

3. The only incentive and example: Ye know the grace of the Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor.

How much talk and labor would be saved if Christians should understand and practice these simple things.—Intelligencer.

NEGLECTED CONVICTIONS.

Dr. Maclaren, in a recent sermon, says: "If a man is false to the feeblest conviction that he has in regard to the smallest duty, he is a worse man all over ever after. We cannot neglect any conviction of what we ought to do without lowering the whole tone of our characters and laying ourselves open to assaults of evil from which we would once have turned, shuddering and disgusted. A partial thaw is generally followed by intense frost. An abortive insurrection is sure to issue in a more grinding tyranny. A soul half melted and then cooled off is less easy to melt than it was before. And so, dear brethren, remember this, that if you do not swiftly and fully carry into life and conduct whatsoever you know you ought to be or do, you cannot set a limit to what, sometime or other, if a strong and sudden temptation is sprung upon you, you may become. 'Is thy servant a dog that he should do this thing?' Yes! But he did it. No mortal reaches the extreme of evil all at once, says the wise old proverb; and the path by which a man is let down into depths that he never thought it was possible that he should traverse is by the continual neglect of the small admonitions of conscience. Neglected convictions mean, sooner or later, an outburst of evil."

The great motive forces of the world are its beliefs. To do the works of God, we must begin with believing, and that will lead to the right acts. Faith, as James Freeman Clarke well says, is the mighty steam engine in the basement, which supplies the power for all the machinery in the upper stories.

The world gets its life, not out of the bread that perisheth, but from the intercourse it has with the unseen and the eternal. The whole shape of its civilizations is determined by the beliefs about God which underlie them. As Vico says, a people's idea of the divine supplies both the motive and the goal of its development.—President Robert Ellis Thompson, in S. S. Times.

Before Christ, we had heard of God; in Christ, we have seen Him.—Richard Rothe.

THE WESTERN RECORDER. YOUNG PEOPLE'S ORGANIZATIONS.

BY FARLEY D. ROOT.

Very naturally a discussion on any subject in which one is interested, will receive from such an one more than ordinary attention. Such is the case with the writer with respect to the discussion carried on through the columns of the WESTERN RECORDER on "The Young People's Organization."

As I noted the points taken by Dr. Kerfoot, which were the best I have seen advanced in the advocacy of this new movement, I could but wish that he might, for at least a brief space, be brought in contact with the practical workings of these organizations, as they exist in some of the churches in the North. Such an experience, I am of the opinion, would be quite sufficient to enable him to see that it was not "rose tinted," and that when some hurrahed their throats hoarse, there were others whose hearts were filled with sorrow at the havoc which had been and is now being wrought by these same "Young People's Organizations."

For one to judge of a movement correctly, the dark as well as the bright side should be considered; the disadvantages accruing from its workings under unfavorable conditions, as well as the advantages to be derived from it where there are no hindrances in the way.

That this movement is in many of our churches a great help to the pastor, cannot be doubted, but it is not so in very many others. Some way, there is among many of our wisest pastors great anxiety as to where this thing is to lead. In many of our churches the organization has assumed the role of guardian over the interests of the church, and unless the pastor bows to its dictation, there is "trouble in the camp."

Let me give you an instance: In a church in which there was a large Y. P. S. C. E., the pastor learned that it was the custom of the society and of the society to hold their meetings, ostensibly for the study of the Sunday-school lesson, but before closing they invariably drifted into a "progressive euchre" party, or a dance. He attempted to stop these proceedings, and kindly remonstrated with the leaders of the movement, but to no avail. One day he thought these things were wrong, they would be wrong for him, but as they believed them to be harmless, it was not out of character for them to indulge in them. As the society was an acknowledged power in the church, the church refused to "interfere" in the matter. One day a number was elected to the superintendency of the Sunday-school, but was found to be an unsafe man, morally, for the position, and upon the expiration of the term for which he was elected, an effort was made to place in the position one of the deacons, and the church, as the Y. P. S. C. E. would not consent to his resignation, he was elected.

Another pastor was called, largely through their influence, but clashing with them on the same points of difference, thought it best to resign and move away.

In a church in another part of the country there existed, Y. P. S. C. E., which was changed to a B. Y. P. U., thinking that by such a change the young people would be brought more directly under the influence of Baptist principles, but the society had hardly taken its new name ere the B. Y. P. U. organ at Chicago announced that it would be better for the church to retain the name, which was later endorsed by the Examiner. The pastor of this church, seeing that the meetings of the young people were largely attended, while the regular prayer-meeting was comparatively neglected, urged the members of the society to attend the prayer-meeting, and requested that if but one week-night meeting could be attended, that preference be given the prayer-meeting. This proposition raised an outcry against the pastor, which has not subsided to this day, although every reason has been offered to him to bring about a state of peace. Seeing that his efforts to effect a state of harmony were futile, he stayed away from their meetings, hoping and praying that a spirit of revival might be enjoyed by the church, when peace and quietness would be secured. God in His mercy visited the church, and singing, and a score and a half of happy converts were added to the membership. At the suggestion of the president of the B. Y. P. U., the pastor, at the close of the meetings, called the society and the church together for the purpose of coming to some understanding respecting the work to be carried on. The meeting was opened by prayer by several members and singing, when the pastor read I John iv. from the 7th verse, following by an earnest entreaty that all might work together in peace and carry on the good work commenced. No sooner had he taken his seat than one of the elderly members of the church, the father of the president of the society, arose and gave vent to the most bitter feelings, heaping insult and injury upon the pastor for such a suggestion. Without a word in reply, the pastor called on a brother to offer prayer, which had scarcely been closed when one of the deacons of the church, who with the first speaker was a member of the society, arose and exceeded in abuse and insult the former. This was followed by others, who roundly berated the pastor for ever thinking of making a change in the meetings. The change proposed was that the church, at a regular church meeting, be requested to select two members of the church, who should act with the pastor in the appointment of leaders for a meeting to take place on the evening on which the B. Y. P. U. usually held their meetings, and to make up a program for such meeting. Following this meeting, and in consequence of the pastor's un-

willingness to attend and endorse the young people's organization, these men commenced a campaign of the church in order that the pastor's salary might be reduced, and he, "frozen out," be compelled to seek another field of labor. This at the close of one of the most gracious revivals which the church has enjoyed for many years, if ever before, and while candidates for baptism were waiting to go forward in that ordinance.

I can but believe that our Southern Baptist brethren do not know what they are doing in taking steps to bring about an organization of young people in the churches of the South. Then, again, from what is noticeable among the churches having these organizations, one is reminded of the story of the man who found a frozen serpent, and out of pity for it, placed it in his bosom that the warmth of his body might restore it to life, but which no sooner had felt the thrill of a renewed life, than it fastened its poisonous fangs in the breast of its benefactor, who soon lay prostrate in death.

Do any think that this illustration has no place here? Let me tell you how it applies: As argument goes, "in order that the young people might have a place in the church, and not be neglected," these organizations spring into being. No one will question the importance of enlisting the young people in the service of Christ and the work of the church, but all this can be brought about without any new organization. What a church could want of a president, secretary and treasurer to conduct a prayer-meeting, under the leadership of members of the church, young or old, more than under the direction of the pastor, is a question which it would seem no sane man would attempt to answer. But when the young people are mentioned, such an anomaly is immediately suggested. Why not let the pastor have charge of this meeting, as far as the responsibility is concerned, even though there be different leaders, as well as the prayer-meeting and the different meetings of the church?

Now as to the application of the illustration: The young people's organization has boys and girls of fine moral lives set out forward as leaders, and as a consequence, a spirit of boldness is engendered, and mere children are led to take positions which often put to the blush for shame those older.

Said a girl of 14 or 15, to a lady of 50 or 70 years of age, in a recent remonstrance with for taking a position against her pastor, "I am a member of the church, and have as good a right to think and speak my mind as you." That same girl was a member of the Y. P. S. C. E., and was only manifesting the spirit of independent thought and action, which that society and all other young people's societies.

I realize that this is a fast age, but it is not needful that we hasten the children into the habits and customs of mature men and women, whose discipline has fitted them for the position they occupy, in that the president of the Y. P. S. C. E. tried to talk to a lady of 50 or 70 years of age.

Said a little girl 23 years of age, who had just been received into the church, to a man of 50, an officer in the church, with reference to the pastor, who had taken a position in opposition to the young people's organizations. "I don't think it's right for one man to rule everything." Her confidence and respect for her pastor, through the influence of the B. Y. P. U. Society, had been almost entirely destroyed.

After the meetings to which reference has been made, when God poured out His Spirit in such wonderful manner, although the pastor labored untiringly in the preaching of the Gospel, and seeking to lead sinners to the Savior, for upwards of a year, the president of the B. Y. P. U. Society remarked in a meeting, "I did not expect to accomplish so much." The results of those meetings were attributed to the influence of the Young People's Society, and it was noticeable that but very few spoke of the work as in any-wise the result of the earnest proclamation of the truth, or God's blessing upon the pastor and his helper's efforts. If the illustration is not applicable, I know not what could be.

Again I repeat, that the brethren of the Southern Baptist churches make a decided mistake in seeking the support of the young people, who are being turned to such a disadvantage to their interests, and which will poison them when they least expect it.

My dear brother, your able, and to me, convincing arguments in favor of the church as the only safe and reliable and God-directed medium for the advancement of the cause of Christ among the young and the aged, at the present day and to the end of the world, should carry with them an influence which should not fall of accomplishing much.

I thank God in these days of trial, when things are not what they seem, and the "old landmarks" are being wrested from their places, for the WESTERN RECORDER, with its clear cut declarations of truth.

It was at a revival service, and the minister preached a powerful sermon to the unconverted, but when an appeal was made, was found that all present were professing Christians. Had the minister, then, made a mistake? No. Professing Christians need to have pressed upon them, and that with tremendous emphasis, the danger in which the unconverted are placed. There is altogether too much lollipop preaching. If what our church teaches is true, then a fearful responsibility rests upon every member of the church, and the sooner the responsibility is realized the better. We need to get rid of all gospel-chariot nonsense, with its easy springs and reclining chairs and holy luxury. This world needs a vigorous enforcement of the idea of the cross and the cost of the soul's redemption.—The Christian Advocate.

MEANNESS is meanness, even if it has been baptized and named religion.

For the Western Recorder. A MOTHER'S INFLUENCE.

BY C. H. WETHEREB.

Every father has an influence over his children, and especially over his sons, but the mother's influence is greater, as a general thing, than that of the father. An able writer says: "It has been argued that the child owes most to the mother, and there is much to be said in favor of this view." The famous Rousseau said: "Men will always be what women make them; if, therefore, you would have men great and virtuous, impress upon the minds of women what goodness and virtue are." Napoleon Bonaparte declared that the good or bad conduct of a child depends entirely upon the mother. It is said that Napoleon was in the habit of attributing the training of his character to his mother. One of his biographers says: "Nobody had any command over him except his mother, who found means by a mixture of tenderness, severity and strict justice, to make him love, respect and obey her. From his mother he learned the virtue of obedience." We may not all agree with Napoleon in saying that the future conduct of a child depends chiefly on the mother, but rather very largely upon her. Her influence is certainly very great. And surely, if the mother, be a strong, earnest Christian, her influence cannot be otherwise than great over her children. She often comes in direct contact with them than the father does, especially during the first years of their lives. At these years are the most important of their whole lives. It is the great formative period. A well-informed writer says: "Where the mother is good and virtuous no matter whether the father be reckless, profligate or dissipated—she can, by the influence of her example and her ever-ready power of her confidence and affection, save her children and bring them up to virtuous courses in life. But when her character is bad in spite of the excellence and goodness of the father—the cases are exceedingly rare in which any good comes to the children. No great educational advantages, no surroundings of wealth or comfort, will compensate for the want of good mothers. It is they who mainly direct the influences of home." What a grave responsibility rests on mothers!

MISTAKES OF MINISTERS.

Some laymen were discussing the mistakes which most frequently cause ministers trouble. Among other things it was agreed that ministers make mistakes in their preaching when they use expressions which imply that they are not happy in their homes; when they deliver long, commonplace, unstudied talks instead of short, fresh and original ones; when they neglect to study the Scriptures; when they neglect to have a living acquaintance with the Bible that they may know what they are saying and what they show a livelier interest in worldly than in divine affairs. It was also agreed that they make mistakes when they are unsuccessul in meeting their engagements, or in paying their debts; when they dabble in secular callings; when they appear to be more interested in their recreations than in the great work of the ministry; when they allow themselves to get the reputation of being "ladies' men" or "cavorting special attention to a few favorites of the opposite sex; when they talk much about their salaries, and seem to be jealous about appeals for the regions beyond; when they are too sensitive to what others say about them; when they allow themselves to comment on the imperfections of other ministers; and when they are so eager to get in new members that they neglect to develop the characters of those already in the church. It is hardly necessary to say that this company of critics were not of our denomination, and that none of them live anywhere near any Congregational church. On the other hand, they agreed that they honored and loved the minister who is an enthusiast in his own business; who seems every time he preaches, to believe that his theme at that time is the most vital of all subjects; who has evidently given to it deep thought, and earnest prayer; who is competent and able; whose promises are always to be relied on; who is specially devoted to his own wife; who shows by his illustrations that his sympathies with the joys and sorrows of his flock are fed by loving experiences in his own home; who is absorbed in developing the activities of his church, and trusts his people to follow his lead; whose interest embraces the broad enterprises of his denomination and the work of Christ throughout the world; who sees the best things in his fellow-workers; and who is more in earnest to have his church weigh well, than count well.—Congregationalist.

LITERARY.

"ASCENT OF MAN" and "Place of Christ in Modern Theology" Examined in the Light of Science and Revelation. By Robert Watts, D.D., LL.D. Edinburgh, Scotland: R. W. Hunter. Price, \$1.00.

Dr. Watts in his best vein examines two recent and dangerous books, and completely answers them. He shows that Prof. Drummond in his Ascent of Man, is both illogical and unscientific, and that Prof. Fairbairn defies the plainest Scripture teaching. Dr. Watts convicts him, among other things, of universalism, and of practical unbelief. Prof. Fairbairn is shown to be "neither a philosopher nor an evangelical theologian." Dr. Watts says of him: "He has confounded the faculty of the will with the moral state of that faculty, and contends that the moral state of the faculty cannot be changed without suspending its action or annihilating it!" Prof. Fairbairn takes supralapsarian ground. This book is an admirable antidote to current error, and it will convince every one who will candidly read it, who believes in the inspiration and authority of the Scriptures. We hope the American market will be well supplied with this timely book.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER.

SUNDAY, MAY 19.

JESUS BEFORE PILATE. Mark 15:1-15.

MOTTO TEXT.—But Jesus yet answered nothing; so that Pilate marvelled.—Mark 15:5.

And straightway in the morning.—No sentence of death pronounced at night was legal. Hence as soon as it was morning the Sanhedrim held a formal and brief meeting in their official hall and ratified the result of the night meeting in the palace of Caiaphas. Then they bound Jesus, either having loosed him before or binding him in some other way, maybe with handcuffs, and led him away to have their sentence confirmed by Pilate.

Pontius Pilate, a Roman knight, was made Governor of Syria in the year 26 and governed for ten years. The Jews were a turbulent people, and Pilate disliked being disturbed. He hated and despised them; he was naturally cold and cruel. But he was a Roman and had the Roman regard for law, when he had no personal interest at stake. Pilate lived at Caesarea, which was the capital of his province. But during the feasts he went to Jerusalem with as many soldiers as he could get in order to control the vast multitudes which gathered there.

Pilate would only have laughed at the charge of blasphemy, and so would Tiberius. Therefore they accused the prisoner of claiming to be a king. There is little doubt Pilate saw through their clumsy malice, but he was afraid of his suspicious emperor who was already in none too good a humor with him on account of the disturbances in Judea. The Jews were outside the judgment hall, the prisoner inside. It must have been with a smile on his cynical face that Pilate went from the accusers and asked the quiet young peasant, standing before him and in chains, "Art thou the king of the Jews?" The emphasis is on "thou." "And he answering said unto him, thou sayest it."—That is, thou sayest what is true; it is a strong affirmation and not an evasive reply.

Backwards and forwards between the prisoner and his accusers who would not come into the judgment hall because they wished to eat the passover, went the Governor, anxious to find some cowardly way of saving the prisoner. And the chief priests accused him of many things.—But their charges were like the testimony of the witnesses, so self-contradictory that they needed no reply. Pilate, anxious to release him, wished him to say something in his own defense. Therefore he urged him, "Answerest thou nothing? Behold how many things they witness against thee."—Pilate was surprised at the silence which was injurious to the prisoner's cause. How could he dismiss the charges if the prisoner would not deny them? No wonder that Pilate marvelled.

We learn from the other evangelists of the efforts Pilate made to save Jesus, or at any rate to save himself from having to condemn an innocent man. He tried in vain to turn the case over to Herod. At last he resorted to the expedient of appealing from the priests to the people. He knew that the priests had delivered Jesus from envy. This feeling could not move the multitude.

Now as that feast he released generally.

unto them one prisoner whomsoever they desired.—It is probable the Jews had this custom in commemoration of their delivery from bondage in Egypt, and that the Romans, always ready to conciliate conquered nations in any way which did not lessen their power, had fallen in with it.

And there was one named Barabbas which lay bound with them that had made insurrection with him.—Barabbas was the leader and a noted prisoner. He was both a robber and a murderer. The people began to speak of the custom, probably incited by some one who had friend or relative in prison. Pilate caught at the suggestion, and ignoring the other prisoners, spoke as if their only choice was between Barabbas, thief and murderer, and Jesus of Nazareth (Matt. 27:17).

Will ye that I release unto you the King of the Jews?—The shrewd Roman showed his wisdom in this way of putting the question. The Jews were fiercely patriotic; the charge against Jesus was that he called himself their king. Pilate hoped by this appeal to their national pride to carry his point. But he underestimated the influence of the priests over this multitude. These were in a large degree the devout from other countries and from other parts of Judea who had come up to the feast. And the chief priests were held in special reverence by them. Besides they could represent Barabbas as one who had fought for the freedom of the nation, as he had been engaged in an insurrection. In despair at their choice, yet hoping against hope Pilate makes another appeal hoping to influence their patriotism.

What will ye then that I shall do unto him whom ye call the King of the Jews?—"Whom ye call," he said, to influence them the more. It is probable that he hoped they would cry, "Release him also," and that Pilate as a special mark of favour to their notion would comply, thus releasing two prisoners instead of one according to his custom.

And they cried out again, Crucify him.—Crucifixion was a Roman punishment, and the Jews resented bitterly its being inflicted upon their countrymen. But in this instance they demand it. Satan stirred up the very vilest depths of human nature, as if to show the Christ that men were not worth the sacrifice he was making for them. What infinite grace and mercy that he did not then summons twelve legions of angels and go back to heaven leaving the race to the eternal death it so richly deserved.

Why, what evil hath he done?—Pilate cries, showing at once his desire to save the prisoner and his own vacillation. But the people would not argue the question of his guilt. They thought the time for argument was past and the time for action had come, and they renewed their old clamour. Pilate yielded at last, willing to content them. The Jews were especially turbulent and troublesome, and their governors were ordered to do all in their power to conciliate them. Pilate knew that Tiberius could never understand his not being willing to allow one miserable peasant of a despised race to be killed when his own people demanded it. And Tiberius' wrath was deadly. There is not probably a single governor to-day of any province in an autocratic government who would take as much trouble as Pilate did to save a young carpenter from death. While despising the weakness of the Roman let us do him justice. He was so very much less guilty than were Caiaphas and the Jews

The envy and malignity of his own people and the cowardice of a Gentile ruler sent the Lord of glory to his death. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain," says Peter to the Jews. But we must not forget that it was the wickedness of us who are alive to-day which nailed him to the cross. For he died because we have sinned, and in order to win life eternal for us. Amazing grace!

NORFOLK LETTER.

Seasons of refreshings have recently been enjoyed in many of our churches. The good work commenced in the Park-avenue church near the beginning of the year. The Rev. L. G. Broughton, of Roanoke, came to assist the pastor, and although compelled by sickness and death in his own flock to leave within a few days, yet his work was greatly blessed; and notwithstanding some of the coldest weather ever known in

these parts the meeting continued unabated in interest for three weeks and blessed were the results.

Dr. Hatcher came from Richmond and helped his son, Rev. E. B. Hatcher, at the First Baptist church, and a gracious revival was enjoyed. Our esteemed Bro. Martin who has recently come to us from North Carolina, aided the Rev. F. W. Watson and many souls were brought into the church; and then Bro. Broughton returned after about one month's absence and laboured with great power at

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Is the greatest achievement of this age of invention and discovery, for the relief of suffering humanity. A cure for disease without medicine. Cures when all else fails.

From New York Observer, February 22, '94.

An advertisement of the Electropoise appears in another column. There have been so many curative instruments put upon the market, ostensibly merely to cure disease, but really to cure the leanness of the manufacturer's pocket, that this article deserves a special word of praise. Not only convinced by what the Electro-illumination Company's agent said, but also representative sought an interview with Dr. De Puy of the New York Christian Advocate. This gentleman said that with no personal interest in the Electropoise, save that inspired by the wonderful good it had done him, he gave the Company the letter published in another column of the Observer. He was enthusiastic about the system, and has recommended it very heartily to others. Accounts of similar cures come from other quarters, and as far as we can learn, we feel sure that our readers may safely and with great benefit use the Electropoise.

A YEAR LATER.

150 Fifth Ave., New York, April 5, '95. JOHN E. DUBOIS, Esq.: My Dear Sir:—Please say in response to the enclosed inquiry, just received, that my estimate of the value of the Electropoise, as expressed in my testimonial bearing date December 20, 1893, has not diminished, but on the contrary has greatly increased, and my confidence in the merits of the method is sure—SIMPLE, CONVENIENT, ECONOMICAL, and EFFECTIVE, as it is—has constantly grown with my increased observation and experience. Very truly yours, W. H. DEPUY.

TESTIMONIALS.

The use of Electropoise has been attended with highly successful results.—F. H. WILSON (of E. and W. Collins and Cuts), New York.

Twenty years' experience with Electropoise confirms the truth of your claims. I would not part with mine.—A. P. CONNOLLY, Chicago (Inter-Ocean).

Prof. Tilton, on page 22 of his work "Our Race," says: "But thanks be to God, there is a remedy for such as are sick, an instrument called Electropoise."

"MULTITUDES MUST DIE."—Without a doubt the Electropoise has the gift and power to cure multitudes who without it must surely die, and that, too, in early life, or in the very maturity of strength, and the mystery of their untimely death is most terribly difficult of solution.—C. COLAROVA, M. D., Protection, N. Y.

My wife had been a helpless invalid for sixteen years when she began treatment with the Electropoise. She now does her own housework and cooking. We never dreamed of anything working such a change.—H. B. WOODWARD, Hardyville, Ky.

Electropoise cured me of vertigo and nervous dyspepsia.—REV. GEO. H. MEANS, Covington, Ky.

The Electropoise is worth \$100 a day to me.—M. S. CHALKS, Meeting Creek, Ky.

Typhoid fever left me in such a condition that I had despaired of ever getting better. The Electropoise relieved me of all pain on

first application. I am surely cured by this great remedy.—W. T. RICHARDSON, Corbin, Ky.

A recent letter from Petersburg, Ky., says:—The more I see of the Electropoise, the more I appreciate it."

The Electropoise has cured me of Bright's disease after everything else failed.—L. A. PHOENIX, Hopkins, Ky.

The Electropoise has never failed in any case that I have tried it, and I have tested it severely.—ED. W. SHARPLAND, Carlisle, Kentucky.

Mr. C. H. Berry, of the Louisville Commonwealth, says the Electropoise has given him more relief than all the doctors and Hot Springs combined.

I cured a young calf that I am sure would have died had I not used the Electropoise on it. The result was quick and satisfactory.—MRS. H. H. PAYTON, Epperson, Ky.

I always get relief from its use.—THOS. M. HOLT, Governor of North Carolina.

The physicians will have to adopt the Electropoise in their practice. Dr. A. H. LOVE, Bedford, Ky.

We have had good results in curing various ailments with the Electropoise.—J. W. CORTON, Bardonia, Ky.

The person who owns an Electropoise possesses a treasure of immense value.—W. O. FLORENCE, Avena, Ky.



OXYGEN! FREE OXYGEN—OZONE direct from the atmosphere, not some compound to be taken from a bottle. With the Electropoise we make the entire surface of the body a magnet, as it were, to attract this extra amount of vital force from nature's abundant storehouse, the atmosphere all around us.

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Not an electric battery or belt:

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Not costly; But cheap, inasmuch as one instrument will suffice to treat the ills of an entire family.

MOTHERS and DAUGHTERS

A Woman's Word to Women. In undertaking to write a short pamphlet to women, I wish it clearly understood that my knowledge comes from many years of painful experience, much of which might have been saved me by a little well-directed information. The pamphlet referred to can be had for the asking. It gives a lot of good, wholesome advice, and just a little about the application of the Electropoise.

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Insomnia, Constipation and Rheumatism CURED WITH THE ELECTROPOISE.

I am delighted with the Electropoise. It has cured me of rheumatism, insomnia and constipation. Have also found it effective in croup and bilious colic. Nothing would tempt me to part with the little instrument. I sometimes call it "tired nature's sweet restorer." When I am tired, after some unusual exertion, I use it for an hour, and feel afterwards as though I had taken a tonic. Yours truly, MRS. FRANK LOCKETT, Henderson, Ky.

Unless about ten thousand men, mainly professional men—lawyers, doctors, editors, preachers and all other classes including the writer—are very much mistaken, the Electropoise effects cures and gives relief where all other known remedies have failed. Especially is it efficacious in cases of feeble women and delicate children. I have used the Electropoise for the past two years, and find it invaluable as a curative agent. REV. Z. MEAK, Editor Central Methodist, Allestonsburg, Ky.

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What is disease? Simply a decrease of vitality. What, then, is the greatest need of the sick? Increased vitality. Nothing gives strength and vitality like pure oxygen absorbed through the entire surface of the body, and the Electropoise is the only known means of introducing this extra amount of oxygen into the system.

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the Freeman-street church of which Dr. M. B. Wharton is pastor, and multitudes not only flocked to hear the preacher but came out boldly to confess Jesus Christ and were added to the church. Dr. L. G. Broughton is an evangelist of great power; and although a pastor of a large church and finds it no easy thing to break away for ten days, yet he is so greatly blessed to the saving of souls, and the awakening of Christians that not a few think the work of an evangelist is his true sphere and will be his calling. I hardly know his equal. It was my happy privilege to preach his ordination sermon; and well do I remember the Sunday when he was set apart to the work of the Christian ministry.

We have not only enjoyed a great spiritual uplifting in our churches, but also material gain and great prosperity. The Freeman-street church with its more than 800 members stands fair in the front. Its pastor is aggressive, watchful, and handles his great flock with consummate skill. Rev. E. B. Hatcher has charge of the first church, known better as "The Cumberland-street Baptist church." For many years the Rev. T. G. Jones, D.D. preached with rare eloquence, and served this people faithfully week by week. When Bro. Hatcher came now life seemed infused. He was young, ardent, hopeful. But the location was never very favorable to a strong church, and now this trouble gives way. The Grandby-street M. E. church is soon to leave one of the choicest locations in the city of Norfolk to move into a new building, now in course of erection, and their present building and lot are purchased by the old Cumberland-street Baptist church! Certainly no better location can be found, and it brings an opportunity to the First Baptist church of this city which it has never had before. Of course, it does not mean that when the move is made all will be easy sailing. With Freeman-street church on the one side, and the leading Methodist church of the city on the other side, it will mean the hardest kind of work to insure success. But they are accustomed to work, and their beloved pastor is untiring in his endeavors.

God has greatly blessed us at the Park-avenue church; more than 200 additions have been added to our membership within the present pastorate of less than two years. It was hard to bid the beautiful city of Raleigh, N. C. and the Tabernacle with its great Sunday-school, large church membership and beautiful house of worship, "good bye," but God so ordered it, and in leaving a united and a loving people God had an open door here.

Contracts for our new church have already been made, and soon one more edifice will be erected, showing our faith in God. And such a house as to be an honor to the Baptists of this growing city.

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EASTERN TRIP NOTES.

It was a pleasure to meet in New York recently Bro. T. N. Feary, formerly of Louisville, and deacon in McFerran Memorial church, now of Buffalo, N. Y. We went to Dr. Edward Judson's church, expecting to find a prayer-meeting, but found a meeting of Christian Endeavorers. The exercises consisted in songs and prayers and reports of committees and "testimonies." We had the pleasure of meeting Mr. Samuel Colgate, one of a noble family of princely Baptist givers. He has erected a magnificent fire-proof building, and is engaged in collecting Baptist materials for future Baptist history. He sends out appeal after appeal for state and district associational minutes, and he deserves the hearty co-operation of every Baptist in this labor of love.

I was glad to meet some of our most prominent Baptists, and observed that no one seemed to attach much importance to the late movements of Rev. Thomas Dixon. In Philadelphia I saw Bro. T. A. Felsberg, formerly business manager of the *National Baptist*, and one of our most earnest and intelligent workers. I visited the American Baptist Publication Society. Every Baptist ought to be grateful to God for such a powerful agency for the dissemination of our principles. Bro. O. W. Spratt is the business manager, and his wisdom and business sagacity admirably fit him for the superintending of a great business. Dr. Rowland, who was ten years pastor in Baltimore, and a member of the Southern Baptist Convention, is at his post as the successor of Dr. Griffith. His executive ability, his conservatism, as well as his extensive acquaintance with the denominational needs of the whole country, conspire to make him the right man to direct the affairs of this great Publication Society.

In Baltimore we were met at the depot by our friend Rev. Dr. H. A. Tupper, Jr., and taken to his lovely home on Entaw Avenue. He is a graduate of our Theological Seminary at Louisville, and was fifteen years pastor in Kentucky. His greatest work was done at Harrodsburg and Broadway churches, Louisville. He inquired eagerly about his many friends in Kentucky, and I could see that he loves us no less than when he was with us. This is his fourth year at the Seventh church, Baltimore, and he seems most happy and cheerful in regard to the outlook. The church is working in harmony with him. He offered to give \$1,000 of his salary to aid in the advance of the church, but the church refused to allow this. The last Sunday in April was a "high day" with him. It was the fiftieth anniversary of the Sunday-school, and it was commemorated with special jubilee services. One of his deacons remarked that the church was in better condition than since the days of Dr. Richard Fuller. No higher compliment could be paid.

The day I spent in Baltimore was inelament, and I greatly regretted that I could not see pastors Henson, Mullins and Gregory. I learned that Rev. Dr. J. S. Felix was in the city to preach last Sunday at Brantly church. How we rejoice to know that he is in good health and prepared to continue his career of great usefulness.

On our journey home we had the company of Bro. H. E. Harris, a model deacon of McFerran Memorial church. We traveled over the C. & O., which is in our opinion the safest, fastest, and nicest route of all.

Blessed are they that do His commandments.

BAPTIST DYNAMITE.

It is a fact that every principle held and every ordinance as practiced by Baptists is recognized as true and cordially received as valid by every other evangelical denomination now on the globe.

It is a fact that the same statement cannot be made of any other denomination now on the globe.

It is a fact that of all people who rely on the Holy Spirit for a proper understanding of the word of God, Baptists alone accept that word, without creed or comment, as sufficient authority in all matters of faith and practice.

It is a fact, those who differ from us being the judges, that with all our church independence, freedom of conscience and right of private judgement, Baptists are the most united people now in Christendom.

CONCLUSION.

To deny the above is to confess to ignorance or hate.

To admit the above and not be a Baptist is to confess to a moral obliquity not consistent with sincerity and honesty.

To be a Baptist is to hold the truth in a manner acceptable to all and to have a pass-port without question into any other denomination on the earth.

W. C. TAYLOR.

WORLD'S COLUMBIAN EXPOSITION.

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

WHEN I read the column of calls to all the Southern ministers to hold a council to decide what the Southern Baptist Convention should do with young people's societies, I thought what a good time that will be for steps to dispose of the Protestant world. It comprises a legion of societies. They, like the young societies, ignore and will not work in the churches of Jesus. Perhaps he does not wish to "blast them before the time," when "the man of sin" shall be developed, whose set time is "by the brightness of his coming" and "by the sword of his mouth." Till then would it not be nice and wise, in brethren Hoyt, Kerfoot, Nash, Christian (yes, such a work befits a Christian) "who have had perfect knowledge of them from the beginning," at whose feet they have been trained up, to subsidize their resources and power for Christ, by constraint as it were. This would only be cheating the devil, and surely there is no harm in that. They would be proud to consolidate and lead the hosts of God hitherto dismembered, mere "bands" against which "the kings of the earth set themselves, saying let us break them asunder and cast their cords from us." Just let these societies know, by a vote of the Southern Baptist Convention that the broad and liberal seal of their approval is needed to pavilion from hostile missiles Jehovah's hosts, and to silence all unfriendly scoffs, and although they decline, politely of course, all sympathy with their works as fellow servants, I venture they will accept the honor. Our people have ever been "the sect every where spoken against." Now see! "The kings of the earth" will see in them—in their uniform, banners and panoply, co-ordinates of their own powers, and who shall fear a collision? Yes, these former do not things will be organized and become a great power, just by a little maneuvering of the Southern Baptist Convention. "Children shall rule over us."

Weak Nerves

Indicate as surely as any physical symptom shows anything, that the organs and tissues of the body are not satisfied with their nourishment.

They draw their sustenance from the blood, and if the blood is thin, impure or insufficient, they are in a state of revolt. Their complaints are made to the brain, the king of the body, through the nervous system, and the result of the general dissatisfaction is what we call Nervousness.

This is a concise, reasonable explanation of the whole matter.

The cure for Nervousness, then, is simple. Purify and enrich your blood by taking Hood's Sarsaparilla, and the nerves, tissues and organs will have the healthful nourishment they crave. Nervousness and Weakness will then give way to strength and health.

That this is not theory but fact is proven by the voluntary statements of thousands cured by Hood's Sarsaparilla. Read the next column.

"With pleasure I will state that Hood's Sarsaparilla has helped me wonderfully. For several months I could not lie down to sleep on account of heart trouble and also

Prostration of the Nerves.
For three years I had been doctoring, but could not get cured. I received relief for a while, but not permanent. Soon after beginning to take Hood's Sarsaparilla there was a change for the better. In a short time I was feeling splendidly. I now rest well and am able to do work of whatever kind. If I had not tried Hood's Sarsaparilla I do not know what would have become of me. I keep it in my house all the time, and other members of the family take it, and all say there is

Nothing Like Hood's

Sarsaparilla. I have highly recommended it and one of my neighbors has commenced taking it. I recommend Hood's Sarsaparilla at every opportunity." Mrs. S. BRADDOCK, 404 Erie Av., Williamsport, Pennsylvania. Be sure to get

HOOD'S Sarsaparilla

The main fear is that Eaton may oppose it. He and his paper, I believe are about the last to get out of the way, unless we should find some churches, foolish things—to think they are sovereign. But enough of irony. I cannot attend the council. But I want every one to go with the love of our plumed and his heart to know I stand with you. That is all I write this for. Dr. Eaton is properly panoplied, and can beat any thousand that can come against him.

I am troubled day and night with the belief that the Southern Baptist Convention will organize what? Not the churches—but a majority of themselves into a nationality. Then if their churches reject them as schismatics—thank God! we shall be strengthened by the blood that sweeps them away. We have too much rubbish.

B. T. TAYLOR.
Smithland, Ky.

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"MY SORROW."

Jesus, my sorrow lies too deep
For human sympathy;
It knows not how to tell itself
To any but to Thee.

Thou dost remember, amidst all
The glories of Thy throne,
The sorrows of humanity;
For they were once Thine own.

Yes; and as if Thou wouldst be God
Even in misery,
Thou'st left no sorrow but Thine own
Unreached by sympathy.

Jesus, my fainting spirit brings
Its fearfulness to Thee;
Thine eye alone can penetrate
The clouded mystery.

And is it not enough, O Lord,
Thy holy sympathy?
That sorrow cannot lie too deep
Which I may bring to Thee.

—REV. J. VAUGHAN

OUR PULPIT.

WANTED!—VOLUNTEERS.

C. H. SIBBONEN.

"And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour."
—2 Chronicles xvii. 16.

It was a great thing for King Jehoshaphat to have such a pious lord lieutenant, one who would command an army, and at the same time obey the commands of God. Christian men ought greatly to value Christian servants, especially if such persons are employed in positions of trust. If we can have godly men to occupy our offices, and transact our business, we should be very grateful, and do our best to encourage and cheer them. It is true that sometimes those who make the loudest profession of religion are the least trustworthy; but that very fact shows that there is something in the religion they falsely profess, which, if really laid hold of, makes a man more upright and reliable. Else why should it be counterfeited? The larger the responsibility, the more necessary it is to have men who can be depended upon to manage the business. It was for the great benefit of Jehoshaphat, as king, that he should have a godly captain over so large a part of his army as two hundred thousand men of valor.

It was also a great thing for the country of Judah to have a godly man in such a position. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." I hope that in England there will be an increasing desire that those persons who represent us in Parliament, or who legislate in any way, should be men of good character. The day will yet come when it will be judged that those who are immoral are not the men to make our laws, or to see that those laws are carried out. It is, however, a great blessing to a country to have godly men in high places who will see to it that right is done, that justice is maintained, and that the ends of true religion are promoted. Happy is the nation that has godly officers to discharge its business, men who fear God, and fear none beside!

1. First let me say that Amasiah is distinguished from the other mighty men of King Jehoshaphat by the fact that he made it his life-work to serve the Lord. He "willingly offered himself unto the Lord," and he was accepted, and became a life-long servant of Jehovah, the God of Israel.

It should not need much talk to make you feel that this is reasonable service. To serve your Maker, who created you that you should glorify him, is surely a natural thing to do; and it becomes a thing to be more expected when you are asked to serve your Redeemer, who shed his blood that you might be set free from sin,

and "yield your members servants unto holiness." Would it not be a right thing for you to offer yourself to him who yielded himself to the death for us?

Offered was he, for greatest and the least: himself the Victim, and himself the Priest. This is an argument Amasiah had not, yet did he find reason enough to serve the Lord. How much stronger is the claim upon you! And if this plea needs to be strengthened still further, think that you are called to serve him with whom you hope to dwell for ever in heaven. It ought to be an instinct of every reasonable soul to set about such service instantly. Ordinary gratitude should cause every Christian man to say to his Lord, "Whom else should I serve? I owe to thee my very being, my new life, and all I possess. In thee I live; by thee I am daily fed. Why should I not serve thee?"

"Thine am I by all ties;
But chiefly thine,
That through thy sacrifice
Thou, Lord, art mine:
By thine own cords of love, so sweetly wound
Around me, I to thee am closely bound."

Moreover, this is honourable service. Men like a service that seems to reflect some kind of glory upon them. To serve a great man, makes even the footman feel as if he was himself a great man, too; at least, I have seen some of these gentlemen give themselves mighty airs, under the notion that they were as grand as their master. But to serve God really gives honour and glory. O sirs, if this be not done in mere pretence, but in reality, what a grand life a man must lead who is the servant of God! To serve him who angels serve, whom archangels serve, whose service is perfect freedom, is the most honourable service to which a man can attain. There is nothing humiliating or debasing about it, but everything that tends to lift us upward, and to make us grow in spiritual force. To serve God is to reign. Every man becomes a king in proportion as he really serves the Lord.

11. Now, go a step further, notice, in the second place, concerning this man Amasiah, he was a ready volunteer "who willingly offered himself unto the Lord." There is much truth in the old proverb, that "one volunteer is worth twenty pressed men." Service willingly rendered has a fragrance and a bloom about it that make it most delightful and acceptable.

He needed no pressing. Some of you want so very much persuading, that you are hardly worth having when at last we get you. There is such a thing as pressing a man so long that all the juice is gone out of him, and you have only the husk of the man when you do manage to get him. Amasiah wanted no pressing at all, for in his soul there was an ardent desire to serve the living God; he "willingly" offered himself unto the Lord.

He needed no hunting out. How many even of church-members seem to be like Saul when he was elected king, and they could not find him! "Where is that tall fellow, head and shoulders above the rest of the people?"

At last somebody said that he had hidden himself among the stuff. Many of our young men to-day are among the stuff; and there are numbers of both men and women who ought to be coming forward for the Lord's service instead of hiding among the rubbish. My dear friend Mr. Pearce, the superintendent of our Sunday-school, says that he wants more teachers. There are plenty who might engage in the work, but they are among the stuff. Let them imitate Amasiah, "who willingly offered himself unto the

Lord." Amasiah was a self-contained man. He needed no looking after, when he had once come out. We have some Christians who will keep right as long as somebody else looks after them. How many such there are in all churches! You must always be watching them, or else they will be up to mischief, or growing cold, ceasing to attend the means of grace, getting into evil company, and going back to the world. Amasiah was not of that kind. He "offered himself willingly unto the Lord;" and having done so, he stood to his consecration vow.

He needed no leader. On the contrary, he took the lead himself over two hundred thousand men. We have many that will follow pretty well. We want some that will not need leading except by our great Leader, the Lord Jesus; men who know what they know, believe what they believe, know how they ought to act, and are resolved so to act, and will do it even to the end. It was a fine motto which a distinguished worker once adopted: "Resolved, that I will act, as if there were none else to act, not waiting for others." This is the spirit which we long to see amongst the Lord's people: not a spirit of lawlessness and disorder, but of loyalty and independence; a spirit which will not timidly wait until everybody is ready, but, knowing the will of God, will at all hazards go forward to do it. Amasiah, the leader of this host of "mighty men of valour," would be certain to be a man of valour himself. Like leader, like followers: he that would lead brave men must himself be brave. We need in this generation more men, who, in Christ's service, shall perform deeds of daring, as British soldiers do to win the Victoria Cross, which has inscribed upon it the words, "For valour." Christ has right royal rewards for those who faithfully serve him. I should like to meet with a band of brave young men ready to render valiant service to my Lord, young men with backbones; there have not been many of that kind made lately; they are to-day generally soft down the back. Most men I meet are very squeezable, men of india-rubber that yield every way. But we want for Christ and for his cause some who cannot be turned aside, to offer themselves willingly unto the Lord, doing it decidedly, at once, and from the bottom of their hearts. God grant by his Spirit that some such may by this sermon be led to the knowledge and service of the Lord.

He made no reserve as to what he had. He gave himself, his money, his ability, his position, his influence. All was yielded up to the Lord. "Well says one, "I give so much to the weekly offering." Do you! I am glad to hear it; but have you given yourself? "I sometimes go out and sing a sacred song at a meeting," you say. That is quite right; you give your voice; but have you given yourself? "I have joined the church," another says. That, too, is a very proper thing to do, if you are really a believer; but it is not all, nor is it the first thing; you have given us the distinguished privilege of having your name written on our church-roll; but have you given yourself to the Lord? It is said of Amasiah, that he "willingly offered himself unto the Lord." You have often found, I doubt not, a chrysalis. You have perhaps said, as you stooped to pick it up, "I will take that home, and see what kind of butterfly comes out of it." You have kept it, and kept it, and nothing has ever come out of it, because the butterfly had already flown.

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Many people about us are like that. We hope that they are going to do something, but nothing ever comes out of our chrysalis. There is nothing living inside, and hence there is never any flutter of life, nor flight of wings. But when a man gives himself to the Lord willingly, making no reserve as to what he has, then we have something worth the having. I like to sing—

"Yet if I might make some reserve,
And duty did not call,
I love my Lord with zeal so great
That I should give him all."

Notice yet another thing about Amasiah, which, I think, must have been true: he made no reserve as to what he did. He gave himself to the Lord, as much as to say, "Lord, put me here, and I will keep here. Put me there, and I will keep there. Make me a great man, and I will serve thee. Make me a little man, and I will serve thee. Give me health and strength, and I will serve thee. But if thou dost choose rather to send me sickness, and lay me on a bed of languishing, still I will serve thee." In some such way I can fancy that Amasiah gave himself up to the service of the King of kings. This is how we should come to Christ; willing when he says "Go," to go; when he says "Come," to come; when he says "Do this," to do it; willing to do his will, as the little girl said the angels do it, "without asking any questions;" and thus numbering ourselves among the company who stand ready to obey their Master's least word—

"Thine not to reason why,
Thine not to make reply,
Thine but to do or die."

Christ must be the absolute Master of the saved soul; and the soul that is truly saved is willing either to go or stay, as may seem best to his Lord; for it is to the Lord that he had given himself; to one who henceforth is to rule and reign over his whole life. I trust that some to whom these words come will thus offer themselves making no reserve as to what they shall do, and—

"Where duty calls or danger,
Be never wanting there."

When Amasiah willingly offered himself for the Lord's service, he made no reserve as to what it should be. He probably gave himself to the Lord

while he was a young man. He began with all his heart to serve God in his youth; and when he was in middle life, and his children were round about him, he was still unfalteringly the servant of God. When he grew grey, and others ventured to think that he had better retire from active service, he might think it wise to give up some of his work, but never would he retire from the service of his God; for he had willingly offered himself unto the Lord. He made no reserve about serving up to a certain time, and then leaving off; but he would serve his God while he had breath in his body.

And he made no reserve as to how that service should be rendered. As I have already said, he would serve God in health, but he would serve him in sickness, too. Ay, and he would serve God by doing nothing at all, if such was his will. One of the hardest works for saints to do is to do nothing. When they get so infirm that they cannot leave their room, or even their bed; perhaps their very voice fails them, so that they cannot speak; then what difficult work it is to say with the heart, "Lord, I served thee when I laboured for thee, and I will serve thee when I cannot labour for thee. I trusted thee when I could speak about thee, I am thy servant. If my Lord bids me do anything, I will do it; if he gives me no command, yet will I be his servant still. In life and in death my ear shall be bared to my master's door-post!" In this fashion, I suppose, Amasiah willingly offered himself unto the Lord. Have you not sometimes seen the telegraph boys, standing or sitting still at the post-office when there is no message to be delivered! They are as much doing their work by waiting as when they carry to its destination the despatch which has been flashed along the wires. In waiting they serve, and in like manner they most truly serve the Lord "who give up all idea of self-pleasing, and go or stay, as best pleases him, to whom they willingly offer themselves to be his servants.

I have been explaining what kind of volunteers I want to enlist for my Lord. I wonder whether the Holy Spirit is saying to some young man, "You are the man,

You should willingly offer yourself to the Lord," or whether he is gently suggesting to some dear sister, "You are beloved of the Lord, and may serve him like Deborah or Dorcas if you will but give yourself now." You remember how Zinzendorf was converted to Christ by seeing, at Dusseldorf, Stenburgh's picture of Christ on the cross, and at the bottom these words—

"All this I did for thee; What hast thou done for me?"

I pass on the question to you, though I cannot paint the picture, or make you see the vision. If Christ has appeared to you, why, it follows, as a matter of course, that you will reckon that you are not your own, for you are bought with a price, and, like Amasiah, you will willingly offer yourself unto God. As you survey the wondrous cross on which he died, you will surely be constrained to say with Dr. Watts:—

"Were the whole realm of nature mine,

That were a prospect far too small; Love so amazing, so divine, Demands my soul, my life my all."

IV. Now, I have a fourth observation to make, which is important, though it may not seem so. When Amasiah willingly offered himself unto the Lord, he did this in a secular calling.

He did not stipulate to be a prophet. I do not know how it is, but when a certain type of young man gets it into his head that he will serve God, the next thing is that he wants to see me about how he can get into the ministry. Perhaps I look at him, and I see that his mouth was never made for preaching. You can see by the appearance of his eyes that they were never made to look a congregation in the face.

When he begins to talk, you can tell that he might possibly make a good learner for the next twenty years, and then, perhaps, he would be able to teach a class of boys; but the boys would soon be tired of him, for they would probably find out even then that they knew as much as he did. Some have no gift for instructing others, but that need not hinder them from serving Christ as they can. Remember, Amasiah did not say, "Lord, I will give myself to thee, if thou wilt let me be a prophet." No! He willingly offered himself to the Lord, to be what the Lord would have him to be; and so he remained a soldier. He was in the army, and never went to any college, and never preached a sermon in his life; but he "willingly offered himself unto the Lord." You may willingly offer yourself to the Lord, and go and keep a shop, selling articles unadulterated, sixteen ounces to the pound, and twelve to the dozen, unless you make it thirteen. You may willingly offer yourself to the Lord, and be a shoemaker: there have been consecrated cobblers before now, as both Sunday-schools and foreign missions can testify. You may willingly offer yourself to the Lord, even though your daily calling is that of a chimney-sweep; that is a very necessary business, and though your face may become blackened at it, your heart may be clean all the time. You may willingly offer yourself to the Lord, and be on the roads breaking stones, praying your master the while to break stony hearts. There is no lawful occupation in which a man cannot thoroughly serve the Lord. It is a great privilege and blessing to be set apart to the work of winning souls; but we must never separate that work from all the rest of the callings of life, as though it alone were sacred, and all the rest were secular and almost sinful. Serve God where you are. Good women, go on looking after those dear children

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Ladies' Flower Collarettes (the very latest) made of velvet flowers and ribbons, in pink, blue **98c** and heliotrope, each

Ladies' Chemisettes, striped percale, turn-down collar, at **23c**

Plain white, also with turn-down collar, at **25c**

Our Mail Order Department.

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

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Nottingham lace Curtains, **50c** 24 yards long, per pair

Nottingham lace Curtains, **75c** 3 yards long, per pair

Nottingham lace Curtains, 34 yards long, at \$1, \$1.25, \$1.50, \$1.75 and \$2.

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A full line of black Crepons and Grenadines in the very latest patterns and weaves. Ask for prices.

Colored Satines, printed on navy, black, blue, magenta, cerise, and bluet grounds at 8c, 10c and 18c per yard.

Fancy drapery satines in light or dark shades for comforts, pil-lows and nannies, per yard **14c**

We have an immense assortment of laces, nets and muslins for sash and door drapery.

Ladies Jersey Silk Mitts in tan or black at 20c, 25c, 30c, 35c, 40c and 50c per pair.

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Men's summer merino white undershirts, with drawers to match, per garment **45c**

Men's summer merino, natural colored undershirts and drawers to match, in all sizes, per garment **50c**

Men's Negligee Shirts, made of fancy striped madras, at 35c, 45c, 50c, 75c and \$1 each.

LADIES SEPARATE SKIRTS

Ladies' navy blue or black, all wool skirts, a splendid garment for the price, each at **\$1.98**

Ladies' black crepon skirts, lined, at **\$1.98**

Ladies' black or blue, all wool cloth skirts, with full backs, at **\$2.50**

Ladies' all wool black serge skirts, with full back, at **\$3.50**

Ladies Suits.

Ladies' all wool black or navy blue cloth suits, with full skirt and cut-away jacket, at **\$4.50**

Ladies' all wool blue or black serge suits with full skirt and cut-away coat at **\$7.00**

Ladies' black serge suits all wool, with tight-fitting coat and full skirt at **\$7.50**

Curtain Stretcher.

Bacon's Imported Folding Lace Curtain Stretcher, size 7x14 ft. at **\$1.24**

MATTINGS

J. BACON & SONS,

Importers, Wholesalers & Retailers, 425, 427, 429 E. Market St. above Preston, LOUISVILLE Ky.

now that your husband has been called home; you will be serving God by bringing up those boys and girls in the knowledge of Christ: God help you to do it! Go on, dear daughter, helping mother; you need not aspire to be shaking a kingdom; shake the bed well to-morrow morning. There are many persons who have some very exalted ideas in their heads, who will serve God best by just doing common-place work in a common-place way, and will probably never be permitted to do anything else; at least that will be the case until they step down from their stilts, and get rid of their lofty notions.

Yet it cannot have been very easy to live wholly to God as a soldier. His was a difficult calling; though, I suppose, in his days, it was not so difficult as it is now. But he did it, whether his occupation was difficult or not. Wherever your lot is cast, abide in your calling, and glorify God in it, as this man did. "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." Even if your lot is cast in a barrack-room, be bold to confess your master: many a man has become a soldier of Christ by seeing his comrade in the regiment kneel

down and pray. With the memory of many a hero, both in the army and out of it, we may be certain that, however difficult the place, the grace of God is sufficient for us as it was for Amasiah.

Not only did he serve the Lord in this hard place, but he rose to eminence in it. I do not know how he began. When I saw him last—that is, when I last looked at my text—he was the commander of two hundred thousand mighty men of valour. A fine position that! He had become one of the five great generals of Jehoshaphat's army. Where he began I cannot tell; but it is quite certain that, in fearing God, he was not hindered in his promotion. The man who fears God need not be hindered one whit in rising in the world; that is to say, if it is worth while rising in the world; for there are some kinds of elevation so disgraceful, that they are better shunned than sought. It is, in many cases, a great thing for a man to be kept down. A good doctor of divinity, whom I well knew, met a Christian man in the street, shook hands with him and congratulated him. The man said, "I do not know, Dr. Jeter, why you congratulate me, for I have had a world of trouble; in fact, I have failed in my business." To

which the good doctor replied, "I congratulate you, because you failed honestly; you are the only man I have seen for years who has done that." Then he shook hands with him again, and said, "My dear fellow, I do thank God that you failed honestly." But no man need fail because he serves God. No man need stick in the mud for ever because he becomes a Christian; for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Yet another thing we may venture to say of Amasiah. He left an honourable record. Here is a man in Jehoshaphat's army who willingly offers himself to the Lord, and rises to be commander of two hundred thousand mighty men of valour. It reminds me of Havelock and his saints in the Indian Mutiny. There was a stern fight to be fought, and the general said, "Send for Havelock and his saints," and they soon accomplished the task. When you get men who thoroughly serve God in whatever position of life they are, they are terrible fellows. They will do the thing where others only talk about it; for God does help, even in the ordinary concerns of daily life, those that put their trust in him. They shall never be confounded. "The angel of the Lord encamp-

round about them that fear him, and delivereth them." They can say, "By thee I have run through a troop: by my God have I leaped over a wall." Moreover, "The memory of the just is blessed;" the footprints they leave behind them help others on in the blessed way; and when they fall asleep, they are among the blessed dead who "rest from their labours;"—they could not do that if here they had been idle, "and their works do follow them."

I am still working away, you see, at my main point. I am wanting to get that fine young fellow into my Lord's army. I am praying God the Holy Ghost to influence men and women to say, "We will willingly offer ourselves unto the Lord. We will serve him with our whole heart and soul." God grant that it may be so!

V. I have done when I add these words—Amasiah not only served the Lord himself, but he is an example to others. Let us make the best application of the sermon by working it out in our own lives.

First of all, he is an example to the young. He was probably a young man when he "willingly offered himself unto the Lord." Why wait to grow older in sin,

WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE.

THURSDAY, MAY 9, 1906.

The question of the taxation of church property has been recently brought up again. Every now and then the question comes up. Just now the matter is up in Philadelphia on account of the taking Grace Baptist Temple (Dr. Conwell's) from the exemption list. It is said that three Baptist pastors favor taxing this other brother's church on the ground of the separation of church and state. On the same ground Jarvis Street Baptist church in Toronto voluntarily pay taxes on their handsome house of worship.

Another argument for taxing church property is quite effective with many; e. g., that thus we can smite the Roman Catholics and check their aggressiveness. We believe these are the two arguments chiefly relied on by those who favor taxing church property. Let us consider them:

It is not true that exempting property used for church purposes involves any alliance of church and state. The argument may be stated thus: Here is a city with \$30,000,000 in private property and \$1,000,000 in church property. A certain sum must be raised by taxation. Now if all this sum is levied on the \$30,000,000, the taxes must be 5 per cent higher than if the \$1,000,000 were obliged to bear its part. When the brother makes this argument, he generally looks at you with an expression that means "There now, don't you see how I have got you!"

But the argument is fallacious, because it leaves out of account the fact that in a city with \$30,000,000 in private property and \$1,000,000 in church property, taxes are lightened by the presence of church property. Just as when a town grants exemption from taxation to a company who will build a factory, which will add to the population and increase the business, it is according to sound public policy to exempt church property from taxation.

Again, it is contrary to public policy to tax the benevolence of the people. The state needs public spirited citizens. All the money invested in church property comes from the voluntary contributions of the people. This property exists not for the private advantage of anybody, but for the benefit of the whole public. No money is made out of it, with rare exceptions, and such cases introduce a new element into the case. The very people who support the churches are the ones who support the state, and no advantage can come from putting on them a heavier burden.

If, however, a church rent out their house of worship in competition with the public halls of the city, if a church builds houses for rent in competition with other owners, or if in any way a church goes into secular business to make money, just so far may that church properly be taxed. It is right to tax all departments of trade unless some distinctly public benefit is rendered by that department of trade which claims exemption. Every government must maintain a sound public policy. If, for example, a man wills property to his son on condition that the latter never marries, he can go ahead and marry and still hold the property, because the law says it is contrary to public policy to allow such a will to stand. Brethren who have been discussing this question seem to have lost sight of this whole matter of public policy. If any one should deny that it is

according to sound public policy to exempt church property (not used to make money) from taxation, it would be easy to bring evidence to prove it, but we do not suppose any one will deny it.

As for smiting the Catholics by taxing church property, we will now say only first, it is not wise or right to do harm to the whole community for the sake of smiting one class; and, second, it has not been proved that Catholics would suffer more than others from such taxation.

"INFORMAL MEETING."

A brother near the Atlantic coast writes us in a private letter: I have just learned that an "informal meeting" is to take place in Washington, D. C., on Wednesday night, preceding the Conference of the B. F. P. U. on Thursday. Perhaps you know of it and are invited to be present, but as no meeting was held in Nashville without your knowing it, I have thought it possible that you may not be informed of this meeting. I do not know the object of this informal preliminary meeting. But I think that the views you hold and so ably advocate ought to be represented in every meeting in reference to this matter, and so I take it upon myself to write you this.

We take the liberty of publishing this extract from a private letter because of the importance of the matter involved. We have not been invited to this "informal meeting" nor had we been informed that it would be held. We do not suppose that our views would be acceptable to those who compose this meeting—or caucus—and who meet, we take it, in order to perfect their arrangements to control the Conference on Thursday.

It seems to be an idea in the minds of some brethren that, if only they will rush things ahead and get an organization effected, without consulting the churches or regarding the will of the denomination, the Baptists will then meekly accept the coup d'etat, and with perfect docility will fall into line under such leadership. But such brethren reckon without their host. Baptists are not that kind of people. If the co-operation of the churches is to be expected, the churches must be consulted, and they must have a voice in deciding what shall be done. Politicians may caucus and manipulate party machinery and measures; but the Baptists are not a political party, and no sort of caucus may hope to control them.

THE WESTERN RECORDER, as might be expected, has taken a very decided stand against this movement for a general organization of young people's societies. It greatly fears that the movement will get beyond the control of the churches. Many of the best and most prominent Baptists in the South, however, think otherwise, but the opposition represented by the WESTERN RECORDER will not be easily overcome.—Zion's Advocate.

The RECORDER has stood by the action of the Southern Baptist Convention at Dallas, although that body did not go as far as we desired. Among the resolutions on the subject adopted at Dallas, is the following:

Resolved 4. That all questions concerning the form these organizations shall take, and their combining into Associational, State or more general organizations, ought to be determined entirely by the churches to which they belong, and which, under God, they have the right to direct their actions according to His Word.

Right in the teeth of this action, brethren meet in conference and agree to organize a Southern B. Y. P. U., and to secure the effecting of such organization at a conference at Washington which only "the friends of the movement" are invited to attend. The Convention said that "all questions" in regard to general organization "ought to be determined

entirely by the church." But now it is sought to determine these questions, not by the churches at all, but by a conference to be handled so as to reach a pre-determined result.

We are getting tired of hearing that the RECORDER opposes "new" things and opposes them simply because they are new.

We have seen no new thing; we have heard of no new thing. We do wish that those who think we would oppose anything because it is new would show us something new.

Come now, that is a fair challenge. Surely man's invention has not failed; he can still evolve something new from the depths of his own consciousness. Surely "progressive" men have as much ingenuity as men of old times and can invent some new thing. Observe we do not say, invent a new name for some old thing. That is easy enough. The number of possible combinations of twenty-six letters is practically infinite. But something which shall itself be new, entirely new.

Nor do we mean something new and unheard of among Baptists these thousand years or more, but something long known and practiced in the world or among the heathen or the Pedobaptists of any name or creed. A Baptist who should sprinkle a baby would do something new, and something so "progressive" that the old fogies could be relied on to oppose it and even to persecute the brilliant originator of a new thing among Baptists. But for all that baby-sprinkling is not a new thing—the more's the pity.

Dr. Howard Osgood gave a most telling blow at this trying to palm off the old things as new in his speech at the Baptist Congress. He showed beyond a peradventure that the views of the most progressive "higher critics" and others who attack orthodoxy were found in the writings of the old infidel Tom Paine. These men did not plagiarize from him, they had arrived at his conclusions by "original thinking." But their views were not new, and their progress led back a hundred years or more.

Above all, if invention has failed, and the old paths are too narrow, and the old Gospel not sufficient, and we must imitate somebody, let it not be the Catholics. We have fought them so long, our fathers have gone to the stake rather than to fall into their ways and acquiesce in their doings, that it is enough to make their very tombstones blush to see Baptists introducing Catholic devices into their worship.

But if the Catholics are right and the Baptists have been wrong, and therefore it is wise and Scriptural to do as the Catholics do, let us surpass them in the excellence and thoroughness of our execution. Let us be best and have the best, and not take the second place in the procession. If pictures in churches are right and commendable, whether those pictures are painted, or stained in glass, or drawn with coloured chalk, let us imitate their discretion and leave out the second commandment from our catechisms.

Let us not put poor daubs in the Sunday-school, but the masterpieces of great painters where all will see them. If we are going to have pledge-bound societies in imitation of their "Society of Jesus," commonly known as Jesuits, their Dominicans, etc., etc., let us have stronger and more stringent pledges than they have. Do let us keep in front of the procession if it is best and Scriptural for the procession to march in the Catholic paths.

But to return to our point. Brethren, beloved, before you find

fault with the RECORDER for opposing new things, please, in common fairness, show us something new, and not merely some old thing masquerading under a new name.

One of the things which education used to be supposed to do was to keep common folks from contradicting themselves in the same breath, or two successive breaths, and remaining serenely unconscious of the fact.

The exalted advantages accruing to this most happy land from its public school system, have been sung to all the metres known among men. The only thing a little difficult of explanation is why in this hundred years they have not ushered in the millennium.

The public schools, the Palladium of our liberties, or the great American fetish, according as one looks at them, have been in existence for one hundred years. No one of our Congressmen, no, not even a Senator, is yet one hundred years old. Hence they are the outcome, if not the flower, of the public schools.

Mr. Chauncey M. Depew is one of the few remaining statesmen who is also an orator. In a speech on education, made in Chicago, he said: "The common school and the high school, with their superior advantages, have cultivated us so that the refinements of life make broader and more intelligent men, and brighter, more beautiful and more large-souled women." He remarked in the previous breath that the people can elect their own congresses and presidents.

And then he spoke thus: "A Congress which has just adjourned nominally represented several parties, but recognized allegiance to none, and its ignorance and incompetence were the wonder of the world and the amazement of the country. Its idiocy nearly wrecked the credit and the business of the country. It could formulate no policy nor devise any scheme of relief. Its faults and failures were due to ignorance."

And Mr. Depew's education did not enable him to see how bewildering to the average mind these statements of his are. If the public schools have done such grand work making men so much broader and more intelligent, how comes it that the ignorance and incompetence of Congress were the wonder of the world? Were Congressmen when boys shut out of these wonder-working schools? If so, how does it happen that a generation of "broad and intelligent" men trained in them chose such idiots to represent them? We are ready to believe either of the statements of the golden mouthed orator. But we must respectfully request to be excused from believing both. For there is something irreconcilable between the assertion that the public schools have done such marvels for a people who elect their own congresses and presidents, and that a Congress elected by such a wonderfully educated people should have been such idiots as to excite the wonder of the world and the amazement of the country.

"The kernel of the Baptist position is the supreme authority of the Scriptures in all matters of Christian faith and practice."—The Watchman.

This is so obviously true, and has ever been true, that we are surprised that some Baptists should think themselves at liberty to engage in religious practice for which they can cite no Scripture authority.

NO MAN can build himself up by trying to pull down somebody else. Least of all can editors do so.

Editorial Varieties.

Spurgeon well said: "Some temptations come to the industrious, but all temptations attack the idle."

The "liberal theology" is not having its way even in Germany as it had a few years ago. The secular papers are charging the cause of Christianity with "liberalism" applicants for the vacant professorship at Marburg were all rejected and a conservative man, who holds the "old views," was appointed.

We heard recently of a father who smores so loud that he wakes the baby and this leads the baby to cry so loud as to wake the father. Then the father has to get up and walk the room with the baby until he falls asleep again, after which the whole performance is repeated. We extend sympathy to both father and baby.

The North British Review, in an account of the Countess of Blessington, speaks of her father's early life and says: "He started a newspaper. His enemies had now no longer any need to exercise their active malignity. They might wait in patience, sure of the result."

We acknowledge an invitation to the marriage of Miss Lila Belle Wagener to Mr. Joseph Pinet Kiter, in the First Baptist church of Austin, Texas, May 8th. The bride is a daughter of Dr. and Mrs. Leslie Wagener and a grand-daughter of Dr. and Mrs. J. M. Pendleton. We extend congratulations.

Dr. T. H. Pritchard has written an admirable little tract entitled "Christianity Brought to a Baptist Standpoint." It should be widely circulated. It hits the nail on the head and hits it hard. Send to Dr. Pritchard at Charlotte, N. C. for copies, and give one to each of your friends of other denominations.

The Southern Methodists have been holding series of Jubilee meetings in Louisville during the past week. Their separate existence began in 1843. Their churches and other prominent divines have been in attendance and interesting exercises have been held day and night in various parts of the city.

A large part of the library of the late Dr. W. W. Gardner has been given by his widow to the Theological Seminary. There are many valuable books and periodicals in private hands which should for a time be in their magnificent fire-proof library building, accessible to the future historian and to the future everybody else.

Speaking of the attempt of the Hospital Courier to make it appear that the Western Recorder has acted unfairly, the Biblical Recorder says: "Nothing is so unfair as unfair action. We have no quarrel with you. We have called upon the Courier either to prove its charge of unfairness or else to retract it and apologize for making it. We hope to hear from it soon and fully."

Chattanooga wants the next session of the Southern Baptist Convention and Louisville wants it—both on the free entertainment plan. Once before there was a lively contest between Chattanooga and Louisville, but the latter secured the prize—the Southern Baptist Theological Seminary. It is Chattanooga's turn now, and if the Convention shall vote to go there, the brethren will never have occasion to regret it.

It was a joy to hear the veteran missionary, Dr. Ashmore, speak. He addressed the Seminary in North Hall Wednesday morning last week, and addressed the students again at dinner. Among many good and true things, he said that the reason the churches were not doing more was because so much of their power was being divided for many churches, to run societies. Dr. Ashmore is going to write for our columns. What he writes will be worth preserving.

In answer to numerous inquiries in regard to our tour to Egypt, Palestine, etc., we will say that the trip is planned to occupy 100 days and the entire cost is \$600. It has been arranged with special reference to getting the most that will be of interest and value for the time and the money. The advance payment required is \$25. Should anything prevent your going, however, \$30 of this will be refunded up to the time for making the final payment. This is a remarkably cheap trip and one that under ordinary conditions would cost over \$1,200.

Major Penn is dead! Pastor McComb, of Knoxville Springs, Ark., writes under date of May 2nd: "Our dear Bro. Penn is gone to his reward. We buried him yesterday. We all feel very sad. He passed away very quietly." This announcement will carry sorrow to many thousands of hearts. Bro. Penn was widely known and great respect was his. His name as an evangelist covered almost the whole English-speaking portion of the world. Many are the precious sheaves he has garnered from life's fair grain, and great is his reward. We hope soon to publish an account of his life and work.

Speaking of the theatre as it is now, the Outlook, which is an apologist for what it calls the "first theatre," says: "The stage has been given over to a dreary monotony of seduction and adultery. Even the toughest taste of the many who want to be amused and are indifferent to the morality of the means of entertainment has revolted against the entire surfeit of the stage to one wearisome and revolting play. Such has been its success the verdict of moralists of all ages in regard to the theatre; and yet there are church-members who naively say: "I really cannot see any harm in going to the theatre."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. It was the fourteenth anniversary of his pastorate. During the year there were 141 additions—54 by baptism, 81 by letter, 3 by restoration, and 3 by relation. There were 313 dismissed of whom the large majority were constituted on the Third-avenue church, 16 died and 9 were expelled. The present number is 1687. The amount contributed during the year was \$20,523.67. During the fourteen years there have been 4,004 additions, and \$488,213.79 raised. Two were received by letter Sunday, one for baptism and two baptized. These are not included above.

Broadway.—Pastor Pickard preached. He is in demand for commencement. He is to deliver the annual address at Carson and Newman rd at Lynnland Colleges, and will preach the annual sermon at Bethel College.

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

East.—Pastor Christian preached. One baptized, 3 received by letter and one by relation.

McFarran Memorial.—Pastor Jones preached.

Twenty-second and Walnut.—Pastor Hunt preached. Four received by letter. His little girl's sickness with scarlet fever prevents his attending the Southern Baptist convention.

Franklin-st.—Pastor Roberts preached. Two baptized and one restored.

German.—Pastor Baizer preached.

Highlands.—Pastor Dawes preached. Four received by letter and one baptized. Meeting continued.

Parkland.—Pastor Bagby preached. Southgate-street.—Brother Headley preached in the morning and Bro. Henderson at night. One received by letter and 2 by baptism. Pastor granted two weeks' vacation.

Third-ave.—Pastor Taylor preached. Four received for baptism, one by letter and 5 baptized.

City Mission.—Pastor Ragowsky and Bro. J. W. Warder preached. The ladies' committee are anxious Brother Ragowsky's services should be continued under the direction of a committee from the city churches, and it is probable this will be done.

NEW ALBANY.

Tabernacle.—Pastor Wicker preached. One received by letter and one baptized.

THE STATE.

Pastor B. F. Swindler writes: "We have recently closed an evening meeting of two weeks' continuance, in which we had the ministerial assistance of the Rev. Preston Blake of Dayton, Ky. Our people greatly enjoyed his ministrations, and the Lord blessed them to the salvation of a number of precious souls. Fifteen have been baptized, one awaits the ordinance, and one was received by relation. Among the converts was a household of four—a father, mother, son and daughter—all of whom I had in the baptistry at the same time, and baptizing them in the order named above. It was an unusual scene. I also had the pleasure of baptizing my little Louise, who was twelve six days later. Madison-avenue church has not had a more pleasant and profitable meeting for some time, since I have been here. Could we have continued a week longer the results I am sure would have been much larger."

Pastor T. L. Utz writes from Grant: "On the first Sunday in March I began my labors with the church at Rising Sun, Ind. The church had been without a pastor for some time, and owing to this and other causes I found them in a very low state. The Methodists are in the lead in Rising Sun, with the Presbyterians and Campbellites following in the order mentioned, while the Baptists were in the rear. The work was handicapped by a division in the Baptist ranks. But now I think there is a flattering prospect of uniting the forces, and if this is accomplished, we are sure of victory. During my two months' labor at Rising Sun, I have received 19 persons into the church, having received one or more at every regular meeting save one. Bro. Davies of Aurora was with us five days and did some excellent preaching, which greatly strengthened the church."

OTHER STATES.

During a meeting at Concord, Fannin county, Ga., 10 were baptized into the Fellowship of the church.

Pastor Ellis recently received 15 into the church, by baptism, as a result of a meeting with Bethel church, Ga. A good meeting with Bethany church, Ochsborne county, Ga., closed with 23 baptisms and 2 restorations.

A 10 days' meeting at Thompson, Ga., resulted in 20 additions to the church by baptism.

Bro. L. E. Roberts, who has been

called to the pastorate of Crooked Creek church, Ga., was set apart to the full work of the Gospel ministry, on a recent Sabbath.

A 8 days' meeting with Walnut church, Jackson county, Ga., closed with 26 additions to the membership. A good meeting with Oak Grove church, North Carolina, 11 additions by baptism and 3 by letter.

Elder J. P. Wheeler held a meeting in the Giload church near Jonesville, S. C., which closed with 32 additions, all by experience and baptism.

A meeting in the Hopewell church, near Atkins, Ark., closed with 36 professions of religion and 33 additions to the fellowship of the church.

The Flint Ridge church, in Owensville, Salom county, Ark., received 18 accessions as the result of an eight days' meeting.

A church has been constituted at Ashdown, Little River county, Ark.

Twenty-five has been added to the fellowship of the Centerville church, Ark. Among those baptized 7 Methodists and 2 Disciples.

Snapp church, Ark. had died, but a meeting resulted in the organization of another church. Nine went into the organization, and 15 were received afterwards. Among those baptized was a Presbyterian 72 years old.

Fifty have been added to the fellowship of the Poplar Bluff church, Mo. 40 by experience and baptism.

The Fordy church, Ark. was greatly revived in a meeting in which 29 were added to its fellowship.

In an eleven days' meeting, the All-ville church, Conecuh county, Ala., was greatly revived and 28 were added to her fellowship. Among those baptized were four Methodists.

A 9 days' meeting in the Flint Hill church, South Carolina, closed with 18 additions 2 by restoration and 19 by experience and baptism.

Fifteen have been added to the fellowship of the Cowpens church, South Carolina all by experience and baptism.

A seven days' meeting in the Mountville church, South Carolina, closed with 16 additions to the fellowship of the church.

Fifteen have been added to the Mt. Olivet church, South Carolina, 1 from the Methodists.

Eighteen have been added to the fellowship of the Monetta church, South Carolina, as the result of an 8 days' meeting.

Beaver Creek church, South Carolina, closed a meeting with 20 additions to its fellowship. The church has been in a constant revival for two years conversions and meetings at the monthly meetings.

A ten days' meeting in the Williamsburg church, South Carolina, closed with 19 additions to the fellowship of the church.

Pastor Warren has baptized 22 into the fellowship of the Williamsburg church, Va.

The meeting in the Alexandria church, Va., goes on with increasing interest. There have already been 100 additions to the fellowship of the church.

Pastor W. D. Gay, assisted by Elder R. H. Harris, of Georgia, held a nine days' meeting in the Adams-street church, Montgomery, Ala. There were 80 additions to the fellowship of the church, and pastor and people are rejoicing together.

Bro. I. G. Murray, of the Seminary has accepted the call to Citron, Florida, and will enter upon his work at the close of the session. Bro. Murray is a first class preacher and we expect to hear good reports from him.

Pastor A. F. Pearson writes from Pierce City, Mo: "I have accepted the care of this church and entered upon my work here. Closed at Oklahoma City, O. T., March 31st, and began here April 17th."

As a result of a meeting 13 were added to the fellowship of Waxhaw church, North Carolina, 9 by experience and baptism.

A meeting at Kittrell, North Carolina, resulted in 18 professions of faith, and 14 baptisms with more to follow.

Enterprise church, Warren county, North Carolina, has been greatly blessed in a meeting which added 14 to the fellowship, 12 by baptism and 2 by letter.

Stanhope church, North Carolina, has set apart Bro. J. E. Hault to the full work of the Gospel ministry.

Twenty have been added to the church at Alexander City, Ala., as a result of a good meeting there.

At Williamsburg, Ala., 9 were recently added to the fellowship of the church by experience and baptism, and 4 by letter.

Pleasant Grove church, and Chrystal Springs church, La., four miles away, united in a meeting. The meeting re-

sulted in 11 additions to the Chrystal Springs church and 17 to Pleasant Grove. Seven were baptized from the Methodists.

A meeting in the cold Water church, Miss., closed with 12 additions to the fellowship of the church.

Good Hope church, Ala., recently set apart Bro. Lem Williamson to the full work of the Gospel ministry.

Bro. A. E. Harris held a 5 days' meeting with Macdoon church, Arkansas 11 additions to the fellowship of the church.

A meeting with McNeil church, Arkansas, closed with 10 additions, 8 by baptism.

Olive Branch church, White county, Arkansas, has been greatly blessed in a meeting in 7 baptisms and 4 other additions.

Pastor and people are rejoicing in the result of a meeting with Rehoboth church, Arkansas, 19 were baptized, and one awaits the ordinance.

A seven days' meeting in the little Cane Island church, Arkansas, closed with 18 additions, more than doubling the membership of the church.

A good meeting at Detroit, Texas, has just closed with 13 additions to the church.

A seven days' meeting at Bentonville, Texas, resulted in the organization of a church of 18 members. They will build a house of worship.

An eight days' meeting at Leon, I. T. resulted in 54 additions to the church there.

As a result of a good meeting 20 have been added to Mt. Pleasant church, 2 miles from Comanche, Texas. The church was organized 2 years ago with 19 members; it now numbers 62.

Pastor T. B. Harrell writes from Plano, Texas: "God has graciously blessed us at Plano in a genuine revival of religion. We closed a meeting of two weeks on the 28th of April in which Pastor T. J. Wainor of Corsicana, the father of the missionary in Japan, did the preaching. He is 58 years of age, but preaches with the vigor of a man of 30, while he has the maturity of thought and character that come with an experience of more than thirty years in the ministry. He is a Bible teacher. We are greatly strengthened and built up, and are on higher ground spiritually. We expect to do more and better service than ever before. Five were added to the church by baptism and one by letter. We expect to see others come into the church as a result of the meeting. Praise the Lord for his goodness."

B. T. Taylor, Smithland, Ky., says: "Pastor J. T. Bots writes from Asheville, N. C.: "Our meeting closed last Sunday with 15 professions of conversion." "I would not have reported one who did not join the church. It virtually recognizes a mere profession as on a par with obedient Christian living. I knew a Baptist church to hold a three or four weeks' meeting that resulted in 150 professions, representing the wealth of the city, but it so weakened the church that she could only raise half the pastor's salary and had to give up half his time. The preachers sent the ordinances to the kitchen to enjoy a dignified call from distinguished Pedobaptist friends."

Pastor J. J. Willott writes from Dale, Ohio: "April 28th was a pleasant day for the people of Pleasant View and Harrison churches of Auglaze Association, Ohio. There were five candidates for baptism from each church met at Harrison church, and three at Pleasant View and were baptized by their pastor before a large and respectful audience. These churches are making some progress in Christian work and are encouraged to press on in the carrying out of the great commission of our Lord."

Pastor J. M. Joiner writes from Jonesboro, Ark.: "Have been here just one month. This is an immense field, amid an excellent people. Have never been so thoroughly pleased with a situation before. Have received members every Sunday except the first since I have been here. We have one of the best Sunday-schools I ever saw. When you take a notion to 'go west,' give us a call."

Bro. John Shelton has just closed a great meeting with the church at Aberdeen, Miss. Twenty were added to the church by baptism and three by letter. Many were converted who will join other churches. The church received a great spiritual uplifting, and the whole town was moved by the power of the Gospel.

A meeting in the Orange Lake church, Ala., closed with 10 additions to the fellowship of the church.

Pastor L. D. Golger has held a meeting in the Brooksville church, Fla., which closed with 15 additions to the fellowship of the church.

Twenty-two have been added to the fellowship of the Clarmont church, Fla., as the result of a recent meeting.

The Indianapolis church, Fla., has set

DONT TRY TO QUIT.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time soothes up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS AND ABSOLUTE. We guarantee a cure.

Price, \$1.00 per box. Write for circulars, or order of ROSE DR & COMPANY, 2105 and 2107 Third Ave., BIRMINGHAM, ALA.

PEWEE VALLEY CHURCH.

apart its new house for the worship of God.

Marquez and Mill Creek churches in Leon county, Texas, held a meeting together which closed with 22 additions.

Twenty-one professions of religion, and 17 additions to the fellowship of the church, were the result of a meeting in the Union church, Texas.

Tinkle's Chapel church, Texas, has just closed a meeting in which 10 were baptized into its fellowship. This church was organized one year ago and twelve Methodists have been baptized into its fellowship during that time.

Thirty-five have been added to the fellowship of the Rock Creek church, five miles from Whitt, Parker county, Texas.

Elder B. N. Price held a meeting in the Barry church, Texas, which resulted in 23 additions to the fellowship of the church. This church was organized three years ago with seven members, and it now has 84 members.

A meeting in the Mount Zion church, Texas, closed with 15 additions to the fellowship of the church.

I have in Stone College for young ladies, at Meridian, Miss., grounds and new buildings of ten thousand dollars value, a half interest in which I will sell at considerable reduction to a good schoolman. I desire a partner. The school will justify. Correspondence solicited. L. M. STONE.

THE BIBLE ON WOMEN'S PUBLIC SPEAKING. If you want a sound tract, clear and strong, on women's public speaking—and something of the kind is needed in some communities—send ten cents to the Baptist Book Concern, Louisville, Ky., for "The Bible on Women's Public Speaking," by T. T. Eaton, D.D.—Biblical Recorder.

THE BIBLE ON WOMEN'S PUBLIC SPEAKING, is the title of a pamphlet, recently published by the Baptist Book Concern, Louisville, Ky. The author, the Rev. T. T. Eaton, D.D., I. L. D., first gives the passages from Paul's writings bearing on this subject in eleven of the principal versions of the Bible. It is clearly seen that in each of these the meaning is identical. He then gives quotations from many of the leading commentators all of whom hold that public speaking by women is unscriptural. Dr. Eaton then considers the arguments brought forward by those who take the opposite stand, and by a process of reasoning that is certainly strong, he carries his point to a degree that causes earnest reflection. Special attention is given to the writings of Drs. A. J. Gordon and Wm. D. Love on this subject, and every effort is made to refute their opinions. Altogether Dr. Eaton's little book is a potent argument against woman's speaking in public, and it is well worthy of a careful perusal.—The Evangelist.

Meridian Miss.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each. Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co., 100-108 Fulton St., New York City.

Formula on Every Bottle.

We Go On Record As a house of square Business Methods, and every printed statement sets forth actual facts; as, for instance, \$2.00 Buys Child Junior Suits, ages 3 to 8, in Blues, Browns, Grays and Tans, handsomely trimmed and well worth \$3.00; in fact, sold for that price. \$5.00 Buys a Boys' Suit, ages 14 to 19, in Tans, Grays, Blacks or Brown, square or round cut, well made, a good solid Suit, sold by all houses at \$7.50 to \$8.00. Now they are all here, and you can get them at the price, and we add our guarantee that they're all we claim or your money back. That's fair, isn't it? LEVY BROS., 3rd and Market, Louisville, - - Ky. Foot Balls or Base Ball Outfits with Boys' Suits. Base Balls with Boys' Shoes or Hats.

FAMILY CIRCLE.

WIND THE CLOCK.

Wind the clock, and keep it going; That is truly poetic the hour— Let it tell that Time is fleeting, That it fadeth like the flower.

Though for some 'tis early morning From the moon-side plane has come, And the evening shadows fall, Tell the day is past and gone.

Wind the clock, and keep it going, Let the key be faith in God; Let the words be oiled with patience, And let honor be the rod.

Though its hand shall show the early That thy time for work is done, Mind its pointings; they speak truly: Be not blind, or deaf, or dumb.

Some, like clocks upon the steeple, Plain the time of day show out, Others hide within the pocket, Wrapped up with selfishness about.

Some with age increase in value— Added years is added worth; Others set aside as useless Cumberbombs of a place on earth.

Wind the clock, and keep it going, By the light that shines on high, And 'twill tell thee of the morning, Though thick darkness dim the sky.

When the midnight call has sounded, And the night for us is o'er, Bright 'will be the last awakening, 'Twill be day forevermore.

—Author Unknown.

HER HOME-COMING.

BY MAUDE RITTENHOUSE.

If Mamma Vance could have looked in then, she would have been undoubtedly astonished. Sadie sat on the great rolling head of the lounge, pounding a pillow with emphasis as she spoke. The four boys were grouped variously about her, their cheeks rather red, their eyes rather bright, their heads thrown back indignantly. When the long-suffering pillow had received its final thump, and Sadie, her white little feet sunk in the softness, had drawn herself up tragically to her full height, Eugene asked hotly, "What has put such nonsense into your head, Sadie?"

"It's preposterous!" Jack stormed. Warm-hearted Little Fritz was in tears. "It's a lie!" he wailed. Stanford said not a word, but his angry tread up and down the room spoke volumes for him.

"Nonsense, I say!" Eugene repeated angrily. "Who dared say so? Slight mother! Why, Sadie Adams, there isn't a mother in the world like ours. We'd do anything on earth for her. I speak for the crowd."

"Ho theaught for me," cried Fritz again. "Do you suppose we'd mope around here and actually lose our appetite for the sake of the mother-bird, if we didn't love and care for her?" Jack demanded.

"I futh love ginger-bread," this from Fritz, "and last night I thimply couldn't endure it." "Oh, let up on the ginger-bread," Stanford called. His tramp was not conquering the irritation he felt.

"Look here, Sadie, I demand, as does Eugene, your reason for this—this occasion!" The tramp had come to a halt. "We slight Marmee and make her unhappy! Who has dared hint it? Who has given you so ridiculous an idea?"

Sadie's severe little face relaxed. She was the stern accuser no longer. "Boys, shake hands," she said; "two as a time, please. I knew it couldn't be true, but I had to satisfy my mind about it."

"Well, just suppose you satisfy our minds!" Stanford snapped. He didn't look any too willing to accept her overtures.

"Oh!" Sadie exclaimed, a momentary flash on her fair face. "Your authority, please!" Jack said loftily. He had an idea that he had read some such lofty demand in his history some place. "Your authority!" "Auntie Vance," Sadie answered demurely.

The boys started as though they had received an argumentative knock-down simultaneously. "The master!" "The moneyp!" "Coo whitt!"

Sadie, still demure, nodded a comprehensive "That's what I said" to the four. "Oh, come, now, Sadie! This is one of your tricks."

"You can't make game of us, Cousin Sadie; we know you too well." For answer Sadie drew from her pocket a much crumpled letter, and stepped with it across to the bright lamp-light of the library table. "Read this," she said, pointing out a portion of the writing, so familiar to the four boys. "It was one of the last letters

she wrote me before I came home." And this was what the boys read: "We have decided to take our trip, Sadie, your uncle and I. It will be our first together in all our wedded life, and I know it will do us both good. I have been feeling tired and worn lately. When the boys were little, though they took up all my time and thought, I never felt it. They were so grateful and loving that it was real pleasure to feel myself their daily necessity, their friend and helper. It is so different now, Sadie. They are grown boys, generous and high-principled, and yet many a time I choke with tears to feel that the entire love they gave me once is mine no longer. I am afraid they have outgrown me in a way, as they have outgrown their knee-trousers and their childish dependence upon me. When they were little lads, I truly think they could not have slept without their good-night kisses to me, while now—but I shall only hurt your kind little heart with this sort of letter. Of course they love me, Sadie, they must! And it is only natural, I suppose, for boys, as they grow up, to lose their loving little ways. They are not like girls. If I had a daughter, it might be different perhaps, but mother-love is strong, and I feel starved sometimes; even little Fritz forgets to snuggle up to mamma's knee as he once did, and to pat her tired old hands. It has made me feel like a machine, though the duties I once had were equalled with the slight demand upon my time now."

There followed details as to the arrangements of the trip, the friend who had volunteered to keep house, and expressions of gladness that Sadie, too, would be some, to brighten things up for the dear big boys. "The dear big boys had grown rather misty about the eyes. Sadie suddenly refolded the letter and caught up her hat. "There's Lou at the gate. Good-bye, boys. Forgive my being entirely frank with you. I'll see you again about this business."

When she had gone the boys were singularly silent. "You will oblige me, Jack, if you'll fall on me and kiss me all my bones!" Stanford said slowly. Jack was the biggest of the big" among the boys and weighed a hundred and forty. "I could crawl through a knot-hole," he replied. "No you couldn't," Eugene said and, though it was a favorite joke, nobody smiled.

Fritz, with his eleven years, his dimple and his "lithp" had disappeared. There was hot ginger-bread again when the tea-bell rang, and it failed to him less endurable than before.

"What was the matter with the boys?" Mrs. Berman asked her husband that night. "It's never worth while to study the motives of the boy, my dear. The goat, the spider, the kangaroo, are all laid down in natural history, but the boy"—and he wiped his hands with a gesture full of meaning.

"It is on my mind, I don't care," Mrs. Berman said. "Whoever she didn't care, she was taking things seriously. I promised their good mother that I'd see to those boys—the house was a minor matter in fact. I must investigate the trouble to-morrow. I'll see to it, I am sure. They hadn't even their appetites. Think what an anomaly, a boy without an appetite! Mrs. Vance said hot ginger-bread would comfort them in any distress. Why, Arthur, and the little lady looked quite despairing, 'only one of them touched it. Stanford, and he choked and left the table."

"Trouble indeed! The boys pretended to sleep at once that night. They had nothing to say to each other. Each tried to get the others asleep. Each tried to lie very quiet and each groaned at the thought that the dear patient mother had been deeply hurt at their treatment of her, when they would have resented the slightest annoyance caused her by any other. Love her! Each groaned harder at the reflection that his own conduct was to blame for her doubt of it. Suddenly there was a stir in the far corner. Fritz had bounced out of bed and down upon his knees. There was a dim light in the room. Three boys might have been discerned raised upon their elbows, staring. Fritz at his prayers a second time!

"Shows his good sense," said Stanford, in a subdued whisper to Eugene, with whom he slept. "Well, I've had that out," said Eugene. "Did some good, too. No matter how dull my head is, as sure as I get to my knees, the Lord sends me some spiek and span idea. I'm going to sleep now. I'll divide the plan to-morrow."

Sadie came again next day. "I've an idea!" Eugene exclaimed with some force. "Dew tell!" and Sadie laughed merrily. "Not all by yourself, Eugene?" "Well, no, not all by myself," and

Eugene looked wisely at Stanford. "It came from our best friend last night. Let us see, now, we were going to do an old German trick to become our new conduct toward mamma. We are going to give her a real little demonstration as a welcome home. I remember the time she got back from that disastrous mission convention and we were all playing ball on the lot, and didn't even come to see her till late time. It wasn't because we didn't love her; it was—"

"Because we were blind fools," Stanford interposed. "But here's a point, boys," Sadie said, suddenly. "Auntie mustn't know that I have had any hand in this slight-to-the-blind business. I'm not going even to hint any help to you about your welcome to home. She must not suspect me. It must be all your own performing, straight from your own hearts!" With that she marched off down the gravel path to the gate.

"Of course!" shouted four boys after her. "We aren't going to have mamma thinking we have needed lessons on how to love her. Trust us to do it alone," and Jack tossed his head in concert with three other heads.

It was the sweetest time of the year in Vernon, but October days were coming and the flowers were growing scarce. "Flowers we must have!" the boys had said, and Fritz hung over the late roses, the sweet alyssum and chrysanthemums, as though his fondest hope was that they would come.

Eugene, who had graduated and was at work on a salary, was keeping some very bright dollars up in his collar box for a very bright purpose. Jack and Stanford, still in school, doctored upon at work in the little garden. They could earn money after school hours, and between them hire old Aunt Dinah to make a great cake, with "Welcome" on it in chocolate frosting.

"I've thought of something new," Jack exclaimed, rushing in, quite breathless, one evening. "You know mamma has admired Mrs. Green's dress window-seats? I mean to try one up and have it all ready for her when she gets back."

"It comes the line of my plans," Eugene appended, with eagerness. "I mean to get her one of those pretty low sewing-tables, with a chair to suit. We will fix her room up Jim-dandy!"

"What can be the matter with those boys?" Mrs. Berman said again. "Jack, when I've seen them, rather fat and lazy, is working like a beaver on a long window-seat upstairs, in which his mother may lay her dresses at full length without crumpling them. He has asked me a dozen questions about the work, and the prettiest color to cover it with—something warm and bright, for that's what the mater likes. I never saw such boys!"

She repeated that statement on the night when the telegram came, saying, "Be home on the 5:30 train to-morrow."

The boys were quite wild all the following day. How they did work! Over the doorway within the porch they threw their arms and legs a great green arch with Mamma Vance's initials in chrysanthemums on it. The roses and sweet alyssum went into vases for the tea-table, the library and mamma's bed-room.

"What a knacker you have, Fritz," said Mrs. Berman, surprised, for the flowers were beautifully arranged. Fritz, his black eyes shining, was putting his very soul in his loving fingertips. He had emptied his small bank to buy, for the returning mother, two of the loveliest winter roses the first of the lowly red roses home, saying, "Be home on the 5:30 train to-morrow."

It was a chilly night, though the day had been clear. There were soft-spitting fires throwing up their merry flames in the gaily-decked library and the snug study room. Just at five, Jack and Eugene were taking their last looks there.

"How she will like that window-seat. It is pretty, if I do say it. How the freightlight brightens it up!" "How ahin! the polliwog table is!" "Doesn't the chair seem easy?" And then with a final touch of careful boyish hands here and there, they joined Fritz and Stanford at the gate.

"It's like the story of the prodigal son, only he was dressed at home in this case, and there were four of them," Jack said a little huskily. "I'll tell you this, boys," said Eugene stoutly, "I've been thinking about this thing, and either thinking or praying or moping me there now, I don't believe any fellow ever gets too big to love his mother, and I don't believe, if he's an honest manly fellow, that it's going to take away

from his manliness one whit to show that he loves her. Bless her heart! Three cheers for the mater." "Bah, Bah, Bah!" "The ring of the cheery hurrahs sounded over the frosty air and reached the hack around the corner. There was a hard little pain at Mamma Vance's heart. They are playing ball again," she thought. "They've forgotten we are coming." And then of a sudden they had reached the gate, and four bright-eyed boys were hugging her, and patting her gray hair as they did when they were the very littlest fellows.

"We've been as dull as owls without you, our darling," Stanford said, taking the smaller valises, while Eugene offered her his arm grandly. Fritz and Jack could only help Mr. Vance with the shawl-strap and prance like girls down the path behind "the mother-bird," watching to see her surprise and delight over the arch, the welcome, the flowers, and the general festivity of the dear old home.

"Next day when Stanford happened to drop in, she started in amazement. "Auntie Vance! You are looking ten years younger. I think you did need a trip!"

"It wasn't the trip, Sadie; it was the boys. You remember what I wrote you? It was all my silly imagination. They do love me! They were so glad to see me! Sit down, dear, and let me tell you all about it," and, as pretty Sadie dropped down upon the dainty sofa, she could only help exclaim with her glad little laugh, "I told you so, Auntie, I told you so!" Interior.

WINGED WARRIORS.

The quiet little village of Holmston on, in Transylvania, was all in an uproar one bright summer afternoon long ago. The village church was being fought for their lives against terrible odds, as they had fought many a time before. The whole slope of the hill on the brow of which it stood was one great crowd of wild-looking men, with dark, fierce faces and white turbans and strangely-fashioned armor—those dreaded Turkish soldiers the memory of whose ferocities is still preserved in our saying that any man of savage temper is a "regular Turk."

At the top of the hill the air was rent with the din of battle, and death was gaping to devour the village and all within it, a little girl barely ten years old, with long fair hair and eyes as blue and bright as the sky overhead, was standing in the garden just behind the village church as quietly as if no enemy were within a hundred miles of her. But this was not so strange as it looked. Little Lizzie was the daughter of the sexton who had charge of the church, which, as the largest and safest building in the place, was always used as a hospital in time of war; and the work upon which the little woman was so busy was the preparing of bandages for the wounded who were being brought in, thick and fast. But in the midst of all this uproar and agony and death the sun shone as brightly as ever, and the trees of the tiny garden rustled in the evening breeze, and around the twelve great lives that the village church had saved were humming blissfully as they hovered among the flowers; and any one who had shut his ears to the frightful din below might have thought this spot the most peaceful in the whole world.

And now Lizzie, catching up a whole armful of bandages, hurried away into the church, where she was soon so busy among the wounded men that she hardly noticed that the noise of the battle was growing louder, seeming to roll nearer and nearer every moment. But suddenly a fearful cry from within made her look up, and through the nearest window she saw the Germans crowding wildly into the one small gate of the church yard wall, while behind them the dark and angry and snow-white turbans were eddying like a flood among the houses. The Turks had taken the village, and were coming on to attack the church itself! Luckily it could only be attacked on one side, for on the other the rock wall was so steep and slippery that no man alive could have scaled it. So the brave village bailiff, though bleeding from several wounds, ranged his men along the side of the wall that faced the enemy, and encouraged them to stand firm and fight it out to the last.

On came the Turks with hoarse yells of triumph, and in a moment the whole space outside of the church-yard wall was a sea of grim faces and flashing steel. And now the swarming assault came and a third charge, which brought them right up to the foot of the wall that sheltered all who were left of the defenders; and while some thundered upon the gate with axes, others panted ladders against the wall or tried to clamber up it on each other's shoulders.

Another moment and all would have been theirs. Another moment and all would have been theirs. Another moment and all would have been theirs.

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Saved from Nicotine.

Little Charley Fogleman Used Tobacco Since Babyhood, and His Father Smoked and Chewed for the Past Twenty Years—Both Set Free at Asheville, N. C.

"Is that true?" asked the News man at Pelham's Pharmacy, as he laid down a letter in the presence of a dozen interested customers.

"Yes, it is. It was written here on one of our letters for you, and signed by J. C. Fogleman," promptly answered the proprietor.

"You know him don't you?" "Certainly; he lives at No. 5 Buxton street. We all know Fogleman is a man of his word."

"I am glad to hear it. There are so many misleading statements published nowadays that when this came in this morning's mail I came right over to ask you about it, I read the letter three times, but you said, and you will agree with me that it is almost too good to be true." This is what the letter said:

"Office of Pelham's Pharmacy, 24 Patton Avenue, Asheville, N. C., Sept. 12, 1904. Gentlemen—My little boy, now 8 years, began chewing tobacco when three years old by the advice of our family physician, in the place of stronger stimulants. Four or five weeks ago I began giving him No-To-Bac, which I bought at Pelham's Pharmacy, and to my great surprise, and it is needless to say, my delight, No-To-Bac completely cured him. He does not seem to care for tobacco and is very much improved in health, eats heartily and has a much better color."

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(Continued on eleventh page.)

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been over; but just then Lizlie, struck with a bright idea (which came to her from an old story she had heard one winter evening), darted back into her little garden, seized one of the beehives, one in each hand, and springing upon the low wall, hurled them upon the swarming assailants. Two more instantly followed, and then two more, until the whole dozen hives had been flung down upon the heads of the clambering Turks. The bees, enraged to madness at being sent whirling through the air so unceremoniously, fell like furies upon the shaven heads and bare arms of the Turkish soldiers, and gave them such a pricking that the Saxon's arrows which had been falling so thick among them seemed a mere nothing in comparison. Every man in the front ranks was literally black with the infuriated insects, which kept stinging the more fiercely the more the bewildered Turks tried to beat them off.

There was no more thought of battle or assault; for who could wield a sword or climb a wall, with his head covered with a perfect nose-bag of enraged bees, and every exposed inch of his body smarting as if pierced by a thousand red-hot needles? Away flew the enemy, and away flew the bees after them, while the yells of pain of the discomfited Turks were answered by the uproarious laughter of the triumphant Saxons, who might well laugh to see a whole Turkish army put to flight by the device of one little girl. Harper's Young People.

DORA'S GIFT.

BY ELIZABETH P. ALLAN.

"You don't mean me to believe, Emily, that all these tall girls are yours? One, two, three, four—my! what a lot!"

"We pass for Mrs. Brown's boys and girls," Uncle Phil. "You see, we are going to attend to her business and escort her around, and do what there are no boys here to do."

"And what sort of business can you attend to, I'd like to know?" asked Uncle Phil, with all a man's scorn of a woman's business head.

"Em is my man of business," said the gentle, lady-like mother. "No, not the tallest; that is Julia. She is our member of society; she entertains our company, and is to the family what a drawing-room is to a house."

"She is our decorative art society, too," added Emily. "She paints and embroiders and sings in the choir."

"They are just stammering me, Uncle Phil," cried Julia. "Look at my forefinger, and you will see who is the seamstress of the family."

"What is the matter with Daisy's fingers?" asked the new relation, who, by the way, had been abroad while these girls were growing up, and had now come back to make a home for himself.

"Oh! I'm the housekeeper, and I've just been preserving strawberries;" that's where my finger tips got their rosy color. "You'd better speak no fair, uncle, if you want your bread buttered on both sides while you are here."

Uncle Phil leaned back in his chair and surveyed the party with admiring eyes. Without being particularly handsome, they were so well-fitted, blooming girls. Erect, vigorous, graceful, blooming and full of fun, they gave proof of being a well-raised, healthy, charming quartet of daughters.

"Well, Sister Emily," he said presently, "bring them out, and say what you will take for them. I'll give a fair price for the lot."

"Koh-noors as thick as halibones couldn't buy one of them," said the proud mother.

"Foolish woman!" he cried, in pre-emptive amusement. "Don't you know some trifling fellows will come along presently, and steal one after the other away from you?"

"We haven't come to that bridge yet," answered his sister, lightly dismissing the subject.

And then the girls seized the gentleman and carried him off to see their flower garden and chickens and pigeons.

"But you haven't told me what this small woman is good for," said Uncle Phil, pinching the pink tip of Dora's ear.

"Good for nothing," answered the small woman herself, rescuing the persecuted ear.

"Dora! What is Dora's forte? Why, I don't know; but we couldn't do anything without Dora!"

And the girls looked at their uncle as if they feared he might be weakened; to ask such a question.

"There's a meddling merry Dora," I told you I didn't have any gifts. I can't sing, nor paint, nor embroider, nor even entertain company."

"But she can always be the dearest dear of a Dora that ever was," said the sister on the other side of Dora, giving her a troublesome dose when they walked along. And Dora seemed highly satisfied with this explanation.

But of course the weather in this

family was not all summer weather; Uncle Phil found, after he had been living with them awhile, that they had their ups and downs like other people; they disagreed with one another, and felt cross about it; they tried to do things and failed sometimes; jellies wouldn't always jell; dressesses wouldn't always fit in short, "The briars besetting every path" pricked the feet of these sweet lasses in their turn, as they do the feet of all earth-travelers.

And then Uncle Phil found out what was Dora's gift. It had been dawning on him for some time, but one rainy day he startled the family by saying: "Sister Emily, Dora is the most gifted child you've got."

It was, as I said, a rainy day. "Of course it had to rain," Julia had said grimly, as they gathered into the breakfast-room. "As I wanted to go to ride on horseback with uncle, I might have known it would rain."

"It is well you have got a bean that will wait till a clear day," said Dora, who was busy pulling up the blinds to the top pane, that they might get all the light there was to be had.

"Ah, what a nice little blaze!" said Uncle Phil, limping round to the grate; "which of you know that I had rheumatism this morning?"

Dora always keeps a little pile of wood and shavings hid away for mornings like this," Julia said, leaving the window, and coming to warm her cold nose by the cheerful glow.

The mother entered with a cloud on her usually placid brow.

"Bring us sick girls, not able to get out of bed."

"How lucky that it rains!" cried Dora; "no visitors, no going out; we can be busy to-day and keep Uncle Phil from busying cross mother, while we go and scratch up a little breakfast."

In a very short time a comfortable breakfast was on the table, everybody chatting pleasantly, and not a frown to be seen. It was at this moment that Uncle Phil announced his discovery that Dora was the most gifted child in the family.

"Proof positive; I have made a bit of toast without scorching the edges," said Dora, with a mocking little bow.

"No," said Uncle Phil, gravely, in answer to the questioning eyes fixed upon him all around the table, "but Dora has that rare treasure, the gift of pleasantness, of being pleasant herself, and making other people feel so, no matter what is going on. I am sure that was the kind of a woman the Apostle Peter was thinking of when he said it didn't matter about plaiting the hair, and putting on gold ornaments, if a woman had that sweet, bright, quiet, unselfish spirit that the Lord thought so much of."

And then all the eyes fixed upon the speaker, filled up suddenly with loving tears, and everybody seemed trying to kiss blushing Dora first.

"Yes," said the mother softly; "pleasantness—that is just my Dora's gift."—S. S. Times.

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

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August 10th, 1894.

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Gentlemen: While gathering pecans during the fall of 1892, I had the misfortune to fall a distance of sixty feet, out of a pecan tree. Was terribly bruised and my hip dislocated. A physician set the dislocated hip and prescribed some medicine for external application. I had previously used your Volcanic Oil Liniment and knew its wonderful healing virtues, I told the doctor I preferred to use it. He admitted it was good, and I used it with the most brilliant results. Was out of bed and at work again before any one expected it. I consider it the best liniment in the world, and always recommend it.

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WANTED—VOLUNTEERS.

(Continued from the seventh page.)

before entering the glorious service of Christ! The world has nothing that can satisfy your heart: turn from its folly and choose the nobler path. If you are only a child, still I appeal to you; the earlier you offer yourself to the Lord, the better it will be for all the future of your life.

Amasiah is an example, also, to men of position. He held a high office, but he "willingly offered himself unto the Lord." Young man of fortune and rank, I have a message from the Lord for thee! Offer thyself willingly unto the Lord. As thou wouldst be saved by the precious blood of Christ and the free grace of God, come thou and lay thyself down at those dear feet that bled for thy salvation; thou knowest not what the Lord has yet for thee to do.

He is also an example to men who are rising in the world: for he was such. I speak to some of you who have not risen yet, but you are rising. You are doing well, as the world has it. God is prospering you. I would lay my hand upon your shoulder, young man, and say, "Since God is blessing you so, willingly offer yourself for his service. You know that you are not saved by the offering of yourself to Christ; you are saved by Christ offering himself for you, a sacrifice for sin. But if he has saved you, then come and give yourself to the Lord. The children do not cry for bread to you as they used to do. No, thank God, those sad days are over with you. The wife has not to wear rags, as once she did. God has been gracious unto you, and helped you on in the world; and now, by the gratitude that you have for him, ask yourself whether you cannot serve him, and may he of his sweet love bring you so to do!" My Lord ought to have you. Shall he not have you? Amen.

Gleaner Department.

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

[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.]

I HAVE often thought of the efficient service and potential influence of the Christian physician; the trusted, beloved and helpful doctor. What a magnificent specimen of our best humanity he is. What a high calling he has. No man gets so fully into the family life as does the family physician. No secrets are kept from his knowledge. Into his ears are cautiously breathed the inmost meditations, and the most delicate suspicions. What the wife will not dare hint to her husband she will fully unobscure to her trusted doctor. He comes into the inside of every conceivable family affliction. He is the inspiration for most of the courageous efforts that are made to master incurable maladies. The family physician is an incomparable man, humanity's benefactor. In view of his engineering of power what a demand is there that he be a Christian man. It is so frequently the case that a heart full of Christian sympathy, and a moment of inspiring exhortation, is worth more than unlimited quantities of physic. The doctor is apt to be present when all remedies fail, and when the departing soul is panting for its deliverance from its mortal environments, and no man can speak such words of assurance on such occasions. How necessary that he be prepared to use his opportunity well. Oh, I go devoutly wish that every doctor could be, and would be, a Christian. All honor to such of them as are Christians. They are pre-

eminently worthy of respect and love. I always feel like taking off my hat and confessing my admiration for the beloved physician who uses his opportunities wisely. How greatly blessed are we as a nation to have so great a number of Christian doctors. During the yellow fever at Martin, Tenn., in 1878, I was present in the home of doctor Dibbrell when the volunteer doctor from the North came into the room of Dr. Dibbrell's dying and idolized daughter. I shall never forget his face and his manly look as he said—"Dr. Dibbrell there is no hope for your child. I can do her no good. But if you know of any one to whose well being I can administer, please command me." Into the midst of the distressed and panic stricken homes he went with a heaven-born courage, until all of us thanked God for such an unselfish and noble character. Soon he fell a victim to the dread scourge, and died as a hero in the strife. But his name and influence did not die. I will never forget him, nor will others. Thank God for noble doctors.

The *Christian Standard* most earnestly demands that there shall be more doctrinal and distinctive articles and sermons produced in illustration and advocacy of the faith of Campbellism than is now common. That paper thinks the denomination loses greatly in the influence it should have on account of the fact that its distinctive and peculiar tenets are not kept before the people. If this is true of Campbellism what shall be said of other people? It is generally known that Campbellite preachers are always pounding away on the two or three capital points in their faith. In no ordinary sermon, nor any special occasion, do they ever fail to keep the matter of baptism prominently before those who hear them; and their claims to be the "Christian church," has peculiar emphasis on every occasion, public and private. And, yet, the *Standard* thinks there is a need for more of it. Why should not those of us who have a full gospel to preach take a hint from this and set before the world those features of Baptist faith that the world needs so much to hear, and that we are so prone to neglect. The doctrine of a converted church membership, no distinctions in the order of the preachers, the Bible as our only rule of faith and practice, a voluntary obedience to God in all things, and a dozen other capital points equally important ought to be known by the world, and Baptist people are the only people on earth that can proclaim them in their fulness. A great responsibility is resting upon us, and we need the courage to boldly meet the issue, and give to the world the truth men ought to hear.

I HAVE a private letter from a good fellow who greatly admires Mr. Campbell, and who feels very much outraged that I should dare criticise the teachings of that great man, and talk as I do about his followers. As a remedy for my weakness, and as an apology for my daring, he recommends that I go to Bethany, Va., and get down on my knees on the grave of Alexander Campbell, and moisten the daisies and buttercups growing there with my tears, and with new resolutions for all future life pray God to forgive me for my wickedness in not accepting the doctrines of the great reformer, and then return to a body of the disciples of the dead church founder, and be baptized into the one body for the remission of my sins. I am somewhat distressed about the

matter, but the occasion of my distress is that these disciples of the famous reformer are likely to go beyond even his vagaries, and begin the practice of Catholic penance and prayers to the dead. If I have said aught at any time that was a sin against Mr. Campbell or any of his followers, why can't I confess it to the Lord, without kneeling on somebody's grave? I am not their enemy because I tell them the truth. If Mr. Campbell could arise from his grave he would no doubt thank me for correcting the false teachings he fell into while living.

On the 2nd Sunday I preached the dedication sermon for the West End Baptist church, of Paris, Texas, where Bro. D. C. Hardin is pastor. A few brethren and sisters, under the inspiring leadership of Bro. Hardin, have done a noble work for the Lord in building a beautiful house, after a modern style in which to worship the Lord. They have a rapidly growing part of the city, sufficiently removed from the First church to avoid all antagonism, and still have a fine field for work. Their outlook is very encouraging, and as both pastor and church are full of courage and determination, they will certainly do a good work for the Master. The First church in Paris, with Dr. Fortune as pastor, seems to be doing well. They have a very elegant building, and a large membership. The two churches and the two pastors move on harmoniously together, and Paris feels the influence of Baptist sentiment. Such co-operation between Baptist interests in every town would be a great thing for the cause. Pastor Hardin said publicly to his people that the *WESTERN RECORDER* is the best religious paper in the world, and that same remark has been made to me several times on this trip.

The pastor of Fulton church has presented the Gospel Mission Plan to the Fulton brethren, and asked them how many would subscribe eight dollars each as a guarantee to the Missionary that West Kentucky Association expects to send out next fall. The response that followed was truly encouraging. Thirteen members placed their names on the list, and some others had done so before, and that pledges Fulton church to the payment of considerably more than three times her usual contributions to Foreign Missions. We want to secure at least one hundred names in the Association, who will agree to pay eight dollars each, if necessary, so as to make sure the salary of our Missionary and his wife. They are to go for \$800. I want to ask every pastor and church in the bounds of the West Kentucky Association to see how many brethren and sisters will join this number, and send me their names, as I am keeping the list. We don't ask for any money until October. Then we will want every one to send two dollars to the Association for this purpose, and it will go into the hands of our Treasurer just as our other mission money does.

Money, money, money! Good money, bad money, sound money, the money of the fathers, yellow money, white money, bi-metalists, mono-metalists, and what not, will be the craze for the next year or two, while everybody will be bending every conceivable energy to pocket all the money, of every kind, that is within reach. We have a peculiar nation of people. They can be more thoroughly crazed on any given question than the party leaders may designedly spring than any people on earth. The masses do less thinking and

more shouting to the glory of their political idols than any one could imagine was possible, who was unacquainted with us. The best plan is for every one to maintain frugal habits, with persevering industry, and scrupulous honesty, and then we can live well and be happy in the use of any sort of money we may have, and it won't take so much of it to meet our demands, either.

The Free-Will Baptists are now falling into line in the organization of Young People's Societies. Their reason for it is as good as any others have yet produced, i. e. if they don't organize their young people other denominations will capture them. It occurs to me that if our Baptist young folks are no more firmly fixed in their faith than to yield it up in toto because other folks have societies that Baptists do not have, we had better count ourselves happy in being rid of them. I don't begin to believe that such is the weakness of their faith, nor do I begin to believe that there is any need of young people's societies of any kind. The church can furnish them all the work they can do, and has a place for all the money they can give, without any other agency whatever.

A warm friend to the *Gleaner* said to me the other day that he was mad when the *Gleaner* list was transferred to the *RECORDER*, and out of pure spite he would refuse to read any of the paper but the "Gleaner Department;" but now he has got so that he reads the whole thing, and does not hesitate to say it is the best paper he ever saw. This conclusion is becoming general.

OUR CANADIAN LETTER.

From away in the North, and over the line, so-called, we send greetings to the readers of the *WESTERN RECORDER*, and as we look upon the map of American railways, see Kentucky, and Louisville, its home, are of the opinion that the Baptists of that region have a great field. By the courtesy of our editor, I am permitted to send some brief notes of our Baptist doings in the Dominion of Canada, and hope that the Spirit which makes us all skin in Christ our Lord, will prevail in wondrous working power there and here.

Our country, of course, is great in area, but only five millions in population, eighty thousand of whom are Baptist members, and about four hundred thousand adherents. Nova Scotia is our Baptist stronghold; Quebec, Roman Catholic; Ontario, Protestant, and Manitoba also. The growth of our Baptist church has been fairly rapid, though many of them are small and weak. Toronto, the Queen City, has sixteen, London four, Hamilton four, Brantford four, Montreal four churches. Winnipeg has two by this time. Ontario and Quebec number above 400 churches. The body is sympathetic in all the provinces, though the distance demands three different conventions. Home Mission work is progressing; means and men are our lack just now.

The churches, or pastors, or both, are somewhat fond of change, which is not a good thing; still the larger and spiritually stronger churches value a longer ministry. Would it were so always and everywhere; but we may not be worse than others in this respect. The evangelistic spirit is here, and each winter has a goodly measure of active and aggressive work done. We have sent many pastors, and of course a host of members over to the States, and a few pastors have come from you to us. In our brotherhood we

know of no border line, our interests are one, and the reciprocal feeling is strong, as my own experience can testify. We hail you with love's grip and the feelings of a family relationship. May it increase!

The Baptist Convention of the Central Provinces was held at my own church here at St. Thomas, Ontario, last October, and a right royal time it was. Nearly four hundred delegates attended, and many visitors. The spirit, enthusiasm and brotherly fellowship were invigorating and most encouraging. The seven days' sessions were well sustained, and every department of the work faithfully emphasized. It was pronounced to be the best ever held. By a special resolution it was decided to change the time of meeting to the end of May, so in May it will be held in Toronto. Welcome to brethren in the South. Toronto Baptists have big hearts, as you all know.

Happily, every year shows enlargement in our work. Our anxiety just now is to excel the Roman Catholics in the East and the struggling settlers in Manitoba and the Northwest. Times have been hard with us financially, but we hope for better days. It is God's work, and if He says "Halt," why we must; but till He does we cannot. Our path is one of faith, though I hope a faith put into practice. Those who believe in going ahead often have to carry those who lag behind, but "go" we must, for the Master says so.

Next to the joyful increase in the salvation of souls during the past two or three years, when trade and finance have bothered us, we rejoice in the splendid advance made by our educational institutions. Woodstock College, which in olden days turned out so many good ministers, still does excellent service, though not exactly as of yore. Moulton College, Toronto, for girls, increases in its hold upon the country. Eight hundred and forty-eight students have gone into it during the four or five years of its history. But our central interest lies in McMaster University, at Toronto, where one hundred and thirty students are in session, most of whom have the ministry in view. We graduated sixteen last year in arts, and several in theology. In May we have our second commencement, and we have every reason for thankfulness, for the good hand of God has been upon us in this great work. Our Nehemiah is Chancellor Dr. Rand. The bulwarks of our Zion are being built. The professors are all men of strong character and ability. We can't put about ninety students into the mission field this summer if doors are opened for them. So the outlook, educationally, for all our institutions is excellent.

Population is what we in Canada need. We have climate, land, water, mines, railways and all other modern improvements in town and city, but 'tis people we need, and people with money to engage in mining and manufactures.

The young people's movement is making headway among us. Our only anxiety is to keep it in harmony with the church and subject thereto. There are many blessings in this cluster, but it has its dangers. Personally, I rejoice in the good the movement has accomplished, but at the same time pity the denomination for having to resort to so many societies of different kinds to do the work each church should do, and do always. Still, may the Lord bless them all.

Our Canadian Mission work in Teleguland, India, is growing apace. A dozen missionaries, teachers and a host of native preachers are toiling away, and

laying a good foundation for India's future good, as well as bringing many to Christ. The Maritime Provinces also have a board of earnest men and women working above our own and between ours and those of the United States brethren—all are doing grandly for God and for man.

Canadian Baptists, all told, spend about \$100,000 on Foreign Missions, and about the same on Home Missions. This is a small sum, but it averages as much and a little more than some other countries. Of course we are behind, but not more than \$15,000 in both sections. Great has been the distress of all of us, North and South, but we trust God a better day is at hand, when we shall be able with renewed effort to launch forth and let down our nets for a draught. The Baptist sentiment and polity is a growing principle here as with you, even Methodists and Presbyterians being willing to immerse their new converts rather than that they should go elsewhere. So when you pray, think sometimes of the brethren who love you in Christ, and are toiling away as you are, singing the doxology as they go. D. STENCER. St. Thomas, Ont.

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 \$2 and \$2.50 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 COLLEGE president wanted for Baptist Female College now in its 34th year, situated in Lexington, Mo. A rare chance for the right man. A small rental will be charged, and the president will be required to purchase and own the furniture. He may have the option of purchasing the furniture now in the building or of buying it new from the factory. Correspondence or visits solicited by the committee. The property will be leased for a term of years to suit the lease.

Not only is God everywhere, but all of God is in every point. Not His wisdom here, and His goodness there; the whole truth may be read, if we had eyes, and heart, and time enough, in the laws of a daisy's growth, God's beauty, His love, His unity.—Robertson.

EDITOR RECORDER: In your issue of May 2nd, you say you have challenged any one to deny that there was a secret meeting in Nashville, and that "all this is admitted." I have denied that there was any secret meeting held in Nashville, known to me. There is not a particle of truth in the charge, not a particle.

Now, if you want to know the truth about my letter to the Editor of the Index ask him to edit it. He ought to print it just as I wrote it. If any one has admitted that there was a secret meeting in Nashville, he admitted what is false. Probably those who have admitted it, are of that class who are free to confess sins for other people. To assume that every meeting not announced in the papers is a "secret meeting," is nonsense, and when such an assumption is put with the charge of concocting schemes, it becomes a very vicious sort of nonsense.

I have not expected that the RECORDER would treat this movement with fairness, but such an editorial policy breaks all records. Please let me say finally that the whole assumption of secrecy and scheming is absolutely false.

J. B. GAMBRELL. Macon, Ga., May 3.

This is what the Index said: We notice from the WESTERN RECORDER that three or four brethren held a conference in Nashville, in reference to the proposed meeting at Washington City, to consider the organization of the young people. We had understood that this meeting was not to be mentioned in the papers, as the Index had orders "not to mention anything about it in the paper" by one of the brethren in the Nashville Conference. How is it that the RECORDER was not forbidden to "not mention it?" We are not sure why the Index has not as much right to give the news promptly as the RECORDER. Neither can we understand why "no mention" of the meeting should have been desired.

[We had no idea the meeting was a secret one until we read that paragraph. We rather fear Dr. Gambrell is right that he was the one who ordered the Index "not to mention anything about it in the paper."]

Dr. Gambrell tells us to ask the editor of the Index to publish his note. Why does he not ask? If the quotation misrepresented his letter to the Index, he has a right to demand its publication in that paper. And we know the courteous and just editor would comply. Why tell us to ask for its publication? We have no right to demand it of the Index. Or why not send a copy of the note to the RECORDER directly asking us to publish?

Dr. Frost, in his note to us, published in the issue of April 11th, said of the Nashville meeting: "After a free and unreserved interchange of views, our conclusion, unanimous and hearty, was that the wisest and best thing to be done under all the circumstances and in the great interest of our great young people is to organize a Southern Baptist Young People's Union auxiliary to the Southern Baptist Convention." Surely that was a scheme or a plan—wasn't it?

Dr. Hawthorne has a scheme or plan, which he wishes carried out. Does he object to having us speak of Hawthorne's scheme? There was no secrecy about his planning. He did not write to the Index requesting it not to mention it in the papers, and then write to the Alabama Baptist and the WESTERN RECORDER telling them to ask the Index to publish his note, instead of calling on the Index frankly.

Another paper—we think it was the Witness, and we are quoting from memory—spoke of the brethren "who had been appointed" to have charge of things in this movement. Naturally the RECORDER wished to know who had appointed them, but as yet we do not know. The inference was that the conference at Nashville had appointed them. But we know Dr. Frost told the truth and the whole truth, and therefore there was nothing said in that delightful meeting of who should be appointed leaders, who should be Secretary of the Southern Baptist Young People's Union, where its headquarters should be located, etc.

The richness of the thing is that nothing has been said to the Index and the Witness who let the cat out of the bag, but the RECORDER has received a broadside from several directions.]

PEACE I leave with you, my peace I give unto you.—Christ.

ALLOW one who never likes to miss an issue of your paper to say a few things. I have read with interest the discussion between yourself and Dr. Kerfoot. My sympathies in the beginning were with Kerfoot, and that made me very willing to recognize all his strong points, but this I can truly say, you have modified (not changed) my views very considerably. I did not know so much could be said on your side. You go counter to my views in many things, but, strange to say, I always want to read you. For one who is greatly interested in the proposed conference at Washington, I hope you will be there, and all others of whatsoever views, that by comparing views and looking at the subject from every point of view, we may do the wise thing. In a recent issue of your paper, Dr. Whitsitt, in giving illustrations of the power of Dr. Broadus, spoke of brethren favor-

ing the creation of our Sunday-school Board for sectional reasons. This may be true of certain brethren; I cannot speak for them; but I can speak for myself. I was greatly in favor of such a Board, and I can truly say I had no sectional feeling in the matter. I have no idea Dr. Whitsitt meant any affront to anybody; I know his lovely spirit, but all this will be history after awhile, and I desire it to be put on record that such a statement was not without a protest. While I do not believe it is true of Dr. Whitsitt, it seems to be well nigh impossible for many brethren to believe that any one can favor the organization of anything in the South except on sectional grounds.

Fraternally, J. S. FELIX. Baltimore, Md., April 29, 1896.

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.

Do You Suffer

From indigestion, sour stomach, headache, flatulency, distress after eating? Or is it a case of lost appetite, want of energy, weakness, debility?

Are you nervous, restless, sleepless, worn out in body and in mind? Have you pains in the back, hips, side, head, arms, shoulders, chest?

Are you filled with malaria—sallow complexion, coated tongue, night sweats, dry cough, chills and fever? If any of these troubles are yours, the thing you need is DR. KING'S

ROYAL GERMETUER.

In the gentlest and happiest way, and with the greatest certainty known to medical science, GERMETUER removes from the system the symptoms named above, giving strength in place of weakness, joyous health in place of sickness.

There is no other remedy like it, and none that can do its work. And then it is a real pleasure to take it. Little children take it with delight, and it cures lake magic. \$1.00; 6 for \$5. All druggists. King's Royal Germetuer Co., Atlanta, Ga.

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the great SKIN CURE Instantly Relieves TORTURING Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors, and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDER, and its cures of torturing, disgusting humors are the most wonderful on record.

Sold throughout the world. British depot: New-mars, 1, King Edward-st., London. PORTER, DRUG & CHEM. CO., Sole Props., Boston, U. S. A.

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See what a little money will do at the New York Store.

Vast Stock of Washable Fabrics.

- 36-inch Percales 12 1/2c. 36-inch Penangs 15c. Scotch Madras 25c and 35c. Scotch Cheviots 25c and 45c. White and Fancy Ducks, beautiful assortment 1 1/2c. White and Fancy Linen Ducks, 45c, 50c up to 90c. Anderson's Gingham 25c. French Organdies 35c. French Jaconets 25c. French Plisse 12 1/2c. Printed Irish Linens, white and navy grounds, 50c. Lawns 4c. Lawns 7 1/2c. Lawns 10c.

Wonderful Stock of Spring and Summer Wool Dress Goods.

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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 BOURETTES at

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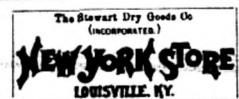
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When in Doubt, ask for Ayer's Pills.

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CAPITAL SURPLUS \$200,000 \$200,000

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A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

Special attention to ladies traveling alone.

BLANCARD'S PILLS. A small advertisement for pills with a logo and text.

The Farm

Hogs are dying with cholera in Garrard county.

Lehman, the cattle buyer, estimates that 340,000 American cattle, averaging 1,400 lbs, were shipped to Europe last year.

The Stanford Journal notes the sales of 175 hogs, wt. 75 to 100 lbs, at 3c; 50 cattle from 800 to 1,200 lbs, at 3 to 3 1/2c; a lot of mountain cattle at 2 to 2 1/2c.

At Cynthiana on court day a few common cattle sold at fair prices; yearlings at \$18 to \$22; milch cows, \$25 to \$45; stock ewes \$2.50 to \$3.25; hogs \$4 to \$4.50 per cwt. No mules on the market.

The army worm has made its appearance in Warren county and is causing much alarm among the farmers. It is quite unusual for the pests to make their appearance so early.

F. P. Bedford sold to M. Kahn 60 hogs at 4 1/2c. Average weight 239 pounds. John Mansfield bought of W. F. Parker a lot of hogs for May delivery at \$4.45 per cwt.

W. T. Parker sold to Moses Kahn 30 head of cattle for August delivery at 5 1/2c, and James Stewart sold a lot to same party at 5c.—Paris Kentuckian.

Between 700 and 800 cattle at Winchester on court day, with a good demand for good ones, but a number of the worst ones were left unsold. Good 1,000 pound feeders brought 4 1/2c; 700 to 800 pounds 3 1/2c; lighter ones 3c; fat heifers, 750 to 1,000 pounds, 4 to 4 1/2c.

"FARMIN' DON'T PAY"

The writer (in a ride of two and a half miles) saw a mowing-machine, a horse-rake, a hay tender standing out doors protected by the "canopy of heaven." They had thus stood exposed to the gentle dews, the balmy breezes, the soft showers and the joyous sunshine since used in July—and this is January.

If you should ask him if farming paid he would answer: "Farming pay! Not just manage to scrape along, get enough to eat and a few clothes to wear. Have been on this farm for twenty-five years, and ain't worth a red cent more than I was then. No, sir, farmin' don't pay." Reader, can you guess the reason why?

A half mile further on I saw a barn with cracks half a foot wide, shingles off the roof in patches a foot square, a lot of old plows, harrows and wagons stored out of doors, and back of the barn twenty-five or thirty hens going to roost in an apple tree—this being the only hen house on the farm.

single strand of barb wire. "No, farmin' don't pay."

Just beyond I saw a man followed by two dogs, one a bird dog and the other a huge mastiff. He soon came to a field where some twelve or fifteen fine-looking cows were gathered near the bars contentedly chewing their cuds and waiting to be driven home. The man let down the bars and turning to the mastiff, said: "Sick 'em." With a bound he was among them.

If you ask him if farming pays, ten to one he will say: "No; we keep a dozen or fifteen cows, have to buy so much grain that it takes all the profit, and then they don't pan out as we ought to. Feeding them as we do, don't know what is the matter with them. Guess I will sell every mother's daughter of them. They don't pay. No, farming does not pay nowadays." Reader, it is strange, isn't it?

A half mile further on the writer saw a fine large farm-house, nicely painted and blinded; large barns and plenty of out-buildings, all painted and in the best of repair. All the tools and farm machinery under cover, the surrounding fields smooth and under a high state of cultivation.

Keep something growing on the land and you will then keep down the weeds. It does not pay to take off a crop and then allow the land to grow up in weeds.

NEW IN MUSIC

- SONG BOOKS FOR CHILDREN. Mandolin Chords and How to Play Accompaniments by C.E. Frost. ROYAL ORGAN FOLIO. JON'T. CALENDAR OF THE DAYS with Music, Recitations and Tables. THE FIREFLY SLAVE.

CAUGHT HIS EYE

Not the Fish Hook but the BARGAINS Oil Cloths, Linoleums, Rugs, Lace Curtains, Portieres, Etc., Etc.



We have just received a full stock of Latest Spring Styles, and your house will not be complete until you have bought some of the many exclusive styles and quaint oddities.

Carpets

We have the Largest House, Largest Stock, best lighted, being a corner house. Would be pleased to show you through when in the city.

MAIL ORDERS WILL RECEIVE PROMPT ATTENTION. J. J. Bourhard & Co. Corner Brook and Market Sts., Louisville.

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

AMERICAN BAPTIST FLAG.

A National Baptist paper edited by D. B. HAY and J. LEWIS SMITH, W. W. EVRETT, J. D. MURPHY, J. H. SPRINGER and many others. Weekly, an able, serious, current, religious and secular news. FIFTY CENTS.

W. H. McKNIGHT SONS & COMPANY'S

New Patterns for Spring comprise stylish designs in Floor Coverings and Upholstery At the Lowest Prices.

The best and latest ideas and novelties in Mattings and Rugs of every description. 200 Japanese Rugs 3 by 6, \$1.40. 328-330 W. Main St. & 225 Fourth Ave. Importers, Jobbers and Retailers.

Items of Interest.

The Harvard Faculty prohibited intercollegiate football games. Thereupon the corporation and the overseers, the two controlling bodies voted to allow such games, providing they were reformed. What the Faculty will do remains to be seen. It is strange the corporation and overseers take such action against the Faculty, they must have queer ideas of discipline.

The Catholics about ten years ago, bought a church in New York City from the Universalists, for the use of colored Catholics. But the church is to be closed and sold. The leading Protestant denominations have all of them strong colored churches in the city but the Catholics made no headway.

Toledo has become aroused to the danger threatening the cities on the great lakes by the Chicago canal. The Toledo Produce Exchange asks the Secretary of War to appoint a committee of engineers to examine into the matter before the canal is opened. It would be a great calamity to the cities on the lakes if the water in Lake Michigan was lowered to any extent.

The Queen of England, has given orders that the Moderator of the General Assembly of the Church of Scotland is to rank next after the bishops of the Church of England, thus giving him precedence over the barons, and the Speaker of the House of Commons etc. But the Moderator ought not to be placed after the bishop, if he is held to be head of an establishment church. He ought to rank next to the Archbishop of Canterbury.

Alas! woe is us! Here we have been having faith in argon, and supposing the scientists were agreed in admitting the existence of that gas when here comes Prof. Dewar and refuses to believe in its existence, and Prof. Philpott calls it as an aliotropic form of nitrogen. Yet the scientists, now and then, make a few remarks upon the subject of the disagreement of theologians with each other.

A copy of the Aitken Bible, the first Bible in the English language printed in America, was sold at auction a few days ago, in Boston. It brought \$300.

The ladies in England, Scotland, Ireland, the United States, and other countries, whose given name is Katherine have placed a monument over the grave of Queen Catherine of Arragon in the Petersburgh Cathedral. The inscription reads: Here lies the body of Katherine of Arragon, Queen of England, and first wife of Henry VIII, who died at Kimbolton Castle on the 8th day of January 1536-6 aged forty-nine years.

The ship canal from the Baltic to the North Sea has been completed. It is seventy miles long, and deep enough to float the largest ships. It is a great boon to the German ports on the Baltic, and a great advantage to Germany. But it will be the commercial ruin of Copenhagen in all probability.

The New York Observer says truly in regard to the great so-called "reform" in New York City. "Dr. Parkhurst seems to be almost the only one who has not tried to force his own party by posing as a reformer." God has tried to make himself chief justice in the court where other judges have been many years on the bench, and has tried to have his large salary increased by \$2,000. Mayor Strong fights his machine with the hope of building up a machine of his own. But Parkhurst is true and earnest.

News comes from Mexico that the Coloma volcano is again in a state of eruption, and is pouring out ashes and lava. At night the flames shooting up high in the air are a sublime spectacle. The growing crops have been destroyed and much property burned, and the people living at the base of the mountain have been forced to flee for their lives.

A medium has recently been exposed in Cincinnati. But the trouble is that spiritualists are idiotic enough to continue their belief no matter how many the exposures. A newspaper sent two copies to the police, and they had the police close at hand in the streets. When the materialized "spirit" appeared the reporters seized it and whisked for the police. The spirit was a live woman, of course. The swindlers were arrested and carried to jail.

A five-story building on Moore street in New York City fell in, owing to the "progress" of the nineteenth century in architecture. Fire followed the crash, and a loss of \$100,000 in grocery goods was the result. Fortunately no lives were lost.

Great Britain having shown Nicaragua that she was in earnest, and the United States having shown plainly that they did not intend to let the nineteenth century in architecture interfere with their business, Nicaragua has promised a Guatemala guaranteed that fifteen days after the evacuation of Corinto by the British Admiral indemnity demanded will be paid. England accepts the guarantee and has ordered the withdrawal of her troops.

\$100 Reward \$100.

The readers of this paper will be pleased to know that the nineteenth century in architecture that science has been able to cure in all its stages 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 remedy. Hall's Catarrh Cure is taken internally, setting 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 W. J. CHERRY & CO., Toledo, O. Sold by Druggists, 75 c.

DEATHS.

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

TRIBBLE.

Miss Louie Tribble departed this life Friday afternoon, April 8, 1893. When quite a child she made a profession of faith in Christ and was baptized by Elder J. W. Carlin. She adorned the profession she made. In her daily life she wore the ornament of a meek and quiet spirit which is in the sight of God, of great price. That ornament is indeed more precious than all things that genius can create or riches buy. Of all things that are sought and cherished and cultivated in this world, there is nothing so beautiful as God's just estimate as a pure heart. With the legacy of such a beautiful life friends and loved ones cannot sorrow as those who have no hope. Will not her young companions who knew her so intimately and loved her so ardently, emulate the example of her Christian department. A. N. WHITE.

HUNTER.

At the residence of her husband near Todd's Point, Shelby county, Ky., on April 9th, Sister Martha Gilbert, wife of Bro. David Hunter, Sister Hunter was a humble, loving, faithful Christian. To know her was to love her. She leaves a husband, two sons, a daughter and host of relatives and friends to mourn her loss. Sister Hunter was born in Spencer county Feb. 12, 1822, united with Simpsonville Baptist church in May, 1842; married to David Hunter Feb. 14, 1843. She has for years been a member of Mt. Pleasant Baptist church. At the time of death she was 73 years, 1 month and 24 days old. Funeral sermon by the writer on April 11th. J. B. THOMP.

CLARK'S EXCURSIONS

TO VISIT THE HOLY LAND, AND AROUND THE WORLD. ALL TRAVELING EXPENSES INCLUDED. North Cape party sails June 25, per "Campana." Fall Palestine party sails Aug. 25, per steamer "New York." Leave the world party starts Oct. 5. Grand cruise in the Mediterranean by specially chartered steamer, Jan. 25, 1894. Parties for Europe at frequent intervals.

Opera Tickets by all lines. Choice berths. Tickets for all direct lines, and parts of the world at lowest rates. For Clark's Tourist Agency, 100 Broadway, N. Y.

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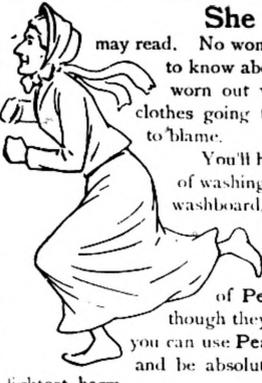
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She who Runs

may read. No woman, if she can read; can fail to know about Pearline. Then, if you're worn out with hard work or find your clothes going to pieces, you've only yourself to blame.

You'll have to choose your own way of washing. You can use soap and the washboard, and tire yourself out, and rub your clothes to tatters.

You can use so-called washing powders, imitations of Pearline, and have easier work, though they're eating up the clothes. Or you can use Pearline, wash in the easiest way, and be absolutely certain that there isn't the slightest harm.

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, let it Back home—send it Back. JAMES PYLE, New York.

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Home Office, Broadway and Duane St., New York. \$40,000,000 Saved in Premiums.



The total cost, for the past 10 years, for \$100,000 insurance in the Mutual Reserve amounts to less than Old System Companies charge for \$4,500 at ordinary life rates—a saving in premiums, which is equal to a cash dividend of nearly 90 per cent.

Table with 2 columns: Description and Amount. Includes 'The Eloquence of Results. 1881-1893.' and 'Number of policies in force'.

Excellent Positions. In its Agency Department in every City, Town and State to experienced and successful business men, who will find that the Mutual Reserve is the very best Association they can work for.

Correspondence with the Home Office Invited. E. B. HARPER, President.

READ AND REFLECT, THEN ORDER SOME OF THE FOLLOWING BOOKS. ANY OF THEM SENT POSTPAID.

Table listing various books and their prices. Includes 'Church Roll and Record', 'Mell's Parliamentary Practice', 'Ten Years a Priest', etc.

After reading and ordering from this list if there are other books you want, or if you want Sunday-school literature or libraries or anything in books, send your orders to Baptist Book Concern, LOUISVILLE, KY.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs. Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance. Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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FAT O'FOLKS. "FAT O'FOLKS" PILLS are the best for all ailments. One 10-cent bottle. Fat O'Folks Pills, price by mail, \$1.00. Fat O'Folks Pills, price by mail, \$1.00. Fat O'Folks Pills, price by mail, \$1.00.

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Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

What a free Republic Hawaii is at present is proved by a recent incident. Ex-Attorney General Peterson was a very popular man. When he died, the people of Hawaii wished to honour him by attending his funeral as the people of Louisville honoured Dr. Broadby attending his. The clergy which poses as a "republic" would not allow the hour of the funeral nor anything in regard to it to be published in the papers, and the family was ordered to bury the body quickly and privately.

The question of submitting woman's suffrage to a vote of the people in New York State was discussed with great heat before the election of the constitutional convention. The womanly women, seeing signs of a cowardly cringing of the men before the tongues of the strong minded, came out of their retired retirement to the extent of sending up petitions with long lists of leading names against having the ballot thrust upon them. Thereupon the people elected a Convention which refused to submit the question to a popular vote. But the suffragist sisters never tire and never let men rest, and the Legislature, in face of this action have passed a resolution to submit the question to a vote of the people.

The medical world has been slow to accept new remedies or theories since they were so sorely disappointed in Koch's much vaunted cure for consumption. Hence they are not carried away by the reports of the wonderful results said to be accomplished by the injections of picrocarpine. The claim is that those injections will cure consumption and cancer, and probably all infectious diseases.

The eruption of Colona is bad enough, but Mexico is threatened with an eruption from the terrible Jurullo whose outbreaks are so destructive. This volcano is showing signs of increased activity but it is hoped an eruption may not follow.

There have been two destructive cyclones during the week. One was in Kansas, near Mount Ridge, which it missed by a few miles. It was a storm of terrible velocity which destroyed much property and killed 18 persons. The other was in Iowa. It struck Sioux Centre and several other towns, killed 16, and destroyed much property. Many victims were found lodged in trees where they had been hurled by the storm.

The news from the East is that the Chinese have cut the river embankments near Pekin to prevent all possibility of the Japanese reaching the city, with the result of drowning hundreds of their own people. China is ready to ratify the treaty, but Russia is preemptory and no doubt Li Hung Chang knew Russia would not consent when he agreed to the terms.

There have been no strikes in some time, which made the calling out of troops necessary. But the Virginia troops have been ordered to Graham because of the strike among the miners.

Excursion Rates.

The Iron Mountain Route will have on sale round trip tickets outside of following named occasions: General Assembly Presbyterians church at Dallas, Tex. on sale May 14th and 15th inclusive, limited until June 30 to return. Rate one fare to the round trip. Confederate Veterans at Houston, Texas. Tickets on sale May 14th and 15th. Rate one round-trip from Memphis. Travelers Protective Association at San Antonio, Texas, June 30. Tickets on sale May 14th and 15th. Rate one first-class fare for the round-trip. Home Seekers Excursions to points in Arkansas, Texas and to Lake Charles, La. Tickets on sale May 14th and June 15th limited twenty days with stop-over privileges on going or return trip. Rate one fare for the round-trip. Above rates are available to the public. For information and time cards of the Iron Mountain Route address R. T. O. Matthews, S. P. A., 304 W. Main street, Louisville, Ky.

LIVING FOR CHRIST.

What was the charm of life to Paul? I will tell you. No; I'll let him tell you: "For me to live is Christ." "I live. No; not I—Christ liveth in me. I rejoice in tribulations." Nothing like weariness there. No grumbling; no forlorn sighing for an easier lot; no unmanly whimper. No; nothing but the serene joy of a warrior, every inch of whose armor is marked by the weapons of an obdurate foe; whose harness is soiled with the dust stains of a hundred battlefields, and whose form flashed in the forefront of a hundred magnificent victories. Paul weary of living! Paul a failure! Paul ever wretched! Why, I'd just as soon think

of a lark wailing a funeral dirge at the gates of heaven. Paul did not live in externals, as I am afraid too many of us do. He lived in internals, and he counted it a joy when he was perfectly exhausted. He never grew weary of living. "For me to live is Christ."—Dr. Cuyler.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Secker.



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.

Has the Z Remedy in red and orange. J. H. KEELIN & CO., Philadelphia, Pa.

PENNSYLVANIA, Pittsburgh, E. E. The PRESBYTERIAN CHURCH FOR WOMEN. Fall term begins Sept. 18, 1895. Beautiful location. The best advantages in every department. Address for particulars, Miss E. J. Devore, President.

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Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlets, "Texas Lands," "Homes in the Southwest" or "Through Texas."

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THE MARKETS.

Report for the Week Ending Saturday, May 4, 1895.

Cattle—The receipts of cattle were light and but little doing. The market closed up dull. Hogs—Receipts to-day were light. All other markets are weak and lower. Our market is dull and is lower, tops selling at 4.75. The outlook is not very encouraging. Sheep and Lambs—Receipts light and market steady. Extra spring lambs are selling at \$6.50 to 75 per 100 lbs.

CATTLE

Extra shipping cattle, 1,200 to 1,500 lbs.	\$5 00 to 5 25
Light shipping, 1,200 to 1,500 lbs.	4 75 to 5 00
Best butchers	4 50 to 4 75
Pair to good butchers	3 50 to 3 75
Common to medium butchers	2 50 to 3 00
Sheep and Lambs—Receipts light and market steady. Extra spring lambs are selling at \$6.50 to 75 per 100 lbs.	

HOOPS

Choice packing and butchers, 225 to 300 lbs.	\$4 50 to 4 75
Pair to good packing, 180 to 225 lbs.	4 25 to 4 50
Good to extra light, 100 to 180 lbs.	4 00 to 4 25
Fat shoats, 130 to 180 lbs.	4 00 to 4 25
Fat shoats, 100 to 130 lbs.	3 50 to 4 00
Houghs, 150 to 400 lbs.	4 00 to 4 25

SHEEP AND LAMBS

Good to extra shipping sheep	\$3 50 to 3 75
Pair to good sheep	2 75 to 3 00
Common to medium sheep	2 50 to 2 75
Hucks	2 00 to 2 25
Extra spring lambs	5 50 to 6 00
Pair to good spring lambs	4 50 to 5 00
Common to medium lambs	4 00 to 4 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, May 4, 1895.

SHREVEPORT—1894 CROP

	Red.	Colony.
Fresh, green mixed	\$1 00 to 2 00	\$3 00 to 4 00
Fresh, sound	2 00 to 3 00	4 00 to 5 00
Common lugs	3 00 to 4 00	5 00 to 6 00
Medium lugs	4 00 to 5 00	6 00 to 7 00
Good lugs	5 00 to 6 00	7 00 to 8 00
Common leaf, short	5 00 to 6 00	6 00 to 7 00
Common leaf	6 00 to 7 00	7 00 to 8 00
Medium leaf	7 00 to 8 00	8 00 to 9 00
Good leaf	8 00 to 9 00	9 00 to 10 00
Prime and selections	9 00 to 10 00	10 00 to 11 00

DALLAS—1894 CROP

Common lugs	\$1 00 to 2 25
Medium lugs	2 25 to 3 50
Good lugs	3 50 to 5 00
Common leaf, short	3 00 to 4 00
Common leaf	4 00 to 5 00
Medium leaf	5 00 to 6 00
Good leaf	6 00 to 7 00
Prime and selections	7 00 to 8 75

SALES, WITH COMPARISONS.

Following were the sales for the week and year to May 4, with comparisons:

Year	Week	Year
Year 1894	2,919	79,469
Year 1893	2,800	82,173
Year 1892	2,800	87,300
Total new crop sold to date	75,560	
Sold to date in 1894	71,184	
Sold to date in 1893	69,350	
New crop sold to date, orig. inspec'n	64,831	
Sold to date in 1894, orig. inspec'n	61,064	
Sold to date in 1893, orig. inspec'n	64,025	

REJECTIONS.

Rejections this week	748
Rejections same time in 1894	513
Rejections same time in 1893	566
Rejections since Jan. 1 to date	18,797
Rejections same time in 1894	12,761
Rejections same time in 1893	10,994
Per cent of rejections to such sales, '94	22
Per cent of rejections to such sales, '93	21

RECEIPTS.

Receipts this week	1,800
Receipts same time in 1894	2,333
Receipts same time in 1893	2,500
Receipts since Jan. 1 to date	32,083
Receipts same time in 1894	34,105
Receipts same time in 1893	35,117

EUROPE and the HOLY LAND \$625.

All expenses, England, France, Italy, Egypt, Palestine, Turkey, Greece, Switzerland, Belgium. Itineraries of Edwin Jones, 428 Putnam ave., Brooklyn, N. Y.

Six Summer Tours: \$250 and Upwards.

ONE DOLLAR invested in Dr. Francis A. Cox's "The Holy Land" will yield \$25.00 per year. If you cannot get at your bank, write to the publisher, The Holy Land, 117 W. 4th St., New York, N. Y.

Clemens Oskamp,

175 Vine St., CINCINNATI, OHIO.

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STERLING SILVER CHESTS,

CANDELABRA, CLOCKS,

BRONZES AND NOVELTIES.

\$1.98

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.

\$3.00

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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