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### DOCTOR STRONG.

#### STRONG'S ETHICAL MONISM REVIEWED UPON ITS MERITS.

BY F. H. KERFOOT, D.D., LL.D.

In my former article I tried to state clearly Dr. Strong's new doctrine of "Ethical Monism" really is. I reviewed the conditions that moved Dr. Strong to present his doctrine in Christian Theology as a modern form of pantheism, and if in its way to popular reception, will make its way under the conviction of the people that it is pantheism. I design now a review of the doctrine upon its merits.

#### STRONG'S OWN VIEW OF MONISM.

Firstly, we do not have to go into a monism as a whole. Dr. Strong has done a valiant service in showing that the doctrine held by the monistic philosophers, as held by the Bible, is not the doctrine of Rochester University, Schurman of Cornell University, Chamberlain of the Chicago University, representative monistic philosophy argues that the monism of these failures so far as any attempt to introduce the Bible by it is concerned. All of these are, even to Dr. Strong, practical pantheists, however much they disclaim the thing. Especially as to Dr. Schurman. Dr. Hill says: "Dr. Schurman states his monistic doctrine in such a way as virtually to exclude both divine and human freedom." "According to this kind of monism, says Dr. Strong, "sin becomes a necessity—an indispensable condition of virtue—a manifestation of God."

As to Dr. Hill's monism, he says: "I will tell that Dr. Hill would assert his doctrine in the existence of sin and in the promise of a redemption from it, yet I must hold his principles as logically excluding belief and as tending to extirpate it." "According to this point he further says: "salvation and redemption are both lost sight of; the fall nor the guilt of the fall are no longer intelligible; neither incarnation nor resurrection are any longer credible." "He says about Dr. Hill's monism: "He virtually denies that God is pure spirit, regards matter as essentially and eternally a part of his being." "According to the universe never had a beginning—it always been the living garment of Deity. He might have charged this on Dr. Schurman also, for Dr. Schurman says this in many words. Then Dr. Strong says: "I have been active to many minds as this view of the universe, from the fact that it rids us of the idea of absolute creation, I must regard it as both unscientific and unscriptural." "I say, then, on Dr. Strong's own authority, that the monism of the philosophers, as content to let Dr. Strong do the work of these gentlemen, and we fully agree in the condemnation of them. That sort of monism clearly is not what believers in the Bible want.

#### DR. STRONG'S MONISM AVOIDS THE DIFFICULTIES!

Dr. Strong says: "The monism which

will be the philosophy of the future must be a different sort of monism altogether from that of Drs. Hill and Schurman. It will be a monism which makes sin, and Christ the Saviour from sin, starting points and fundamentals of the system instead of virtually explaining both of these away." It must be an "Ethical Monism which maintains both the freedom of man and the transcendence of God." According to Dr. Strong and his theory of "Ethical Monism" it is not true, as Dr. Hill claims, that "God is not pure spirit, but matter is essentially and eternally a part of his being." It is not true that "God's thought must necessarily express itself in outward form." It is not true that "the universe has been eternally and always the living garment of deity." It is not true that "neither God nor man can exist except as there is some organism existing as the condition and vehicle of their activity." "We must," Dr. Strong argues, "make a distinction in God between *will* and *energy*,—we know from personal experience that the former does not necessarily involve the latter." "Conceptions of creation must exist before actual creation." And so as to God. God existed and had a plan of creation before he put forth the energy that produced creation." Then Dr. Strong goes on and shows from Scripture that, if any one believes the Bible, he is bound to believe that God and Christ existed before creation, and so that "all things are not a part of God or necessary to God." He then says that to all of these errors of Dr. Hill's monism he "is persuaded that we have here the sufficient antidote only in the Scripture doctrine of *creation*." He claims further on that "God infinitely transcends creation and is independent of it."

To all these positions of Dr. Strong we agree, both as to their accordance with Scripture, and as pointing out and correcting the errors of monism as held by Drs. Hill and Schurman and others. But now comes the difficulty. While insisting upon the necessity of believing in *creation*, and of holding that God is apart and distinct from creation, Dr. Strong's theory is really, a denial of any actual *creation* at all—as much so as is the theory of Dr. Hill, or that of Dr. Schurman. Creation, according to Dr. Strong, is not what every one understands by the word "*creation*" as used in reference to the universe. According to Dr. Strong's monism "*creation*" is only "a self-limitation" or "depotentiation" of the divine being. That which we see is not something that God created at all, it is only some phase, or feature—really "*some part*" of God which he put under special limitation, and to which he has given special manifestation. He says even of matter, that matter itself is only the manifestation of God's life. "The original creation of the heavens and the earth involved a depotentiation of the Second person of the Trinity." Add to all this Dr. Strong's oft-repeated assertion that "there is only one substance in the universe, and that substance is God," and it is clear that the so-called "*creation*" of Dr. Strong is not a *creation* at all, but a mere voluntary manifestation by God of himself. His view does perhaps have the advantage of Dr. Hill's view in that it holds that this manifestation by God of himself, in what Dr. Strong calls *creation*, was voluntary on God's part, and was not exhaustive of God's nature. And so Dr. Strong *possibly* leaves a place for personality and freedom of will and transcendence in God which perhaps Dr. Hill does not. Dr. Schurman, however, holds to this, I think, as truly as does Dr. Strong—certainly to God's personality and free will. But Dr. Strong as well as both Drs. Hill and Schurman agree in denying any *real creation*. To call a thing by the name of *creation* does not by any means make it a *creation*. And "Ethical Monism" no less than the other kinds of monism labors under the difficulty of harmonizing it-

self with the teachings of Scripture that have in all the ages made the impression upon thinking minds that "*creation*" meant *creation*, and not a mere "self-limitation" and "depotentiation" of God. No man has shown this more clearly or forcefully than Dr. Strong himself before he fell in with monism. In his splendid book on theology, p. 183, he says: "By *creation* we mean that free act of the trine God, by which in the beginning, for his own glory, he made, *without the use of pre-existing materials*, the whole visible and invisible universe." And so, if a denial of *creation* is the first and pervading error of Dr. Hill's monism, it is equally a pervading error of Dr. Strong's monism. For clearly what he calls *creation* is not *creation* at all according to his own true definition of the term. Again, Dr. Strong claims for his monism that it "makes a place for the freedom of man as well as for the transcendence of God." It is admitted that it leaves a place for the transcendence of God; but it is impossible to see how it maintains the freedom of man, except upon the conviction "that *all things are possible with God*." Of course, if *all things* are possible with God, then it *may* be possible for God to "depotentiate himself," and "circumscribe portions of his essence," and "in each of these various circumscriptions of himself he may somehow lodge free will," and "make each one have personal responsibility," while all the time they are all essentially of the divine substance. But if this is *possible with God*, the conception of it—I was almost going to say the belief in such a thing as a fact, is hardly possible to man. It does seem that whatever is of the essence of God must always be dominated by the divine will. We cannot conceive it is possible that within the same organism there can be various and different wills, except in the single case of the Trinity; and it is even questioned whether this is the case in the Trinity. But if we believe this to be true in the Trinity, it is an article of simple faith, and not in any sense a doctrine of philosophy. But when for the sake of getting around the miracle of *creation* we are asked to hold as a *doctrine of philosophy* that the one God has in his substance as many different free wills as there are intelligent beings in the universe, and that each of these wills is free from the domination of God's will, and independent of all the other wills that coexist with it in the same substance, and that any one of these wills, or all of them, may even set themselves against the supreme will of God, then we say give us back the doctrine of *creation* as a refuge from such a strain upon faith. Whoever heard of the members of a body being independent of the will that dominated that body?"

I am tempted to quote here Dr. Strong's own remark against Dr. Hill, as to a denial of *creation*: "The logical alternative of *creation* is a system of pantheism in which man has no more freedom than the brute, or God is only an impersonal and necessary force." The latter part of this, as to God, is not true concerning Dr. Strong's theory, but it is hard to see how his theory takes

"The effort to illustrate this by the various 'centers of consciousness' and 'the integration of subordinate consciousnesses in the unit-personality of man' will not help us. For, first of all, it is very doubtful if there is any consciousness in these various nerve-centers apart from the integration in the brain of the local impressions. And if there is, will the integration of these various consciousnesses into one self-consciousness be hardly analogous to an integration of various self-consciousnesses into one universal self-consciousness. The former is only an integration of various nerve-centers into one nervous organism, and does not leave one nerve-center free from subjection to the others, nor from the domination of the highest nerve-center the brain; the latter is an integration of myriads of persons into one person, where each person is independent of the other, and all alike independent of the one Supreme Person into which they are supposed to be integrated." The supposed analogies are separated from each other by a practical infinity.

any better care of man's free will and responsibility than does the theory of Dr. Hill, or that of Dr. Schurman.

But this whole question of personal freedom and responsibility in connection with divine will and providence is, I am willing to admit, a difficult one, and the impossibility of understanding how the will may be free on Dr. Strong's theory is not an insuperable objection to the theory, neither do I think he ought to have made it an insuperable objection to the theories of Drs. Hill and Schurman. For there has never yet been worked out any theory of free-will in even created intelligent beings that does not seem to involve contradictions. The real objection here to Dr. Strong's position is that he merely *claims* for his "Ethical Monism" that "it maintains better than the other theories both the freedom of man, and the transcendence of God." But he fails to show how it does this. Especially is his effort unsatisfactory when he tries to show how theory maintains the freedom of man. "Ethical Monism" does not avoid the difficulties that it finds in the other kinds of Monism.

#### III. ABSENCE OF PROOF FOR ETHICAL MONISM.

Another objection to Dr. Strong's theory which I think is fatal is the entire absence of proof for it. God has only given two revelations to man: one in nature, the other in the Scriptures. This theory is neither a doctrine of science nor of revelation. It is a dogma of philosophy pure and simple. The most that even its warmest advocates can justly claim for it from these two revelations, is that science gives certain facts that suggest it, and the Bible contains certain passages not inconsistent with it. The support of the theory from the side of science is the doctrine of *evolution*. The tendency with the later scientists—especially the young men, has been to accept evolution as the explanation of what was once thought to be *creation*. They are not willing to stop where Darwin stopped—in agnosticism, nor even with Darwin's best interpreter and follower, Wallace. They must needs go farther and claim that there is no gap "between unorganized matter and life," nor any "between plant and animal," nor any "between animal and man," none even between man and God." Their claim is, as Le Conte says, that the "Last obstacle is removed," and that everything—life, reason, everything, is simply the outcome, or evolution, of antecedent resident forces. The scientists, however, are willing to stop with the "antecedent resident forces," some to believe that God put them there, others, if they do not espouse materialism, are content simply to be agnostics, and not to care how they got there. But the philosopher and the theologian take up evolution where the scientist leaves it, and assuming it to be true in spite of the missing links, proceed straightway, as Dr. Hill has done, to construct a "Genetic Philosophy," that is to explain everything as an evolution. And so if evolution is good at all, why not go to the full length, and push everything back into one original essence? This is the so-called scientific basis for monism. It is simply evolution pushed to the extreme limit. "There is but one original substance, and that substance is God." "Everything else is but a manifestation somehow of that original substance." The trouble about all this, however, is that even the evolution of the scientist is as yet unproved, while the evolution of the monist is absolutely a speculation—a subtly suggested dream.

Equally little has monism for its support in the Bible. Dr. Strong says: "I do not regard the monistic doctrine as contravening any article of the Christian faith." This, however, is not the important question. Inasmuch as it is proposed by this doctrine to practically revolutionize Christian faith, the most important question to

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For the Western Recorder.

## HOW TO MAKE PREACHING EFFECTIVE.

BY REV. H. W. DAVIS.

Preaching cannot be made effective by choosing secular subjects and discoursing upon these from the pulpit. In fact, this is not preaching at all, though done by a minister of the Gospel, though done in a church, and on the Sabbath day. Yet this procedure has been the mistake of thousands of well-meaning men. Whatever has temporarily agitated the public mind, whether in politics, in social, financial or industrial circles, has been seized upon by the man of God, and offered as spiritual food to the multitude, who, weary of the strife and turmoil of the busy six days, have, on the seventh, gone with hungry hearts to the sanctuary of peace only to be disappointed,—asking for bread and receiving a stone.

Yet, such preaching (so called) has been effective; but it was otherwise than in the salvation of souls, or building up of Christian character. By it the Beecher family and their followers succeeded in arraying one section of our country against another, and contributed in a large measure to the bringing about of a war, the evil consequences of which can never be estimated. This manner of preaching has multiplied infidels, brought about Briggsism, socialism, and the thousand other isms that assert themselves throughout the land. Such preaching has emptied churches of hearers, sowed broadcast the seeds of dissension, of unrest, and of anarchy.

The foregoing thoughts were induced by hearing an itinerant minister state that he had preached the previous night in a neighboring town on "Coxyism." This man could not cite Paul as an example for such preaching (1), for Paul declared that he "determined not to know anything save Jesus Christ and him crucified." Neither could he claim the Savior as authority, for though the Jews were constantly disturbed by dissensions, religious and secular, Jesus taught the rendering unto God the things that are God's, and unto Caesar the things that are Caesar's.

In the second place, preaching cannot be made effective by Sam Jonesism, that is, by making the pulpit the dispensary of slang, vituperation and vulgarity. This course has not the sanction of Holy Writ, either by precept or example. The sacred desk should be characterized by reverence; the services conducted in the house of God should induce feelings of holy awe. That Christ and his disciples denounced sin, denounced hypocrisy and worldly pleasures is certain; but these denunciations were characterized by the awful solemnity due them, and were not attended with mirth-provoking utterances. There is nothing more grandly solemn in all the range of thought than the Savior's pronouncement of woes upon the wicked cities of Chorazin, Bethsaida and Capernaum. In proportion, how the expressions of the eminent apostle of slang pale into insignificance!

It would well if the ambassadors of God would take pattern after the holy men of old who spake as the Spirit gave them utterance. Whatever tends to levity in the pulpit, whatever shows a lack of profound reverence in the preacher, retards the effectiveness of preaching.

Now, on the other hand, just how to render preaching effective is a subject that ought to engage the serious thought and earnest prayers of all Christian people, especially of ministers. First of all, the preacher ought to be a spiritual-minded, earnest Christian man, whose call to the ministry should be so unmistakably distinct that he feels as Paul did, that "Woe is me if I preach not the gospel." These qualifications lacking, no external embellishments, such as education, culture, polish, oratory, personal magnetism, *et cetera ad infinitum*, can ever make his preaching truly and permanently effective. Understand, I am not underrating education, culture, etc.; these are highly important as adjuncts to the first-mentioned qualifications, but, aside from them, should have no influence whatever in the licensing of a preacher. For his preaching to be effective the minister's whole soul must be in the work. This earnestness must light up his face, must shine out in his conversation. He must not forget that soul-saving is his business. To him the kingdom of God and his righteousness should ever be first. He should walk by faith and not by

sight. He should never doubt (even in times of financial depression and great drouth) that all things will be added unto him.

Now, as the manner of preaching I have described can only be expected of one who can give his whole mind to the subject, and take no thought of the morrow, what he should eat, or what he should drink, or wherewithal he shall be clothed, the part that the church has to do in the effectiveness of preaching becomes apparent. It is generally conceded that the Great Commission applies primarily to the church. That the church preaches through its ministry. Then how important that the church properly support those who are sent out to carry the glad tidings of great joy!

To recapitulate briefly, and in reverse order, To render preaching effective the church must support its ministry. The minister must be consecrated, must preach the gospel, and the gospel only, with earnestness, boldness and reverence, shunning not to declare the whole counsel of God.

For the Western Recorder.

## THANKFUL FOR NEGATIVES.

BY C. H. WETHERBE.

We have great reason to be thankful for many things which we never had. Some things which, in our unwisdom, we longed for and fretted because we could not get them, would have cursed us if we had received them. We know this to be true, because we have seen those who got possession of these very things and, with them, got damaged by them. So, we have lived to see the day when we had good reason to be thankful that we were denied the things which we greatly desired to obtain. Perhaps some of us have asked God to give us wealth, or at least a good deal more money than we now have, but he has not granted our desire. Are we now thankful for this negative? Perhaps not, but why not? Are we at all sure that the possession of riches would make us morally and spiritually better? Would we use increased possessions to the praise of God? Would we make them contribute to our own best good? Who can wisely answer yes? But, aside from matters of this kind, those of us who have not got such afflictions as trouble others—blindness, deafness, loss of reason and other gross ills—ought to be exceedingly, daily thankful. Get in the habit of thinking of the many things which you don't have, and be thankful that you are without them.

An anecdote told at a recent memorial service, held for the late George W. Childs of Philadelphia by the Typographical Union, illustrates the relations between him and his employees. At one time, difficulties and depression in the publishing business resulted in a voluntary reduction of rates by the Typesetters' Union in Pennsylvania. The head of the association waited upon Mr. Childs, and stated that its members had resolved to lower the price to so much per thousand ems. "It will be," he said, "hard on us and on our families. But we see how depressed the publishing business is. We want to do the right thing." "I am now, I believe, paying five cents per thousand ems more than the price you have agreed upon?" said the publisher. "Yes." "I am making reasonable profit with that. I shall continue to pay it. I, too, want to do the right thing," he said. He continued to pay it, at an annual cost of twelve thousand dollars. When other publishers remonstrated with him, he said: "The work is worth the amount paid. I still make reasonable profit."

THERE is no question that accuracy, the faculty of seeing a thing as it is, of knowing, for instance, that it is two and one-quarter, and not two and three-eighths, and saying so, is one of the first and most precious ends of a good education. Next to that I would put the ability to know how and where most promptly to look for what you don't know, and what you want to know. Thirdly, I would put being able to tell what you know, and to tell it accurately, precisely, without exaggeration, without prejudice, the fact just as it is, whether it be a report of a baseball game, or of a sermon, or of a lecture on electricity, whatever it may be, to get the thing exactly as it is.—Charles A. Dana.

## HOW TO PREACH.

BY JOSEPH PARKER, D.D.

In preaching I like the face-to-face way, the hand-to-hand way, the talking, conversational way. You must not preach too much to those who know nothing about the kingdom of God and Christ. I mean preaching in the general sense of the term. I believe in looking at a man, speaking with him, conversing with him where conversation is possible. I believe in teaching the kingdom of Heaven. This kingdom is to be taught. It is to be shown in detail. It is to be shown in various lights. It is to be represented as the people are able to bear it. You will not make much educational and permanent impression by the merely rushing style of talking. But with the open Book in your hand—that Book which you believe to be God's—who knows but that Jesus Himself will draw near, and taking the Book out of your hands, will begin at Moses and the Prophets, and show you, and the people also, the things pertaining to the kingdom? We need the message from Jesus Christ Himself every day. The Gospel is newer than the dew of the morning, though it is older than the lamps of heaven.

Commit the New Testament to memory. Know it so well that no man can add a word to it without your detecting the addition, so that no man pervert anything without your best critical faculty rising in rebuke. There is a danger that we may know every book but the Book. Our minds should be full of the New Testament and full of the Old Testament. I am one of those older ministers who cannot do without the Old Testament, with all its history and meaning, the issue of which is in Bethlehem Gethsemane and on Olivet. Be so familiar with it that its best passages will occur to you on the most sudden emergency. You are nothing without the Book. The clearest of you cannot do without the New Testament. Do not imagine that the latest production of intellectuality can displace the New Testament or any part of the divine record. Give Christ's answer to all questions, and you will then know that the fullness and the aroma of God are in Christ. The New Testament has anticipated all scepticism, and all criticism, and all controversy.

Only one Spirit can direct the missionary. Have you heard—I know you have—that there is a Holy Ghost? This is the age of the Spirit. God is a Spirit. You will find me say, Back to Christ. Up to a point I am with them. But I would say, Back to God, to God.

Only one result can satisfy the missionary—souls won for Christ. I do not like to cut out of Christian speech the old, old word conversion. The men that, under God, made our churches and the Missionary Society were men who were converted themselves. Never forget the word conversion—turning round, completely changing, going in the opposite direction, that is conversion—reversion. I have no objection to new words if they are accompanied with a foot-note to say they are not worth taking note of. Conversion! regeneration! justification! sanctification! adoption! assurance! these are words that have won battles. As for your other words, they have yet their spurs to win.

Be wise as serpents, harmless as doves. Don't rush at a man as if you were going to struggle him into the kingdom of Heaven. Don't be a religious highwayman. Approach a man almost accidentally. There is a way in these things, and God will teach you. He that winneth souls is wise. Are you wise? Then you will win. Wisdom conquers.

A man cannot live a noble, pure life without winning souls. These go together as cause and effect. Do you think you are going to debate men to Heaven, or by some intellectual process bring them from heathenism into Christianity. But live so that they cannot make you out. If you are a mystery and puzzle to them, if they say you are so forgiving, so patient, so non-resistant, they will take notice of you that you have been with Jesus and have learned of him. I don't want a Christian who can be explained, but a man so rich in character, so exquisite in sensitiveness, and large in generosity and charity, that people will say, That man cannot be accounted for, but by certain spiritual principles and agencies—what are they? You have a grand theology; illustrate it by a sublime morality.—Preachers' Magazine.

## WE WANT BREAD.

As the principle work of a chef is to provide food for hungry bodies rather than to spread flower bedecked tables, the preacher's work is to prepare meat for hungry souls. Lavishly garnished dishes will not make up for paucity of food. Some preaching is greatly garnished with rhetoric and high-sounding phrases, that has little in it that is substantial or appetizing. The preacher's words cannot be too plain and direct. They should be aglow with earnestness and fervor.

They ought to create the impression in the minds of the hearers that he who utters them has been with the living Jesus and learned of him, in fact that he has brought some of Christ with him. The late C. H. Spurgeon introduced in one of his lectures an odd character whom he dubbed the Rev. Dr. Dryaslust. This deep theologian and eminent scholar, but prosy preacher, was represented by a tallow candle of huge proportions, but small wick. The light shed was ludicrously disproportionate to the substantial circumference of grease. It was a case of great learning but little light. In the same way profundity of knowledge on the part of a speaker is not always accompanied with plentifulness of provender.

Men are not fed by the glitter of gold service nor the sheen of silver plate. They want bread, and mere intellectual disquisitions can never give that. Of course, we need something more than the mere repetition of Bible texts. We want such preaching as shall help us to feed on the marrow and fatness of the divine Word, and while the preacher's intellectual faculties have here a great work to do, he needs a deep spiritual apprehension of the truth. That only the Spirit of God can bestow. A college president says: "Many a man's reliance on the divine Spirit is too absolute; he leaves the Lord to do precisely what the Lord sent him to do." No doubt many a man throws himself upon the Spirit's aid after the fashion that a drowning man will grasp at any straw if thereby his life may be saved. The man who has neglected to prepare his sermon will do this, and in doing so, is guilty of great presumption. He is late in his acclimation for divine aid. That should be made in his study. If hearts and souls are to be reached, this spiritual aid must be had at the beginning. Next to spirituality we sorely need simplicity. The laity do not object to scholarship. They do not mind how smart the chef is so long as he does not attempt to feed them on sauces and settings. They simply do not want theological displays in the pulpit. They want the language of everyday life. Scores of sermons die of diction. The preacher goes glibly on through sentences of sweet sentimentality, sound intellectuality and imposing rhetoric, and often seems far more concerned to present his germs of thought in the setting of appropriate language than to reach the spiritual natures of his hearers with substantial and stimulating food. We thoroughly understand the propriety of serving food well. Slipshod preaching is a disgrace to any man whose vocation is that of a preacher. The slipshod preacher very often supposes that he is the simple preacher, but simplicity goes oftener with depth than shallowness, and is a fruit of proper preparation.

There need be no change in the gospel preached. The best brand is at least eighteen centuries old. We ask for its presentation in plain wording. There are some notable examples of direct utterance in the editorials of certain daily newspapers. The editorial pen is trimmed sharp and clear, the ink runs clear, the language is direct. The editor has something to say; he knows what he wants to say and how to say it, and he closes when he has finished. Moreover, the reader sees that point; he not only finds it but it finds him. The preacher of the Gospel has such a solemn task on his hands that every word should count. Every sermon should so set forth divine truth that the hearers may have every possible chance of appropriating it and incorporating the new appropriation into the thought and work of their daily lives.—Observer.

LIFE, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.



DR. STRONG.

(Continued from first page.)

Christians, is not simply whether it "contravenes the Bible," but whether it has any support or recognition in the Bible. Dr. Strong thinks he does find at least recognition of the doctrine in the Bible. He quotes such passages as the following: "Thou madest him a little lower than Gods." "Called them Gods unto whom the Word of God came." "It is God that worketh in us both to will and to work of his good pleasure." "In whom all things consist," etc. He thinks that the doctrine of "Ethical Monism" furnishes a point of view from which these passages and various doctrines of the Christian faith may be more broadly and profoundly and successfully studied. It is perfectly clear, however, that the suggestion of "Ethical Monism" did not come originally from a study of these passages. For during all the centuries these passages have been studied by Christians, and they have not been understood as suggesting anything akin to monism. They have been considered as strictly in accord with the old-fashioned ideas of creation. It is only after monism has been accepted on the side of philosophy that these Scripture passages are thought of as in any way teaching such an idea. As Dr. Hovey well says: "Dr. Strong must be aware that he was brought to monism not by the Bible, but by philosophy." Monism is brought to the Bible from philosophy, and then support is sought for it in the Scriptures—and strange indeed if some passages could not be found to agree with it. But it must be said that the use of these passages in support of monism seems like a straining of the Scriptures to a theory. The very most that can be claimed for these passages as proof of monism is that, if monism is true, these passages are not inconsistent with it. Surely, however, this is very slender proof from Scripture. And even this grain of comfort is no real comfort. For over against this, as we shall see, there are other passages of Scripture which this doctrine of monism does seem very decidedly and positively to contravene.

But Dr. Strong, while not being able to bring proof for his doctrine, either from science or Scripture, does claim for it a ground of acceptance—a kind of proof. He says: "The new philosophy must approve itself to reason, conscience, Scripture, before it can supplant the old." . . . "The monistic philosophy rests its claim to acceptance upon its ability to solve the problems of nature, of the soul, and of the Bible, more simply and completely than the theory of Dualism ever could. The test of truth in a theory is not that it can be itself explained, but that it is capable of explaining other things." Then he takes the position that "Ethical Monism" meets this claim for acceptance. It furnishes, he thinks, "the best solution of the interactions of the physical and intellectual universe, and also of the moral universe."

As to this, I would only say one or two things before closing this article.

1. It may be questioned whether the test of a theory in matters of religion is the ability of that theory to explain things. Alas! one of the greatest foes religion has ever had has been the tendency to work out theories for the explanation of things. Rationalism has slain its tens of thousands, and this principle of working up theories outside the Word of God for the sake of explaining things, and of holding to extra Scriptural theories because, forsooth, they seem

to explain things, is perilously near to rationalism, if not that very thing itself. The best test of anything in matters of religion is not "whether it can explain things in the realm of reason, conscience, and Scripture," but whether it is in accordance with the most natural interpretation of the Word of God. "Rationalism" is irrational and unreliable, whether it be engaged in trying to explain all that is in God, or in trying to explain God away. The Scriptures are the real rule of faith as well as practice.

2. Even if we admit that the "test of the truth of a theory is its ability to explain things," we must take this only with proper limitation. This supposed explanation of things must be a real explanation; and in explaining these things the theory must not cause a still greater need for explaining some other things, and so at other points bring in difficulties greater than any that it removes. And here undoubtedly is the great trouble with "Ethical Monism." Even if we grant that it furnishes a plausible explanation for some of the problems of reason, conscience, Scripture, etc., yet its introduction brings in far more of difficulty in one direction than it removes in another. The doctrine comes to us literally loaded down with difficulties and objections. These will be noticed in the next and closing article.

THOUGHTS BORN OF ANXIETY.

May they awaken as much or more anxiety in every Christian heart, zeal for God, for the advancement of His Kingdom according to knowledge, Bible knowledge, not tradition, not Baptist usage, unless that usage is Bible, not what I hold, what preachers hold, what is generally held, what fashion approves, not the think-so of any man or set of men, but always and every time the thus saith the Lord, contending earnestly for the faith, once delivered to the saints, delivered by the King of Zion for all time, the effects of which to extend in glorious results, glory to God and happiness to saints through all the bright ages of eternity. Never was there a time, perhaps, since the church was founded upon the Rock, shrouded with so many gloomy forbodings, menacing the authority of God and the salvation of the world as the present nineteenth century, teeming with thought, brilliant with invention and assaying to bring to light mysteries, and to explain the deep things of God in a clear, new light that makes the rough paths smooth, neutralizes the terrors of the law, turning the edge of the two-edged sword, leading men to heaven, wiping out as they go the poetic expression, "Sure I must fight if I would reign."

The world, then, can now rejoice that the everlasting fire, prepared for the devil and his angels, is now forever extinguished, having been ashamed to burn, to blaze, before the superior glare of the light of the nineteenth century. God and mammon can now be served, Christ and Belial can fellowship each other, the world can bring its revelry around the mercy seat and holiness to the Lord is not in the least disconcerted by anything which will give pleasure to the lovers of style and fashion, calling the true faith fogginess, and laughing to scorn those who will not deviate from the narrow path marked by the blood-stained vestiges of our blessed Lord. The church thus verging to the world, to ruin, is distressing to the faithful who look at it from the standpoint of man. Our souls may be

hewed down with grief within us, we may cry in bitter agony: O, that our people would consider! O, that help was come out of Zion! No help in man, it must come from God; it will come; the gates of hell shall not prevail, but those who abet error, and take little interest in the Kingdom, not caring what is done so men rejoice, fawn and praise, so the conventionalities of fashion are complied with, and all men speak well; the glory of God is forgotten; that is a small matter, so many are attracted by the glitter, tinsel and show. O, that our people would consider, would think, would act, would contend earnestly for the faith, would not tolerate fallacy in the least degree, remembering that our Father is without variableness or shadow of turning. One thought let us put forth, let us see it, let us love it, let us promulgate it on the house tops, let us make the welkin ring with its important truth, glorifying to our King, the Law-giver in Zion, the only one to be obeyed. This thought excludes all books in advocacy or to prove its fallacy, preventing forever the possibility of the least differences of opinion. This thought, though slumbering long, must come forth, girded and adorned with truth. It is, if you can find in the Bible that our blessed Savior commanded infant baptism, you upset His claim in the plan of salvation; you deprive us of Prophet, Priest and King; you deprive us of the way, the truth and the life; you deprive us of Resurrector and Judge. The New Testament abounds in the Savior's command to baptize believers. His command to baptize any others, any unbelievers, infants or adults, would render the command to baptize believers nugatory, and make the last command itself worthless, as well as all other commands He ever gave, unless He had repeated His command in reference to believers; and this repealing without its full authority would be the inevitable and awful result. To be continued the Lord blessing.

P. T. HENDERSON.

THE PREACHING OF DR. BROADUS.

Some years ago, when Dr. J. Broadus was supplying during the summer months, the pulpit of the First Baptist church in Richmond, the late Prof. Holland, of Roanoke College attended upon these ministrations, and wrote to his wife concerning them. Mrs. Holland kindly made a copy of his letter which is herewith subjoined:

RICHMOND, Sunday night, August 11. I have just returned from the First church, where I went to hear the farewell sermon of Dr. Broadus. Long before the appointed hour for service the people began to assemble, and soon the spacious building was densely filled with representatives of all denominations. The galleries, aisles and even to find standing room, reluctantly went away. During the sermon, there was almost breathless stillness throughout the assemblage. Not even the rust of a fan was heard, and there seemed no sound save the mellow tone of the speaker, as he poured in touching and beautiful words the lovely character of Jesus Christ. The story of his life was simply and yet so beautifully told that it was listened to by all, young and old, as something wonderful and altogether new. No one could take his attention from attractive and enchanting passages that was constantly kept before the people. No one can hear a preach-

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

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removes the nicotine from the system and at the same time so tones 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.

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ing without thinking less of self and more of God, without loving the world less and Jesus more.

There is a general regret that this delightful season has closed, and many will sadly miss the pleasure which has been afforded during the Sundays of July and August at the First Baptist church, of Richmond. But the good seed sown will surely yield an ample fruitage, and many will look back upon this occasion as the happiest and most fortunate of their existence. I sincerely regret that you missed these happy hours for I know you would have enjoyed them exceedingly. Dr. Broadus is a great preacher, but his preaching is greater. He so hides himself in the Gospel, that one forgets him, and sees only Jesus. You think not of the preacher but only of the glorious being about whom he preaches.

I have known other ministers who would as readily win the affections of their hearers but have never seen one who could so win the hearts of the people to Christ. There are many men as eloquent, but you can't see Jesus for them. With Dr. Broadus, it is just the reverse,—you can't see him for Jesus. You are forced to forget the man, and give all your attention to him about whose preaches.

L. R. HOLLAND.

A PRECIOUS LETTER.

DEAR BRETHREN:—I wish to express my heart-felt thanks to the kind friend who is so kind in sending me the WESTERN RECORDER free. As it has pleased God in all his goodness to let the sun of a new year shine on my old gray locks, I can yet but thank him for the tender mercies and wonderful blessings that he has bestowed on me. I was born June 6, 1797, in Jones county, Ga. I joined the Baptist church in Pike county, Ala., in the year 1813. My father hauled the lumber to build the first business house in Montgomery, Ala.

I had three sons in the war of 1861, and through the prayers of a mother and the great mercies of God, after four long years we were again permitted to meet our loved ones, the youngest of which died in Mississippi in the year of 1875. The oldest one died just a short while ago, and only a few years before he passed away I had the pleasure of seeing him in his ripe old age baptized into the Baptist church, the other lives yet. I was the mother of five children—three sons and two daughters—of whom I am proud to say all belong to the Baptist church. Three have passed away and two remain yet. I know that I will soon have to follow, though my health is good. I can wash the dishes for my granddaughter with whom I live. I can thread a needle.

I wish to say to all who may chance to read this should it be published, that the WESTERN RECORDER gives me more light than any paper I have ever read. I am always proud to receive the paper, and my prayers, till I am no more, shall be for the success through all ages of that grand old paper, and

may the men at the head of such a paper sending glad tidings forth to the world, stand steadfast in the faith of our Lord and Savior Jesus Christ, and at the last day they will be able to hear that welcome voice, "Well done, thou good and faithful servant, enter into the joys of thy Lord." And again thanking you for the grand old paper, and thanking my Master for sparing me to live in such an enlightened day, I will close my very sorrowful composed letter.

MARY HARVELL.

Holly, Fla., Santa Rosa county.

SIDE VIEW.

At the beginning of the Young People's Convention the question of the women taking an active part in meeting came up, and although the Convention expressed itself very emphatically, yet in one way or another it would arise. Some brethren wanted them to vote only, while others desired them to participate in the discussion. Was it an indication of what may be expected should the B. Y. P. U. find a home in our Southern Baptist churches?

The enthusiasm ran high when the vote was being taken on the resolutions submitted by the committee, of which Dr. Pitt was chairman. But the movement to attach the young people's societies to the Southern Baptist Convention was doomed to defeat from the beginning, and this from two very different reasons: First, there were those present who wished for no separate organization of the young people outside our churches. These brethren were represented by Dr. Eaton and voiced in the effective and telling speech he delivered. The next cause of the defeat came from those who desire nothing but the International movement. Dr. H. M. Wharton in his most witty fashion spoke for them. Now if those who do not want to see the B. Y. P. U. sweep through the South will clasp hands with those who believe in restricting the work to the church, it will be a long day before the International will carry the hearts of our young people away from the Southern Baptist Convention. Let us hold our young people to the churches and the churches to the Southern Baptist Convention and all will be well. J. J.

The argument of Rev. S. M. Brown, of Missouri, in the Recorder of May 9th against the Young People's Movement is the best that has yet been published. It goes to the root of the matter and is unanswerable.

R. E. BINFORD.

Luray, Va.

WORLD'S COLUMBIAN EXPOSITION

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

AN ANSWER.

Your valuable paper of Feb. 28, 1895, brings to its readers a question from S. J. Baily, of Bible Hill, Tenn., which I believed to be asked for real information, and not discussion. I believe he is seeking light in the Spirit of Christ, therefore I venture not to convince, but to give my views and by them show wherein I think the brother to be wrong.

The brother says that he understands "from the reading of the Bible, Christ has but one church, and it is a Missionary Baptist church, and the Lord's Supper is a church ordinance in the church, and all regenerated baptized believers that are in fellowship in this one church have a right to partake of the bread and wine at any local point where this church may be assembled together for worship, and none dare hinder the members. Am I right, or am I not?"

Brother, you are wrong. You should understand that Christ has but one Kingdom, and many, many churches scattered over the world, and that new churches are coming into existence (being organized) every year, and that every one of these churches (Baptist churches) are constituent members of the one Kingdom, and that Christ is the King. Yes, I suppose these Baptist churches are all Missionary Baptist churches; the only difference is some of them don't work at the missionary part of them as they should, but we profess it all the same.

You are right when you say "the Lord's Supper is a church ordinance," but not in the sense that you use it, if you will apply your definition to a local independent body, then you will not only be Scriptural in word, but in deed, and the Lord's Supper will be to you a church ordinance instead of the kingdom ordinance.

Baptism and the Lord's Supper as ordinances are the equal of each, hence the church at A. cannot Scripturally baptize Bro. B. into the fellowship of the church at C.; neither can you, nor any other Baptist, being a member of the church at A., Scripturally partake of the Lord's Supper in the church at B.

The reader will notice that Bro. Baily substitutes for local church "local point where this church may be assembled together for worship." His idea on this point would place upon this "Baptist church," as he defines it, a duty that Baptists as a whole can never perform, namely, the assembling of ourselves together in one place to celebrate the Supper in connection with the plain injunction to "Tarry one for another" (1 Cor. 11:33).

Now, that Christ built the "one church" out of the prepared material, no Bible reader will question, and that it was one church, no one can deny, but you will notice that from that one church has emanated other churches, and that these churches are equally vested with authority as was the first church that Christ built; so Baptist churches are local independent bodies. Baptist churches are one in the faith, but organically they are not one, nor will they ever be; to make Baptists one great church organically would be to prepare the way for the gates of hell to prevail over it.

Bro. B. understands that "none dare to hinder the members" from partaking of the Lord's Supper in the "one church." You may understand that, brother, and yet any Baptist preacher will tell you that each local church is the sole guardian of the ordinances, and are responsible to Christ for the purity or perversion of them.

Now, does it not follow that you can be hindered from partaking of the Lord's Supper in the church that I am a member of? In the light of God's truth, and assisted by J. D. Murphy's articles on "My Church," published in the Baptist of Tennessee, some years ago, I resolved within myself never to force myself upon a church that I am not a member of to partake of that that I have never been made heir to by church fellowship. The enemies to Bible baptism are those who have never been Scripturally baptized, those who object to local church communion are those who have never tried it. I suggest that you and your church try it. Many years ago I believed immersion in water to be baptism. One beautiful Sunday afternoon, according to Bible truth, I tested my belief, and now I can say I know.

Your brother in Christ,  
JOHN THOMPSON.  
New Albany, Miss.

FROM THE BLACK HILLS.

I have been busy at work here in the Black Hills for some time. Left Louisville, Ky., several weeks ago and have been hard at work ever since on my field. Don't have time to get lonely; enough work here for a dozen men. I have four points at which I preach beside Custer City. Visit a great deal. Handle large correspondence, and conduct special department each week in the Custer Leader—"The Religious World"—thus by reinforcing the voice by means of the pen I reach many who do not come to church. I distribute many tracts and Bibles. So you see a missionary hasn't much time to sleep over his work. There were 26 members in the church when I came; there are now 48, and still they come.

The Custer people are wide awake. It is a mistake to think that the East has all the cultivated and scholarly spirit. Here in the newer Northwest you find the people cultivated, scholarly and progressive, with keen sense of facts and things.

The Church Messenger, our Baptist paper published at Huron, S. D., desired the writer to furnish an article, "Does a seminary course unfit a man for a practical ministry?" I wrote emphatically "No; provided he attends the Southern Baptist Theological Seminary at Louisville, Ky."

We have fine weather here, except when it is winterish! The sun is shining brightly now—looks and feels like summer—but we are liable to have snow two feet deep in May. The air is very light, and one has to breathe deeply. No fruit can be grown here, as there is frost every month in the year; hence living is high. Private board \$6 a week; soft coat \$10 to \$12 a ton, etc.

I regret to hear of Dr. Broadus' death. I had more respect, admiration and love for him than for the President of the United States.

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PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

For Months

I have been a sufferer from trouble with my kidneys. My back was so lame I could not raise myself from my chair, nor could I turn over in bed without great pain. I also suffered much with indigestion. Since taking four bottles of Hood's Sarsaparilla with most gratifying results, I now feel like a new person. Hood's Sarsaparilla has done more for me than all the other medicines I have ever taken. Suffering has ceased to be a dreaded trouble. I have been restored to perfect health. Through sympathy.



Mrs. F. L. Battle restored to perfect health. Through sympathy.

Hood's Sarsaparilla Cures with poor mor... who cannot eat or sleep with comfort, I have given my experience with Hood's Sarsaparilla. Mrs. F. L. BATTLE, Farborough, N. C. Be sure to get Hood's. Hood's Pills are the best. 25c. per box.

He was a profound scholar, a magnificent speaker and preacher and a ready writer. He was useful in many ways; yet with all his usefulness and power, he was as humble as a little child. He was truly great. Not only did he wisely teach his students and the world by the power of wisdom and genius, but he taught them still more impressively by his noble life. Dr. John A. Broadus was a living sermon—an epistle known and read of all men—whose faith was spoken of throughout the world. I feel that I am a better man and preacher to-day because of that living influence which was a reverse force to his rare talents as a teacher. I well remember his earnest exhortation as to "living grace," not "dying grace"—he lived the Gospel. Those who have sat under his instruction are scattered all over the world, and they will lament his death. How truly these words apply to Dr. Broadus: "Believing nothing done while there is yet something to be done." JAMES W. GIVAN. Custer City, S. D. "Quoted by Dr. Broadus in lecture on "Saul of Tarsus."

WHAT A WOMAN DID DO.

Last summer a Methodist divine visited a home near one of my churches. The husband was a Methodist. The wife was Bible inclined. The preacher addressing the wife, said: "Well, sister, I have come to baptize your baby." "But," said the wife, "I do not believe in infant baptism." "Well," said the preacher, "you believe that God made the husband the head of the family, don't you?" "O, yes," said the wife. "Well, I've got to, you know," said the preacher, "for your husband is a Methodist, and he wants the baby baptized; so you must yield to him whom God has made the head of the family."

"Well," said the wife, "do you know, sir, that half of that baby is mine? So if you will determine which belongs to me you 'an thus sprinkle the other. So the preacher closed his discipline and said, "Good day, madam." The baby was not sprinkled. This is a true story.

Wm. Strumburg, Ita Bena, Miss.

PROGRAMME. The following is the programme of the closing exercises of Bardstow Male and Female Institute. Sunday, June 24.—Commencement sermon, by Principal Vardeman. Monday, June 25.—Entertainment by Primary Department. Tuesday evening, June 26.—Debat-ing and Essay Contest. Wednesday evening.—Class Exercise. Thursday evening, June 27.—Delivering Diplomas, and address to the Alcott and Euzeilian Societies by Rev. J. W. Lynch, of Danville. A. M. V.

MISSOURI BAPTIST SANITARIUM.

The MISSOURI BAPTIST SANITARIUM, one of the newest, largest, most thoroughly equipped and favorably located Sanitariums in the country, while accessible by two of the best electric car lines in the city (the Washington Ave. and Suburban) is yet a quiet, home-like place, where rest cure, baths (plain and Turkish), electrical treatment, massage, and every appliance of a first-class hospital is obtained at very reasonable rates. A large fan throwing a large volume of air directly into each room, used for heating and ventilating in the winter, and cooling and ventilating in the summer renders impossible the usual hospital odors. The location, one of the highest in St. Louis, and away from the smoke and noise of the city is as quiet almost as the country.

We have, in the judgment of some of the most thoughtful men among us, the best place in the West for sick, diseased, tired and worn-out people, and while we have a regular surgeon, Dr. W. H. Mayfield, and a regular physician, Dr. J. H. Adwaller, in daily attendance at the Sanitarium and a staff of seventeen of the best physicians and surgeons in the city at our command representing every specialty in surgery and practice, yet the Board of Managers, heartily seconded by the professional staff, desires to keep prominently before the public the fact that every one coming here for treatment, shall have the privilege of choosing his own physician or surgeon, whether he be connected with the Sanitarium or not. Moreover, all physicians or surgeons who desire it shall have absolute professional control of all the patients they bring here.

We wish further to state that while this Institution is owned and controlled by the Baptists, we most heartily welcome people of all denominations and of no denominations upon terms of perfect equality. We offer better inducements for board, nursing, medical and surgical treatment than any other similar institution in the West.

For further information, address, W. H. HYDE, Superintendent, TAYLOR & BELL AVENUE, ST. LOUIS, MO.



- Silks. New Black Ground Taffeta Silks, black and blue, black and rose, black and blue, and black and white. 75c regular \$1 quality, this week. China Silk in black and white stripes, 27 inches wide, for pretty cool waists. 65c. Fancy Taffeta Plisse Silks in the latest tints, regular \$1.75 qualities and always sold at that, this week only \$1.25. Elegant Black India Silks and all silk, full 37 inches wide, regular price \$1, this week price only 72c. Black Plisse Silks and dark colored stripe Plisse Taffeta, same qualities that were selling at \$2.25, this week's price \$1.50. Pongee Silks, natural colors for summer underwear, 19 inches wide, only 20c, another width 30c, and 27 inches wide at 48c. \$1.25 and \$1.35 Fancy Taffeta Silks, that are special good values, will go this week at 99c.
- Black Goods. Only 20c. All-wool Black Batiste, light weight summer weaves, regular 50c quality. Only 35c a yard. All-wool Henrietta, silk-finish, a splendid 60c quality, only 35c. Only 30c a yard. Black Pure Mohair 38 inches wide; everybody sells this quality at 60c and 65c; this week our price will be 39c. Only 42c a yard. All-wool Figured Batiste, 40 inches wide, would be considered cheap at 65c; our price this week 42c. Only 40c a yard. All-wool Black Whip Cord, 40 inches wide, regular 75c quality; a bargain this week at 45c. Only 65c a yard. Fine all-wool Armures, 42 inches wide, that always sells at \$1, goes this week at 65c. Grenadines. New Grenadines to show, which were bought about at one-half their real value and will be offered at special low prices.

Underwear

- Greatest values ever offered. Best soft finished Muslins, finest workmanship—perfect shapes. Ladies' fine soft-finished Muslin Drawers, tucked, at 25c, 20c and 35c. Ladies' fine embroidery-trimmed Muslin Drawers, 45c, 50c and 65c. Ladies' Cambric Drawers, with tucks, 59c. Ladies' fine Muslin low-neck Corset Covers, embroidery trimmed, 50c and 40c. Ladies' fine Muslin Night Gowns, with tucked yoke, only 50c. Ladies' lace-trimmed Muslin Night Gowns, 75c and 85c. Ladies' fine, soft Cambric Night Gowns, only 75c. Ladies' Cambric Night Gowns, with surplice neck, embroidery-trimmed, \$1 only. Ladies' fine Muslin Walking Skirts, 39c. Ladies' Short Skirts, ruffled and tucked, 50c. Ladies' Umbrella Muslin Walking Skirts, 4 1/2 yards wide, embroidery trimmed, only \$2.

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

## GOD REIGNS.

One thought the pious soul sustains  
Amid the changing scenes of life,  
Calming the waves of grief and strife—  
God reigns.

When the wrecked ship in fury drives  
Upon the rocks in its last leap,  
Death beck'ning from seas' caverns steep—  
God reigns.

When man, at war with all that's high  
Above the little space he fills,  
Strikes law and order, which he wills  
Shall die.

One hand still holds a scepter'd rod  
Firmly 'mid devastation's groan,  
No dynamite can reach the throne  
Of God.

Above the clank of discord's chains,  
The plios that shake the eastern world,  
Is David's royal flag unfurled,  
"God reigns."

—MRS. M. A. W. COOKE, in Interior

## OUR PULPIT.

## ESTHER THE QUEEN.

BY THE REV. MARK GUY PEARSE.

We must begin with the beginning of this day—one of the most eventful in all the history of the Jews, and in the history of the world.

The day dawns. Here in the palace sits the sleepless king; who has risen from his couch and bids his attendants bring him the state records. And as he sits poring over the rolls, reading this entry and that, he comes to the story of the service that Mordecai had rendered. "What reward had Mordecai for this?" he asks. Mordecai the Jew, that sat in the king's gate, a familiar figure to everybody, Mordecai, who of late had gone clothed in sackcloth and lamenting with a loud voice the fate of his people; it was plain enough that he had no reward worthy of such a service. And the king thinks within himself how best to deal with one whom he delights to honour.

The day dawns, and as it breaks there rises the heavy hearted Mordecai and sighs within him. That day—that dreadful day—creeps nearer when his people must perish; and all his soul goes forth to the God of heaven entreating him for their deliverance.

The day dawns, and Esther the queen bows low in the presence of the God of her fathers. He has led her to her high position as queen; now will he give her wisdom and grace so to act that this cruel decree of the king shall yet be undone!

The day dawns, and Haman rises and goes forth to see the gallows. "Hasten it," saith he to the servant, "seventy-four cubits high, and let it be stout and strong, for he is a knave whom I would hang thereon." And he hurries away to get the king's warrant for the death of this detested Mordecai.

The day goes on, and all the city streets are crowded now to see a strange sight. For here is Mordecai the Jew, glistening in the royal robes, bejewelled and jewelled, and before him goes the royal crown and he is seated on the king's own charger. And there at his side, holding the bridle, walks the prince Haman. And the workmen climbed to the top of the gallows and got a splendid view. "That is a strange sight," said they.

The show is done; and Haman, with a miserable consciousness that his fortunes have changed, covers his face in sign of his grief and hastens home. Vexed beyond endurance is he. Mordecai, the man whom he would have hanged, that the king should have decreed for him all this honor! That Haman should have had to array him in the royal robes whilst yet they were building the gallows for him! And that Haman Himself proposed and planned it all, that was the cruellest blow; that his own lips

should have spoken of such heaped-up honors, and all for this hated Mordecai! With head covered and heart vexed Haman hastened home.

"The gallows is ready, my lord," said one. But he pushes the man from his presence and hurries into his house. Zeresh his wife and the wise men, "his friends," might at least have held their peace. But bad counsellors are poor comforters. They remembered the old feud between Amalek and Israel, and that Israel had ever been victorious. If this man of the Jews began to get the upper hand their superstition saw in it the doom of Haman the Agagite. Bluntly they tell him how they read the matter, "thou shalt surely fall before him."

It is a sight worth looking at and worth thinking about, they who give evil counsel will give no comfort when the counsel fails. See Judas as he comes in before the rulers of the temple dazed, bewildered, gasping in his horror, with eyes that stare in madness.

Flinging down the thirty pieces of silver, he appeals to them for pity. "I have betrayed innocent blood." "Pity! No, indeed. They who had whispered their counsel, and jingled their coins, and tempted the betrayer, look at him now with scornful contempt. "What is that to us, see thou to that." In such deeds the partnership ends the moment the plot fails. Zeresh his wife and the wise men said, "Thou hast signed thy death warrant in that decree."

The day goes on. And a messenger is at the door; Harbonah the king's chamberlain is come to hasten Haman. "My lord, the king and queen expect thee at the banquet which is prepared." And up and forth under the shadow of the cross went Haman. "That is a strange ornament outside thy house, my lord," said Harbonah the chamberlain. But Haman didn't hear him.

Meanwhile, what of Mordecai? It is a notable thing that is told of him. "Then took Haman the apparel and the horse and arrayed Mordecai, and brought him on horseback through the street of the city and proclaimed before him: Thus shall it be done unto the man whom the king delighteth to honor." And what then? "And Mordecai came again to the king's gate." It is all in keeping with the man—the tough and sturdy independence that would not bow down to Haman the enemy of his God and of his people; the man who saved the king's life yet never troubled anybody about the reward—he is content to wait if indeed it came at all. He is not the man to have his head turned even by such honor as this that had been done him. And no sooner is it over, no sooner has he put off the royal robes than there he is, sitting at the king's gate. There is something fine about it. A man thus honored might have gone at once to claim a place within the palace, the hero of the day; he might have tried to push his fortunes whilst yet the day lasted. But here is a man to be trusted. "I am the king's servant, appointed to sit at the king's gate, and here am I content to sit until the king shall see fit to call me up higher."

The day goes on, and the king and Haman have gone in to the banquet which the queen has prepared for them. The king reclines on the royal couch, the queen beside him reclines on her couch, never more queenly than to-day when she "has put on her royalty," as the record says. And before them sits Haman, trying to conceal as best he can his miserable thoughts.

And now the time is come for Esther to make known the request so long delayed. And the king,

wondering, it may be, what indulgence she shall seek, bids her speak her will. Is it some costly ornament to deck her person, some favor for some friend! Then came words slow and tremulous—

"Let my life be given at my petition and my life at my request: for we are sold, I and my people to be destroyed, to be slain, and to perish. If we had been sold for bondmen and bondwomen and I had held my tongue, although the enemy could not recompense the king's damage." Very quietly spoken, every word dropping as if her life hung on it. The king started and turned to look upon her. Sold! Esther the queen, so fair, crowned and robed by the king's squire favor, dearest of all in the land to him. Sold to be destroyed! And all the king's countenance flashed in indignation. "Who is he, where is he that durst presume in his heart to do so?"

The answer came quiet, deliberate, terrible: "The enemy and adversary is this wicked Haman." Haman crouched in terror, white-faced and trembling. For the moment the king looks upon him. Everything proclaimed his guilt. And this was the advantage he had taken of his high position! This was the return he made for all the favors that king and queen had heaped upon him!

And the king rose and strode forth into the garden. It was Haman's death-warrant. Alone in the presence of Esther he is stirred to make one desperate effort to save himself. But it seems as if in every fright he is dumb; the trembling limbs fail to support him and he falls upon the couch of the queen. The king comes back with a brutal jest. It is enough. The attendants cover his face and carry him forth. Then Harbonah the chamberlain told the king how that he had seen the gallows set up outside Haman's house; indeed none could fail to see it high above the city roofs. A grim jest it seemed to the king: "Hang him thereon," he muttered. And they hanged Haman on the gallows that he had prepared for Mordecai!

God is working through the ordinary and natural course of events for the fulfillment of His purposes. From beginning to end of the story there is no miracle, no interference either with the course of nature or with the freedom of those who take part in it, yet there is behind all and over all a Power controlling everything so that it shall fit in with the deliverance of His people. Esther is sent just at the right time, and endowed with the beauty and wisdom exactly suiting her for the position she must occupy for the work she has to do. There is the discovery of the plot by Mordecai and the delay of his reward. There is the issue of the decree by Haman; the sleepless night of the king and his sending for the state-records; then his happening on the account of Mordecai's service, and his enquiry about him. The coming in of Haman at that moment. A day, an hour earlier it may be would have settled the matter without naming Mordecai, the account of his defiance could easily have been represented so as to rouse the king's anger, and Mordecai should have been hanged and the people slain. Each incident is necessary to the story, and yet each is so simple, so natural. We are apt to think of God as an Almighty Being whose Power is absolute. He speaks and it is done. He commands and it stands fast. But there is an infinitely higher and truer conception of God. Instead of mere Power, crashing and tearing through things for its own ends, let us think of Him as making all things, in simple, natural, noiseless order, work together for

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the accomplishment of His great purposes. This is indeed the great miracle of God's providence, that no miracles are needed for the accomplishment of His purpose. Miracles have their place and purpose. But we could have no faith in the stability of the round world, no confidence in anything if for every passing whim and wish, the ordinary course of things were to be violently interfered with. It is by the control and order of ordinary events that God makes room for our prayer.

Notice the power of prayer. How hopeless it all seemed. Mordecai, Esther, why pray? The decree is gone out: the writing sealed by the signet-ring that no power can undo. What is the use of praying about it? If the king were to die, and another king were raised up to befriend the Jew, you might hope; but this Haman is everything and everybody. Or if war were to break out and divert men's minds and keep them busy elsewhere. But there is little chance of that. Bet quietly, as we say naturally, without any miracle, the simple events of every day are so directed that the decree leads not to the destruction of the Jew but to his greater honor and welfare. In God's world there is always room for prayer to God.—Preachers' Magazine.

## KNEW HIM IN YOUTH.

Will you allow one who knew Dr. Jno. A. Broadus, in youth and early manhood, better than any living man, to give, in your widely circulated paper a few facts and incidents of that formative period of his great and blessed life. I wish to do so just now, as I see some are making mistakes, as to both facts and dates. We were thrown together when he was under seventeen, and for many years so intimately associated that our mutual affection has often been compared to that of David and Jonathan.

In 1844 he came to Clarke county, Virginia, where the writer was then teaching, and took a school about three miles from Berryville. He had spent some time in the excellent school of his uncle Albert G. Simmes, near his home in Culpeper. He had read a pretty good course of Latin and French in connection with English studies. The first year his school and surroundings were not such as to give much inspiration and enthusiasm. Most of his pupils were in only

elementary studies, with few bright intellects to inspire hope and give pleasure to a young teacher. But even that year gave promise of future success. He evidently had a purpose in life, and a holy ambition to improve whatever talent God had given him. He suffered no circumstances to divert him from the course he had laid down for himself. He decided before leaving home, to review his Latin and French during the year. Whether he had company at his house or was visiting, before he retired he read the lesson assigned for the day, even though it might be in growing chill of night.

He resolved to do something in Algebra, which he had never studied, and without teacher, he made remarkable progress, having only the recess hour for dinner and study. He promised his sister to note down the incidents of each day and send her a minute record of his life. This he kept up while he was teaching in Clarke, and sent a huge letter, every month, written in a beautiful hand, by his pastor, Rev. Barnett Gunsley, who served a church, once a month in Clarke. This little diary, I have in my possession, and hold it as a precious relic. This year he did his first Bible teaching, having a class in the Berryville Sunday-school of which his friend was Superintendent. The next year, when that friend left for college, Mr. Broadus was unanimously chosen as his successor, which office he filled with distinction as long as he remained in Clarke—a little less than two years.

In January 1845, he took charge of the school at Woolly, formerly taught by the writer.

Here he was more pleasantly situated. Not only were the pupils more advanced, but boarding alternately at Dr. Kerfoot's and Danl. W. Sowers', he was surrounded by a more appreciative and inspiring society.

WM. A. WHITESCARVER.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and then instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple, common-sense rule doing good for you what no prayers or tears could ever accomplish.—E. Prentiss.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER.

SUNDAY, JUNE 2.

THE RESURRECTION OF JESUS.

Mark 16:1-8.

MOTTO TEXT:—The Lord is risen indeed.—Luke 24:34.

And when the Sabbath was past... The weekly Sabbath. Whether the "great Sabbath of the feast"—the first day of unleavened bread—coincided with the weekly Sabbath cannot be known...

The usual opinion, however, is that the Lord was crucified on Friday and rose on Sunday morning, instead of being crucified on Wednesday and rising at sundown on Saturday...

Had bought sweet spices that they might come and anoint him.—They had followed the men who carried him to the tomb afar off, and hence had not known of the vast amount of spices those two wealthy men had used on the body.

And every early in the morning the first day of the week.—It is evident from the various accounts that the women made several trips—probably coming in groups.

And they said among themselves.—As they went along the streets of the city on their way to the tomb. They knew nothing of the sealing of the stone and the setting of the Roman guard.

And when they looked, they saw that the stone was rolled away.—The angel had not rolled the stone away to enable the Lord to rise, but to show the disciples that the Lord was already risen.

And entering into the sepulchre

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CARPETS

LADIES SHIRT WAIST.

Ladies' laundered percale waists, with turn-down collar and large sleeves...

Ladies' solid color chambray waists, in pink, blue, or tan-edged, with white braid, each 98

Ladies' black satine waists, made of good quality of satine with large sleeves and turn-down collar at 98

Ladies' dark percale waists, with yoke front and back, full sleeves and turn-down collar at \$1.15

Ladies' wash silk waists in pretty stripes, with yoke front and back very stylish, at \$3

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The Demorest Sewing Machine, with all the latest attachments, at \$19.50

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Irish Lawns, 40 inches wide, in pretty fancy stripes, per yard 10

Nankin and Vienna Crepes, in white or tinted grounds, striped and figured, per yd. 12 1/2

Dimities in the latest designs at 8c, 10c, 12c and 15c per yard.

French Pique, in solid color, or stripes, all colors at 12 1/2

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Exquisite sheer Dimity, in pale blue, canary and sea foam, with moire effect, per yard 35

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Ladies' Neckw'r.

Ladies' Collarettes, made of satin ribbons and laces, all colors 74

Ladies' White Lace Yokes, trimmed with satin ribbons, all colors, each \$1

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

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

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

Lace Curtains

Nottingham lace Curtains, 50 1/2 yards long, per pair 24

Nottingham lace Curtains, 75 1/2 yards long, per pair 3

Nottingham lace Curtains, 3 1/2 yards long, at \$1, \$1.25, \$1.50, \$1.75 and \$2.

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Fancy drapery satines in light or dark shades for comforts, pil lows and mantles, per yard 14

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

Men's Underwear.

Men's summer merino white undershirts, with drawers to 45

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

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

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they saw a young man sitting on the right side.—Comparing this narrative with John's, it appears that Mary Magdalene reached the tomb before the others, and finding the stone rolled away, rushed off to find the disciples to tell them, it is probable thinking they might have removed the body. The women coming after her went into the tomb. There were two angels, as Luke tells us. The evangelists never contradict each other, but one gives more and fuller particulars than another. Matthew says that the garment of the angel was white as snow, and his countenance like lightning.

to do? "He is risen; he is not here; he hold the place where he laid him." —The angel showed them the grave clothes and the face cloth folded by itself as proof that he had risen. The body had not been carried off—the orderly arrangement of the grave clothes showed that. "But go your way, tell his disciples and Peter that he goeth before you into Galilee." The tenderness of the love of his Master is shown in singling out Peter who had denied him. The women were trembling not only with fear in the presence of the angel, but also with astonishment and joy at the message. They fled from the sepulchre. They told no one as they hurried to the homes of the apostles of their wonderful news. The Lord appeared on several occasions to one and another and finally to all the apostles while yet in Jerusalem. But in Galilee he met the body of his disciples in a place which he had appointed, but which his disciples had evidently entirely forgotten. The resurrection proved all the Lord had said and set God's approval to it. It proved that God accepted the sacrifice of the substitute for guilty men. Had the Lord remained dead, all would have been proved false. He would

have been merely a man and not a Saviour mighty to save. Hence the great place that the resurrection occupied in the minds of the apostles and of that greatest apostle who was one born out of due time. MONISM — ANOTHER NAME FOR PANTHEISM. On reading in the Recorder Dr. Kerfoot's dissection of Dr. Strong's advocacy of monism, in his lecture before the Missionary Union, and since published in tract form, I was surprised to find such a noted theological professor and talented man as Dr. Strong is getting up such a rehash of heathen pantheism, evidently supposing he was exalting Christ by it, and wishing to stimulate our missionary zeal by his thus making Christ all and in all. Such was my surprise, I exclaimed: What's the world a-coming to? A Christian'd like to know: When our 'Prof.'s are so knowing, They're teaching thing are n't so. This monism simply means Oneism, or, theologically speaking, the universe is the one God. Pantheism means all or every-godism, viz.—All the objects, in nature, are but different manifestations of the one God. An English poet has clearly stated it thus:—

"All are but parts of one stupendous whole. Whose body, nature is, and God the soul." Warm in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees." That is good poetry, but abominable theology. A missionary once read those verses to an educated Hindoo who exclaimed: "That fellow stole those ideas from us. We have always taught and believed that. Hence we can worship the Ganges river, the cow, the monkey and anything in nature, as different manifestations of the one great Ruler." "As for our professors' While some are hunting for 'new theology,' this one is teaching an old heathen theology which the missionaries have been trying to explode by the preaching of the Gospel for, lo, these many years. A. B. CANNISS. I FIND the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.— Oliver Wendell Holmes.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 23, 1895

We find the following from Rev. Dr. Herrick Johnson going the rounds of the press. If Dr. Johnson did not say it, some friend ought to stop the paragraph before it goes any further.

"The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman."

As our readers know there are no beings on earth whom the Recorder reveres and honours as it does godly mothers. They are the best and the noblest of the race and occupy the most exalted position which is possible upon earth. There is no surer gauge of a man's nobleness than his reverence for his mother.

But true reverence for true woman makes one all the more impatient when nonsense is talked about them. And the women of whom Dr. Johnson speaks would be greatly indignant to have such claim made for them.

The first referred to is doubtless the widow who gave the mite. It was all her income for that day, and she gave more than all those who were then throwing their gifts into the temple treasury. But the apostles to whom the Lord spoke were giving even then more than she. Moses gave the throne of Egypt, Daniel the premiership of an empire. Why multiply examples? The woman gave her food for one day; Stephen gave his life. Is not the life more than meat and the body than garment?

The best example of loving service probably refers to Mary's anointing his feet with the costly perfume. She did what she could; she deserves all the honour she has received for it. But she did it without risk to life, to position or to popularity, to show her gratitude for the raising of her only brother. Joseph of Arimathea and Nicodemus took their lives and their high positions in the Sanhedrim in their hands, when they took down the body from the shameful cross and bought spices which would have seemed costly even for a king's burial. And they had no brothers restored from the dead for whose lives to show gratitude. What was that box of ointment to the whole grand life of Paul poured out as a joyful libation at his Master's feet?

The best example of conquering prayer may refer to at least three women. The Syro-Phoenician who plead for her sick child, the Shunamite who plead for her dead one and would not be satisfied with the sending of Gehazi, or to Esther, who went unsummoned to the king with the heroic words on her lips, "If I perish, I perish." Of course the latter were prayers to men, but the Syro-Phoenician woman did not know she was praying to God incarnate, thinking Jesus to be a prophet with Elisha's and Elijah's power.

But even heroic Esther's prayer pales before the supplications of Moses recorded in the thirty-second chapter of Exodus. There was no trace of self in that prayer. God's glory and Israel's welfare were the only thoughts which filled the mind of Moses. He put aside as if he had not heard it God's offer. "I will make thee a great nation." And Israel was saved from the just and righteous wrath of God. It does not seem possible that a man who had read that chapter in Exodus could say the Syro-Phoenician woman was the best example of conquering prayer.

"The Bankruptcy of Science" is the cry now in Europe, particularly in France. M. Ferdinand Brunetiere recently wrote an article on this subject in the *Revue des Deux Mondes*, which has had a tremendous run. It is an attack upon the assumptions of many modern men of science, and it argues that science has done little for man's moral, and nothing for his spiritual nature; and that the claims put forth for science are proved false. M. Brunetiere is not a preacher, but a literary man. The skeptics in Paris have been constrained to get up a demonstration against the force of this article, and of the "reaction" of which it is an expression. They therefore had a great banquet, over which M. Berthelot, the venerable chemist, presided. They did not invite Pasteur, since he believes in Christianity. They spoke rather despondingly at the banquet, in spite of the wines and liquors consumed.

The leading secular papers in England and America have been saying a good deal about this cry of the "bankruptcy of science," and explaining away the "reaction," which is everywhere recognized. The pride of intellect and the bigotry of that pride has taken possession of many scientific men, and they have either pooch-pooched or ignored the deepest facts of human experience. Always there have been profound believers who have been eminent men of science. It is hoped this "reaction" may teach the more arrogant evolutionists to be a little more modest in their claims.

The career of Prof. Romanes was as interesting as it was remarkable. He began as a defiant atheist, claiming that belief in a God was absurd. As he lived longer and learned more, he came to admit that while there was no God, it was not absurd to believe in His existence. Then he came to admit that there might after all be a God. Later he concluded that the probability is that God exists, and therefore faith in Him is reasonable. Still later he decided that there must be a God, and to deny His existence is absurd. Finally he made public profession of faith and joined the church.

This "reaction" has not yet shown itself much here in America, but it is surely coming, and it is the most hopeful sign of the times. We spoke recently of the wail of Prof. Pearson over the recent attacks on evolution.

By the kindness of Miss Lydia Hayes, we have before us a copy of the WESTERN RECORDER of March 28th, 1893. The paper had been suspended during the time Bragg's army was in the State, and after seven months had resumed publication. The first article is the second of a series on the Supremacy of the Bible. Then follows an elaborate sketch by R. Garnett of Elder Lewis D. Alexander, who had recently died. There is an account of the ordination at Henderson of George F. Pentecost, and of that of James V. Riley at Dallsburg. The General Association was announced to meet in Shelbyville, May 1st, and the statement is made, "Shelbyville is 30 miles from Louisville, and is connected with the latter by two daily stages." Five churches are mentioned in Louisville: Walnut-street, which "under the faithful labors of Bro. Lorimer has recently paid off a large debt;" East, which "has secured the services of the Rev. M. Dudley as pastor;" Jefferson-street, whose pastor's (Bro. A. C. Osborn) resignation is announced; Portland-avenue, without a pastor, and German, whose pastor's (Bro. Gubelman) wife had

just died. Resolutions obtained "by flag of truce" are published from the Foreign Mission Board at Richmond, Va., authorizing "Brethren Franklin Wilson, R. Fuller, J. W. M. Williams, Hiram Woods, Henry Taylor, A. Fuller Crane and A. J. Lowndes" to act in behalf of the Board "in securing and transmitting funds for the use of missionaries, and otherwise promoting the interests of our missions in foreign lands."

Among the items of news we note one to the effect that "an aged and venerable student of the Bible," whose name is not given, prophesied "that in 1866 the present dispensation would close." We note also the following: "It is stated in the Southern papers that Elder J. R. Graves, formerly of Nashville, is on trial in North Carolina for treasonable language against the Confederacy." The "Danville Female Academy, Elder Duncan H. Selph, President," is advertised. So is Georgetown College, with D. R. Campbell, D. Thomas, J. E. Farnam, and J. J. Rucker as the faculty. G. W. Robertson advertizes his "Wide Awake Baptist Book Store in Louisville." There is also an advertisement of "Bloomfield Female Collegiate Institute, Mrs. E. S. Phillips, Principal, assisted by Dr. J. Otis and Miss Annie Otis Long." The deaths of Lyman Beecher, Robert Baird and Edward Robinson are announced, as are the marriages of Geo. M. McGrew to Miss Elizabeth Tharp, and D. B. Wigginton to Miss Emma Simpson. The editors at the time were S. F. Thompson and Charles Y. Duncan.

The Independent calls attention to the discrepancy between the figures of Sadler's Catholic Directory and Hoffman's Catholic Directory. Both of them claim to be official and accurate. Yet Sadler gives the "Catholic population" in the United States as 10,964,403, while Hoffman gives the number as 9,077,865. Here is a difference of nearly two million. We believe the whole matter is guess work, and the priests never underestimate the number of Catholics. We never did believe there were as many Roman Catholics in this country as has been represented. Indeed the even figures given for the cities shows that the whole thing is guess work. In the diocese of Brooklyn for example Sadler says there are 300,000 Catholics. In the diocese of Pittsburgh Sadler gives the number as 415,000, while Hoffman puts it at 206,000. In the diocese of Providence Sadler says there are 150,000 Catholics, while Hoffman says there are 200,000. Is it not perfectly manifest that the whole business is guess work? How could the numbers come out so even and how could the "official" figures vary so? Estimates always are too high. Just as when you weigh the fish you have caught it is by no means as heavy as it was when you pulled it out of the water and "estimated" its weight.

Part of the meaning of the Lord's words, "They that worship him must worship him in spirit and in truth," is that we must pray for nothing which we do not really desire. To pray because we think we ought to wish for the thing asked is but empty lip-service. And God cannot be mocked.

There is often unconscious hypocrisy in our prayers. We know that we ought to be better men, and we pray to God to make us better, when in our heart of hearts we do not truly long for advance in holiness. Such advance would be in danger of interfering with our business or our pleasure, God

has to pardon even the sinfulness of the prayers of his people.

On one occasion the eloquent Fra Rocco preached a sermon upon repentance. Under the spell of his oratory and his fiery earnestness, his hearers fell upon their knees. The preacher seeing their emotion said: "All those who are truly penitent hold up your hands." Every man, and the crowd was great, held up his hand. Then Rocco cried: "Holy Archangel Michael, thou who standest with adamant sword at the judgment seat of God, cut me off every hand which has been held up hypocritically."

So earnestly did he speak that his hearers involuntarily expected Michael to comply with his request. And every hand dropped. No man felt sure that he was truly penitent.

Let us pray for the Spirit's aid to our prayers, that they may be indeed in spirit and in truth. And let us watch carefully lest we utter with our lips requests to God which do not come from our hearts. Formalism is deadly in all worship; it is especially sinful in prayer.

AS OTHERS SEE US.

In the Watchman of May 2, we find the following paragraph in a letter from the Cincinnati correspondent. We thank the brother for his words of praise and pray to God that Kentucky Baptists may deserve these words till the end of time:

One realizes a little the distinctive characteristics of our Southern Baptist looking in occasionally at our Cincinnati Ministers' Conference, with eyes and ears open. On the day after Easter it was brought out that the brethren on the north of the Ohio River had every one preached upon some theme related to the resurrection, while not one of those from Kentucky had referred to it, except one pastor who had alluded to the custom of observing Easter as a Romanizing tendency. Our Southern brethren have a good deal of the sturdy old spirit of protest which characterized the fathers. They always have a reason for the faith that is within them, and believe in the old Gospel, not running after novelties. And yet the fellowship of our Southern brethren is delightful, as your correspondent had occasion to prove to himself when upon a recent occasion he addressed the North Bend (Kentucky) Association upon the subject of Missions. The audience did not have to be first persuaded concerning the duty of Christian Missions, but were at once responsive when the subject was broached. There is a piety among the Southern brethren which is unimpaired by *fin de siecle* isms. A "Thus saith the Lord" is final with a Southern Baptist, without any appeal to higher criticism to see if the Lord really did say it.

The Hon. Charles Denby, United States Minister to China, speaks very highly of the work of missionaries in that land. He says: "As far as my knowledge extends I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefitted by conversion. The converts seem to be as devout as people of any other class."

This is the opinion of an intelligent man of the world, who has had opportunity to know what he is talking about. What he says is worth more than ten thousand statements from hurried newspaper correspondents who touch at Canton or Shanghai and proceed to "write up" the missionaries from what is told them in saloons.

Editorial Varieties.

Dr. J. S. Felix is pleased with the outlook of his new field, Asheville, N. C.

Dr. J. Wm. Jones' time having expired as chaplain of the University of Virginia, he has accepted the chaplaincy of the famous Miller Institute, Virginia.

We congratulate Dr. McArthur on his completion of twenty-five years of service as pastor of Calvary church, New York, and wish him bon voyage in his tour around the world.

Dr. J. L. Wilkins said before the Southern Baptist Convention that the B. Y. P. U. A. was "in solution." When a thing is "in solution," it is dissolved.

The claims of Texas as a mission field were most ably presented as in Dr. H. H. Carroll's speech before the Southern Baptist Convention on Monday night.

Dr. J. B. Hawthorne delivers the address before the Broadus' Literary Society of the Seminary this year. Dr. H. H. Carroll delivers the address before the faculty and students.

It is announced that Bro. R. A. Venable has given up the Presidency of Mississippi College to take pastoral care of the First church, Meridian, Miss. We congratulate the church, and we hope the College will find a worthy successor.

There is to be a "Bible Conference" at Old Point Comfort, June 15th to 18th. Among the speakers, we observe the names of Mrs. Abbie C. Morrow and Miss Bessie B. Tyson. We will send them copies of Dr. Broadus' tract on women's speaking in mixed assemblies.

We have received a request to publish a call for all the churches to observe Whit-Sunday as a special day for Christian unity. So we go with this suggestion. The "days" keep on, soon every Sunday in the year will be taken and none will be left for the preaching of the simple Gospel.

It was quite entertaining to read the editorials in our Baptist papers last week about the "Convention and the Conference." True, some of the editorials were cantankerous, but that was to be expected. The editors told on themselves and revealed just how sore they were, or how free from soreness. It was an interesting study.

The Southern Baptist Convention, we are glad to believe, is back again on the free entertainment plan, and back to stay. We are glad for our Louisville invitation to live over for a year, and voted to go to Chattanooga next May on the free entertainment plan.

With Louisville for 1897 and Waco, Texas, for 1898, we are safe for three years, beside having many cities to hear from.

In its notice of Dr. H. H. Carroll's sermons, the Watchman says: "His sermons are clear, direct and Scripturally well fortified. Evidently the people of the South have not yet ripened into such aversion to doctrinal discourse as has appeared in some quarters among the sermons of the New Woman movement. If successful, it means the breaking up of the home." Already the breaking up of the home has proceeded to a fearful extent in our cities. Not one-third of the people in Chicago, for example, have any real home life.

We have a supply of preliminary synopses of our proposed tour to Egypt, Palestine and Europe next January. It is a neat pamphlet and gives a fair idea of what the trip will be. We will send copies to any persons who are thinking of making such a journey and will send us their addresses. The Outlook says: "Such a trip is as valuable to a preacher as four times as much to a layman in a theological seminary." The indications are that we will have a most interesting company.

The meeting of the General Association is near at hand, and we hope as many churches as possible will be represented. The body is composed entirely of messengers from the churches, no other than a numerical basis. Paducah is a good place for meeting, and it has been a long time since the Association met in that part of the state. We hope the delegation will be full and representative. The 15th of June is the date, and Dr. Pickard is to preach the sermon. On the day previous is the Ministers' Meeting, and Bro. Preston Blake is to preach the sermon.

Bro. Richmond, German missionary in Baltimore, elicited a hearty response by saying in the Convention, "there are no Socialists among the German Baptists, nor any higher critics." The "higher criticism" has very few sympathizers in our Convention. May their number never increase.

Heretofore the Southern Baptist Convention has listened each year to one address of welcome. At Washington, however, we had four such addresses. For the first time in our history we paid our board at this session. Are we to infer that the more we pay, the more welcome we become?

The interesting fact was brought out at Washington that only 8 per cent of the money received by our Foreign Mission Board was consumed in expenses. The other 92 per cent got into the hands of the missionaries. By increasing our contributions, we can decrease yet further the per cent for expenses.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Pickard preached. Three received by letter. City mission collection taken.

Chestnut-st.—Pastor J. M. Weaver preached as usual. On the 24th inst. Bro. Weaver will lecture on Spiritualism.

East—Pastor Christian preached. Two received by letter, one for baptism and one baptized. On Monday night Bro. Christian spoke in Library Hall on "America for Americans."

McFerran Memorial—Bro. W. H. Whitsett preached in the morning and Bro. W. F. Yarbrough at night.

Twenty-second and Walnut—Bro. Croston and Ellis preached.

Franklin-street—Pastor Roberts preached. Five received by letter, four for baptism and one restored.

German—Pastor Boelter preached at both hours.

Highlands—Pastor Daves preached. Received two by letter and four for baptism.

Logan-st.—Pastor Ewing preached in the morning and Bro. E. F. Wright at night. One received by relation.

Parkland—Bro. Jeff D. Hay of Texas preached in the morning and Pastor Bagby at night. He offered his resignation as pastor.

Portland-avenue—Pastor Thompson preached. Roll called at 3 P. M. It was quite successful. One joined by letter. Southgate-street—No report.

Third-ave.—Pastor Taylor preached. Three received for baptism and three baptized.

Clifton—Bro. I. G. Murray preached in the morning and Pastor Rhodes at night. One received for baptism.

City Mission.—Pastor Ragosky reports the work "booming."

Glensview and Eight Mile—Pastor Martin and Bro. T. W. O'Kelley preached.

THE SEMINARY. Dr. Dargan will have charge of the Students' Fund in the future.

Bro. J. W. Millard takes charge of the church at Henderson, N. C., in June.

Bro. A. T. Jamison goes to Camden, S. C., after commencement.

Bro. E. S. Athlison has been called to the First church at Decatur, Ala.

Dr. Sumpsey was appointed by the Board of Trustees to raise \$50,000 as a Broadus Memorial Fund for the library.

Prof. McElhenny has been appointed assistant in Greek in addition to his work in Hebrew.

Pastoral duties and church government will be made separate schools next year.

The supplies were: Dr. Whitsett, McFerran Memorial, morning; W. T. Yarbrough, Second Presbyterian, evening; J. W. McCall, Oakdale; J. D. Robertson, Bardstown; Dr. Robertson, Dargan, Second Presbyterian, night; C. T. Faris, Long Run, Ind.; Forrest Smith, Harrisburg.

A very enthusiastic reception was given to Dr. Whitsett upon his return from Washington. The reception was held in the chapel in Norton Hall. Bro. W. O. Carver, in behalf of the students, expressed their congratulations. Dr. Whitsett responded, expressing his appreciation of the kind feelings and general support of the students. Speeches were then made by several other members of the faculty. MORNINGLY.

THE STATE. Pastor Fred D. Hale writes from Owensboro: "A three months' trip to Europe, the Holy Land and Egypt is possible for you this fall, though you may not now think so. The pilgrimage will supply a world of information and is a marvel of cheapness. Ex-Governor Eagle and wife, of Arkansas, are among our number. Write me for details."

Pastor I. W. Martin writes: "I have well known that my churches (Plum Creek and River View) are first-class, but I desire to state that I gratefully appreciate their kind thoughtfulness and Christian love which led them to send me to the Southern Baptist Convention."

The new house of worship at Boston, E., will be dedicated next Sunday. The sermon will be preached by Bro. W. F. Yarbrough.

Pastor McGarry at Harrodsburg is carrying on a protracted meeting, aided by Bro. Codd, of Georgetown. Last week closed with 13 additions. The meeting continues.

Rider W. E. Powers was in the city Monday and attended the Pastors' Conference. His health is fully restored, and he preaches 12 to 15 times a month. He reports his churches in good condition.

OTHER STATES.

The Darlen church, Aiken Association, S. C. has set apart Bro. D. L. Roton to the full work of the Gospel ministry.

The Lanford church, S. C. has set apart its new house for the worship of God.

A meeting in the High Mills church, S. C. closed with 16 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Perdue Hill church, Ala., closed with 16 additions to the fellowship of the church.

A meeting in the Mt. Lebanon church, N. C. closed with 30 professions of religion and 21 additions to the fellowship of the church.

Thirty-two have been added to the Wake Cross Roads church, North Carolina, 20 by baptism and 2 by restoration.

A meeting in the Mt. Lebanon church, North Carolina, in which Pastor Leach was aided by Elder J. A. Summey closed with 13 baptisms.

The Mountville church, South Carolina, has set apart Bro. I. C. Swindler to the full work of the Gospel ministry.

A church has been organized at Maple-Horry county, S. C. and Elder J. B. Skipper called as pastor.

A twenty-five day's meeting in the Waidron church, Missouri, closed with 23 additions to its fellowship, 2 by letter and 1 by restoration and 20 by baptism.

Twelve have been added to the fellowship of the Oak Grove church, Cooper county, Missouri, two came from the Cumberland, 1 from the Disciples, and 1 from the Methodists.

Elder E. T. Shelton held a meeting in the Mt. Olive church, Morgan county, Mo., which closed with the addition of thirteen to the fellowship of the church.

The Harmony church, Missouri has set apart Bro. E. Bissell to the full work of the Gospel ministry.

A meeting in the Dent's Run church, West Virginia, closed with 53 professions of religion and thirty-nine additions, all by experience and baptism, others will yet be received. Two thirds of them were from Methodist families.

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

Twenty-five have been baptized into the fellowship of the Savoy church, Texas, and several others have been approved for baptism.

Pastor W. A. Denton has accented the call of the Broadfield church, Missouri, and has entered upon his work.

Pastor Wm. Radolph writes from Morley, Mo.: "I preached 14 sermons near Oran, Mo., with 14 professions and 8 baptisms. They are talking of organizing a new church there. I have received 32 into my two churches by baptism since Jan. 1st. I have a splinting of the same one-half mile at each church just four miles apart on railroad."

Bro. W. W. Hamilton on a recent visit to Buchanan, Va., welcomed 60 candidates for baptism received by the Baptist church there. The church has no pastor. Bro. P. H. Anthony has been baptized by Bro. P. H. Anthony.

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

A meeting in the Prattville church, Alabama, closed with 43 additions to the fellowship of the church.

A nine days' meeting in the Jimson church, Alabama, closed with 61 additions, and 11 more conversions. These will join other churches near by.

The Union church, Arkansas, has set apart Bro. T. E. Holding to the full work of the Gospel ministry.

The Itoh church, Arkansas, was greatly revived in a meeting which closed with 19 additions to its fellowship.

Twenty-eight have been added to the fellowship of the Redfield church, Arkansas, nearly all by experience and baptism.

A seven days' meeting in the Presbition church, Ark., closed with 16 additions. The little church was organized two years ago with five members. It now has 32.

The West Point church, Fayette county, Texas, has set apart Bro. John McElvey to the full work of the Gospel ministry.

The Lunge church, Texas, warns its sister churches against Mr. G. J. Wagon, who was excluded from its fellowship, but who refuses to surrender his credentials as preacher.

Bro. J. F. Porter writes from Jerseyville, Ill.: "The battle at last with infidelity has been fought. It was a great victory for the truth. The large open house was packed to overflowing each evening and the numbers present about 150 infidels were on hand. The leading skeptics surrendered the battle to Christianity. The president-

moderator, Judge Bossian, who was a disbeliever, made a public confession of his faith in Christ at the close of the debate. Many young men have been saved from the tricks of infidelity. At the close, the vast congregation almost went wild as I ended my speech. They shouted and rejoiced as if heaven and earth had come together. The debate will be published."

A meeting in the Shooting Creek church, N. C. closed with 21 baptisms and 5 additions by letter. Among those baptized was Bro. John Patterson, 76 years old.

Pastor A. W. Burfoot of North Carolina held meetings in his two churches, Bethel and Yeopim. There were 15 additions to the fellowship of each church.

A meeting in the Concord church, North Carolina, closed with 10 additions to the fellowship of the church, all by experience and baptism. Others await the ordinance.

A church has been constituted at North Cove, N. C.

An eight days' meeting in the Bethel church, Alabama, closed with 15 additions to the fellowship of the church.

Elvyn have been baptized and one restored to the fellowship of the Wetumka church, Ala., on the first day of Elder W. J. Elliott's pastorate.

A church has been constituted at Montavista, Fla.

A church has been constituted at Smaucker, Ark.

A meeting in the Mt. Pisgah church, Mo., closed with 24 professions of religion, 17 of them men. Nineteen have been received into the fellowship of the church.

Twenty-two have been added to the fellowship of the Antioch church, Ark., as the result of a good meeting.

A church has been organized at Sutherland Springs, Texas, and Elder J. T. Blanton called to the pastorate.

The Talent church, Clarke county, Ala., has set apart Bro. W. E. Findley to the full work of the Gospel ministry.

A meeting in the Pleasant Hill church, Mo., closed with 34 professions, 27 additions by experience and baptism, 5 by letter, and the church much revived.

A ten days' meeting at the Bohannon farmhouse, eight miles from Clarence, Mo., closed with 11 conversions and baptisms.

A meeting in the Cano River church, Yancey county, N. C., closed with 29 additions to the fellowship of the church.

Pastor G. A. Adamson of Georgia reports the results of his services in five churches which he visited. Twenty-nine were added to the fellowship of the Antioch church, Fulton county; 14 to the Macedonia church, DeKalb county; and 23 to the Philadelphia church, DeKalb county.

Pastor W. A. Smith closed a meeting in the Cedar Creek church, N. C., with 32 additions, all by experience and baptism.

A meeting in the Hopewell church, N. C., closed with 14 additions to the fellowship of the church.

The Jerusalem church, Davie county, N. C., closed a meeting with 15 additions to its fellowship.

Twenty-one have been baptized into the fellowship of the Durham church, North Carolina.

A church has been constituted at Glenco, Texas.

The Cano Brake church, Ia., has set apart Bro. G. F. Heard to the full work of the Gospel ministry.

A meeting in the Verona church, Miss., closed with 30 professions of religion, 13 baptisms and more to follow.

A meeting in the New Union church, Miss., closed with 23 additions to its fellowship. The church set apart Bro. G. N. Dorrill to the full work of the Gospel ministry.

A church has been organized at Howitt, Texas, seven miles south of Waco, with 17 members. Elder J. B. Hoopes is pastor.

The church at Yarellton, Texas, of which Bro. L. W. Proddy is pastor, have set apart their new house for the worship of God.

The Great House church, Texas, has set apart Bro. E. H. Tiney to the full work of the ministry.

The Decatur church, Texas, has set apart Bro. J. T. Burnett to the full work of the Gospel ministry.

We are honored with an invitation to attend the marriage of Rev. M. B. Adams to Miss Mary Marshall. Bro. Adams is the brilliant young pastor at Lewisburg, Mason county, Ky., and Miss Marshall is the daughter of Hon. Alex. Marshall, and one of the most accomplished young ladies in the state. May the union be blessed with all spiritual and temporal blessings.

MARK the perfect man, and behold the upright; for the end of that man is peace.—David.

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. Same in main use, ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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SHERIFF WILKINS FRED.

Years of Slavery and How He Escaped. Health Improving. Has Gained Weight. Talks About His Diverter Daily.

Urbana, Ohio, May 20th. (Special.) This town is in quite a boil of excitement since the facts about the improved physical condition of many of our leading citizens became known. Anderson & Cramer, the big school and retail druggists, were called on and frankly admitted that they were the first to start the good work, as Mr. Anderson termed it. "Yes, we introduced No-To-Bac into this town about three years ago. The demand at the start was very light, the folks had no faith in it, but we sold to a few people, and to our great astonishment every one reported a cure. Since that time we have sold hundreds of boxes, and every one under a guarantee to cure or refund the money, and struggle as it may seem, we have never had a call to refund the money. This is indeed a great record that the big sea has resulted. As every cure brings in at least twenty-five customers, we know that No-To-Bac can be relied upon in every respect, and No-To-Bac not only relieves the nervous irritation and makes the use of tobacco entirely unnecessary, but at the same time builds up and fortifies the general physical condition. I just saw two of our prominent merchants pass down the opposite side of the street; they were cured by No-To-Bac a year ago, and they are now as healthy as ever. They have been greatly improved in health. We have a great many customers, men who are well advanced in years, who have been cured of the tobacco habit by the use of No-To-Bac, and who continue taking it right along for its tonic effects. As a natural invigorator and stimulant we believe there is no preparation in America to equal it. "You know I, P. Wilkins, our sheriff, don't you?" "Yes, of course I do." "Well, you want to interview him." Mr. Wilkins was called upon and said: "Yes, November 4th, last, I bought my first box of No-To-Bac from Anderson & Cramer. I had little faith, and to my great surprise, after using part of the third box, I was completely cured and did not have any desire for tobacco. I had been a perfect slave to tobacco for over twenty-five years; I smoked from twelve to fifteen cigars a day; to-day I feel better, I sleep better, I think better, and I have gained fifteen pounds in weight, and there is not a day passes that I do not recommend No-To-Bac to many of the tobacco users who I know are destroying their lives and vitality by the use of the weed. Further investigation revealed the fact that there are 500 people living in this town and the surrounding country who have been cured by No-To-Bac. If the cures go on at this rate it will not be very long before the tobacco industry will be so seriously affected. The sale of No-To-Bac has been phenomenal. The public should be warned, however against the purchase of any of the many imitations on the market, as the success of No-To-Bac has brought forth a host of counterfeiters and imitators. The genuine No-To-Bac is sold under a guarantee to cure by all druggists, and every tablet has the word No-To-Bac plainly stamped thereon, and in the purchase of the genuine article you run no physical or financial risk.

Now the just shall live by faith; but if any man draw back; my soul shall have no pleasure in him.

INDIVIDUALISM.

I have an idea, and I hasten to put it on paper before it gets cold or strikes somebody else.

It was suggested by the craze for organization, and I believe it is the best thing out. I want to suggest an initial letter for it, and that letter is I and let the society be called the I. C. I. Society.

Let the constitution provide that each society shall be composed of a single individual, male or female, old or young, as the case may be, the individual to be president, vice president, secretary, treasurer, and all other officers, and hold a standing appointment to attend all the meetings. Let it further provide for a continuous session of the body or perpetual convention in which said individual shall perform all the several duties of the several positions assigned to him or her. The sessions to be held at the home or the place of business of the I.

Let the society have for its rules and by-laws the rules laid down in a book called the Bible.

In case of great difficulties in the performance of the duties assigned, because of ignorance or weakness, let the individual ask God to give him wisdom and strength. Old fogies would call this praying, but you need not call it that unless you can find no better name for it.

If the individual should be very successful in the work and feel happy in consequence, let him give expression to his joy by singing songs of gladness to God. Old fogies would call this praising God.

And then if there are any honors to desire, let the individual take them all to himself, or if he finds that God's grace has aided in or accompanied the work, he can give God all the glory without offending other members of the society, and if there is failure the individual can take all the responsibility upon himself without offense to others.

This need to be called confession.

Now I wish to argue the claims of this great discovery with your readers: 1. It is the cheapest plan of organization you can devise. No expense of travel to get to the place of meeting for you are always there. No expense for an organ, for since all have a Bible all know the rules and by-laws. No expense for organizing agents, for each person constitutes a whole society. No expense for salary for each one pays and receives his own salary just as he.

2. It is the most efficient. It puts all to work. It gives each one the work that lies next to him and saves him the trouble of superintending the work of others. It covers the whole field all the time and everywhere.

3. It gives every one an opportunity to discharge his duty and enjoy the blessing of a good conscience and the Master's approbation.

4. It will bring about perfect harmony. All follow the by-laws laid down in the Bible and of course they will agree. All are free to do as they please and yet all will please to do and speak the same thing and this will bring them into perfect harmony. If any do not want to do that way then let them do just as they please and let them alone. If any should not be willing to do as they please then they should be instructed in the important doctrine of soul liberty or religious liberty.

If a number of these societies should desire to meet together for mutual exhortation, instruction, prayer and praise and for the purpose of doing the work of organizing more societies of the same kind, why let them do so. For want of a better name this meeting and co-operation of individuals under the same laws might be called, The Church of Jesus Christ. Let us all organize ourselves. J. A. S. AUSTIN, Atlanta, Ga.

SUMMER TRAVEL AND SOBERNESS is the title of a stout 126 page pamphlet, sold for 25 cents, by Cussons, May & Company, Richmond, Va. It is full of brief stories of the great adventures, tales of adventure and travel, as well as descriptions of places and things. It makes a convenient and an interesting companion of travel. The object is to entertain the summer traveler by furnishing her or him with pleasant, and something interesting to read. This object has been very well attained. The traveler who is not pleased with the array here presented must be hard to please. The stories and descriptions through light and interest upon the countries and places visited. For example, in the contents are the following: Three men in a Boat, Recollections of a Consul, European Touring with the Camera, Paris without French, Russia's New Railway, Going Abroad? They Know the Sea, A Summer Hostess, etc.

The grace Christ gives us is not stored in us as in a warehouse; it is food and is taken up into the circulation and becomes a part of the life.—Charles K. Brown.

FAMILY CIRCLE.

NELL'S IDEA OF THE STARS.

BY MAY M. ANDERSON.

Baby Nell was calmly sitting by the door, with grandma knitting. While the evening shades gathered Over hills and meadows wide. Soon the stars were brightly peeping From the sky, and, softly keeping Earnest eyes upon their glitter.

APRON STRINGS.

BY MRS. GEORGE A. PAULL.

If Charley had not been such a popular boy, and so well liked by all his companions, there is no doubt but that he would often have been taunted with "being tied to his mother's apron strings." But he was such a splotchy fellow, and so gifted with all the qualities that go towards making a boy a hero in the eyes of other boys, that the taunt was never flung at him but once. A boy who was a first runner in football team, the best runner, and almost the best jumper in the school could hardly be accused of girlishness, which is what the term "apron strings" is meant to imply. The boy who could out do the most intricate figure upon the ice; who could ride any horse as gracefully and securely as if he were a Centaur; whose muscles stood out like iron, and who did not know what sort of a sensation fear was, would hardly be a safe sort of a boy for a jealous companion to taunt with lack of spirit. But higher than all these attributes, and showing a truer courage to my mind, was an independence of what others might think or say that made it a natural and easy thing for him to excuse himself from any gathering, at an earlier hour than some of the others, and say frankly and gracefully, "Mother wishes me to come home early" that made him gentle and thoughtful to every lady for his mother's sake, apart from a natural civility; that made him promptly decline invitations of which he knew his mother would not approve, without any attempt to hide the real reason; that made him openly avow that he never saw his chief confidant and "chum," and that he did not care to have anything to do with things that he could not tell her. And the boys had grown so used to it, and recognized so well that this loyalty to his mother was a part of the Charley who was the leader of the school that it never occurred to any of them to criticise him or sneer at him, for what was really the very crown of splendid character. He was so popular that his example was followed more or less by many of the boys, and they had otherwise have thought that a deference to their mothers' wishes was something to be ashamed of, instead of acknowledging.

One of the boys at school had a cousin two or three years older than himself, who had never been more than some fifteen miles distant to spend a few days, and enjoy the skating or bobbing; and through his frequent visits he was almost as well acquainted with the boys as if he lived in the same place. One day he had taken a great fancy to Charley and had several times invited him to come over and make him a visit, but he was not just the kind of boy that Charley himself cared to become very intimate with, and he was quite sure of it. He had a great deal of respect for his manners. He was seventeen, and felt himself to be at least twenty five, although he was still young enough to enjoy boyish sports with all the zest of his age. He affected a great contempt for the wishes of "the governor," and "the old lady" as he disrespectfully called his parents, and led the boys to believe that he invariably had his own way, far more than was really the case, although he was self-willed enough to cause his friends a great deal of anxiety. The height of manliness in his eyes was attained by a swaggering manner, and a cigar, with his hat cocked rakishly upon the side of his head, and he was as careful to disguise any good impulses he had as they were a disgrace to him. His parents felt more at ease about him when he was visiting his cousin than at any other time, for then he was thrown in company with boys who had no sympathy with his unwholesome tastes, which were after all more acquired by evil associations than natural in him, and they were sure that for the time at least, he would not be getting into any scrap, but taking part in wholesome boyish pleasures. None of the boys

really liked him, nor approved of his language and manners, and yet the fact that he was a little older than they were, and was the only son of wealthy parents, with an apparently unbounded supply of pocket money, and was allowed to have his own way in matters in which they were under their parents' control, gave them a certain sort of deference that he hardly acknowledged even to themselves, and the two or three boys that singled out as especial friends, felt unconsciously flattered by this preference.

He had taken a warm liking to Charley, and there was so much that he admired in the boy that he was almost insensibly inclined to be warm with him, by his higher standard of true manliness. He never felt like using certain words when he was with Charley that he was in the habit of using freely when with his associates, at some of the most intricate figure upon the ice, or when with Charley when he had told stories of his cunning in defeating his mother's wishes, and once when he had told a crowd of boys of some particularly flagrant disregard of her wishes that cost her a night of anxiety and a fit of illness, instead of the laugh that he expected to greet his story, he met Charley's eyes fixed upon him with a cool disdain, as he said, "And you call yourself a gentleman!"

As to other rebuke could have stung him more, for he was continually striving to be thought "a gentleman" according to his interpretation of the word, which after all was totally false, and was a mixture of a bully, a coward, and a rascal, and never told any more such stories when Charley was about. Yet there was enough good about the boy, overgrown as it was by his false ideas of manliness, and his bad habits, to wish that he might have the friendship of the boy who through emergence had been his superior in both athletics and scholarship, and he could not help admiring the very qualities which he disdained to cultivate in himself. While Charley did not admire Hugh, still he was insensibly flattered by him as if he were older than the others. A boy always likes the companionship of another boy older than himself, rather than younger, and Charley was no exception to other boys in this matter.

One afternoon he came over somewhat unexpectedly to his cousin's, and joined the boys when they were all out on the long hill that was in prime condition for coasting. When he had the opportunity, he drew Charley aside from the others and said, "I came over on purpose to see you. I was going to. Do I let on to my cousin what it is, or he won't like it because he isn't invited. We are going to have a big sleighing party to-night—a whole lot of fellows from town, and we are going to drive out along this road, on purpose to pick you up, and then go out to the Falls. We mean to skate and have supper there, and then we can drop you on the way back so that you will be home by half past nine or ten, sure. Can you go?"

Charley hesitated. Of course he would not go if he had seen the large sleigh, filled with merry crowds of ten or twenty boys, on their way to favorite resorts for sleighing parties, and he knew what fun it would be, but there were some other things to be considered. He did not know what companions he would have, and he was not sure he could depend upon Hugh's word, that he could really return at a seasonable hour, and he did not feel at all sure that his mother would approve of this excursion if he told her about it.

"Oh, a nice lot of fellows," Hugh answered. "You know Dr. Hoar's son; he is going, and some of the students from Blake Hall. It will be a jolly crowd, and we'll have a splendid time. I told them I was going to bring a load of mine, and I came all the way over on the early train to tell you about it."

Charley knew who Dr. Hoar's son was, for Dr. Hoar was the pastor of one of the largest churches in the town, and he had noticed that if Frank Hoar were going, there could be no doubt but that the rest of the party would be the right kind of companions. And it was certainly very kind in Hugh to think of him, and take the trouble to come over to invite him, especial when his own cousin was not going. "I would like to go very much," he said promptly, as these thoughts flashed through his mind. "Come on up to the house with me till I speak to mother about it, and then I shall know for sure whether I can go. There is any reason why I can't; you had better know, and then you needn't go over of your way for nothing."

"Oh, pshaw, you don't have to ask permission, do you?" said Hugh, glancing at his watch. "Well, we must hurry, or I want to get that next train back."

and they walked briskly over the frozen snow up the hill to Charley's home.

"Sit down and get warm, while I look for mother," Charley said, throwing open the door into the sitting-room, and he darted up stairs. "I say, Hannah, where's mother?" he asked the cook at last, as having made the tour of the house unsuccessfully, he dashed into the kitchen.

"She's gone out," answered Hannah. "And she told me to tell you that supper would be a little late to-night, because she would be detained."

"Do you know where she went?" Charley asked.

"Indeed and I don't," Hannah answered, whirling the egg-beater briskly.

"Well, I suppose this settles it, thought Charley, as he went back to the sitting-room. It was an understood thing that Charley should not accept evening engagements without his mother's consent, and he knew that however objectionable this party might be, he would break this compact, if he went without her consent. And if he waited for her to come in, it would be too late, for in order to meet the sleigh in time, he should have had to eat supper nearly an hour earlier than usual, and then hurry his steps. As for asking the boys to come later, he would not have inconvenienced the whole party on his account under any circumstances, and besides it would either make them later getting home or very considerably curtail their time for skating. There was nothing else to do but give the plan up, and yet he felt all at once a great desire to go, now that it was so perfectly impossible.

"I'm sorry that I brought you all the way up the hill for nothing, Hugh," he said as he re-entered the sitting-room, "but I can't go. Mother is out and she won't be back in time for me to do as I wish. I'm sorry to say so, for I would have enjoyed it first rate."

"Oh, I say that is too bad," said Hugh, evidently greatly disappointed.

"You must come, you must indeed. What's the harm in not speaking about it? You can't be on account under any circumstances, and besides it would where you have gone, and she won't care. You needn't have to ask permission as if you were a little kid, do you?"

Charley flushed a little. "Well, I never go without saying something to mother about it," he answered.

"Come on just this once," urged Hugh. "I want the fellows to know you. I've said a good deal about you and told them about your skating, and they'll be awfully disappointed if you don't go. I'm sure your mother won't care just for once. You are not one of the fellows that has to be tied up to his mother's apron strings all the time for fear you will get into mischief. She isn't afraid to let you go, I'm sure. If Hugh had struck upon the right argument, if he had said that deference to his mother's wishes was being tied to her apron strings, Charley would have resented it, and not have yielded an inch, but when Hugh just said that, he had struck upon the right argument, and he knew what fun it would be, but there were some other things to be considered. He did not know what companions he would have, and he was not sure he could depend upon Hugh's word, that he could really return at a seasonable hour, and he did not feel at all sure that his mother would approve of this excursion if he told her about it.

"Well, I suppose I might as well go," he said after a little pause of hasty thought. "I'll leave word with Hannah, and then she will know where I am; we'll surely get back early you think."

"Oh, sure of it," Hugh answered, delighted that he had over-persuaded Charley to go. "I say, as long as you will have to make such an early start, come on home with me to supper, and then we will have some time of our way this evening to pick you up. Every half hour counts, you know, in a short evening." Charley thought that as long as he was going without seeing his mother he might as well accept this invitation, so hastily scribbled a note for his mother which he left with Hannah, he went off with Hugh. He did not feel very comfortably about it, although he kept arguing to himself that it was not any harm, when he was quite sure he could have told his mother that he was only been at home—"Most fellows wouldn't think about it again," he said to himself rather impatiently at last, as he found his thoughts dwelling persistently upon what his mother would think when she came home and found his note. But he was not so sure of a mother. That was something else to be considered. Altogether he wished that he had not come, over and over again, before he reached Hugh's house. But he wished it far more earnestly

after he was seated in the great sleigh with its six horses, and its crowd of boisterous young men, and they were dashing out of town to the accompaniment of shouts of good-bye from the horns, and a general uproar. Dr. Hoar's son was not there as Charley soon ascertained. "Either he or his folks had more sense," he reflected, as he found how unlike this crowd of overgrown boys was from any others he had ever been with.

"Well, I suppose I can stand it this time, but I'll never get caught in such a crowd again," he said to himself, with a look of disgust on his face as he listened to the stories which were recited with shouts of applause from his companions. There were students and students evidently at Blake Hall, and it certainly was not the best class that had planned this ride. He was not sitting by Hugh, so Charley could be as quiet as a mouse, and not attract attention. When they reached the Falls and the others buckled on their skates, tempting as the ice looked, Charley had no heart to take any part in the fun. If he were only at home!

"These fellows are perfect rowdies," he said to himself, as he listened to them, and he kept away from Hugh so that he need not be drawn into any notice. He soon ascertained that Hugh had known very well that there was no prospect of their early return but had only assured them of it to induce him to go, for supper had been ordered at eleven o'clock, and the party had evidently determined to make a night of it. Charley stood on the edge of the pond, stamping his feet to keep them warm, and wondering what he should do. He would not subject his mother to the anxiety that she would feel if he should be out so late for any consideration, and yet how could he get home. It was out of the question to think of walking, for the distance was far too great.

"Look here, Hugh," he said rather sharply, as Hugh came in search of him. "I must get home. You know as well as I do that these fellows are going to stay for hours. I didn't know I was getting let in for this kind of a thing at all, and I am not going to stay a moment longer than I can help."

"Come, now, what's the use of being a spoil sport?" said Hugh. "It won't matter if you are out for once in your life. What's the use of being in bed at seven o'clock, when you aren't a kid any longer, and it won't kill you to have a little fun now and then. Anyhow you can't get home. We certainly can't send the sleigh back with you, because you're afraid to get out of it. Let us for once try to stay out after dark, and you can't walk, so what are you going to do about it. Have some sense."

"If I had had the right kind of sense I never would have been here at all," Charley rejoined sharply. "Anyhow I'm going home somehow, so you needn't look for me," and he started off to the little hotel where sleighing and skating parties put up their horses, and took their meals. He consulted the proprietor, and found that he could have a small sleigh and a man to drive him home for five dollars. He granted to himself as he ordered it, for he had a five dollar gold piece that had been his birthday present, and that he had been treasuring up for a special purpose.

"It serves me right," he said grimly. "I guess I won't do this kind of thing again in a hurry. But it's worth five dollars not to worry mother more than I can help."

Hugh came up with his father just as he was ready to start, and began begging him to change his mind and stay with him. Hugh had skated for half an hour he could still get home as soon as he expected. Charley declined so curtly that both boys were offended, and the older one asked Hugh sharply what he meant by bringing a baby with him, when some nice fellow could have had the seat. As Charley jumped into the sleigh, and the man stood by it with the reins in his hand, listening to some directions the proprietor called to him, the boy who was with Hugh suddenly put a horn to his lips, and blew a piercing blast into it, and a high spirited animal, sprang forward so suddenly that he dragged the reins out of the man's hand, and set off at a wild pace down the road, the reins dragging out of Charley's reach.

"I'll never forgive you for it," thought Charley, as he realized that he could not possibly get any control of the frightened animal, and that farther down the road there were some places that it would not be safe to pass with a runaway horse. Watching for a big drift of snow just in front of his foot doubled under him, and as the horse dashed on down the road, and Charley tried to get up, he found that he had sprained his ankle badly.

"Here's a pretty go," he said, feeling as much as if he were losing a fortune of all. Now how should he ever get home, and the anxiety caused him more distress than the pain, which

(Continued on eleventh page.)



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health than ever before. It is more than a year now since I quit using it and have not had a pain or sick day in all that time. It is certainly a wonderful medicine for the kidneys.

[Continued from tenth page.]

was sharp enough to make him feel faint as he attempted to bear his weight upon his foot. However the problem of reaching home was solved more easily than he had anticipated. Before he had had much time to consider what he should do a sleigh came from the hotel sent by the proprietor in order to overtake the runaway if possible, and the driver took Charley in and made him as comfortable as he could be with a sprained ankle. He drove him home, every now and then finding some trace that the horse had been along the road, and the boy forgot his pain he was so glad when at last he reached his own door.

"I got nicely come up with for going off without asking you, monsie," he said, as he limped into the hall. "I isn't anything much, but I've got a sprained ankle."

"Although he spoke so lightly of it, his face was so white as the light from the hall lamp fell upon it, that his mother knew he was in pain. The doctor lived next door, and he soon came in and made the boy as comfortable as possible, and at last bandaged up the ankle so that the pain and swelling were more bearable, when Charley went to sleep, forgetting everything else in content that he had been able to get home. But the next day, when his mother was attending to the foot which was making him feverish with pain, Charley looked up repentantly into the loving face.

"Mother," he said, taking the long strings of her white apron and tying them about him, "this was all because of these that I want."

"Because of what, dear?" asked his mother.

"Apron strings," Charley answered. "Hugh said something about being tied to your apron strings, and that you could trust me if I did not do that, so I was foolish enough to want to prove that."

"That you preferred his apron strings," said his mother with a smile.

"His apron strings," echoed Charley. "Yes, dear. Apron strings stand for influence. They have a mere figure of speech, you know. And if his influence was stronger than mine, isn't it fair to say that you were tied to his apron strings?"

Charley's face flushed.

"Yes, I guess that's the way to put it," he answered honestly. "But monsie, dearest, I will tie myself up so tight to your apron strings now that I will never get where I won't feel them pulling me down."

"They don't get you into scrapes, nor where you wish you had not gone, do they?" asked his mother.

"Never," answered Charley emphatically. "You don't need to make me tie to that, mother, you know as it is fair to hit a fellow that's down. They are just the nicest apron strings in the world, and I never slipped the knot before, did I? But you may be sure no other apron strings, especially a boy's, are going to tie me up any more."

And those strong young arms went around his mother's neck, and there was a great deal understood between them that did not need to be put into words, for where a boy and his mother are "chums," a great deal goes without saying. But one thing that brings a boy to the fixed decision what influence he means to follow, is worth while even if its cost is a sprained ankle, and a season of regret.—Interior.

It is related that the duchess of Westminster put into her guest chamber a curious Swiss clock which was attached a printed notice: "Please do not touch." When M. Joly, the Canadian Liberal, visited her Grace he ventured to inquire the reason for the prohibition. Yet she said, "I am not a woman who has asked that question," replied the lady, gleefully. "Women, you know, are supposed to be proverbially curious, and I put that placard on the clock to test the same weakness in men, and I am happy to say I find them not a whit less curious than I am."

I keep a list of all the gentlemen who have asked me the question you have just put, and there has been only one exception among all my guests who have occupied the room; that was Mr. Fawcett, the late postmaster general, and he, poor man, was blind.—Do.

Do You Have Asthma?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Compound Co., 1161 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

## HOW TO GIVE CHEERFULLY.

There lived in a little village an old man and woman who were very poor. They both earned their living by weaving. By working hard they could earn about four shillings a week. By being very careful they managed to live on this sum. They had no debts but had not a penny to spare.

One day they returned home from a missionary meeting feeling very sad. They had nothing to give.

"Wife," said the husband, "doesn't it make you feel badly to think that we have not a penny to give for the heathen? We both know that it is to have a Savior, yet we cannot help to spread the news."

"I've been thinking about it," she said, "if we only knew a way to earn a little money. There is what we put aside to bury us, but it wouldn't be right to take it; for then somebody else would have to pay for our funeral expenses, and for eating less than we do not, that is impossible; for then we should get sick, and other people would have to take care of us. I don't see any way."

"We must tell the Lord about it," the old man said. And thus it was time for family worship, and they knelt down to pray.

Two months afterward, one cold winter morning, there came a knock at the minister's door. When he opened it, there stood the old woman, her face bright with joy.

"I've brought our money for the missionaries," she said. "My husband and I are so glad to show somebody the way to the Savior." Then she unwrapped a large piece of paper, and carefully counted five pennies.

The minister was surprised, for he knew that these two people were very poor. How could they spare even five pennies? But she had a joyful story to tell.

"Why, we wanted to give something, and we didn't see how; so we asked the Lord about it, and He put it into our hearts to save the potato parings. We have to use a dozen small potatoes in a day, for it is all we have to eat. Well, I dried them and kept them in a bag until I got a nice lot, and this morning I took them to a neighbor who keeps chickens, and she gave me five pennies. We are so glad to give it."

Then the old woman, nearly eighty years, limped away gleaming on her face, her face aglow. Her pastor said he could not keep back the tears as he looked at the five pennies. "O Thou faithful God!" said she, "how well these children of Thine have understood Thee. And by-and-by Thou wilt give them good measure, pressed down, shaken together, and running over."—PANSY, in the Way of Life.

## A SUNBEAM.

He was an old colored man, blind and alone, groping slowly so very slowly with a cane, along a crowded part of the street. At a crossing he stopped and listened. Heavy trucks, carriages, street cars, kept up a continual rattle. He looked distressed, he was afraid to cross. A half-dozen times he put the cane carefully out, then drew it back and shook his white head anxiously. "Nobody seemed to notice him; there was no policeman near. He was jostled and pushed about.

"Can I help you across?"

An exquisitely-gloved hand was laid on his faded sleeve and a sweet voice sounded in his ear; by his side his friend was a young girl by that.

"I'd be 'bleezed if y' would, missy, I ank y'."

Diamonds flashed in her tiny ears as she guided the old man among the crowding vehicles. Many people turned and looked at the oddly-assorted pair; but the blue-eyed, daintily-dressed maiden saw none of these, as with hand on his arm, she not only took him across the street, but evidently having learned his destination, left him in the doorway of store near by with a bright "good morning," not waiting to hear his profuse thanks.

"De'y's some angels on dis erf, yet, dere is so!" muttered the old man as he went slowly into the store. Selected.

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

(All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to WESTERN RECORDER, Louisville, Ky.)

I have been receiving a number of letters that assure me that the rank and file of our country churches and pastors are not in harmony with the society craze, that is making such a dash of mush-room enthusiasm with some of our dashing pastors and churches, who are afraid the Devil and the Methodists will get all of our young people if we don't get them poned up in a society pretty soon. The ridiculous nonsense of such movements will appear by and by, and the sturdy landmark pastors and churches will again be seen standing on the old Baptist lines, in the very forefront of the battle, holding the fort until the dashing braves are through with their little fancy of building a little outside fortification in which to house the children to keep the enemy from catching them. Better teach them to train with the soldiers inside the strong fort, where there is more security and more genuine and lawful service.

I WAS at Dexter, Mo., in a protracted meeting during the sessions of the Southern Baptist Convention, and I bought and read three of the St. Louis daily papers so as to know what was being done at Washington; but in the three papers I saw only about one half column about the Convention, by putting all they all had together. I got only one copy of the Globe Democrat, however. The Republic and Dispatch had whole pages about the races and the base-ball gambling bouts, but not one half a column, all put together, about the great meeting of the great Southern Baptist Convention. In the estimation of the great daily press a religious meeting seems to be worthy of but little note, while the gambling, saloon and murder incidents are always worthy of a full and detailed statement. I would like to ask if any one knows of a more corrupting influence than the average daily press?

DR. CRANFILL of the Texas Baptist Standard, gives as the capital reason for the B. Y. P. U., that we are obliged to organize our young people to keep them from going off to other denominations. Indeed! How unstable our Baptist young people seem to be in Dr. Cranfill's territory. No such calamity confronts us in this section. Our pastors preach Baptist doctrine and our people, both old and young are Baptists. May be if Bro. Cranfill would see that this was done by the pastors of his territory there would be so much love for the church that the young people would not have any use for other denominations nor for the B. Y. P. U. either. It is thus in my section, thank the Lord.

CHRISTIAN men and women exert more influence for good by what they do, than by what they say, because their sayings have real weight only where their conduct confirms the truthfulness of what is said. To do good, and to communicate let us forget not, for with such sacrifices God is well pleased.

HOW CAN a man consistently give money to an enterprise for whose prosperity he is unwilling to pray? And how can a man consistently pray for the well-being of an enterprise to which he is unwilling to pay anything? Paying and praying go hand in hand, and either without the other is a gross inconsistency, if not an impossibility.

PREACHERS should systematically present the distinctive doctrines of the Baptist faith to their churches at least once in two or three years. By so doing their young people, as well as the old ones, will always be able to give a reason for the hope that is within them, and they will not be likely to drift off into Epworth Leagues, Christian Endeavor or any other compromise societies; neither will there be any need for any young people's society, or any other sort, as a safe-guard for them. Let them hear the truth from the pastor and all will be well.

MANY brethren in praying and preaching refer to the Holy Spirit in the use of the neuter pronoun "it." This is belittling to the Spirit, for he is a divine person. Jesus spoke of him as follows: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you" (John 16:13, 14). Let us be careful to imitate our Master in honoring the Divine Spirit by referring to him as a person, and not as some indefinite, impersonal force, or influence.

A MAN who is a Baptist in fact can never feel himself at home in any other organization, called a church; and yet there are many so-called Baptists who have joined such churches to be with their companions, their children, or to get more trade. Such people are betrayers of their Master and his truth. He said that unless we forsook father, mother, brother, sister, wife and children for his sake we were not his disciples. I believe he is right about it. Such people should repent lest they perish, when their insincerity is revealed.

A METHODIST paper says that the Methodist ministry and laity should pray for a baptism of fire on the bishops of the M. E. Church, South. My! If that prayer should be answered in the sense that the Bible speaks of a baptism of fire, it would be a good-by experience to the bishops. I hope better things for these mistaken men who have become lords over their brethren, and will not join in such a prayer. But such reckless suggestions serve to indicate the looseness with which men speak on such matters.

WHAT is meant by receiving the Spirit through the truth? Such a sentence is usually intended to darken counsel by a form of words. The Spirit uses truth, and prayer, and song, and holy conversation, and Godly living and a thousand things to lead men to Christ, but he is not specifically confined to any of them. His omnipotence and omniscience enable him to use anything as an occasion for impressing and riveting conviction on a sinner's heart. The truth is one factor he employs.

THE souls of unconverted people are in great peril, and for the most part they are not conscious of their danger. It is, therefore, a great duty that demands of the Lord's people that they faithfully warn them of their impending doom.

MANY people are accustomed to look upon sin as a misfortune rather than a fault. For this reason they habitually excuse themselves from the charge of being great sinners, and have a poor appreciation of the Gospel as a means of their salvation. A con-

sciousness of the inexcusable fault of sin, and of its hell-deserving nature, will move us to seek the Lord while he may be found. We need more John the Baptists to tell men of sin.

Bro. Isom P. Langley will soon take charge of the church at Dexter, Mo., where he has been called for all his time. He has been pastor at Poplar Bluff for about four years and has done a great work for the cause there. I am now holding a meeting with the church at Dexter, and have hopes of a good result, although the Methodist District Conference now divides the audience with us.

CHRIST is the only Son of God, the only Savior of the world. His blood only can cleanse from sin, and his blood cleanseth from all sin. The works, ordinances, rites and ceremonies of men are entirely inadequate to the task of saving the soul, but Jesus saves. Well did the poet say:

"No bleeding bird, or bleeding beast, Or hyssop branch, or sprinkling priest, Or running brook, or flood or sea, Could wash the dismal stain away, But Jesus' precious blood can save, From sin, and death, and darkened grave."

THERE are three sorts of Baptists, the Antimissionary Baptists, the Omissionary Baptists, and the Missionary Baptists. The last sort is the only sort that ever did or ever will do any good in the world, or that have ever walked in line with the Lord's great commission. May their tribe increase until all other sorts may be absorbed by them. Then we will take the world for Christ.

DENOMINATIONAL prejudice is very high in this country, and is of a very unreasonable nature. And it is not confined to Baptists, either, indeed, I am of the opinion that Baptists possess a smaller share of genuine prejudice than any other people in the land. Baptists adhere firmly to their convictions, and boldly proclaim their doctrines, and this is the proper thing to do. But this is not prejudice. It is but common honesty and fidelity to the truth. After Baptists have spoken plainly all the words of this life, they are willing to divide the time and allow the opposite side a hearing. They go to other meetings to hear the views of other people. They do not purposely put their appointments on other people's meeting hours to keep Baptists away from other services. All these things, and others, are done by other folks against the Baptists. Baptists are tolerant, and have always been so.

THE agitation of the gold and silver issues bids fair at this time to sweep away every other issue in the politics of our country for the next few years. But it will be well for all of us to remember that the liquor evil is a greater factor in a nation's prosperity than the free coinage of any money. Any amount of money, of any sort, can soon be swallowed up by the saloon tills of this land, and the homes and lives and souls that can be destroyed by the use of liquor are above all price.

OUR Foreign Mission Board has greatly improved its methods of work for the past year. It is reported that all expenses, including rents and interest on borrowed money amounted to only 8 percent of the funds received, which was over one hundred and thirty thousand dollars. This would make the total expense somewhere about eleven thousand dollars. This saving of expense is an item that will give great satisfaction to many who were grieved about the matter.

CHURCH COVENANTS.

I have noticed articles in the RECORDER from One, and Another, for the truth. If it is the truth that is desired, I think the following will furnish it. So far as I know, all institutions have covenants; that is they agree to do, or to not do, something. An institution without a covenant, it seems to me would be an institution with no achievements in view. Think of a church without a covenant! A church whose members had not covenanted to do any thing! Such a church would, I think, be composed of members that would speak of the church as "they," and never, as we.

Do away with our church covenants! No, but stand by them. It may be that our covenants need revising. If so, revise. I do not think the trouble is to be found in our covenants, however, but in the reception of members. Many members have been received into Baptist churches who have not so much as heard that there be a church covenant. It may be that the preachers fear that if they require all who seek membership to covenant to do something the accounts of their meetings will not be so flattering. Or possibly this general ignorance is produced by our churches being anxious to report a large membership.

What the cause is I will not say, but I think the remedy is vigilance at the "door." The reason I say this ignorance is general, is because I think it must be general, or we would come nearer performing our work in accordance with our ability. I can not believe that all the thousands of Baptists composing the Southern Baptist Convention, have agreed to give of their means to aid in the spread of the truth. If they have, and our churches are largely composed of covenant-breakers, how can we expect the blessings of our Heavenly Father to rest on us! I am of the opinion that the "doors" of our churches are too wide already, and that instead of widening them by the abolition of our covenants, we need to guard them, by impressing on the minds of all applicants for membership, that there is a work to be done by the church, and that if received they become a part of the church, and therefore a part of this work should be done by them.

Call their attention to the church covenant, and if they will not agree to do, and to not do the things contained in the church covenant perhaps the church will be as well off without such members. Make church membership mean something by impressing the covenants.

Is Not This The Truth?

HE DON'T ENDORSE IT.

We now have a new horse in Clinton which I would be pleased to tell about. Last Sunday at prayer meeting pastor Copass announced that he must do something to get his young people to work, so he was going to organize a young people's meeting. After he had set forth his plans and said that no old people were wanted at the meeting, Dr. Chandler gave the thing a shaking over by giving his experience with young people's meetings up north. He suggested that the old folks should not go, but if they do go, to sit back in one corner and say nothing.

Now, just how this horse will work I do not know but when they get it thoroughly broke the Editors of the RECORDER should come down and watch the young people and pastor pace it around awhile, provided they will sit back in one corner and say nothing. It does seem to me that if some

of our pastors would spend more time studying the Bible and preparing good, solid Baptist sermons they would do more good than when starting up some side show for which Christ has no use. B.

MR. J. N. HALL. I have been reading the RECORDER with great interest, especially the Gleaner Department, and your courage to answer plain questions with positive boldness encourages me to ask you some questions to be answered through the RECORDER:

1. By what name should I be called? I believe that we should receive members upon their Campbellite baptism.
2. I believe that we should receive members who believe in open communion with all denominations.
3. I don't believe that the objections of two or three members should keep such persons from joining the church. Your Bro. in Christ. W. B. CAVE. Columbia, Ky.

ANS. I think you ought to be called a "Cave-in-Baptist," because you are sure to cave in on such nonsense as you advocate. If we can receive Campbellite baptisms why not receive Campbellite communion, ordination and church orders? And if we can receive all of Campbellism why not disband our Baptist fraternity and join the Campbellites. If we can advocate and practice open communion with all denominations for one hour, why not for a whole day, and a year, and forever? Let's quit our foolishness in causing divisions if there is nothing sacred and inviolable in our stand for the ordinances of the Lord's house. Yes, brother, the whole thing would cave in on your plan, because you even object to the right of the few who are supposed to be sound to raise their hands in opposition to the general surrender. I am glad to assure you that you are in a hopeless minority, and according to your own doctrine your vote in the case cannot be counted as worth anything. You will have to cave in by yourself, for the balance of us are on a rock.

In your issue of the 21st inst. an article appears from the pen of my esteemed brother N. Lacy. He closes in the following language: "I am very much opposed to instrumental music in worship, and have many, very many reasons why I am. If I am wrong I am honestly so, and again not only ask but earnestly solicit any one who has any proof for it, to point me to it either through the RECORDER or private letter." I would respectfully refer my venerable brother to the 150th Psalm. No comment needed. M.



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CHRISTIAN VS. JEWISH SABBATH.

In the RECORDER of March 21, 1895, an article from the pen of Bro. A. S. Worrell, under this caption, appears. It is not my purpose to notice the whole article, but some things occurring in the article.

None who accept the Bible dispute that a seventh part of each week is to be regarded as holy to the Lord, and those who fear him are expected to so observe it. But the dispute is as to what day, whether the seventh or first.

The advocates of the seventh day plant themselves upon the unquestionable command of God in the fourth commandment of the decalogue, "to remember the Sabbath day to keep it holy," and the definition of the Sabbath in the same as being the "seventh day." They claim that no change has been made of that day, by clear enactment or fairly implied sanction. That loyalty to Baptist and Protestant principles, that the "Scriptures are the only rules of faith and practice," require adherence to the seventh day, unless it can be shown that the New Testament sanctions a change to the first, and that clearly.

Now Dr. W. proposes to show such change, but candor requires it to be said that his argument is not clear. Let us leave out what he says about early Christian writers, for they say some right strange things as early and before the days of the writers he refers to. He says: "It is a fact that Christ arose from the dead on the first day of the week; also that Pentecost occurred on the first day, a few days later. These are Bible facts which none dispute." These are disputed as being facts.

Matthew 28:1, an undisputed witness, says, "In the end of the Sabbath, as it began to dawn toward the first of the week, Mary Magdalene and the other Mary to see the sepulchre. And behold, a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." Not on the first day, but "In the end of the Sabbath, as it began to dawn toward the first day." Then the Sabbath, though going out, had not passed away, nor had the first day come—it was drawing or drawing near. It was coming toward the first day, but had not reached it. This passage is the only one that tells the time of the resurrection. The others tell the time of the visit of the women with spices to embalm his body, "early the first day of the week." These two Marys had no spices to embalm the body. They came "to see the sepulchre" at this time. At the other visit he is said to have appeared to all the women. Mark tells us "he first appeared to Mary Magdalene." Reconcile these statements with only one visit, if you can, and harmonize the fact that "it was dark" when Mary saw him; and that "it was sunrise" when the women came with the spices, and, after it was light as they were returning to the city, and yet Mary was the first to whom he appeared. With the two visits you can do it, one in the end of the Sabbath about sunrise, the other in the morning about sunrise. The angel said "he risen in the end of the Sabbath." So, he did not rise on the first day of the week. This destroys the ground for the change of the Sabbath to the first day of the week.

His second appearance to his disciples was not on the eighth day after the first appearing to women, but "after eight days," which would throw it too late for a recurrence on the next seventh day to the Christians meeting on the first day of the week to cele-

brate the Lord's Supper, such a thing occurred nowhere but Tross. Instead of the record justifying the inference that it was customary, it gives the reason for it, "that they (the visiting brethren) were ready to depart on the morrow." Now if this was the Sabbath changed to the first day of the week, it would make Paul and all his company violators of the sanctity of the Sabbath, because the day had just begun at sunset, and this Christian act of worship is carried on at night; the first part of the day and the daylight part of it was to be spent in traveling. That is hard to believe.

Again, about "laying by in store on the first day of the week," the proof from that is against a change. The apostle wants them to prepare for the gathering to be had when he comes, by doing, as God requires in all things, setting aside from the proceeds of the first day's work in the week the needed amount. The first is the Lord's in everything, let it be so in this offering, out of the first you make, is the plain sense of it.

The Doctor's information or mine is wrong about Constantine "legislating in 321 A. D., on the Christian Sabbath." He set apart Sunday in honor of his God, the sun, to be observed as a holy day, and had no respect to either the Jewish or Christian Sabbath. That there was no change from the seventh to the first day of the week it would appear was evident from two facts:

1. So great a change would evidently have brought up discussion and a council to settle it. Circumcision and other Jewish customs did, but there is not even a hint of such a thing in reference to the Sabbath.
2. In all the Acts of the Apostles, we find the accounts of their entering into the synagogues on the "Sabbath day," and invariably spoken of as the universal, day-nized day.

Where is the evidence that the Bible Sabbath was given to none but the Jews, and that it formed a part of their ceremonial law?

It does not seem to be very axiomatic "that those who seek to place themselves under the Jewish Sabbath are not only under the necessity of taking upon themselves the whole ceremonial law, but they must observe this Sabbath as prescribed in the Mosaic law;" for it was decided in the council at Jerusalem, upon this very subject of ceremonial observance (Acts 15:28, 29). "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well." Our Savior modified the Sabbath law by restricting from doing evil in it, and dedicating it to doing good.

If the Sabbath law is not a moral but ceremonial law, why is it incorporated as the fourth in the table of moral laws, and none of which have ever been claimed to have been repealed, unless this is an exception? "God could have commanded any other day as well as this," is admitted, but he did not, and for the very good reason that this day memorialized his rest from the six days of creation, and typifies the rest of his people and himself from the work of redemption, when it shall be completed.

There was a distinct command for giving up circumcision, burnt offerings and other ceremonial, as already referred to by the decree of the council at Jerusalem, but none about the Sabbath. GEO. E. BREWER.

Opelike, Ala.

THE KEYS OF THE LEVEL.

I have noticed with great interest the above expression, as used by Christmas Evans touching the preaching of a noted Methodist minister, Robert Roberts. What does this mean?

I have decided to say that it was simply the preaching of the plain Gospel of Christ. It is the Gospel of the Son of God, that offers a "Level" to the whole human family. By it the high and lifted up are brought down, and the lowly are elevated. There are none so good as not to need a Savior, none so bad, or wicked, as not to be able to claim his attention. The Gospel it is which is "the wisdom of God and the power of God in the salvation of every one that believeth." It is the simple cross of our Lord Jesus Christ, by which we are crucified to the world and the world is crucified to us.

In Christian experience all have to see eye to eye. I have in reading the life of Martin Luther been forcibly reminded of that experience of grace, which used to be told by the poor, ignorant slave. It always touched my heart to hear him say, "The more I prayed the more I felt," or, "the more I prayed the worse I felt"—until, finding my prayers would not save me, I fell flat on the promise. I gave up all as lost, and trusted only in Christ:

"I can but perish if I go; I am resolved to try; For if I stay away, I know I must forever die."

Luther said, "the more he strove, the more severely did his conscience judge him as to the violation of God's law; and the more disgraced did his life become even by his best deeds in the sight of God." He would have died at once, miserable indeed, had he not accepted the doctrine of the Gospel, salvation by grace, "justification simply by faith" in the Lord Jesus Christ.

All believe, all love alike. All alike desire to obey, and continually cry out as did Paul, "Lord, what wilt thou have me to do?" Luther, Wesley, Whitfield—Gordon and Broadus, just dead, held and loved "the keys of the Level" in the word of God. They prized he holy Scriptures as "the ox doo the green pasture, the weary bird its nest, and the fish the living stream of water." Let us hold on to those "keys of the Level," believing that the New Testament, and the New Testament only, is the religion of our Lord and Saviour Jesus Christ—with not a word added, not a single duty omitted in love with this gospel, and hot of a glorious deliverance some of these days, yours, faithfully, W. H. ROBERT.

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Items of Interest.

The cholera which killed so many Japanese soldiers while in China, has been carried by them into Japan. It broke out at Moji, a naval station in Southern Japan.

Jose Zelazka, a native of Columbia and a mining engineer reported that he found on the Atlantic slope of the Andes at an elevation of 7,000 feet, very rich gold fields.

The Immigration Bureau deserves credit for its faithfulness in enforcing the laws. By means of laws already existing, immigration in the nine months ending March 31, 1895, had fallen to 10,000.

Sir William Harcourt, Chancellor of the Exchequer, presented his budget to the Parliament. Last year the revenue was \$2,500,000 more than was looked for and the expenditures \$200,000 less.

There has been an outcry in France against the use of canned vegetables and fruits brought from the United States. The fatal epidemic among the soldiers in the Vitis garon was attributed to the use of such food.

The report comes from Turkey that the Armenians are being tortured by the Turkish soldiers to make them sign an address to the Sultan.

The New York Evening Post says that back yard gardens are the fashion now in New York City. These are the small yards from twenty to forty feet square back of the houses.

Mrs. Lewis was kindly received into the convent on Mount Sinai and was allowed to copy the manuscript of the Syriac Gospels. She and Mrs. Gibson have now gone to the convent again, and the Greek priest, the Archbishop of Sinai, who controls the convent, is very kind to them.

The New York Advertiser gives the ages of the children of Thomas and Mary Gross, of Wellfleet, Mass. They had three sons, each of whom lived to be over 80, and ten daughters.

The fact that the New York Observer had faith enough in this to publish it makes us believe that it is true. Mr. Samuel Jackson Pratt lived at a Welshman's. An honest farmer has just died at the age of 103, having had by his first wife thirty children.

It is only when we read such items as this that we are reminded of the fact that England is a bicycle rider's country.

After all this time since the November election the Tennessee Legislature, in the face of the returns, has declared Gov. Turney elected, and he has taken the oath. This was done, though every Democratic paper outside the state was imploring the Legislature to let Mr. Evans have his office.

The Legislature of Delaware spent its time for weeks in balloting for a Senator and adjourned at last without electing one. The Governor claims the right to appoint, but that right is very questionable in this case.

The Washington Arch, which has been completed and dedicated in the city of Chicago is a proof that a love for the beautiful has not entirely perished in the presence of the 'useful.' It stands at the junction of Fifth avenue and Washington Square.

Mr. Hubbard says that as a result of cutting down forests our climate is changing. The hot days are hotter, and the cold days are colder. If the cutting goes on it will work disastrously for all agriculture.

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.

HAYDON

On April 6, 1865, at his home, Keene, Ky. Mr. Whitfield Haydon, Bro. Haydon was born in 1804, and until 1842 he made a profession of faith in Christ and united with the Mt. Pleasant Baptist church Jessamine county. At his death he had been a member of this church for 78 years.

He who never connects God with his daily life knows nothing of the spiritual meaning and uses of life; nothing of the calm, strong patience with which ill may be endured; of the gentle, tender comfort for which the Father's love can minister; of the blessed rest to be realized in his forgiving love.

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FINANCIAL. When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. If the time comes when you are bound to raise money, you can get the cash out of this stock quicker and easier than most anything else you can buy.

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Steel Alloy Church and School Bells. Send for Catalogue. C. M. PHILLIPS & Co., Louisville, Ky.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and Best Heretofore Unheard of Values. ONLY \$22. FREIGHT PAID.

The New Improved "REORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid; shipped on 30 days approval, including One Year's Subscription to the WESTERN REORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

A Large, Handsome, Noiseless Free-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, Locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN REORDER. This is an unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash.

OUR WARRANTY.

Read our ten-year guarantee and terms under which you can buy one of these machines without a possible risk. We will warrant every new improved Reorder high arm machine for ten years from date of purchase. This is a most unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash.

You Will Make no Mistake in Buying this Magnificent Sewing Machine.

Traveling salesmen sell no better machines than the Reorder, and half of them act as good for prices ranging from \$45.00 to \$60.00. Agents will not sell you a better machine than the Reorder, and you can buy one for \$22.00. At the same time insist upon your getting the profit of the sale. We will contract for these machines in large numbers, they are manufactured by one of the best makers in the world, and they are the best of their kind. We pay cash and in this way are enabled to furnish them to our readers at bottom wholesale prices, and but a trifle above cost, thus saving them all middlemen's profits. Local agents will try to make you believe they can furnish this same machine, or something equally as good for the same money, but it is simply impossible. The Reorder Sewing Machine is manufactured exclusively for the WESTERN REORDER.

Do not confound the new improved Reorder with sewing machines offered by other parties for similar purposes. This machine has been as literal other as this before made. Keep in mind that in the purchase of one of these machines you are getting a machine that will compare with any in the American market retailing at \$60.00. Do not be influenced by traveling or local agents, but use your own judgment, and save from \$10.00 to \$40.00. Beware of imitations. It is shipped on approval and fully warranted for ten years. Address all orders to

WESTERN RECORDER LOUISVILLE, KY.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Ex-President Julius H. Seelye of Amherst College, Mass., died at his home in Amherst on May 12, aged 71. He was President of Amherst College from 1877 to 1900 when he resigned on account of ill-health. He served one term in Congress, and was one of the original members of the author of several volumes, his last being a text-book on the Duties of Citizenship.

President Low of Columbia College has given the College \$1,000,000 with which to build a Library on Cathedral Heights, the new site of the College. The building is to be a memorial to Mr. Low's father, who taught his son to value the things for which Columbia College stands.

Great excitement was caused in Portland, Maine, by an effort to blow up the house of the Hon. Thomas B. Reed. A policeman found a package of nitro-glycerine on the sidewalk in front of the house. There was a slip of paper pinned to it, with some writing resembling a combination of Greek and Armenian. The police have as yet found no clue to indicate who is the guilty party or parties.

Among the dead was Gen. John Newton, the well-known engineer, who was born in Norfolk, Va., in 1823. He distinguished himself in the Northern army during the war by his skill in building fortifications, and his best known achievement since was the removal of the obstructions at Hell Gate. Prof. Gustav Hirschfeld, of the University of Konigsberg, died of cancer. He came to the United States and was in the Cancer Hospital of New York for some time. He was a Hebrew, and was the greatest living authority on every point in regard to Asia Minor.

The Examiner reports some interesting discoveries near Crystal Lake in Montclair county, Michigan. Two mounds have been opened. In one there were five skeletons, the legs of the bones indicating that the men were probably eleven feet high. There was found in it an earthen tablet, five inches by four, on which is an inscription in queer characters. In the other were three skeletons and a casket of earthen ware on whose cover were inscriptions. We hope some one will soon be found to read the inscription.

There is a good prospect that New Orleans will soon have a system of drainage in spite of the fact that the city lies below the high water mark of the river. A private company has obtained permission to lay sewer pipes four feet under the surface, these pipes to drain into reservoirs below the city, from which the sewage will be pumped into the river.

Dynamite was tried on a house in St. Louis where several "non-union" men boarded, who are at work in the Tudor Iron Works. Fortunately no great damage was done and no lives lost.

The best and most generally abused man in the United States has been Secretary Gresham. He is a Republican, and the Republican papers have abused him because of his taking office in a Democratic Administration and the Democratic ones for the same reason. The only bad effect of this abuse is that it has made the foreign ministers and some of the United States naval officers imagine that they were free to abuse Secretary Gresham as the newspapers did. But he has shown them in every instance that the Government of the United States must be respected and cannot be insulted with impunity.

The Confederate Monument erected by North Carolina to her dead sons was unveiled at Raleigh on Monday. The monument is 72 feet high, surmounted by a colossal bronze statue of an infantry soldier, clasping his musket with both hands. There are two inscriptions, one to "North Carolina to her Confederate dead," and the other is "First at Bethel. Last at Appomattox, 1861-1865." It is difficult to conceive what lead a State which would build such a monument to elect the last Legislature which refused to absorb in honour of Lee, and then voted to adjourn in honour of Fred Douglas.

In the decision of the Supreme Court some weeks ago upon the income tax, the Judges stood four to four as to the constitutionality of the whole law. Justice Jackson of Tennessee was absent. The income tax law has come up again before the full bench, and the entire law is declared unconstitutional. This decision is a funny one from two circumstances. The Supreme Court had decided that an income tax some years ago, passed by a Republican administration was constitutional, and it is difficult to understand why a similar measure passed by a Democratic Congress is unconstitutional. Again the vote stood four to four; Justice Jackson's votes for the law, yet the vote stands five to four against. One Justice changed his mind rather suddenly it appears.

The vote of the Supreme Court against the income tax law stood, against: Justice Fuller, Chief Justice, Gray, Brewer and Shiras; for: Harlan, White, Brown and Jackson. The next Congress is Republican and judging by their former action, if that re-enacts the income tax law, the Court will decide for it. We have no opinion one way or the other to express upon

the income tax; but as the constitution remains unaltered it is mortifying to see the Supreme Court contradicting its previous utterance.

### For Nervous Exhaustion

Use Horsford's Acid Phosphate.  
Dr. J. T. Altman, Nashville, Tenn., says "I find it a most valuable agent in a tonic dyspepsia and nervous exhaustion occurring in active brain workers."

### I AM ASKED TO EXPLAIN.

Well, now I am puzzled. Dr. Boyet asks me to explain in reference to my article of March 7th. In the first place, he mistook "Harrell-say" for heresy. I tried to explain to Bro. Harrell about the "sixty" who were "wholly consecrated for life" in Dr. B.'s meeting at Elizabethtown. But my explanation is very unsatisfactory to Dr. B. He says in his reply to brethren Harrell and Wesson that nothing unusual took place in the meeting. Well, that statement is more in keeping with the report given by the pastor at Elizabethtown; and, by the way, we know the pastor, Bro. W. H. Williams, and we believe that he tells facts as they exist. He reported just so many additions, and said nothing about the "sixty consecrations," but he did say there were other professions in the meeting, and said in substance that he doubted the sincerity of those professing faith, and refusing to join the church. Now, will Dr. B. tell us about those "sixty consecrations," and the remainder of the eighty who did not join the church. Since he has raised such a calamity howl, we positively demand it.

Dr. B. kindly informs us how popular he is in the South, but I do not quite see what that has to do with the matter in hand.

Again, he talks about "little fellows" with their "little white neckties," and "their little heads," "saying their little pieces," and shooting "paper wads on Sunday at Satan." He seems to know how it is.

While I had never entertained an idea that Dr. Boyet held to the doctrine of "modern holiness," I must say that he spoke of the Elizabethtown meeting as a modern holiness evangelist would have done. They often talk as if nobody preaches against vice and immorality but themselves, and nobody has religion and sense enough to preach but themselves.

A. N. WHITTINGHILL.  
Bowling Green, Ky.

Every now and then a conscience among the men and women who live easy, thoughtless lives, is stirred, and some one looks up anxiously, holding up some of the pretty idleness in which such people spend their days and nights, and says: "Is this wrong? Is it wicked to do this?" And when they get this answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things from you, whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offence to you, and, though it be your right hand or right eye, cut it off, pluck it out and cast it from you.—Phillips Brooks.

### He Deceived the People

AND IS IN THE PENITENTIARY FOR A YEAR.  
[From the Lowell Morning Citizen.]  
At Atlantic, Iowa, on May 7, C. M. Allen, alias "Big Al" was convicted of deceiving the people by selling a worthless compound, which he represented to be Hood's Sarsaparilla, and was sentenced by Judge Macy to one year at hard labor in the Iowa State Penitentiary. Allen's method here of deceiving the people has been traveling through Missouri, Nebraska and Iowa, making stands of a day or more in each town, and representing himself as an agent under salary from C. I. HOOD & CO., and selling his concoction at one dollar or fifty cents per bottle, giving with each sale various other worthless articles. "Citizens of Griswold, Iowa, became suspicious and ascertaining from a druggist that Allen's compound was not Hood's Sarsaparilla, but merely colored water, had him arrested. Three indictments were found against him, the jury convicted him after only thirty minutes deliberation, and he was sentenced as above. This incident suggests the wisdom of purchasing medicine only of reputable dealers whom you know. Hood's Sarsaparilla is never sold by peddlers, and such offering it should be at once reported to the authorities, or to C. I. HOOD & CO., Lowell, Mass.

SHORTHAND Writing thoroughly taught by mail by a certificated teacher of the Best Penman System. Easy terms and satisfaction guaranteed. Alphabet free. Address, WILL K. Price, Providence, Ky.

### THE MARKETS.

#### Report for the Week Ending Saturday, May 18, 1895.

Cattle—The receipts of cattle were light. There was little doing. The market closed up firm on all desirable grades of butcher cattle.
Hogs—Receipts to-day were light and market firm. Top selling at \$4.40. Prospects fair.
Sheep and Lambs—Receipts light and market easy. Extra spring lambs are selling at \$5.75a per 100 lbs.
Extra shipping cattle, 1,400 to 1,500
Light shipping, 1,300 to 1,350 lbs. .... 4 75a 25
Best butchers, 1,200 to 1,300 lbs. .... 4 50a 75
Fair to good butchers, 1,100 to 1,200 lbs. .... 3 50a 25
Common to medium butchers, 1,000 to 1,100 lbs. .... 2 50a 75
This rough steers, poor cows and scalawags
Good to extra oen 1,500 to 1,700 lbs. .... 3 75a 25
Common to medium oen, 1,300 to 1,500 lbs. .... 3 50a 25
Feeders, 900 to 1,100 lbs. .... 3 75a 25
Stockers, 800 to 1,000 lbs. .... 2 50a 50
Bulls, 1,000 to 1,200 lbs. .... 2 50a 50
Veal calves, 100 to 150 lbs. .... 3 50a 50
Choice milk cows, 30 to 40 lbs. .... 30 00a 40
Fair to good milk cows, 25 to 30 lbs. .... 25 00a 30

Choice packing and butchers, 225 to 300 lbs. .... \$4 35a 40
Fair to good packing, 180 to 225 lbs. .... 4 00a 35
Good to extra light, 120 to 180 lbs. .... 4 30a 40
Fat shoats, 120 to 150 lbs. .... 4 10a 25
Fat shoats, 100 to 120 lbs. .... 3 90a 10
Roughs, 150 lbs. and up, all grades, 3 50a 40
WHEAT—The market was steady.
Good to extra shipping sheep, 65 25a 50
Fair to good sheep, 2 75a 25
Common to medium sheep, 1 50a 25
Bucks, 1 50a 25
Extra spring lambs, 5 75a 50
Fair to good spring lambs, 4 25a 50
Common to medium lambs, 4 00a 25

#### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, May 18, 1895.

BUKLEY—1894 CROP.
Red. Colory.
Trash, green mixed \$1 00a 2 00 \$3 00a 4 00
Trash, sound 2 00a 3 00 4 00a 5 00
Common lugs, 3 00a 4 00 5 00a 6 75
Medium lugs, 4 00a 5 00 6 75a 8 00
Good lugs, 5 00a 6 00 8 00a 10 00
Common leaf, 6 00a 6 50 7 00a 10 00
Common leaf, 6 50a 10 00 11 00a 10 00
Medium leaf, 10 00a 10 00 11 50a 10 00
Good leaf, 10 00a 10 00 15 00a 10 00
Fine and selections, 16 00a 10 00 18 00a 20 00
DARK—1894 CROP.
Common lugs, 2 00a 2 25 2 50a 2 75
Good lugs, 2 75a 3 00 3 25a 3 50
Common leaf, short 3 00a 4 00
Common leaf, 4 00a 5 00
Medium leaf, 5 00a 6 00
Good leaf, 6 00a 7 00
Fine and selections, 7 00a 9 50

#### SALES, WITH COMPARISONS.

Following were the sales for the week and year to May 18, with comparisons:
Year 1894..... 2,961 75,781
Year 1893..... 2,281 69,950
Year 1892 (crop sold to date)..... 2,738 73,466
Total crop sold to date..... 82,609
Sold to date in 1894..... 76,254
Sold to date in 1893..... 70,961
New crop sold to date, orig. inspec'n..... 69,261
Sold to date in 1894, orig. inspec'n..... 65,170
Sold to date in 1893, orig. inspec'n..... 59,913

REJECTIONS.
Rejections this week..... 536
Rejections same time in 1894..... 505
Rejections same time in 1893..... 517
Rejections since Jan. 1 to date..... 17,126
Rejections same date in 1894..... 13,766
Rejections same date in 1893..... 11,927
Per cent of rejections to actual sales, '96..... 22
Per cent of rejections to actual sales, '94..... 18
Per cent of rejections to actual sales, '93..... 20

RECEIPTS.
Receipts this week..... 2,807
Receipts same time in 1894..... 2,485
Receipts same time in 1893..... 2,285
Receipts since Jan. 1 to date..... 87,312
Receipts same date in 1894..... 84,829
Receipts same time in 1893..... 82,917

# BOYS' WASH SUITS

SIZES FOR BOYS 3 to 10 YEARS OLD



- 49c Sailor Blouse Suits of blue striped Galatese Linen, with solid blue collars and cuffs—49c
- 79c Pink-striped Galatese; solid color collars and cuffs; patent reversible shifoid front; two pockets in pants—79c
- 98c Better quality blue striped Galatese; with solid collars and cuffs; embroidered reversible shifoid fronts; three other patterns—98c
- \$1.24 Light Tan Satin-finished Linen; plain collar and cuffs; large pearl buttons; patch pocket in blouse; a very handsome novelty—\$1.24
- \$1.75 Light Tan Satin-finished Linen; plain collar and cuffs; large pearl buttons; patch pocket in blouse—\$1.75

Also White Duck with blue collars and cuffs and several other patterns in these fine novelties—at \$1.75.

Whistle and cord goes with every one of these Suits. On Mail Orders to the amount of \$5 or over, we pay express to any point in KENTUCKY or INDIANA; and on \$10 to any point in TENNESSEE. Write for our Catalogue, containing full information how to get goods sent C. O. D. with privilege of examination, if desired; and rules for self-measurement, so that a perfect fit in either Men's or Boys' Clothing may be had. Money always refunded if goods fail to give perfect satisfaction.

Kleinbans & Simonson,  
**Mammoth**  
**Shoe & Clothing Co.,**  
424 to 434 West Market.

# CAUGHT HIS EYE

Not the Fish Hook but the  
**BARGAINS**  
—IN—  
**Oil Cloths, Linoleums, Rugs, Lace, Portieres, Curtains, 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. Burchard & Co.**  
Corner Brook and Market Sts., Louisville

**DRESSMAKING AND PURCHASING**  
We are very successful in pleasing our patrons. If you have tried others and failed to us, thereby losing fit, style, finish and economy. Prices lower than ever. Samples estimates free. Best of references. Address MISS SUSIE NICHOLSON & SISTERS, Gray street, Louisville, Ky. COMMENCEMENT DRESSES.