

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, MAY 30, 1895.

NUMBER 29.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2.00
After three months " " 1.50
After six months, " " 1.00

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A LECTURER proposes to reconcile science with religion. That is right we wish him God-speed. It is the attempt to reconcile religion with men's fluctuating theories of science to which we object. The sooner science is made to conform to the Bible the better for science.

WHEN the Psalmist said he would sing of mercy and judgment, he meant God's mercy and judgment towards himself; not God's mercy to him and His judgment upon other people.

A UNIVERSE ruled by a God of strict justice but without mercy would be infinitely better than one ruled by a God who was unjust even though He were all mercy. Justice and Truth are the foundations of God's Throne.

It matters little what position we occupy in this world; it matters everything how well that position. It is a blessed thing, then, that we have the manner of filling our position in our own hands. How many talents each servant should receive, the Master decided.

REV. MR. McCORMICK, in the *Zion's Advocate*, says that the best definition he has seen of consecration is "a recognition of Christ's ownership in us." No man is regenerated until he surrenders his will to God and acknowledges the Lord's ownership to his entire nature.

THE *Journal and Messenger* calls attention to a state of things which needs to be considered in these days. It says: "It is well to call attention to the fact that parents have some rights and duties connected with the education of their children. The appeals made to children, the efforts of this and that society to get hold of the children, and take the direction of training out of the hands of the parents are matters to be carefully watched."

THE words in the *Homiletic Monthly* call for thoughtful consideration: "We ought to emphasize the certain fact that unintelligible, undevout music is unfit to have any place in the Lord's house. Earnest and intelligent Christians are convinced that in some churches, where each service partakes of the nature of the sacred concert, the music, rendered in more or less artistic fashion, is a positive hindrance to religious impressions. It must always be such when performed and listened to with supreme reference to its esthetic value. Entertainment is not worship."

THE Jews are moving to found a Jewish University in Jerusalem. The plan is being vigorously pushed, and strong appeals are made to the synagogues, throughout the country. If it were evident there would be a large number of students, there would be no trouble with regard to the necessary millions. Jews are the wealthiest race on earth, and their billionaires give munificently for their own people.

For the Western Recorder.]

THE UNITY OF THE FAITH.

BY J. A. KIRTLEY, D.D.

The unity of "the people of God" is a oneness in "the faith which is in the Son of God." This is also called "the common faith of the saints." Titus 1:4. The "like precious faith" with the apostles. 2 Peter 1:1. The faith in which Christ dwells in the hearts of his saints. Ephesians 3:17. And by which through him they have access into the gracious state of the saved. Rom. 5:2. The faith by which the people of God are said to live. Romans 1:17; Gal. 3:11; Heb. 10:38. As expressed by Paul, "the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself for me." Gal. 2:20, R. V.

This is the faith of the heart, Rom. 10:10, "which worketh by love," Gal. 5:6, terminating on the Son of God, and joyfully receiving the truth concerning him, Acts 2:41, which truth becomes the spiritual knowledge in which the moral likeness of God is renewed in the soul, and unity with the Father and the Son established. That unity we have seen is in spiritual nature and relationship; it is, in like manner, in spiritual knowledge. The knowledge of God in Christ is essential to that nature and relationship. The reference to "the new man, which is renewed in knowledge after the image of him who created him," Col. 3:10, expresses simply a collateral phase of the same spiritual nature and relationship as the reference to "the new man, which after God, is created in righteousness and true holiness." Eph. 4:24. Knowledge is as essential a factor in that new nature as righteousness and holiness.

The knowledge of God in Christ equally distinguishes the saved state, and hence also our unity with the Father and the Son. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3. "We know that the Son of God is come, and hath given him an understanding that we may know him that is true; and ye are in him that is true; even in his Son Jesus Christ." 1 John 5:20.

Belief of the truth stands as essentially connected with unity in God, as sanctification in the Spirit. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Now what truth or teaching is it, the belief and application of which brings us into the saved state, and into unity with the Father and the Son, and by consequence, into unity with one another? According to Paul, it is the doctrine or teaching of "Christ and him crucified." "The preaching of the cross," he says, "is to them that perish, foolishness; but unto us who are saved, it is the power of God." 1 Cor. 1:18. "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:22; 24.

He bases the doctrine and teaching of Christ upon the two great culminating acts of his mediatorial work, his death and resurrection; and proclaims these facts, in their typical, historical and doctrinal relations, as not only essential to, but as being of the very essence, and in reality constituting the gospel. "Moreover, brethren," he says, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the

Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." 1 Cor. 15:1-4. The same truth he has similarly expressed in Romans 4:25: "Who was delivered for our offences, and was raised again for our justification." These two great facts in the work of Christ, his death and resurrection, and the teaching based upon them, he calls the gospel, which he declares "is the power of God unto salvation to every one that believeth." Romans 1:16. He styles it "the preaching of the cross," and affirms his determination "to know nothing else among men." 1 Cor. 2:2.

This determination he fully justified when, notwithstanding the fact avowed by him, viz., "I am made all things to all men, and this I do for the gospel's sake," 1 Cor. 9:22, 23. Yet knowing that his doctrine "was to the Jews a stumbling-block, and to the Greeks, foolishness," he hesitated not to proclaim it in the simplest, plainest, and strongest terms. So essential is the death of Christ to the salvation of men, that he hesitated not to proclaim, in the face of Jewish pride and prejudice and Greek contempt, that "Christ our passover is sacrificed for us." 1 Cor. 5:7. That he "died for our sins according to the Scriptures." 1 Cor. 15:3. That he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. That "he was made to be sin for us who know no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21. As it is also said in the Epistle to the Hebrews, "without the shedding of blood there is no remission." And that "now once in the end of the world (ages) hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. And that "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. This teaching, moreover, is not the testimony of any one of the inspired writers singly; it is in like manner the testimony of them all, and the teaching of the Lord himself.

"Christ also," says Peter, "hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in the spirit." 1 Peter 3:18. "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. John testifies that "the blood of Jesus Christ his (God's) son cleanse us from all sin." 1 John 1:7. He quotes the Lord in a highly wrought yet impressive illustrative figure; speaks of his own sacrificial and atoning death, specifying as resulting benefits from participation in it through faith; eternal life, and union with himself; saying, "he that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him." John 6:54-56. Similar in import is the instruction given at the institution of the Supper, when the Lord "took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body," Matt. 26:26, "which is broken for you." 1 Cor. 11:24. "And when he took the cup, and gave thanks, and gave it to them, saying, drink all ye of it; for this is my blood of the new testament, which is shed for many, for the remission of sins." Matt. 26:27, 28.

"Christ and him crucified," in the all-eflicacious provision of his death and power of his resurrection, is the great basal truth of the New Testament, central and governing in the gospel system, the rock upon which faith stands, and from which faith receives its saving and unifying quality as "the faith of the Son of God."

This teaching is what John calls, by way

of pre-eminence, "the doctrine of Christ," and testifies that "he that abideth in (it) the doctrine of Christ, he hath both the Father and the Son." 2 John 9. They dwell in him, make their abode with him. He is in them, united to them, and one with those who are in like manner united to them. It is unity in "the faith of the Son of God."

"I KNOW THY WORKS."

This affirmation preceding each message to the seven churches of Asia brings the unseen Saviour's presence very near. He told His disciples that He was like a man taking his journey unto a far country, after having given to each one of his servants his own special work, and that he might come again at any moment to give each one a reward according to his faithfulness.

But this, His later message to His Church, assures us that not only will He inspect their work when He comes to reward His servants, but that He is in closest touch with it now, and that all we do is under the scrutiny of His eye.

We take great comfort in His promise to be with us "all the days." Especially when the service we have in hand is arduous, or when the burden of a trial presses heavily, we are glad to make the promise our very own, and to believe that He to whom all power in heaven and earth is given is verily present with us, knowing all our needs.

But are there times when we are not so glad to realize His presence and his thorough knowledge of all that we are doing? An honest answer to this question might perhaps show us the harm in certain things which we now allow. There are professed friends of the Lord Jesus who affirm "that they can with a clear conscience indulge in what are commonly called 'worldly amusements.'" One such recently said: "I believe I could perform my devotions sincerely in the midst of any of those things which the discipline of the church condemns." We do not question the possibility of "performing" devotions under any circumstances, but we do seriously question the possibility of real communion with the Lord in the midst of such occupations. It is true the Lord looks upon the heart, and He might find a worse state of heart in some persons in the midst of a prayer meeting than would be found in others in the midst of worldly social pleasures. But that is no argument whatever in favor of the latter as becoming those who profess to have given themselves to Christ and his service. Would it be a pleasant thing in the midst of our self-indulgent amusements to hear the voice of Jesus say distinctly: "I know thy works?" How would our works look in the light of His suffering and sacrifice for human need?

Would it seem as if we ought to waste our time and money on such things when both are needed for the upholding of his kingdom.—N. Y. Advocate.

AND there is such a thing as too much "executive ability" and organization in churches, even when the ends aimed at are of the wisest. A tree grows by its own inherent life, and its form is determined by its inherent structural law. It is interesting to notice how constantly the thought of Jesus reverts to the analogy of "the seed" when He explains the process and development of His Kingdom. The life power of the Church is the Holy Spirit, and when His presence in a church is a reality, its activities will be determined by His movement and pressure upon the souls of Christians rather than by the "executive power" of any one man or set of men.—Watchman.

THERE are depths of love in Christ beyond all that we have seen. Therefore dig deep and labour and take pains for Him, and set by as much time for Him as you can. He will be won by labor.—Rutherford.

For the Western Recorder]

THE SUNDAY-SCHOOL.

BY PROF. JOHN HART.

II.

I spoke in the previous article of tendencies that seem to have become results. Through all these years men have not been rare who felt and expressed the fear that the Sunday-school might gradually undermine the home religious teaching of our children. For these hoarse croakers the double-shot reply was always ready, that many children would get some religious teaching in the school, who at home would get none, and that religious fathers and mothers who are most eager to send their children to the school are also most eager to teach them at home. I am concerned only with the second part of this reply, and I grant that it is plausible. But I gravely doubt if it is more than plausible. That special cases occur in which parents are as diligent in home teaching as if no Sunday-school existed is doubtless true; but these do not make the set of the broad current. A man stands on the bank of the Mississippi; he sees just beneath an eddy that sends the drift to the north, and he may take that for the direction of the stream; but he has only to lift his eyes to see that the great flood is rolling resistlessly southward towards the Gulf. I fear for years that the drift has been away from home teaching, and we may not wonder at it. Whatever invades the field of parental responsibility dulls the edge of parental anxiety and parental activity. We have not far to go for illustration. The system of state schools invades the field of parental responsibility; and many parents seem now to think that they have done their whole duty in the matter when they have furnished the children for the State to teach. Religious men and women have much of human nature in them, and we may not wonder, however much we may regret, that a thing as inviting and so convenient as the Sunday-school easily seduces them to abdicate their functions as the religious teachers of their children. This, however, is a question, not of ingenious theorizing, but of facts, and the competent witnesses are the fathers and mothers of the land. Not a few have confessed to me that they have practically delegated to the Sunday-school the religious teachings of their children. How nearly universal is this surrender one cannot say, but I fear that the truth about it is nothing short of appalling. For those who see the best hope for the future in the maintenance, integrity and power of the family, the present time is full of threat. With the Kindergarten for the babies, with the State schools of various grades for boys and girls above babyhood, with the Sunday-school for the religious teaching of all, it does seem that the area of family function is narrowing towards its vanishing point. Is there a remedy? It is useless to talk about abolishing these institutions. They refuse to be abolished. The remedy is with parents, who are willing to face their duty as parents, who see in these institutions, not substitutes, but auxiliaries; and who are eager to keep that hold upon their children which will be an inspiration to those children in all future days. One tendency, thus, of the Sunday-school is to seduce fathers and mothers into at least a partial neglect of a high parental duty, and that tendency has already passed into a widespread result. It is hardly necessary to say that the fault is not in the Sunday-school, but in the misuse of the Sunday-school.

Baptists hold stilly to the theory of a converted and baptized church membership. Accordingly, many years ago a church was likely to demand an "experience" which afforded some assurance that the applicant for membership was really new-born. That custom has passed away and will probably never be revived. Perhaps the custom was abused; at all events, it fell, and the argument and the sarcasms of Alexander Campbell had much to do with the fall. Now, but little more is expected than a declaration of faith in Christ, and the expression of a wish to unite with the church, with the understanding, of course, that the pastor has looked into each case as best he can. I do not say that this loosening of the rigor of examination alone has been letting into the churches unconverted people. But over and anon comes the wail from clear-headed and clear-eyed men that the inflow of such people is smothering the churches. Usually

this fatal thing is attributed to special meetings, and particularly to special meetings held by the professional evangelists. The professional evangelist may take care of himself. I believe that professional evangelism is not the only influence that has wrought in this direction. The Sunday-school has had somewhat to do with it. When we accepted the once favorite idea that the Sunday-school is the "nursery" of the church we made a long stride towards the putting of religious education in the place of the work of the Holy Spirit. From the nursery children pass of course and by right into their places in the family, and from the nursery of the church the transition into the church is deemed easy and natural. Hence, when young people come for membership through baptism, it is no strange thing to hear it remarked that they have been for years in the Sunday-school, and, therefore, may be presumed intelligent in what they were doing. In theory, we hold stilly to a converted membership; in practice, we build a good deal on training. Training is of inestimable worth; but we may give undue weight to opportunity for training; as sometimes we wrongly judge a man a scholar because he writes A. M. or Ph. D. after his name. And I have known cases, too, in which the nursery idea infected the minds of children—cases in which they said to themselves and to others, "We have been long in the Sunday-school; it is time for us to go up into the church." If the churches are suffering from the incoming of unregenerated people, and if the Sunday-school, partly and indirectly, has aided in this result, let us not put the blame altogether on the Sunday-school, but most largely upon ourselves for expecting from the school more than it can do. I am not against taking the young, even the very young, into the churches. No man knows how early in life the Holy Spirit renews a soul; and the earlier the better, both for the soul itself and for its probable religious power in the world. But we do need to be cautious, as well for those who step from the school into the church, as for those who are swayed by the stirring methods of the number-counting evangelist. All the more do we need to be cautious, now that there are signs in some quarters of a purpose to form an Evangelistic Trust which shall monopolize the field of evangelism, and perchance regulate the price of religion.

One of the painful things of this time is the lack of reverent solemnity in many religious meetings. Especially noticeable is the easy, familiar, almost flippant way in which the name Jesus is used in speaking of the Lord, and even in speaking to the Lord. It was my fortune a few years ago to be present at a meeting of representatives of our College Christian Associations. The young fellows had attained to so familiar a footing with the Lord that they did not shrink from addressing him as "Dear Jesus" and "Precious Jesus." I have not yet heard "Sweet Jesus" and "Darling Jesus," but these will come probably along with the young folks' societies in which the girls take the lead. Now, this sort of speech about Him who is exalted by the right hand of God a Prince and Saviour—about Him who will come some day in the clouds of Heaven with power and great glory—betrays more than execrable taste; it lacks little of downright blasphemy. Is it a violent strain of the imagination to suppose that, when he does thus come in glory, one of this familiar sort, with unabashed brow, may step out to meet him with the greeting, "How do you do, Jesus; I am glad to see you?"

But not only among young people this speech may be heard. It sometimes invades the pulpit; and in the pulpit it destroys for many the solemnity of the service. I have alluded to the taste of the thing; it is far more than a matter of taste. The taste of some people is offended by our baptism; they call it indecent. Yet Baptists cleave to it, not as matter of taste, but because inspiration commands it. Inspiration, I think, shows us also how we are to deal with the name of our Lord; and Baptists at least must heed the teaching. The Gospels record the birth, the life, the death of Jesus Christ. In them, as was natural, the prevailing name is the name Jesus. In the opening chapters of Acts is the great argument which identifies Jesus of Nazareth with the Lord and Christ; and in this argument we expect the name Jesus to be used. But when the demonstration is complete,

when the inspired writers name the Lord of life and salvation, they usually call him "The Christ," "The Lord Jesus Christ," "The Lord Jesus," etc. Occasionally and for special reason they use the simple name Jesus. Thus in Philippians, Paul has the fine burst, "That at the name of Jesus every knee should bow," etc. I can hardly doubt that here he intends to rebuke the thing of which I speak, a familiar, almost flippant use of the name, which so early was creeping in. From the mind of this apostle never faded the ineffable majesty of his Christ, and his tongue did not connect with that majesty epithets of mere endearment. I have no relish for ritualism. But if the ritualism which in the congregation bows the head at the name of Jesus does beget and betoken real reverence for the name, that ritualism is not wholly bad.

But what has all this to do with the Sunday-school? Only this, that the Sunday-school, as we have managed it, has done much to bring about the lack of reverence that we lament. I doubt if one can step into an average infant class and listen twenty minutes without feeling that the little ones are learning to feel and talk too familiarly about Jesus. For a great deal of our Sunday-school music, neither words nor tunes are fitted to engender devotional feeling. The working theory of a Sunday-school is that, at all hazards, the children must be "entertained"; and that, hence, everything must be quick, bright, cheerful, sprightly—and we do not stop to ask if they may not be too bright, too cheerful, too sprightly, for any real religious impressions. More solemnity, more earnestness, more of direct grappling with life and death questions will enhance the power, and increase the popularity of the school even among the children.

THE WAR IN CHINA.

Until about the last of January we of Shantung province have looked upon the war at some distance, and felt that it did not so immediately and directly concern us. The seat of war up till then had been across the Gulf of Sechill from us and no Japs had been in this province. But when we heard that Tung Chow, where some of our number had lived, had been bombarded on the 18th, 19th and 20th of January, and that a little further east the Japs had landed 25,000 troops and were attacking Wei Hai Wei, the strongest naval port in this part of China, we began to feel that it was a more serious question for us. Soon we saw the instructions from the British consul in Chefoo to his subjects in the interior that, if they remained at their posts they would do so at their own risk. Most of the English Baptists across the mountains from us proceeded at once to Tien Sin. They were living on the direct road over which the Japs would march to Peking, if they went overland through this province. But we are south of the mountains, entirely off that great road, and all seemed so quiet here that we decided to remain at our homes; specially since our United States consul in Chefoo had given us no warning. Some of the American Presbyterians east and south of us also retired to the ports. But last week we received a similar strong paper from our consul in Chefoo, reaching us two weeks after we had seen that of the English consul, and dated one day earlier than the British paper. We considered the delay of this paper providential, for in the meantime Wei Hai Wei had been captured by the enemy. Almost the entire Chinese fleet had been destroyed or captured, several of the leading naval officers on the Chinese squadron had suicided, and news had come that peace was about to be concluded. Now it is pretty certain that Li Hung Chiang, the former minister of war for China, has been sent with full powers to treat for peace. During all these events there has been no excitement here, and we have so far only reasons for thanking God that we have remained at our posts. Our nearest Presbyterian neighbors have all remained, too, but in the eastern end of the province nearly all our Baptist and Presbyterian friends have gone to Chefoo, which seemed the only thing to do.

The bombardment of Tungechow did not amount to very much. Two or three native persons were killed. Miss Moon's place was struck by two balls and numerous balls fell near the Presbyterian houses.

We have not heard of any attack yet upon Chefoo, nor of any recent fighting in the

east end of the province, and we are earnestly hoping that it is about all over now. Poor old China has been most gloriously defeated by the country of which she has heretofore known that it (Japan) was a very small kingdom. China's conduct of this war has been anything but worthy of a great nation. She has cut off heads, and degraded officials because they have not utterly destroyed their enemy, while the fault has been mainly with the rotten system of Chinese government. But we are hoping that these lessons may be taken to heart by China, if indeed her heart is not utterly decayed.

The manner in which the missionaries have been preserved, scattered throughout the land as they are, is matter for profound gratitude to God. One was killed in Manchuria by Chinese soldiers about the beginning of the war, one was badly beaten about 200 miles south of us, and many have been badly annoyed by intruding soldiers upon their premises, but the wonder is rather that there has not been more of it, and we beg our friends to join us in praising God for His protecting care and in praying for the continuation of His blessings upon us.

We of the Gospel Mission are well and encouraged. Misses Humphries and Sullivan have stopped for the winter in Young Chow with Brother Pierce and family. They will be coming on to Shantung as soon as some one can accompany them.

There is likely to be much and severe suffering in North China this year. Floods from the Yellow River last year, long-continued drouth in the fall, causing a great falling off in the acreage of wheat planted, a very largely increased number of people in and around Peking and the cutting off by war of the supplies of grain both from the south and from Manchuria, across the gulf, are likely to create a very serious state of affairs in the next year or two for all North China.

God's blessings be continually upon the staunch old RECORDER. I see the *Examiner* is after you with a sharp stick about Bro. G. W. Green's circular appealing to Baptist missionaries to agree to a false translation for baptism in order to secure unity. I feel sure that your course toward the *Examiner* in this matter will be quite different from its position toward you in some recent disputes. Yours in the Lord,

G. P. BOSTICK.

P. O. G. M. Box, Shanghai, China.

P. S.—We live at Taiau-fu, some 600 miles from our post-office. G. P. B.

THE merging of the *Christian Inquirer* into the *Examiner* is significant, in that it illustrates the difficulty, if not the impossibility, of making permanently successful a respectable religious paper at the subscription price of \$1.50. If there is any place in this country where such a paper can be sustained, it is in New York. The "field" of a Baptist paper published in that city contains over two hundred thousand Baptists. As large a proportion of those people are economical in their expenditures as is found in other parts of the country. If they could not afford to pay \$2 for the *Examiner*, or for the *National Baptist*, they surely might pay \$1.50 for the *Inquirer*. And yet, if we mistake not, the latter paper never had a bona fide subscription list of five thousand. Four times as many people would pay \$2 for the *Examiner*, or the *National Baptist* (or four times as many would pay \$2.50 for the *Watchman*), as would pay \$1.50 for the *Inquirer*. And why is it? It is because so large a proportion of the people want the best things. Time was when they would wear linsey woolsey; but they don't do it now. Fifty years ago, homespun and home-made garments were in vogue; because they cost so much less than "store cloth." But they are not worn now. Something better has come, and the people will have it. The *Independent* and several other New York papers can get large subscription lists at \$3 a year, because so many people prefer what costs three dollars to what costs two dollars. We are well persuaded that if the *Journal and Messenger* would make a \$1.50 paper, it would gain very few subscribers and would soon utterly fail.—*Journal and Messenger*.

A COMET draws more attention than the steady star; but it is better to be the star than the comet; following out the sphere and orbit of quiet usefulness in which God places us.—John Hall.

QUESTIONS ANSWERED.

BY SENEX.

A lady, once a Methodist, presented herself to the church of which I am pastor, and was received as a candidate for baptism and membership. She has a delicate constitution. When going down into the water she fainted and could not be baptized. Her physician thinks it would be dangerous for her to attempt it again. What should the lady do? And what should be the attitude of the church towards her?

The water could not hurt the lady. Evidently the trouble was fear which acted upon a delicate constitution. She was frightened either at the thought of the water, or by the crowd of spectators. Probably her reaction. If I were she should try to become accustomed to water in a bath-tub, putting my face under the water for a moment at a time until I learned not to fear it. Then a private baptism, with no one present but her family, the pastor and the physician would remove the nervous excitement occasioned by the presence of a crowd.

It may be her physician is mistaken in regard to her delicate constitution, and that an effort of the will necessary to nerve herself up to it would overcome her fear. It is possible that a cup of strong coffee just before going into the water would stimulate her nerves. It may be, on the other hand, that she has organic heart trouble to such an extent that the shock of the plunge would seriously injure and perhaps kill her.

In this case it is not her duty to be baptized. Baptists do not believe in baptismal regeneration. It is the road to life only if the recipient's conscience prevents her from doing so. She cannot commune, of course, because she has not been baptized. But communion is not necessary for her salvation. It is a blessed privilege, but God deprives her of it, and she must yield cheerfully to His will.

The attitude of the church towards her should be the same as its attitude towards any one who has been received for baptism and is awaiting the ordinance. It may be that there has been a danger, perhaps imperceived, that some of the church would look on the ordinances as sacraments and feel bound to take it upon them to teach them the truth in regard to the ordinances.

"A member calls for a letter of dismission and afterwards states that his object was to relieve himself of church obligation, and that he thinks the granting of the letter severed his connection with the church. Is he taking it, and that it was not his intention to leave the community, the church recalled the letter. Did the church do right, or was her act, as is affirmed here, a flagrant violation of Baptist usage?"

The church did right, but did not go far enough. A member who has received a letter of dismission but still remains in the church, is a member till he unites with some other church of the same faith and order. Many churches make letters good for six months only. If, at the end of six months the brother has not joined some other church, the letter is null and void; he may go back to the church, explain his reason for not having used the letter, and ask for another.

If the brother really stated that his object was as reported, the church should go further. Unless he expressed repentance and a determination in the future, God helping him, to be a true and faithful member, the church should exclude him from her fellowship. It might be recorded that he was excluded from his own desire to get out of the fellowship of the church, but he certainly ought not to be retained without acknowledgment of his wrongdoing. It is very likely that the brother was one of the many who joined the church without being converted, and realizing that he is a sinner, out of place in the church, wishes to rescind his action of joining as quietly as possible. His brethren should show him kindly that while in this case he is right to wish to get out of the church, the only way is for the church to withdraw fellowship from him, stating in the record that it was at his request. Then the brethren in their closets should cry mightily to God for his salvation.

A brother says that a Methodist presiding elder has been heard to receive a letter of dismission as Mary, the sister of Lazarus, and asks if he has any reason for his statement. None whatever. Mary of Magdala was one woman, and Mary of Bethany another. Mary was a very common name among the Jewish women. It is only a title popularly applied, which has represented Mary of Magdala as an impure woman. The Lord cast out seven devils from her, but demoniacal possession was no proof of exceptional wickedness. The boy whom the disciples could not heal had been a demoniac "from a child." There is not a shadow of excuse for any suspicion of Mary Magdala's character, and the Jews that there is nothing strange in the similarity of the two instances. The Lord cleaned the temple of the money changers twice.

"Do you think 'Middle Life' as set forth by Dr. Graves is taught in the Bible? If not, please explain Christ's words to the thief, 'This day shall thou be with me in Paradise?'" There is an intermediate condition between death and the final judgment, because neither the saved nor the lost have their bodies. But that there is an intermediate place there is no Scripture to prove. Christ was received up into heaven and sat down at the right hand of God. Paul says that for him to depart was to be with Christ, and Paul was inspired, the Holy Spirit tells us that "To be at the right hand of God is to be in the highest heaven."

"This day shall thou be with me in Paradise," means that the thief would be in heaven with the Lord. Paul tells us in 1 Cor. 13:1 that he was caught up into the third heaven—caught up into Paradise. In Revelation we are told that the tree of life was in the midst of the Paradise of God. These texts show conclusively what was meant by Paradise. When our Lord told Mary that He had not yet ascended to His Father, He meant He had not ascended since He resumed His body. The body which she was about to touch had not ascended.

"Does God determine the time of a Christian's death? I did not know any other belief was accepted by Christians till not long ago I heard a man whom I consider strong in Baptist doctrine say that if death was foreordained of God it would be useless to use any means for the restoration of the sick. On the other hand, it seems to me it would be useless to pray for the recovery of a sick person if God does not determine the time of his death. The sister has answered the stray Armenian in the Baptist camp well.

That grand old compendium of Baptist faith, the Philadelphia Confession of Faith, says, "God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freewill, and grace, what things whatsoever should come to pass; yet so as thereby God neither the author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature; nor is the liberty or contingency of second causes taken away, but rather established; in which appears his wisdom in disposing all things, and power, and faithfulness in accomplishing his desire."

I won't quote the proof texts which establish this, because I think that every Baptist ought to have a copy of this statement of Baptist doctrine. The price of the Philadelphia Confession is only a few cents, and it is not a bad thing for a Baptist from owning it. God decrees means as well as ends, a fact which the brother whom she quotes had lost sight of. Paul shows that in the shipwreck. He told the centurion that not a life should be lost, and yet when the sailors were about to leave the ship he said, "Except these abide in the ship ye cannot be saved."

For the Western Recorder: MY RELIGIOUS IMPETUS FROM WHENCE? BY THE REV. A. C. DORRIS.

On the writer's table lay a dozen appeals, each for the same thing—money to carry on the Lord's work. All of these appeals would be brought by the pastor before the churches which he serves; and each of them has a bona fide proposal of raising money to carry on the work of the Lord. All these methods are diverse one from another, so that if the pastor should instigate them all and have them at work at the same time, he would have a medley of things, if he did not have chaos. One would have a woman's mission society, another a B. F. Union, and a third one proceeds to go to missions, another a concert, and still another. The Mission Debt-paying Society," would have us buy soap from a certain firm, with the understanding that the profits go to pay foreign mission debt—until the above question becomes prominent—money from whence shall we have our religious impetus?"

One might, from much that is said about money for religious work, picture in his mind the Lord as a beggar clothed in rags, standing upon the corner of the street, shivering with cold and pinched with hunger, willing to receive money, and ready to do anything for it, no matter how humbled, and whom the people had helped until they were worn out with it. "Hear, O my people, and I will speak, O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, because they have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do with me? Why should I preserve thy life? Why should I take my covenant in thy mouth?" (Psa. 50:7-16).

God will not accept the offering from our means when love for him and a desire to glorify His name do not prompt the giving; neither will he accept the labor of our hands when it is not an expression of our love for him and his cause. But my love for God prompts my giving, and my saying, why must I serve through a society other than the church? And why must I give through these indirect methods? It is not means and numbers with which we serve God so much as it is soul. The life, the life is it with which we glorify God, and our means and numbers in it so added to the churches during the first quarter of this year than during the entire year of '94. Brethren who have lived and worked in Mexico City told me that Catholicism there was never before so tottery as now, and that it is losing ground every day. This, however, is very common throughout the Republic. The outlook for

may accomplish who may tell how much, while all richer without. Give us simply ourselves. Brethren let us adhere to God's plan of organizing and developing, and let us adhere to his plan of working and giving, and when we have done all we can do on these lines, we can meekly bow and, in the language of one of our old, say, "Send me to the land of the living."

To the mind of this scribe it is but little short of a reflection upon the Christianity of the woman, young man or boy, who, having joined the church, must look about for a society for impetus to serve God; who must so order his or her religious life, that a society other than the church will have the credit of all their good works and their offerings. Much that is said today on the subject of money-raising and of religious serving is unworthy of the cause we represent, and thousands of the people are becoming disgusted with it. I do not know how much sentiment the people will stand, but it does seem the time must, at this rate, come when the last-leather shall have been put on the camel's back. We are being organized and planned to death. We would repeat, let us turn to the Bible plan of organizing and developing, serving and giving, and trust God for results. The money or service that cannot be gotten in this way had better not be gotten at all—so we think.

La Fayette Ky.

FROM MEXICO.

Dr. J. H. MOODY, MEXICO, April 20, 1895.

To the Missionary Society of the S. B. F. Socy. Some of the results of mission work in Mexico during the past twenty-five years may be gathered from the following figures: In this country there are eleven Boards at work. They have 190 foreign missionaries, 550 native workers, 450 organized churches, 120 church houses, with 17,000 members and 20,000 probable adherents, 12,000 Sunday-school students, and 5,000 students in day schools. There are ten publishing houses and thirteen evangelical periodicals in regular circulation; 139,945,300 pages of religious literature have been distributed. We are grateful to God for His blessing upon the work thus far, yet, owing to the ripeness of the field, many of our leading men unite in discontent at the meager results in proportion to the work done. With the hope that there may be a greater awakening and intensifying of the people, we are gratified to have others decided to call a conference of all the evangelical workers in Mexico; this meeting to be held in Toluca, April 30 to 5. Of the 135 who composed the conference, the main body were Americans and Mexicans, yet there were representatives also from Canada, England, France, Spain and Germany.

Besides two Gospel talks each day by Mr. Moody, about a dozen papers were read on different phases of the Holy Spirit. At night the meetings were conducted in the city theater in Spanish. At the close of each meeting the hall was crowded in by hundreds to hear the Gospel, many of them for the first time in life.

The meetings from first to last were highly devotional, almost every prayer calling down the Holy Spirit in response. We sang and moved many hearts by his soul-stirring songs and music. Two important and encouraging communications were read, one from the great London preacher, F. B. Meyer, and the other from Dr. Broadus, written evidently only a few days before his departure to the other side of the sea. It felt like someone who almost hear his earnest, pathetic voice speaking to us from the skies.

The date and object of the meeting had been extensively advertised by the different denominational papers throughout the United States and England, so that, aside from the daily prayers of the Mexican missionaries which had been going up for weeks, thousands of Christian people far away were praying for the meetings at the time they were in session. Mr. Moody said he did not often lay burdens on the 1,500 boys and girls in the schools in and near the city, but that he had made a special request that they pray for the Toluca meeting.

During the three days that we were together, denominational differences—church government and the ordinances were scarcely mentioned. The burden of every speech and of every prayer, was the desire of the hearts, seemed to be to receive power from on high. Some of our missionaries were kept away by sickness or other reasons, but by continuous prayer and study of the subject of the Holy Spirit, especially in the Acts of the Apostles, they received a rich blessing at home. Others, by the same means, got the blessing before going to Toluca, and all received a glorious blessing during the meetings. At the close on the last evening, while giving the parting hand, tears stood in or flowed from all eyes. Men and women of all denominations wept together like children; everybody was happy. It was glorious to be there. Some of us will never forget that occasion.

After closing at Toluca, Messrs. Moody and Sankey spent a week in Mexico City, holding special meetings for the benefit of the thousands of Americans who are there in business. The Christian people were greatly strengthened by these meetings. Some twenty-five persons rose for prayer the last night, but I heard of no conversions. The following statement has been made with authority: "We have never known of the conversion of any American in the City of Mexico, or any Spaniard in the entire Republic. There are, however, rare exceptions to the above, yet during my six and a half years in the country I have never heard of one. With such a faithful record of the foreigners in Mexico, what can we expect of the natives? Yet these are flocking to God as never before. Recent reports show that very many distinguished men and women were added to the churches during the first quarter of this year than during the entire year of '94. Brethren who have lived and worked in Mexico City told me that Catholicism there was never before so tottery as now, and that it is losing ground every day. This, however, is very common throughout the Republic. The outlook for

the Gospel in this country was never so hopeful as it is now. We are confidently expecting in the near future, a great uprising and turning unto the Lord among this people. "The morning light is breaking." We are planning and working and praying as never before, yet we are trusting to the Divine arm for victory. We think the set time has come for Jehovah to visit Israel. May the Spirit of the Eternal God move mightily upon the hearts of this people. Amen and amen. J. G. CHANTAIN.

"EAGERNESS for more is the characteristic American vice," observes the New York Outlook. "Political corruption is only one of the locusts which this vice has taken. Turning out a boss, or an organization full of bosses, here and there will not redress the community, still less the nation. The vice is in the Anglo-Saxon blood; it has been increased and intensified in America by the necessities of material civilization; it has been stimulated by foreign immigration; it has been fostered by the abolition of all caste distinctions and the substitution of the New World standard of success for the Old World standards of family and breeding. To redeem the community we must seek for more radical remedies than any which can be wrought by a mere political victory. We must change our very conception of the ideal of life. We must cease discussing the value of college education by considering whether men will get on better in business for going to college, as though the object of college was to make money, not to make men. We must cease talking of men as failing because they lose their fortune, though they retain their honor, or of men succeeding who have bartered away their honor in order to accumulate a fortune."

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons. 1895. SECOND QUARTER. SUNDAY, JUNE 9.

THE WALK TO EMMASA.

Luke 24:13-32.

MOTTO TEXT:—"He opened to us the Scriptures."—Luke 24:32.

"And, behold, two of them went that same day to a village called Emmaus.—There has been the usual difference of opinion in regard to the sight of this village, but it is now thought to be Khamsa, a ruined village eight miles southeast of Jerusalem. Emmaus means warm water, referring to the baths at the place. As was the only thing to be expected, they talked as they went of the wonderful events of the day.

We are told the name of one of these disciples, but we know nothing more in regard to him. Of the other we know not even that, nor why they were going on that trip to Emmaus which began so sorrowfully and ended so joyfully.

"While they communed together and reasoned."—The first verb is the same as the one translated talked together in the previous verse; reasoned is rather questioned together. "Jesus himself drew near and went with them."—After the resurrection our Lord came and went suddenly. His disciples must understand that their familiar intercourse, like men, was ended. They must learn to reverence and worship him as they did the Father.

"But their eyes were holden that they should not know him."—An intentional holding by his divine power. It was not merely that they failed to recognize him because his form was changed or his clothing different. It was well for them to hear, as from a stranger, the exposition of the Scriptures which referred to him.

He asks them, as a stranger would, what they are talking of so earnestly and with such evident sadness. They were so sad their faces showed it and their downcast heads. "And one of them whose name was Cleopas. This name is not the same as the Clopas in John 19:25, and nothing further is known of this disciple. "Art thou only a stranger in Jerusalem?" There were many strangers in the city, thousands on thousands who had come to the feast. Yet was the surprise natural that even a stranger who had come after that marvelous three hours of darkness, had not heard what all were talking about.

"And he said unto them, What things?" He would have their account of the events which had taken place. "Concerning Jesus of Nazareth which was a prophet mighty in deed and word before God and the people." His death might have shown he was not the Messiah which was for to come, but his miracles remained facts, and his words could not be forgotten. They were ready to affirm that he was a mighty prophet.

"And how the chief priests and our rulers delivered him to be condemned to death." As their fathers had killed the old prophets, "But we trusted that it had been he which should have redeemed Israel." They had trusted their trust was dealt with him. They trusted that he was the Messiah and would free them from the yoke of the Romans.

"And besides all this to-day is the third day." Is there reference here to his words about rising the third day? Or do they mean it is strange he had not heard of this

which happened three days ago? Probably both ideas were in their minds. "Yes, and certain also of our women made us astonished." The Greek is very strong, meaning "to drive one out of his senses."

"And when they found not his body." That was amazing in itself from the fact that the tomb was sealed and guarded. "They had also seen a vision of angels, which said that he was alive."

These men knew nothing of the appearances of the Lord to Mary Magdalene and to Peter. They knew only that when the apostles went to the tomb they found the report of the women in regard to the opened grave and the vanished body correct.

"O fools and slow of heart."—Our Lord rebukes these disciples who had not studied the Old Testament as they should. "To believe all that the prophets have spoken."

Evidently our Lord has scant patience with those who do not believe the Old Testament and all of it. He considers their intellects dull and their hearts wrong. These disciples thought they believed the Old Testament, yet the Lord spoke thus sternly to them. What would he have said to those who attack that part of the Bible?

"Ought not Christ to have suffered these things."—Because God had declared he should suffer them, and the Scripture must be fulfilled. Had Jesus not fulfilled the prophecies it would have proved that he was not the Messiah. After having suffered he was to enter upon his glory.

"And beginning at Moses and all the prophets."—The first promise in regard to the Messiah is found in Gen. 3:15. The atonement runs, a scarlet cord, through all the ceremonial law. The last prophecy of the Messiah is in the closing words of Malachi. The prophets all have some reference to Christ which we can see, except Jonah, who was himself a type, and Nahum. And no doubt there is reference in Nahum, if we could only see it. We would not have found the reference to the Gospel in Habakkuk if Paul had not quoted it (Rom. 1:17) as referring to the Gospel.

"He made as though he would have gone further."—As he certainly would have done had they not entreated him to stay with them. "But they constrained him."

Pressed him urgently to stay. They urge the lateness of the hour as a reason for his compliance with their request. The Lord yielded to their entreaty and went in with them, probably to the inn in which they were staying.

"And it came to pass as he sat at meat with them."—At the evening meal. How long a time he had been talking with them in the house cannot be said. But still their eyes were holden till he chose to open them. Lying there at the meal, he took the loaf of bread into his hands as if he were the master of the house, blessed it and gave to them. Then he opened their eyes that they might know him, and vanished out of their sight. They had not merely entertained an angel unawares in this stranger whom they had met on the way. It was the Lord himself.

He will not thus appear and disappear in these days. But he has told us, "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me." Ah, now these rejoicing men know why their hearts had burned so within them as he had expounded the Scriptures to them. In their joy they cared nothing for the darkness and the distance, but went out from the house and returned to Jerusalem to tell the others they had seen the Lord.

A SCRAP LETTER.

On the fourth Sabbath in April I gave up the pastoral charge of the church at Lafayette, Ky., by voluntary resignation, feeling, that the time had come for such action. In taking leave of these dear brethren I desire to express my sincere appreciation of their uniform kindness to me during the entire two years of my connection with them. The church has peculiar environments rendering it difficult of successful cultivation. Had I encouraged a "mushroom" and "fungus" growth doubtless its numerical strength would have become greater than it has, but I never deem such growth at all desirable. Hence, during my two years' pastorate, only from thirty to forty per cent. have been added to their numbers. They are a noble band, however, and it is hoped that under the much able leadership of Elder T. S. McCall, President of Bethel Female College at Hopkinsville, who is called to succeed me, the church will become a great power for good.

By special request at my last service I preached on the subject of prohibition, and on the following Saturday an election was held both in that and the adjoining (Howell) district. A letter from Bro. J. L. Thacker says: "We voted dry, 63 wet. I heard that Howell went six to one for dry. We are happy." Let God be praised for his blessings. Last week's Princeton Banner contained the following:

A LONG CORRESPONDENCE.

Forty-one years ago this day (April 25, 1855) I entered my connection as student in a country school taught by the now distinguished Rev. J. H. Spencer, D.D., at Jefferson schoolhouse, Allen county, Ky. The object in disconnecting myself from this school was to take charge of another school myself seven miles distant, just before leaving Mr. Spencer's school. I have since improved. Of course I accepted it, as I was to be the party most benefited, since he was 27 years of age and I only 17, and besides he always did have more brains than I had. The truth is, very few have such intellectual powers as J. H. Spencer. He is an intellectual giant.

But back to my subject. As I said, I accepted his proposal to correspond. The remarkable thing about the matter is that the correspondence has continued until this day. Think of it! Forty-one years' protracted correspondence, without intermission except at times we were roommates at college. And very seldom has there been as long as two weeks between letters. Few can give such a record of correspondence. None can boast of a warmer devotion and a truer friendship. No better man ever lived than J. H. Spencer. No one ever had occasion to love a friend more than I have had to love him. God bless J. H. Spencer. T. E. RICHEY.

I here clip the above, which I published in the Princeton Banner, simply to give public expression of my estimation of one of our best and most useful men. Sadly afflicted and confined, yet Dr. Spencer is to-day yielding a wide and powerful influence for good through the columns of the Recorder, the Baptist Standard and other periodicals. But his name is destined to go down to posterity emblazoned on the escutcheon of honor chiefly as the author of the "History of Kentucky Baptists." Everybody, and especially every Baptist, ought to have this book. But enough. I close this scrap letter by stating the fact that Princeton church is making some progress in the way of rebuilding their house of worship which was destroyed by fire, communicated by lightning, near two years ago. The energetic and prudent pastor, Rev. I. M. Wise, is pushing the interests of this cause all that the environments will permit. He is rightly named "Wise," and our people are devoted to him. He is to-day with the Bap-

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tist hosts at Washington where he will make his influence felt for good. God bless him and all our laborious self-sacrificing ministers. They occupy the highest posts of honor known in this sinful world. T. E. RICHEY. Princeton, Ky., May 9.

BIBLE REVISION AT THE SHANGHAI CONFERENCE.

Among the notable features of foreign missions in our day are the great general conferences, held from time to time. Such conferences have been held in India, in China, and in Japan. They are composed of the missionaries—men and women—of all societies, and of all orthodox denominations, who come together for periods of ten days or thereabout to discuss the progress of the work, to present statistics, to compare experiences,—to lessen difficulties, to promote harmony,—and co-operation along commonly accepted lines of action. These conferences are held at intervals of ten or twelve years, and are attended by several hundreds of persons. The advantages to the common faith can hardly be exaggerated.

At the great Shanghai Conference of Chinese missionaries, held in 1890, among the weighty subjects of consideration was that of improved versions of the word of God. There were several different versions in common use. These all were considered more or less constant revision. It was considered a matter of great moment to become as uniform as could be conscientiously done. A chief source of embarrassment lay in the fact that the missionaries could not agree on the words by which to translate the names "God" and "Spirit." The difference was of long standing. The London missionaries, Congregationalists, and others were in favor of one selection. American Presbyterians, Episcopalians and Baptists were in favor of another. The subject had to receive delicate handling; otherwise the hope of a Union version would be wrecked at the start. But now there was one other vital divergence. It was the word to be used for baptism.

On this the American Baptists were of one opinion, and all the others, including even the English Baptists, were of another. We American Baptists were strenuous that the word baptizo should be translated "immerse;" all the others were ready to translate it "wash." It seemed likely, therefore, that we should be left out altogether. And yet it was considered desirable to have us come in, and it was recognized that we could come in only on one condition. So now here were three words which were controverted: God, Spirit and Baptize. In the discussions that were carried on, in and out of committee, it was seen that the only way to do would be to leave, practically speaking, open spaces for these three words, and to allow each society to select and insert its own choice of terms, and thus put all on the same footing exactly. This was embodied in the following action by the Con-

ference, and which was made applicable to the three separate companies of revisers, who were to act under their respective Executive Committees. The reports conclude each with the following resolution:

"That the Executive Committee ask in the name of this Conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work, and that when complete, it be the common property of the societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, SPIRIT and BAPTIZE as may be called for, and also to add explanatory readings, page, chapter, and sectional headings, maps and such other acccessions as it may deem expedient."

This was a great and conspicuous recognition of Baptist sentiment and Baptist positions, but it was not the only one. It had been contemplated to take in the two or three principal versions as a basis for revision. The "Delegates' Version," so-called, was, at first, the only one named as a basis. But the value of Rev. Isaiah Goddard's work was pressed into prominence, and then that was added to the other. In the supplementary report on the Wen Li Version is the following resolution:

"That a version of the Old Testament be made, using the Moberg and Stronack and the Bridgman and Culbertson Versions wherever available; that, in the New Testament, the Delegates' Version be taken as a basis, and the version of Dr. Goddard be also employed wherever available."

The attainment of these results was a great triumph for the principles we represent. We so considered it ourselves, and it was so regarded by others. It must not be supposed that all of our brethren of Pedo-baptist denominations fell in with it so readily. By some it was regarded as yielding altogether too much to the Baptists, and as giving too great prominence to our distinctive peculiarities, and also of giving to us an importance quite beyond our numbers. Yet it must be said, and be said greatly to the credit of the conference, and as a proof of their catholicity of spirit, that the vote was cordially passed. Those who demurred were not at all demonstrative in the expression of it.

There were other ways which would have pleased some of our Pedobaptist brethren better. They would have been perfectly willing for us to have taken the version and cut out this word and insert our own. That is, we might have cut out the word "wash" and insert the word "immerse." But this we would not do. It would then have been said of us that we had taken this version and altered it, and the mass of responsibility would have been upon us. But when they acceded to our position, and when they agreed that we should all stand on exactly the same footing, and each have the same priority, the case was differ-

ent. We were satisfied, and we feel we had reason to congratulate ourselves and our people, and we highly appreciated the large Christian heartedness and broad mindedness which this Conference had shown.

Accordingly we joined in the work. Baptists were put on the Executive Committee above referred to. A Baptist representative—your own Dr. Graves—was put on the Committee of Revisors. Goddard's translation was taken into the store of material, and the work of revision was commenced. Since then it has gone steadily on. It is hoped the New Testament will be ready for acceptance in about a year. In view of these things, it is time our Baptist people should begin to stir in the matter of raising funds for the preparation of stereotype plates. It is an opportune time. When things settle down after the war is over we expect to find a great door and effectual opened unto us. There will be a demand for the Word of God beyond what we have hitherto known in the history of Chinese missions.

WILLIAM ASHMORE.

WORLD'S COLUMBIAN EXHIBITION

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

"WHAT SHALL BE DONE WITH THE UNEMPLOYED?"

Such is the caption of an article in the WESTERN RECORDER, issue of May 2nd, and over the signature of Wm. D. Powell, D.D. The brother says, "I am appalled to think of the thousands of unenlisted, unattached, unsympathetic, unconvinced, Southern Baptists who are hindering the glorious, universal reign of Christ by their indifference. What shall be done for this vast army of Coxeyites?"

Can it be true, that the Southern Baptists are really "hindering the glorious, universal reign of Christ?" The article from Bro. Powell is intended to stimulate missions, and I wish to say no theme is dearer to your scribe, than that of mission, I say mission for we have but one mission, but it extends around the hearthstone as its center and embraces the world within its bound. The last two sermons I tried to preach, and before reading Bro. P.'s communication, was from the texts, John 4: 35, and Gen. 4: 9.

What shall be done? is the question, since there is no effect, without an adequate cause. The first step would be to remove the cause if Southern Baptist ranks are filled with Coxeyites (I suppose

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he means Omissionary or Antimissionary Baptists). If his statement be true, it is equally true, that this class is either unregenerate untaught or mistaught. The first to some extent is true; the second is more prevalent, and the third is lamentably true. Every physician knows that a knowledge of the case is the key to treatment. Where and what the cause? Is it not either with God, with the shepherds or the sheep? Then we may ask, has God changed? Is his power abated? His arm shortened? or his pleasure perverted? Has our Lord and Master Jesus, the Christ given a new message to sinners, another commission to his ambassadors, or enlarged the prerogatives of the church? Is the Gospel yet the power of God unto Salvation to every one that believeth? Did Christ give himself that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works? Paul affirmeth. Then the cause is not with God nor his commission.

Has man changed, so far as his relation to God and his needs are concerned? I think not. Is human nature not still at enmity against God, not subject to his law? Is it true that God hath made man upright, but they have sought out many inventions, and if we "doeth not well sin lieth at the door?" It certainly is true. Then it follows if God is unchanged, if human nature is not changed and effects are not what they ought to be, the cause must lie, not with the fool nor the sheep (since they remain the same), but with the shepherds.

Tell it not in Gath, publish it not in the streets of Askelon? for "Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves, should not the shepherds feed the flock?" (Ezek. 34: 1 to 10). Let us read the history of Joshua and his Ai campaign, and then search rank and file for the "unclean thing" and the Achan. Have we forgotten the Master's words "beware of men" and his command to "preach the Gospel" and to "teach all things whatsoever I have commanded." And then the Apostolic injunction, "earnestly contend for the faith," and to "mark them which cause divisions and offenses contrary to the doctrine * * * and avoid them," and "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." Thus teaching us how we "oughtest to behave in the house of God, which is the church of the living God, the pillar and ground of the truth."

Now it seems to me that many, a great many, of these Texas Baptists are more Bereanites than Coxeyites; because when they read in our papers, of some missionaries, "in honor preferring one another?" Favoring and indorsing rantism by inviting rantists to hold meetings and co-operating with and thereby indorsing error, they are slow to respond to appeals for support for that field. And when conventions and associations and churches are led by the preachers to organize women, men, girl's and boys' societies, and then berate the "old fogies" until they furnish money for uniforms, banners, bugles and ballast, and then send these young people's societies off on pleasure trips and the old people go along to keep them quiet, all of which requires heavy drains upon somebody's pocket-book, is it any wonder that our Mission Boards are embarrassed? Is it not a matter of surprise that the people here as much and do as much?

Now let us go back to Gospel lines, preach a whole Gospel and nothing more, leave the invented organizations of men to the world

Much Run Down

Was my condition, says Mr. Wm. Weatherford, his collector at Key West, Florida. My appo



Mr. Wm. Weatherford

He was poor and I was quite miserable. Friends advised me to take Hood's Sarsaparilla. I have

Hood's Sarsaparilla Cures

Hood's Pills are a mild cathartic.

where they belong; let the church be "the city set upon a hill," let the pastors, unify instead of dividing the flock into organizations, and then feed the flock, and soon we will have an army of efficient soldiers, who will not need to be called an army of Coxeyites because they do not take to every fid that comes along and refuse to sneeze when some human institution takes snuff.

This means more money and less societies for our Boards. "Not by might nor by power, but by my spirit saith the Lord of Hosts."

So let us not in our blind zeal "kill the goose which laid the golden egg."

J. W. VERMILION, McJade, Texas.

COMMENCEMENT AT LYNN-LAND.

Sunday, June 2nd, the baccalaureate sermon will be preached at Gilead church by Rev. J. M. Phillips, D.D., of Pembroke, Ky. Wednesday, June 5th, Commencement Exercises will take place in the Campus. At 10 o'clock A. M., Rev. W. L. Pickard will deliver the literary address.

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"FATHER, TAKE MY HAND."

The way is dark, my Father! Cloud on cloud
Is gathering quickly o'er my head, and loud
The thunders roll above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father, and the night
Is drawing darkly down. My faithless sight
Sees ghastly visions; fears a spectral hand,
Encompass me. O Father, take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land
Keep me from wandering. Father, take my
hand:
Quickly and straight
Lead to Heaven's gate
Thy child!

The path is rough, my Father, many a thorn
Has pierced me, and my weary feet all torn
And bleeding, mark the way, yet Thy com-
mand
Bids me press forward. Father, take my
hand:
Then, safe and blest,
Lead up to rest
Thy child!

The throne is great, my Father. Many a doubt,
And fear, and danger encompass me about,
And foes oppress me sore. I cannot stand,
[Or go alone. O Father, take my hand,
And through the throne
Lead safe along
Thy child!

The cross is heavy, Father. I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my
hand,
And, reaching down,
Lead to the crown
Thy child!

HENRY N. COBB, D.D.

OUR PULPIT.

A STANZA OF DELIVERANCE.

BY C. H. SPURGEON.

"He brought them forth also with silver and gold: and there was not one feeble person among their tribes." Psalms 105:37.

This verse has been making music in my heart for several days, and at times it has even claimed utterance from my tongue. I have caught myself singing a solo, with myself as the only hearer; and this has been the theme, "He brought them forth also with silver and gold: and there was not one feeble person among their tribes." I love texts which sing to me, and make me join in their tune. If this verse should get into your hearts, and set you singing in a similar way, you will be entertaining a very pleasant visitor, and it will brighten a dark day for you.

Egypt may very fairly represent those states of sorrow and sadness, depression and oppression, into which God's people come far too frequently. Specially is the house of bondage a true picture of our condition when we are convinced of sin, but are ignorant of the way to escape from its guilt and power. Then sin which was once our Goshen of pleasure, becomes the iron furnace of fear. Though we yield to sin when under conviction, yet we are no longer its willing subjects: we feel that we are slaves, and we sigh by reason of sore bondage. Glory be to God, he has now brought us out from that state of slavery, and we can sing of freedom given by his own right hand!

Since then we have been permitted, in the order of God's providence, to live among evil persons who have had power over us, and have used it maliciously. They have hated our God, and, therefore, they have hated us, and shown their dislike of us in many harsh and exacting ways. We find no rest with them; but our soul is among lions. They seem as though they would devour us, or else frighten us from following the road to heaven.

Full often has our gracious God delivered his persecuted people

from such a sorrowful condition, and brought them out into a large room, wherein he has made them happy with Christian fellowship, and enabled them to go about holy work without let or hindrance. At such times, when God's people have come out from under the yoke of their oppressors, the Lord has "brought them forth also with silver and gold, and there has not been one feeble person among their tribes."

It is also possible to go down again into Egypt by reason of our own depression of spirit, inward conflict, and despondency. If you are like the preacher, you are by no means a stranger to inward sinkings. Though you do not give up your faith but are still, like father Jacob, keeping your hold while the sinew is shrinking, yet you are "sore broken in the place of dragons." You feel that you are like that bush in the desert, which burned with fire, and, only through a miracle, was not consumed. When under temptations of the flesh, and memories of old sins, Satan himself comes in with his fiery darts, and you have a hard time of it. He will insinuate dark and dreadful thoughts and you will be haunted by them, day after day, till you feel like the poor Israelites under the lash of the Egyptian taskmaster. Your covenant God will bring you out of that state of anguish and distress: and when he does so, you will sing, "He brought them forth also with silver and gold: and there was not one feeble person among their tribes."

God forbids we should ever repeat that senseless and wicked trust in man, which once made us go down into Egypt for help! We will not go there for pleasure: what have we to do with drinking the waters of the muddy river? We drink of a better river than the Nile, even of the river of the water of life. But we shall go to the region of weakness and pain to die. Unless the Lord should suddenly come in his glory, we shall close our eyes in death as Jacob and Joseph did. Then when we go into the tomb, which will be a kind of Egypt for our body, we shall only tarry there for a season. We shall slumber for a while, each one in his bed of dust, but the trump of the archangel shall awaken us, and our bodies shall rise again. We shall not, however, come from the grave so poor and feeble as we went in. No, we shall be great gainers by our sojourn in the dark abode. Those who see the saints in the day of resurrection, ascending to their thrones from the Egypt of death, may fitly say, "He brought them forth also with silver and gold: and there was not one feeble person among their tribes."

I am going to try to handle my very delightful subject in the following way:—First, the deliverances of God's people are always wrought by divine power. Lay the stress on the first word: "He brought them forth." Secondly, their deliverances are attended with enrichment. "He brought them forth also with silver and gold." And, thirdly their deliverances are accompanied by a remarkable degree of strength. "There was not one feeble person among their tribes." May the Holy Spirit make rare music for you upon this harp of three strings!

First, then, when we are led out of the Egypt of our sorrow, our deliverance is by divine power. When Israel came out of Egypt, it was Jehovah who brought forth her armies. When any man is saved from spiritual bondage, it is the Lord who looseth the captive. I know, therefore, from that, as well as from my own experience,

that if ever a man is delivered from spiritual bondage of heart, it is not by any easy work, or by a hasty word. Nay, all the power of sympathy and experience will fail with some souls. God alone can take away the iron when it enters into the soul. It is of small use for those afflicted in mind to write to me, or to others, if their distress is spiritual, for God only can deliver them. If they are in the dark, we can strike a match as well as any one else; but since they need the shining of the sun, that remains with the Lord, who alone creates the light. Oh, that the Sun of righteousness would rise with healing beneath his wings, on every soul that now sits in the midnight of despair! Deliverance from a cruel captivity, like that of Israel in Egypt, must be wrought by the high hand and the outstretched arm of Jehovah alone. When such a liberation is performed then do we rapturously sing, "He brought them forth."

This work of the Lord does not exclude the action of the will. The people of Israel came forth freely from the country which had become the house of bondage. "He brought forth his people with joy, and his chosen with gladness." They set out exultingly, glad to escape from the intolerable oppression of Pharaoh, who was to them a tyrant indeed. God does not violate the human will when he saves men: they are not converted against their will, but their will itself is converted. The Lord has a way of entering the heart, not with a crowbar, like a burglar, but with a master-key, which he gently inserts in the lock, and the bolt flies back, the door opens, and he enters. The Lord brought Israel forth; but they had cried unto the Lord by reason of their sore bondage, and they did not receive the blessing without desiring it, yes, and sighing for it; and when it came, they joyfully accepted it, and willingly trusted themselves with him whom the Lord had made to be their mediator and leader, even Moses. They did not share the honour of their deliverance with God, but still they gave their hearty assent and consent to his salvation. Willing as they were to move, he was still true, "He brought them forth."

Brethren, he must have brought them forth, for they could never have come forth by themselves. If you have read enough of Egyptian history to understand the position and the power of the reigning Pharaoh, you will know how impossible it was for a mob of slaves, like the Israelites, to make any headway against that imperious monarch and his absolute power. If they had clamored and rebelled, the only possible result would have been the slaughter of many, and the still further enslavement of the rest. There was no hope for the most distinguished Israelite against the tyranny of Pharaoh: he would simply cry, "Get you unto your burdens;" and they could do no less. Pharaoh crushed even his own Egyptians, and much more the strangers. You cannot look upon the pyramids and other vast buildings along the Nile, and remember that all these were built with unpaid labour, with the whip continually at the workman's back, without feeling that a pastoral, unarmed race, long held in servitude, could never have obtained deliverance from the power of the Pharaohs, if the omnipotent Jehovah had not espoused their cause. "He brought them forth."

Beloved, we can never escape from the bondage of sin by our own power. Our past guilt and the condemnation consequent thereon, have locked us up in a dungeon, whose bars we can never break. The prince of darkness,

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also, has such power over our evil natures that we cannot overcome him, nor escape from under his dominion of ourselves. If we are ever set free from sin and Satan, it will be eternally and infinitely true that the Lord has brought us forth out of the house of bondage. "Salvation is of the Lord."

Yet the Lord did bring them forth. Not in part, put as a whole, he redeemed his people. Every one of them was set free. Not only all the human beings but all their cattle came forth, according to the word of the Lord, "Not a hoof shall be left behind." Christ Jesus, in redeeming his people, will have all or none. All that the Father gave him shall come to him, nor shall the power of sin, and death, and hell, be able to hold in captivity one whom Jesus has effectually redeemed, nor one whom his Father chose. All the covenanted ones shall be his in the day when he makes up his jewels. He has paid too much for them to lose one of them. In the loss of one of them too much would be envolved: his word, his covenant, his power, his faithfulness, his honour, would all suffer, should one of his little ones perish. Therefore he makes their deliverance effectual, and in very deed he brings them forth.

The deliverance came when the lamb was slain. Pharaoh held Israel captive during all the plagues, but he could not go beyond a certain point. On that same night when they saw the lamb slain, and roasted with fire, while they sat in their houses protected by the blood sprinkled upon the lintel, and the two side posts of their doors, that selfsame night they quitted Egypt. They went forth under that seal of redemption, the blood-red mark of substitutionary sacrifice. My dear hearer, perhaps this very night you also will go forth into glorious liberty. I know you will, if you will by faith look to Jesus as the Lamb slain for you. Will you now accept him as your own, and trust him to be your redemption? Behold, then, the Lamb of God that taketh away the sin of the world! Take his precious blood, and let it be sprinkled on your door, yea, and upon your own self, that the angel of vengeance may pass you by. Can you come and feed on Christ at once, as the Lamb of God's passover? Do you say that this would be a bold and venturesome faith. Yet be so bold and venturesome. Blessed be the name of the Lord, none were ever rejected who dared to trust Jesus! We will sing about you and others if you have faith in the great sacrifice, and this will be our song, "He brought them forth."

Israel cannot remain under slavery to Egypt when once the redemption price has been accepted, and the blood has been sprinkled. None know freedom from sin but those who trust the atoning blood. God forbid that I should point you to any way of hope but this one path; for without shedding of blood there is no remission of sin! I have perhaps said enough on this point; but assuredly I have fallen short, unless I have made you know each one that deliverance from sin is solely by the

power of God. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Unless a supernatural power is put forth in it, any form of deliverance from sin is worth nothing. If you have been born again from below, you will go below; you must be born again from above if you are to go above. There is no true liberty but that wherewith Christ makes you free. "If the Son shall make ye free, ye shall be free indeed." Do you know what it is, dear friends, to be brought out of prison by a miracle of grace, by a revelation of the Holy Ghost, by the blood of Jesus shed for many? If so, you will join with all the saints in singing, "As for his people, he brought them forth."

Thus do we come forth from conviction of sin. "Now tell me," says one, "what does a man gain by being in a desponding, sorrowful condition, convinced of sin, and full of fears?" By the work of the Holy Spirit he will gain much. He will obtain a clearer knowledge of the evil of sin. This is a rare thing nowadays, when we have so many believers who are never penitent. It is a great thing for a child, who has the habit of stealing apples, to get himself well filled with the sourest of them, and feel the gripes strong within him. He will never touch such fruit any more. It is a great thing to know a man in his early days, to know what a sour apple sin is, and to feel heart-ache and soul-anguish because of the exceeding bitterness of his evil ways. It is a lasting lesson. As the burnt child dreads the fire, and the scalded dog is afraid even of cold water, so the discipline of conscience, through divine grace, breeds a holy caution, and even a hatred of sin. We have few Puritans because we have few penitents. An awful sense of guilt, an overwhelming conviction of sin may be the foundation stone of a gloriously holy character.

The tried and tempted man will also see clearly that salvation is all of grace. He feels that, if he ever rises from his despondency, he can never dare to take an atom of the honour of the deliverance to himself; it must be of free grace only. He can do nothing, and he knows it. When a child of God can spell grace, and can pronounce it clearly, as with the true Jerusalem accent, he has gained a great deal of spiritual silver and gold. I have heard a brother stutter over that word, "free grace," till it came out very like "free will." As for myself, that Shilleleth I pronounce without faltering, for my free will is that which I daily try to master and bring into complete subjection to the will of God, and to free grace I owe everything. Blessed is that man, who, by his experience, has been made to know that free grace is the source of every blessing and privilege, and that salvation is all of grace from first to last. By a knowledge of the great gospel principle of grace, men are brought forth also with silver and gold.

When you and I reach the shores of heaven, thus shall we come into glory. When we come forth out of our graves, it will not be with

loss, but with enrichment. We shall leave corruption and the worm behind us, and with them all that earthly grossness which made us groan in these mortal bodies. God will bring us forth also with silver and gold. What golden songs will we sing! What silver notes of gratitude will we pour forth! What jewels of communion with one another, and of communion with our Lord, will adorn our raiment! If we, too, have been men of sorrows and acquainted with grief, how much more fully shall we enter into the joy of our Lord because we entered into his sorrow! We also have suffered for sin, and have done battle for God and for his truth against the enemy. We also have borne reproach, and become aliens to our mother's children; we too have been bruised in the heel, and yet in death have conquered death, even as he did; only by his grace. Hence the joy of fellowship with him through eternity. What news we shall have to tell to angels, and principalities, and powers! The gems of our grateful history will be our trials and deliverances. Coming up from death to eternal life, this will be the sum of it. "He brought them forth also with silver and gold."

"Dear friends, I am anxious to pass on to the third point for time is flying fast; but I cannot neglect the application of what I have said. I beg those of you who are sad and despondent to notice the truths I have advanced. I want you to believe that your present affliction is for your enrichment. You will come out of this Egypt with much profit of grace. "Let me out," cries one, "only let me out." I pray you, be not impatient. Why rush out naked when a little patience will be repaid with silver and gold! If I were laboring in Egypt, and heard that it was time for me to start to the land of Canaan, I should be eager to be gone at once; but if I found that I must be hindered for an hour or two I should certainly utilize the delay by disposing of my lands, and endeavoring to get together treasures which I could carry with me. The delay would not be lost time. Therefore, beloved friend, if you cannot at once obtain comfort, make good use of your affliction. Be always more earnest to profit by your trials than to escape from them. Be more earnest after the heavenly silver and gold than about hurrying away from the scene of conflict and temptation.

III. Thirdly, here is a very wonderful thing. Our deliverance is accompanied with health and strength: "There was not one feeble person among their tribes." In the thousands of Israel there was not one person who could not march out of the land keeping rank as an efficient soldier. Everyone was fit for the journey through the wilderness. They numbered hard upon two millions, if not more; and it is a very surprising fact that there should not have been one feeble person among their tribes. Mark the word, not only no one sick, but no one "feeble," none with the rheumatism, or other pains which enfeeble walking, or palsies which prevent bearing burdens. This was nothing less than a sanitary miracle, the like of which was never known in the natural order of things.

This fact is typical of the health and strength of the newly saved. The Lord's people, at conversion, are as a rule, wonderfully strong in their love to Jesus and their hatred of sin. In most cases our young converts, when they have truly come to Christ, even if they are a little timid, are vigorous, much in prayer, abounding in zeal, and earnest in speaking out the Gospel. Many of them, I believe,

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would die at the stake readily enough, while they are in their first love. In their earliest days nothing is too hot or too heavy for them, for the sake of Christ Jesus, their Lord. If I want a bit of work to be done which requires dash and self-sacrifice, give me a set of Israelites who have just come out of Egypt, for there is not one feeble person among their tribes. After they have gone some distance into the wilderness, they are apt to forget the right hand of the Lord, and to get fretting and worrying. Very soon many of them are sick, through being bitten by fiery serpents, or smitten with the plague. They begin grumbling and complaining, and run into all sorts of mischief in a short time; but when they first came out, they were so excellent that even the Lord said, "I remember thee, the love of thine espousals." I have known some of you, after you have been members of the church for a few months, greatly need a very nice cushion to sit upon, and the cosy corner of the pew; whereas once you could stand in the aisle, and not know you were standing. You have grown wonderfully particular about the singing, and the tunes, and the length of the prayer, and the preacher's attitude, and

especially the respect paid to your own dear self. Only very choice service suits you: it would almost insult you if you were put to common work. You were not like that when you were first converted. Do you recollect how the crowd pressed upon you, and yet you were so absorbed in listening to the preacher's voice that you never minded it! What walks you took then to reach the service! I notice, my friend, that when your grace grows short, the miles grow long. When you first joined the church, I said to you, "I fear you live too far off to attend regularly." But you took me up very quickly, and said, "Oh, that is nothing, sir! If I can only get spiritual food, distance is no object." When you get cold in heart, you find it inconvenient to come so far, and you go to a fashionable place of worship, where your musical tastes can be gratified. Yes, when grace declines, fancy rules the mind, and love of ease controls the body, and the soul loses appetite and grows greedy for empty phrases, and weary of the Word of God. May the Lord grant you grace to be among those of whom it is said, "There was not one feeble person among their tribes!"

It would be a glorious day if it

were so with all God's people, that there were none feeble. We should, as a church, labour to reach this high standard. We would have the weakest to be as David, and David as the angel of the Lord. We would have our babes become young men, and our young men fathers in Christ. Do we reach this standard at the Tabernacle! Alas! we do not, by a very long way. There are numbers of very feeble persons among our tribes. I will not say a word against them, dear hearts! for I trust they are sincere, though feeble. How greatly I wish that they were more concerned about their own feebleness, for it is a real loss to the cause we have at heart! The feeble hinder the strong. We want all the strength of the host for storming the enemies' ramparts, whereas some of us have to stop behind to nurse the infirm. We should not mind this so much, only these are the same poor creatures that were nursed twenty years ago, and they have made no advance. May the Lord strengthen us all, till we shall all be made fit for the service of Jesus!

Oh, when we meet in the home country, when we once get to glory, what a delight it will be that there will be no sin or weak-

ness there! When the Lord has once brought us forth from the world and all its troubles, then all sinful weakness shall be unknown. We shall all be raised in power, and shall be as the angels of God. Are you going there, dear friends? "Yes," says one, "I hope that I am going there; but I am a feeble person." Thank God that you are on the right road, even if you limp. It is better to enter into life halt, and maimed, and feeble, than to run and leap in the way of death. If I can give a lift to anyone who is feeble, I am sure I will. At the same time, I would urge you to cry to the Lord to make strong, and bid you trust in Christ for the power, which he alone can give, of faith to overcome doubts and fears.

If any of you have not believed unto eternal life, now put your trust in the Lord Jesus. They serve a good Master who trust alone in Jesus, and take up their cross and follow him. In him is life for the perishing, joy for the sorrowing, rest for the weary, and liberty for the captives. Are you shut up like a prisoner in a castle? Do but trust in Jesus, and he will batter in the dungeon door, and bring you out. Yea, and he will not give you a penniless liberty, a liberty to perish of want. Amen.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY MAY 30, 1895

Not long ago we asked a young preacher to name three chapters of Scripture suitable to be read in the sick chamber of a pious woman. One of the chapters he named was the 52nd Psalm. This is the way it reads:

1. Why boastest thou thyself in mischief, O mighty man. The goodness of God endureth continually. 2. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. 3. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah. 4. Thou lovest all devouring words, O thou deceitful tongue. 5. God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah, etc.

Imagine a preacher's reading that to a pious old sick woman! A more inappropriate passage could not be found. The young minister simply guessed at a suitable chapter, missing it thus widely.

It is of great importance, especially to ministers, to be familiar with the Bible, so as to be able readily to turn to passages appropriate to the occasion in hand. Awkwardness in this is embarrassing and hurtful. The preacher who does not know which passage to read at any given time is shorn of his power, and misses his best opportunities.

We venture to suggest some passages suitable for several occasions:

1st. For the sick chamber of a pious woman.—John 14; 1 Peter 1; Rom. 8.

2nd. For sick chamber of ungodly man.—Psalm 15; Job 7; Romans 10.

3d. To comfort bereaved Christian family.—Psalms 23 and 27; John 17; 1 Thess. 4.

4th. To comfort bereaved ungodly family.—Romans 5; 1 Corinthians 5; 2 Corinthians 5.

5th. For family worship.—Psalms 34 and 103; Romans 12.

6th. For a funeral.—Job 14; 2 Cor. 4:6-10; Revelation 5 and 21.

We suggest also the following passages as appropriate to the classes indicated:

1st. The impenitent.—Jeremiah 18:9; Romans 3:23; 1 John 1:8.

2nd. The penitent Psalm 103; Job 1:12; Job 3:26; Romans 10:9.

3d. The doubting Christian.—Matthew 6:30; John 14:1; Romans 8:32-39; 1 Corinthians 1:9.

4th. The afflicted Christian.—Matthew 28:20; Romans 8:28; 2 Corinthians 4:17; Hebrews 12:6.

Our ministers are, as a rule, much better informed in the way of general and critical knowledge than were the ministers of the past generations, but we fear they are not so familiar with the Bible. They can tell you about current philosophy, and science, and politics, and events, but they would be silent if asked, "What is the prophecy of Zechariah about? They seem to think it very important to be "abreast of the times," but not at all important to be "mighty in the Scriptures."

Often the Bible is studied simply as literature, the object being to determine the date of each book, its authorship and contemporary events. The Bible is a sealed book to any who approach it in this spirit. The vital thing is the Word of God to our souls. The Scriptures should be studied with an eye to human needs, and the minister should be ready to apply the passage most appropriate to every case. The suffering Christian does not need to be assured that the Epistle to the Romans is certainly Pauline, but that it is from God, and says "all things work together for good to them

that love God, to them that are called according to his purpose."

DR. GAMBRELL'S LETTER.

It is all over now and we have no desire to pursue the matter farther; but it is simply fair, both to Dr. Gambrell and to us, that we publish his letter to the *Christian Index*, about the meeting in Nashville which we have called a "secret meeting." Dr. G. denied that the meeting was secret, and asked us to call on the *Index* to publish his letter. We clip the letter as published in the *Index* of May 9th, and our readers can judge of the foundation it gave that paper for saying it was "forbidden" to mention that meeting. Our readers also can judge of the ground this letter furnishes for calling the meeting "secret." We did not base our designation entirely on what the *Index* said, however. The reader will note especially the last paragraph:

Dear Brother McMichael: On your 8th page this week is discussion of my position on the Washington conference which carries an inference radically wrong, and from that you put me in a position of inconsistency. Nothing in my article justifies the conclusion that I will not affiliate with a Southern Union unless "organized on the international plan." My language means that I will not join an opposition move to confine ourselves to the South. I do not favor the Southern Union having organic connection with the international for the very reasons that I do not favor the State Union of Georgia having organic connection with any larger body. I am in favor of keeping close to the churches. I withdrew from the discussion of this matter some time ago, because of your attitude. I did not wish to push a matter in your columns which you so decidedly oppose. Now, I really think I ought not to be brought into the *Index* at all on that subject, because I do not believe in a profitable discussion can be carried on, and naturally, I do not wish to be misrepresented.

Our school will close to-morrow. It has been a notable success. I will send my last copy in time for your next issue. My second educational article will appear soon for your approval.

I go to Nashville Friday night to confer about the proposed Young people's Southern Union and will be gone five days. Please do not mention anything about it in the paper, nor discuss me in connection with it one way or the other. Things will work out all right I have no doubt.

Fraternally,
J. B. GAMBRELL.

When my brother was a little boy he was asked to give money to send the Bible to the heathen. Money was scarce in that household, and what the boys had was rare and precious. The boy hesitated, he had been to Sunday school, and had been taught about missionaries and heathen, and could sing after a fashion of his own. "They call us tude-liver," in the missionary hymn. He felt in his childish way the claims of duty, and at length he replied: "If I was certain that it would go right for the Bible, and not for paper and string, I'd give my ten-cent piece." The boy's words, spoken fifty years ago in such deep earnest, express the feeling which many have about the machinery of benevolent and charitable work in all its branches. The multiplication of religious boards, and benevolent societies, and brotherhoods, and guilds, brings this matter before many minds in a practical shape. A majority of the men and women must make a choice between the many objects which are presented to their benevolent regard, and wise and thoughtful people will prefer those whose managers do not spend too great a proportion of their receipts upon "paper and string." There has been in this city, and there probably are now in every great city, nominal charities and religious agencies whose entire income, with a trifling deduction, goes to the support of the man who figures as the secretary or missionary of the organization.

So says the *New York Observer*. It is worthy serious thought as to what effect this multiplication of machinery has upon the contributions to Home and Foreign missions among all denominations. The falling off in these contributions has reached a point where men must stop and consider its causes with all the wisdom which God has given them.

The *Watchman* tells of a church that recently called a pastor. When he took charge a number of the leading members went to see him and said: "We do not invite you here to fill up our house with hearers. We wish you to labor exclusively for the spiritual welfare of this people, and leave to us the care of all the secular matters of the church. Give yourself no anxiety about the salary. We have heretofore paid — dollars. Should that be insufficient the amount will be increased. We are able to support you, and will do so."

The *Watchman* thinks these are level-headed brethren, but that does not seem to be the idea in these days. The demand is for a preacher who is a hustler, who will "attract the people" by entertaining them, who will inaugurate new movements, and who will show himself "progressive." But we have observed that the hustling preacher generally does not remain long in one place. He hustles himself out soon and must seek other fields for his activities.

It was a noble sermon Dr. Wayland Hoyt preached at Walnut Street Sunday morning, and one that will never be forgotten by those whose privilege it was to hear it. It was an exposition of the twenty-third Psalm. Graphically he portrayed the circumstances attending the composition of this psalm, and then went on to tell of the six things promised and of the three moods in which man should be in regard to the Shepherd Lord. The six things promised are, first, Rest; second, Reinvigoration; third, Restoration; fourth, Guidance; fifth, Presence in Extremity; and sixth, Surprising Mercy. The three moods are, first, Certainty of Supply; second, Refusal of Foreboding; and third, Consecration. Dr. Hoyt will always receive an enthusiastic welcome when he comes to Louisville.

The Sunday closing case has been in the hands of Judge Jackson for more than two weeks, and we have no means of knowing how much longer it will be before he reaches a decision. The hope of the saloon men is that he will decide the Sunday law unconstitutional. The law is as plain as plain can be, and we have no idea that it is unconstitutional. But the saloon men are not relying on the unconstitutionality of the law. They are organized all over the state for the election of such members to the legislature as will vote to repeal the law. Already they are reported as having raised \$40,000 for this purpose, and it is time the law-abiding people of the state were waking up. Candidates for the next legislature are now beginning to be selected, and it is important to see to it that only law-abiding men are chosen.

Always and everywhere the saloons are lawless. Nowhere do they obey the laws if they can help it. Everywhere they are the allies of vice and iniquity and the enemies of law and order. A state dominated by saloons is not only disgraced and humiliated, but its manhood is gone. It is a state for decent people to steer clear of, and they are sure to do so. The laws of our state are good, and if we can keep them and enforce them all will be well. Determined and unscrupulous enemies of our laws, however, are banded together for their destruction. We have no fear for the result if only our people will wake up. The only danger grows out of unconsciousness of danger.

Let the saloons be forced to close on Sundays all over the state. There are three laws requiring this: one is a law specially against saloons, another is a law against

keeping open places of business on Sunday, and still another is a law against selling liquor without license, since the law also provides that no license includes Sunday. Right here in Louisville, where the saloons are strongest, the fight has been begun. If now only attacks are made at other points in the state where the saloons are weaker, and where officials are more amenable to wholesome public sentiment, it will greatly strengthen us in our struggle in Louisville, and will greatly help the cause of righteousness in the state. We hope our readers will do this. Notify kindly that saloon man on the corner that he is violating law, and tell him that if he persists the law will be enforced. Be in earnest, but be kind. The saloon men think there is something sacred about their business, so that while merchants and others shut up on Sundays, they continue to sell with impunity. Indeed, Sunday is the day they sell the most and do the most harm. On the same principle as saloons are closed on election days, they should be closed on Sundays, for then the business, everywhere recognized as dangerous, is most dangerous. It is bad enough to have saloons at all, but to be dominated by them is intolerable.

Last year we published a list of the places and dates of meeting of various societies, and we do the same again. It would take up too much space to give the full names of these societies, so we give only the initials. Those interested in any of them will know the initials: The N. E. A. meets in Denver July 5-11; the A. A. S. at Springfield, Aug. 28-31; the A. P. A. at Cleveland, July 9-11; the A. I. E. E. at Niagara June 18th; the A. I. M. E. in Pittsburg, October, day not named; the A. S. M. E. in Detroit June 25-28; the N. R. C. at Atlanta, Oct. 17-19; the N. C. C. He had just met in New Haven; the S. S. S. in Saratoga in September, day not named; the A. M. A. have just met in Baltimore; the A. B. A. will meet in Detroit Aug. 28-30; the A. L. A. in Denver Aug. 12th; the N. A. E. in Boston, June 24th; the Y. P. S. C. E. in Boston, July 10-15; the B. Y. P. U. A. in Baltimore, July 15-21. The Y. M. C. A. have just met in Springfield, Mass; the B. K. meets in Marlborough, N. Y., Aug. 5-9; the I. N. U. at Clifton Springs, N. Y., June 12-13; the C. H. M. S. in Saratoga, June 4-6; the A. U. A. has just met in Boston; the U. G. C. in Meriden, Conn., Oct. 23; the T. G. C. P. E. C. at Memphis, October 2nd; the G. A. R. in Louisville, Sept. 11-13; S. V. U. S. A. in Knoxville, Sept. 16-19; the T. C. K. T. in Boston, Aug. 27; the S. G. L. I. O. O. F. in Atlantic City, Sept. 16; the S. L. A. O. U. W. in Atlanta, June 11; the I. S. L. I. O. G. T. in Boston, June 24; the N. D. S. T. in Cleveland, July 10; the I. L. P. C. in Philadelphia, June 11-14; the S. I. S. A. in Lexington Va., June 20-23; the M. R. C. have just met in Cleveland; the P. S. A. E. in Plymouth, Mass., July 8; the C. S. S. S. have just closed a session in Chicago; the O. S. C. T. S. in Oberlin, O., June 20-29; the S. S. T. C. in Cleveland, July 8-17; the Y. W. C. A. at Northfield, Mass., July 20-30; the I. S. K. at Grinnell, Iowa, June 26th to July 3d; the C. S. S. A. at Plattburgh, N. Y., July 6; the C. S. S. at Colorado Springs, July 15; the B. C. A. at Providence, Nov. 12-14.

These are by no means all, but we think the list includes all any of our readers are likely to be interested in.

Editorial Varieties.

We really think sectionalism is almost as bad as denunciation of sectionalism, though it is not so cheap.

Chicago has started a circulating picture gallery. Pictures are loaned out for two weeks. This is a novel idea and well carried out, so do good.

The question of women's preaching came up before the late Cambridge Convention General Assembly and was decided adversely. Respect for Scripture still remains in the land.

We hear of two women who are travelling over Kentucky representing themselves as agents for our Orphans Home and soliciting subscriptions. Let the denomination beware of them. Our Home has no travelling agents.

We acknowledge an invitation to the marriage of the Rev. E. E. Pollard of Florence, Va. to Miss Emily T. Mason, daughter of Prof. and Mrs. Otis T. Mason, of Washington. We extend our heartiest congratulations.

The Interior says a Methodist conference refused to ordain a man to their ministry in New York recently because he was cross-eyed. We do not find having two good straight eyes given in the qualifications for the ministry laid down in the New Testament.

The "Broad and Narrow Way" (5 cents a copy) is the title of a neat little pamphlet, just issued by Pastor F. W. Taylor, of the Third-avenue church of this city. (212 Second street is his address.) It is an interesting and instructive allegory whose circulation will do good.

It is announced that the Rev. B. F. Hungerford of Shelbyville, has taken out license to practice law. It is not stated that he will give up preaching, however. He is an able man and we wish him success in his new calling. We take it he will continue to preach.

Among the speakers on the programme of the meeting at Saratoga of the American Baptist Convention, we find the name of Miss Helen F. Clark. If it be wrong for women to speak in the churches, how can it be right for them to make addresses before general conventions?

Pastor J. F. Low, of Suffolk, Va. is about to issue a Jubilee volume of the recent session of the Southern Baptist Convention. It will contain the full text of the sermon, and also sermons from various ministers preached at Washington during the sitting of the Convention. There will be cuts and brief sketches of the preachers. The book after publication will be \$1.50, but advance subscriptions are taken at 75c.

The official notice the absence of country brethren from the Convention at Washington, and he thinks this was due to the pay-out-board plan. He rejoices that we have gone back to the free entertainment plan. Dr. H. C. Carroll went so far as to have the free entertainment in his sermon in Washington on the Sunday of the Convention. He did it handsomely, of course as he does every thing.

We have received the minutes of the Southern Baptist Convention in a very handsome pamphlet. Secretaries Burrows and Gregory are prompt and accurate as usual. There are pictures of Dr. Broadus, Gov. Brown, Dr. J. W. M. Williams, Dr. H. A. Tupper, Sr. Dr. Stout and Dr. Walker, besides pictures of the Capitol at Washington, the Green street church, Augusta, where the Convention was held, and the city of Washington, where the last meeting was held. Dr. Whitsett's great sermon is given in full.

The International Christian Endeavor Convention will meet in Boston, Mass., July 10th-15th. On the programme we note the names of D. L. Moody, T. DeWitt Talmage, J. H. Barrows, Neal Dow and F. L. Patton. Among the Baptist speakers we note W. C. Hittling, H. C. Wood, W. A. Gray, A. D. H. H. L. A. Grandid, D. D. McLaughlin, B. L. Whitman, S. H. Green, R. H. Conwell and O. P. Gifford. It is claimed that there will be over 50,000 delegates to this meeting.

We are asked to publish a call for the observance by the churches of the last Sunday in June as a "Christian citizenship day." Christian citizenship is a good thing and a sadly needed thing, and we will ever be glad to do anything we can to promote it, short of violating the teaching of Scripture. The way things are going, it will not be long till every Sunday of the year will be taken as a special "day" for something. We wish the Christian Citizenship League would stay at home. Send your names to Mrs. Puryear, at Paducah, if you are going to the General Assembly. See his card elsewhere. A brother writes to know whether by going to the Association he would run any risk of small pox. This country is so full of a brother, write to know whether he would run any risk from small pox if he came through Louisville. The question took us by surprise. Somebody must have been spreading lively reports through the country. Let all the churches appoint messengers promptly, and let there be a full delegation.

The Roman Curia have again decided that Anglican (Episcopalian) "orders" are not valid. The Episcopalian admit the validity of Roman Catholic and Greek Catholic ordinations, but they deny the validity of Episcopalian ordinations. Presbyterians, Methodists and Congregationalists admit the validity of the ordinations of the Episcopalian and yet the latter deny the validity of the ordinations of these denominations. We have therefore this curious spectacle. The Episcopalian admit the validity of those who deny theirs, and deny the validity of those who admit theirs. Funny, is it not?

WATCH ye, therefore, and pray always.

Among the Churches.

LOUISVILLE.

Walnut-street—Bro. Wayland Hoyt preached in the morning and Pastor Eaton in the night. Both received for baptism and baptized.

Broadway—Pastor Pickard preached in the morning and Bro. C. G. Skillman at night. One joined by letter.

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

East—Pastor Christian preached. One received for baptism and one baptized. Bro. Hargan took a collection for city missions.

Twenty-second and Walnut—Pastor Hunt preached. Received two by letter and baptized one.

Franklin-street—Pastor Roberts preached three times. Two baptized. Two hundred dollars raised for new carpet, \$50 more than was asked for.

Highlands—Pastor Dawes preached. Four baptized.

Logan-st.—Pastor Ewing preached. Collection for ministerial education. Meeting begins next Sunday. Bro. J. W. Low will aid the pastor.

Parkland—Pastor Hagby preached. One resolved by letter. The church unanimously declined to receive his resignation.

Portland-avenue—Bro. Holtzclaw preached. Two baptized.

Southgate-street—Pastor Wolford preached. Two baptized.

Third-ave.—Pastor Taylor preached at 11 A. M. and Bro. Moor at 8 P. M. Three received by letter and one baptized.

Clifton—Pastor Boddy preached. Lot purchased for new house of worship.

Ash-street—Pastor W. W. Jones preached as usual.

City Mission.—Pastor Bagowsky preached. Work progressing.

THE SEMINARY. The examination in Old Testament Tuesday was the last.

Bro. J. W. T. Givens will be librarian next year.

Most of the examinations have been posted. Some are happy and some sad.

The speakers for commencement are Brethren Tanner, Carver, Millard, Sturgeon and Dudley.

The commencement address will be made at 10 o'clock on Wednesday at Norton Hall, by Dr. H. H. Carroll.

Bro. H. W. Provench has accepted the care of Elk Creek church.

Rev. E. O. Ware, of Louisiana, has been with us for a few days.

Most of the students eagerly heard Dr. Wayland Hoyt last Sunday.

The supplies were: Dr. Sampy, Secord and Presbyterian church; W. O. Carver, David's Fork; T. M. Green, Point Mission.

Bro. J. S. Tanner will marry Miss Mary D. Barton, next Friday evening, at Walnut-street church. Bro. Tanner is highly esteemed by all who know him, and we wish him and his bride a long and happy life. It is the rumor that several other brethren will soon fulfill this last requisite to a good bishop.

MEMORIAL. A three weeks' meeting in the Waynesville church, Missouri, closed with 35 professions of religion, 12 additions to the church, and 37 to the Methodists. The Methodist preacher assisted in the meeting.

The First church of Joplin, Mo., has been greatly blessed in a meeting which goes on with increasing interest. To date there have been 16 additions to the church.

During a meeting at Tebbett's, Mo., a church of 12 members was organized, and steps taken to erect a house of worship. The contract has been let, and they hope to dedicate Aug. 1st.

A good meeting with the Mt. Pleasant church, Harrison county, Mo., closed with 11 additions to the fellowship.

As a result of the work of Bro. H. B. Russell, missionary of Tebo Association, Missouri, a church was recently constituted at Mt. Zion. A building committee was appointed and a house of worship will soon be erected.

At Cape Girardeau, Missouri, a meeting of 16 days closed with 8 additions to the fellowship of the church, five being heads of families.

Twelve were recently baptized into the fellowship of the church at Pomperoy, Kas.

During the past month, 11 have been added to the church at Coffeyville, Kansas.

A good meeting at Kyle, Texas, resulted in 13 baptisms and several additions to the church by letter. Among those baptized were two daughters of the pastor.

At Prairie Hill, Texas, on a recent Sabbath, Bro. A. J. Watson baptized 12 Mexicans. Bro. Robles is doing good work among the Mexicans in this section.

On the first Sunday in April, the church at Lystra, Mount Zion Association, North Carolina, set apart Bro. S. W. Oldham to the full work of the Gospel ministry.

A church which took the name of Chocoma Baptist church was recently organized at Wintona, S. C.

The Bethel church, Stokes county, N. C., has set apart Bro. C. W. Glidewell to the full work of the Gospel ministry.

Pleasant Run church, Texas, recently received 14 additions by baptism and 2 by letter.

During a meeting at South Temple Memorial church, Texas, 17 were received into the fellowship of the church by experience and baptism, and 8 by letter.

Pastor R. P. Mahon, of Humboldt, Tenn., was assisted in a 9 days' meeting by W. V. Quisenberry. As a result, 7 have been baptized into the fellowship of the church, 2 stand approved, and others will join soon.

A two weeks' meeting in the Jacksonville church, Georgia, closed with 12 additions to its fellowship. All were grown people, three men heads of families.

A two weeks' meeting in the Mexia church, Texas, resulted in 42 additions to the fellowship of the church. Three others have been received for baptism.

The Cross Roads church, Benton county, Ark., has set apart Bro. E. J. Reynolds to the full work of the Gospel ministry.

The Calvert church, Texas, has set apart Bro. J. R. Knight to the full work of the Gospel ministry.

A church was constituted at Oak Lawn, Taylor county, Texas, and Eld. J. B. Stringer is pastor.

The Cale church, Indian Territory, has set apart Bro. C. H. Thomas to the full work of the Gospel ministry.

As the result of a meeting in the Sugar Grove school house, Missouri, there were ten professions of religion and ten additions to the fellowship of the Marquand church, which has an arm at the school house. A church will soon be organized.

Elder P. H. Taylor, missionary of the St. Joseph Association, held a meeting in the Clarkdale church, Mo., which is without a pastor. The meeting closed with 15 additions to the fellowship of the church.

Sixty have been added to the fellowship of the Wichita church, Kansas.

Pastor P. Hawkins is rejoicing greatly in the addition of 33 to the fellowship of the Coppars Cove church, Texas.

The meeting in the Carl Junction church, Missouri, closed with 12 additions to the fellowship of the church.

A fifteen days' meeting in the Mt. Pleasant church, Missouri, closed with 64 additions to its fellowship.

Twenty-two have been added to the fellowship of the Mt. Olive church, Laming Association, Missouri, by baptism.

Elder J. E. Petty held a meeting in Paradise, Mo., which resulted in 10 professions of faith and the organization of a church of 27 members.

A meeting in the Coloma church, Missouri, continued three weeks and closed with 23 additions to the fellowship of the church.

Thirty have been added to the (artesian) church, Missouri, as the result of a recent meeting. Among them was the Campbellite pastor of the town.

A church has been constituted at White Oak, near Greenville, S. C.

McCarmel church, Marion county, Fla., has set apart its new house for the worship of God.

A nine days' meeting in the New Bethel church, Gasconade county, Mo., closed with 13 additions to the fellowship of the church.

A church of 25 members has been constituted at Faucett, Buchanan co., Mo.

A three weeks' meeting in the Miami church, Missouri, closed with 12 additions to the fellowship of the church.

A meeting in the Blue Springs church, Missouri, continued for 16 days and closed with 22 professions of religion and 21 additions to the fellowship of the church.

A four weeks' meeting in the West-point church, Missouri, closed with 29 additions to its fellowship. Only two of these were under twenty years of age; five husbands with their wives were among the number received.

A church has been constituted at Pickens, W. V., and in a few weeks it doubled its membership.

Forty-eight have been added to the fellowship of the Good Hope church, West Virginia, 4 others stand approved for baptism.

A church has been constituted at the Miller school house, West Virginia and Elder G. L. Oxley called to its pastorate.

The Fairview church, Saline county

Arkansas, has set apart Bro. R. Kelly to the full work of the Gospel ministry.

A meeting in the West Side church, Phenix, Ala., closed with 75 additions to the fellowship of the church.

Pastor W. H. Patterson held a meeting in the Cartersville church, Georgia, doing his own preaching. It closed with 20 additions to the church.

The meeting in the Valdosta church, Georgia, closed with 10 additions, all by experience and baptism.

The Thornton church, Texas, has set apart Bro. J. C. White to the full work of the Gospel ministry.

We have information from the railroads that they will give a reduced rate of one and one-third fares to messengers and visitors to the General Association at Paducah on the certificate plan. It may be that those who do not live on the C. O. & S. W. line or at coupon stations on other lines will have to buy tickets first to the junction point and then buy tickets to Paducah. We will announce about that next week. But ask your ticket agent and he can tell you all about it. The Association meets Saturday, June 15th, and the Ministers' Meeting is June 14th. There is every prospect of a good meeting.

We had a pleasant though brief visit last week to Rolling Fork church, of which Bro. A. J. Ashburn is pastor. It is a fine neighborhood, and they are delighted with Bro. A. They turned out well to hear the visiting brother tell about "Poor Kin." The church is composed of good material, and is in a prosperous condition. We are specially indebted for kindness and courtesies to Bro. T. J. Miller and to Bro. Baird and to their interesting families.

The Seminary Commencement exercises are in progress this week, Dr. Hawthorne speaking Tuesday night, Dr. Carroll Thursday morning, and the speeches of selected ones of the graduates with the conferring of degrees Thursday night. We will have a report next week.

We are glad to have our Kentucky Baptist boys get collegiate honors. Mr. George H. Hunt, son of the lamented George Hunt, D.D., and nephew of Judge Joseph Hunt, of Lexington, and of the Hon. J. F. Clay, of Henderson, took the junior prize last year and this year takes the senior prize of the Law Department of Washington and Lee University. Mr. Marion W. Rippey, son of J. P. Rippey, Esq., of Lawrenceburg, this year took the junior prize. He will no doubt follow Mr. Hunt's example and take the senior prize next year.

COMMENCEMENT WEEK AT GIBSONTOWN COLLEGE. Sunday, June 9, 11 A. M. Baccalaureate sermon—Rev. W. H. Whitsett, D.D., L.L.D., Louisville, Ky.

Sunday, June 9, 8 P. M. Sermon before the Y. M. C. A. Rev. Carter Holm Jones, Louisville, Ky.

Monday, June 10, 10:30 A. M.—Closing concert of the School of Music.

Tuesday, June 11, 2 P. M. Meeting of the Board of Trustees.

Tuesday, June 11, 8 P. M. Address before the Literary societies. Col. Geo. W. Bain, Lexington, Ky.

Wednesday, June 12, 10:30 A. M. Delivery of society diplomas.

Wednesday, June 12, 8 P. M.—Address before the Students' Association. Rev. J. M. Frost, D.D., Nashville, Tenn.

Thursday, June 13, 10:30.—Commencement exercises.

Thursday, June 13, 8 P. M. President's leave.

My family is settled at home, and we are ready to welcome the TRAVELER. We are much pleased with the beginning here. You know we received a warm and hearty welcome; for you know the people. The congregations are increasing and eleven have been received into the church, including the pastor and family.

We received two today for baptism. I know of others who expect to join soon. A move has been started to raise money with which to secure a pipe organ next fall. The people of the town seem to be anxious for some good Baptist, who is a first-class educator to come here and start a first-class academy in the old Union University buildings. There is a fine op-

Fits, Spasms, Epilepsy, Dr. Miles' Nerve Restores...Health

The most frequent cause of these frightful nervous disorders, is chronic headache. The attacks vary in intensity from a sudden dizziness or partial loss of consciousness; to the severer form of convulsions and insensibility. Dr. Miles' Nerve will cure them. Sold by all druggists on a positive guarantee that the first bottle will benefit or money returned. Book on Nervous disorders free. Dr. Miles Medical Co., Elkhart, Ind.

Dr. Miles' Nerve Restores...Health. opportunity for such a school by the right man. Can't you direct us to the right man? You will be glad to know that one of the candidates for baptism is the wife of Bro. Chas. Byrn. She was a Christian. Pray for us in our work. Yours fraternally, I. A. HALL, Marion, Tenn. Mo. D. D.

MAILED. In this city, at 3:46 W. Broadway, at half past ten last Thursday morning, by the editor of the Recorder, Mr. Gus Morris and Miss Annie T. Godding, both of Glasgow, Ky.

The brethren and sisters in Dayton, Ky., rejoiced last Sunday in the dedication of their new and beautiful house of worship. Dr. Kerfoot preached the sermon, and other prominent brethren, including President Davidson, of Georgetown, took part. We congratulate Pastor Baker and the church.

GENERAL ASSOCIATION. All delegates who expect to attend the General Association and Ministers' Meeting here (Paducah, Ky.) June 11th, are requested to send their names at once to the undersigned, or to the pastor, J. Howard Carpenter, so that they may be assigned homes, and notification given before they leave for the Association. We hope to have a large attendance, and will entertain all who may come. J. R. PUREYEAR, Church Clerk.

A GRAND TOUR TO EUROPE AND THE HOLY LAND. Revorends P. T. Hale and W. A. Whittle, of Birmingham, have organized a party to visit Europe and the Holy Land. The party will sail the 24th of August and be gone three months. The company will be select and limited. Such congenial people as ex-Governor James P. Eagle and his accomplished wife of Ark., Mrs. Minnie Edmonds of Ky., Rev. B. H. Carroll, Jr., of Tex., Rev. J. T. Betts of North Carolina; Rev. Fred D. Hale and others have already deposited the money and secured their state rooms.

The entire cost of this tour is only \$600, which includes everything, even carriage drives and tips to waiters. If you think of going abroad it will pay you to send for their handsome illustrated catalogue at once. The European part of this tour costs only \$365. Henry Gaze-A-son, under whose auspices this tour is made, says that October is a choice month for camping out in Palestine, and they pledge us their best service.

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 4,000 Physicians. Sample by mail 25c. ten days' trial. Regular bottle \$1 by mail. Small bottle, but 20 drops in each. Concentrated, Strong, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address. I. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City. Formula on Every Bottle.

FAMILY CIRCLE. WHO PLANTS A TREE.

He who plants a tree Plants a hope. Rootlets up through thorns blindly grope Leaves unfold into horizons free. So man's life must climb From the clouds of time. Unto heavens sublime. Canst thou prophesy, thou little tree, What the glory of the lengths shall be?

He who plants a tree Plants a joy. Plants a comfort that will never ebb. Every day a fresh reality. Beautiful and strong. To whose shelter throng Creatures breathe with song. If thou couldst but know, thou happy tree, Of the bliss that shall inhabit thee!

He who plants a tree— He plants peace. Under its green curtains paragon cease. Leaf and spray murmur soothingly. Shadow soft, and slumber deep. Down tired eyelids creep. Halm of slumber deep Never hast thou dreamed, thou blessed tree, Of the benediction thou shalt be.

He who plants a tree— He plants youth. Vigor won for centuries, in sooth. Life of time, that hints eternity? Houghs their strength appear. New shoots every year. On the old grounds stand true. Thou shalt teach the ages, sturdy tree. Youth of soul is immortality.

He who plants a tree He plants love. Tents of coolness spreading out above. Wayfarers, he may not live to see. Gifts that grow are best. Hands that open in a little round O, and a plump, chubby figure. His voice was clear and sweet, and pitched quite high, and he talked incessantly. His questions showed a determination to investigate everything in heaven and earth, and had that delightful unreasonable quality which characterizes the inquiries of the average child. I have heard that once in the middle of a cold winter night Tommy aroused his father, who was sleeping near, by the question, "Pa-a-pa, pa-a-pa, what is the best way of killing a shark?"

TOMMY.

BY FRANCES R. MCCLANE. A SKETCH FROM LIFE.

When I first became acquainted with Tommy, he was only four years old, but he had already made a reputation for himself in the place where he lived, and his quaint sayings and doings were the delight of all who knew him. Tommy seemed made up of circles and curves; he had a round head, round face, large round eyes, a round of a mouth which opened in a little round O, and a plump, chubby figure. His voice was clear and sweet, and pitched quite high, and he talked incessantly. His questions showed a determination to investigate everything in heaven and earth, and had that delightful unreasonable quality which characterizes the inquiries of the average child. I have heard that once in the middle of a cold winter night Tommy aroused his father, who was sleeping near, by the question, "Pa-a-pa, pa-a-pa, what is the best way of killing a shark?"

It is also related that on one occasion, when he was interrogating his father at the rate of one question to every five seconds, that gentleman, who was very busy, said: "Now, Tommy, I don't want you to ask me another question." "Let me ask you one more, just one," pleaded Tommy. "May I?" "Well, yes, you may. What is it?" "Papa, if a little dog has a curl in his tail, does it curl all the time, and when he asleep, too?" Tommy had a good command of English, and was really wise for his years. One time, when he was quite young, he said to his father: "Papa, when I was in the garden just now I saw God."

"Did you?" "What did He look like?" "Did He look like me?" "No," replied Tommy, with scorn. "He looked like Himself; He's a Spirit." Occasionally Tommy blundered. In estimating dimensions, his supreme standard was Mr. Clapp, a man of mighty girth, but not far away. Most things that had come under Tommy's observation were "not so big as Mr. Clapp." But once, when this standard proved insufficient, and he wished to describe some very large object, he exclaimed, with earnestness: "It was bigger than Mr. Clapp, bigger than the moon, bigger than Chicago!" Tommy was gentle and never fought battles of any kind, but he lived much of the time in an ideal world of which he was the valiant hero. He would say in his sweet, practical, "If I were to meet a lion, I'd—knock him on the head!" And going out on the pavement one day, and seeing a strange boy about his own size passing, he bristled up to him and remarked, "I could lick you!" whereas the other boy, who was of a practical, rather than speculative turn of mind, replied

by a blow in the face which sent the surprised Tommy walling into the house to his friends, with the request, "Wipe my tears." Tommy felt equal to large undertakings, and one summer, when his attention was directed to industrial pursuits, he made a contract with workmen who were paving the street in front of his house, and agreed to give them his services for a week in return for one penny, announcing triumphantly to outsiders that he was "to boss the job." Later in the season he spent some time assisting the owner of an unambitious ferry-boat, which was run partly by horse power and partly by pushing, and carried an occasional passenger across the river near by. While thus engaged, Tommy felt himself quite a man of business, and was in such a hurry to get to work each day that breakfast was half omitted. Tommy had one great failing; he was given to running away. When he was a creeping baby, he was found one day disappearing up; the attic stairs in order to make the acquaintance of half the people in the small city where he lived, while his friends spent a large part of their time in anxious searches. The summer before his fourth birthday, Tommy took trip away from home in company with his father and aunt. Stopping over Sunday at J. — to visit friends, the party separated, the father going to a hotel, while Tommy and his aunt stayed at the home of their friends. Sunday morning was warm and bright, and Tommy looked especially inviting to Tommy, so taking advantage of a moment when the one guardian left in charge of him was absent from the room, he darted out of the house and ran up the street. He wore a little linen dress and a blue sash, and while around it should, ders he had pinned an old-fashioned tidy taken from a piano-stool. Seeing the people all going in one direction, Tommy followed them, and presently entered a large and handsome church, the principal one in the place. The congregation were partly assembled, but the minister had not yet come. When at home Tommy had been to church once, and had seen his father, who was a minister, occupying the pulpit. On that occasion he had followed him out of a high foot-stool, and imitated his father's gestures, to the amusement of those around him. After that he had often played at preaching; and now finding himself again in a church, he felt a natural drawing toward the pulpit, and accordingly marched up to the platform, ascended the steps, took off his cap and laid it down, removed the tidy from his shoulders, then turned and faced the congregation. "Let us pray," said Tommy. Then he folded his hands and repeated a little prayer which had been taught him. "Now all sing," said he; but not a voice was lifted. Tommy waited a moment, and then did what seemed to him the next best thing, and announced, "Then I'll take up a collection." He then turned to the collection boxes which were near by, he went down and passed along the aisle with it, receiving a penny from one kind soul. The minister's wife, however, when he reached her pew, captured him and put some inquiries, to which he replied, "My name is Tommy Wales; my mamma is in heaven, and my papa is at the hotel, but he won't get up. He and I preach when we're at home." By that time those searching for him had reached the church, and he was taken into custody, and his career as a minister nipped in the bud. When Tommy was five and a half a misguided relative presented him with a velocipede, and the areas of his explorations became enlarged. His friends no longer went on useless searches, but lived by faith, hoping that the angel would turn up who at the end of the day. He had some narrow escapes. On one occasion he attempted to cross a long railroad bridge which spanned the river a mile above his home. Finding that his velocipede could not travel such a road, he left it on the bank and had fairly started across on foot when he was seen by a workman and persuaded to return. At another time Tommy rode his velocipede down to the center of the city, put it up at a livery stable, and walked on to the depot, where he boarded a train, intending to go to Mingo, a place about thirty miles down the river. Fortunately, before the train started, he was seen by a gentleman who knew him, questioned, removed from the car, in spite of vigorous resistance on his part, and given into the charge of a policeman. This was a mortifying ending to

Tommy's plans, but before long his natural buoyancy asserted itself; in fancy he reversed the situation, and passing an acquaintance, he remarked gaily, motioning towards the blue-coated, brass-buttoned officer, "I'm taking the fellow to jail." On reaching home his father reproved him, and then, in order to convince him of his folly, said, "Tommy, what would you have done in a strange place after dark and where you know nobody?" to which Tommy, with unimpaired cheerfulness, replied, "Is there no first-class hotel in Mingo, papa?" At the age of six Tommy gave up his untrammelled liberty for life in the school-room. His captivity there was a long and dreary one, and of a pretty little girl, who sat near him, and he talked much about her when at home. His father finally said to him, "Tommy, I fear that if you look so much at the pretty little girl you will not learn your lessons." "Oh, no, papa," was the reply, "I keep one eye on my book and one eye on the pretty little girl." Tommy is now much nearer manhood than when I know him, but I have heard that he preserves the same love of travel and adventure, and it may be that before long he will go to hunt up the North Pole, or some other impossible place, and become known as a great explorer.—Independent.

THE TALKING DOG.

There was once a ventriloquist so poor that he was obliged to travel on foot from town to town to save expense, much after the manner of the gentleman of adventure in Grimm's tales. One day he was joined on the road by a dog as forsaken as himself, but who seemed desirous of becoming his companion. They journeyed together to the next town, and entered the tavern there, hungry, and penniless. Not being troubled with the inconvenient refinement which comes from a long line of gentle ancestors, the man had developed a quality known as cheek; so he and the dog sat down to eat a supper for which they could not pay. The room was full of loungers, and the stranger took a conspicuous seat. "What will you have?" asked the only waiter the place employed; and the dog embraced nearly everything on the bill of fare. "But I want something for my dog, too," he added. "Ask him what he will have." The waiter muttered something about getting the giving us?" so the stranger said, "What don't you like to see? Well, Bruno, will you have beef or fish?" "Beef, every time," said Bruno, looking with mild brown eyes at the waiter. "What do you think?" "Water, thank you," said Bruno. "By this time the landlord and everyone in the place were eager with suppressed wonder, and gathered about to hear a dog talk. The ventriloquist feigned indifference by eating with alidity, while the landlord was evidently considering something. His cogitation resulted in his offering the stranger three hundred dollars for his wonderful talking dog.

The ventriloquist appeared to hesitate a moment, then said, abruptly, "Yes, you may have him for three hundred dollars." When the money was paid and the ventriloquist was about to leave, he turned to the dog, patted him affectionately, and said, "Good-by, old fellow, you've been a good friend to me." "You are no friend of mine," returned the dog, "to sell me to another master. As you were mean enough to serve me such a trick, I'll have revenge. I'll never speak another word as long as I live." The ventriloquist then made off with all possible haste.—Harper's Young People.

ONCE, when Prince Bismarck was still a courtier, the princess was repeatedly addressed at a dinner party as "Excellency." She interrupted the speaker with "Please don't call me 'Excellency.' I like best to be called 'Frau von Bismarck.' That reminds me of a quiet, joyful time, when Otto and I, as modest country people, had time in our old Schoonhausen, on the Elbe, to live for each other and other villagers. Now my husband belongs to the whole world." "Dear child," Bismarck smilingly said, "those times will return some day—when we are old and the world does not want us any longer."—Ex.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness.—Flavel.

LITTLE DON.

BY SUSQUEHANNA.

Nancee Nelson and Hilda Elliott, with their parents, were spending the summer months in a quaint and charming little village, situated on a hill overlooking a small river which, in a distance, looked like a "live" wire as it wound in and out "by many a field and fallow."

They were happy in the possession of an old pony, and phaeton which their parents had hired for them, and to which one of their brothers had given the rather high-sounding name of "Monte Carlo."

One sultry August morning Nancee and Hilda and little Betty Bates, the darling of the "inn," were driving to a town, three miles distant, to fill a long list of commissions for the other boarders, who were always in need of embroidery silk or yarn, and this day in question they were to buy tin-cups and wooden plates to be used at a picnic.

As they were jogging along they came to a little hunch-back, about ten years of age, hurrying along on his crutches. Hilda stopped and asked him his name, which he said was Donald Bates, and when he said he was going a mile further to get some medicine for his sick sister, they told him to climb into the phaeton.

"It is a long walk for you," said Hilda, "couldn't you see my father else go for the medicine?" "No, no, you see my father is dead and mother cannot leave Rosy. She is very sick."

"It is a wonder your mother would allow you to go alone so far from home."

"She doesn't know I'm out, and that's the reason I want to hurry home before she misses me. I saw her crying this morning because she hadn't any money to buy medicine for Rosy, so I slipped upstairs and got my fifty cents that was given to me to buy a knife."

"Isn't it hard for you to give up the knife," said Nancee. "Yes, ma'am, it is and it isn't; when I think of the knife, it is; and when I think of those tears, it isn't."

"What would you do with a knife if you had one?" "I would make soldiers and boxes and sell them; this is where the doctor lives. I'm much obliged to you for the ride."

After they had gone a little distance, Hilda said, "Nancee, I'm going to do without ice-cream and candy to-day, and give my twenty-five cents to that poor little boy."

"I'll give him my quarter, too, and then he can get my knife," said Nancee. "I'll div my ten cents to ze little boy," said little Betty.

"O no, dear, you had better get your ice-cream, for it is very warm, and you will get hungry," said Hilda. "My mamma said we ought to div till it places, Hilda, and I shall div my ten cents."

"We will not drive near the ice-cream parlor, Nancee," said Hilda, as they entered the town. But "Monte Carlo," like some people, was very "set" in his ways, and went to the ice-cream parlor he could, as was his custom nearly every day, and no amount of coaxing would make him change his mind, so right in front of the door he stood till he thought it was time to go.

"Why, Betty, dear, what is the matter?" "No, I'm drowsy putting up my hands so I can't see in ze door, it is pincing hard, 'cause it is so very hot."

"Do let us get some ice-cream for you, Betty, and Nancee and I will wait till you eat it," said Hilda, but she was firm. Monte Carlo was ready to move on by this time, and, after filling their commissions, they started homewards hoping to overtake Donald.

Monte Carlo never was more trying, for it seemed that every time they tried to "make haste slowly."

When they were about a mile from home, they saw Donald sitting along the roadside resting with the precocious bottle of medicine by his side.

"Come and climb in, Donald, and we will take you home," said the girls. "Aren't you very tired?" "Yes, ma'am, I am, but the tiredness leaves me when I think how happy mother will be when she sees the medicine."

"Would it make you very happy, Donald, if you had both the medicine and money for the knife?" "Yes, indeed, it would; but I'm not going to think of the money, for it is gone now."

They drove him in front of his mother's door, and they told their mothers that everything that the look of gladness that passed over his face when they gave him his sixty cents, fully repaid them for their sacrifice. When they reached the "inn,"



The Old Friend

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

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

EVERY PACKAGE Has the Z Stamp in red on wrapper. J. H. KELLEN & CO., Philadelphia, Pa.

Gold Pens advertisement. Includes text: 'Our New Illustrated Price-List of Gold Pens, etc. Hiders, Pen Cases, Pencils, Toothpicks... Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted. C. P. Barnes & Bro., 324 W. Market, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.'

NOTE THIS

LIST, IF INTERESTED IN MUSIC. Children's Voices. A treatise on how they may be trained. By Emma G. Curtis. Price, 10 cents. Anniversary Songs. A collection of sacred songs for the Anniversary of the Church. Price, 10 cents. Treble Clef Choir. A collection of sacred songs for the Treble Clef Choir. Price, 10 cents. The Teacher's Handbook. A graded course in piano music, embodying many of the best pieces of songs and piano music, especially adapted to graded purposes. Sent free on application, to any music teacher. Price 25 cents.

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ST. LOUIS, MO.

[Continued on adjacent page.]

Gleaner Department.

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

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

I see in an exchange copied from the Arkansas Democrat, of Little Rock, that a new Society has been organized in that goodly city, called the "C. C. U." which means the "Co-operative Church Union," to be composed of the congregations and their officers in the various churches of Little Rock. Its principles are stated as follows:

1. The C. C. U. shall neither favor nor oppose any political party or interest as such.
2. It shall not hinder nor interfere with the special work of any associate church.
3. It shall guarantee the liberty of every associate church.
4. All that is purely denominational shall remain intact.

I suppose it is well for pastors and churches of different denominations to observe the rules of a gentlemanly and civil bearing toward each other in their social and civil relations; but I cannot see how there can be churchly co-operation without a betrayal of the Master's trust. If they desire to combine as individuals against the social vice, the liquor abomination, the gambling mania, the horse-racing evil, the base-ball desecration or the foot-ball barbarity, all right. As individuals they should and can thus unite their work as good citizens. But how can they single out such work for their churches, and thus seem to say that a part of the work appointed to his churches by the Master is entitled to less attention than another part, and that it may be left intact as a purely denominational matter. My position is that every doctrine and commandment of God's word is entitled to unquestioning obedience from the churches, and as churches, and on the lines of church life, and we have no right to single out some parts of this work as of more significance than others. The above society, does this, and also says to the world that there shall be a studied avoidance of things that are denominational, and no interference with the special work of any associate church, when it is probable, if not certain, that some of the capital points of denominational faith are at the bottom of the evils they desire to combat. Why are those Little Rock Baptist churches suffering any sort of a plea to padlock their mouths on anything.

Eld. J. W. McGarvey and Eld. David Lipscomb are the two leading living preachers in the current Reformation, and they are in a fair way to get into a debate over a very important proposition. The issue is stated by Mr. McGarvey as follows: "Do you hold that every believer in Christ who dies unbaptized will be sent to hell? If you say you do, there is an issue between you and me. If not, there is none." Mr. Lipscomb in reply does not say such believers in Christ as have not been baptized will go to hell, but what he does say seems to favor that idea. He is evidently afraid to say such a thing straight out, and yet that is what he believes, and says in a round-about way. Campbellism is not so bold in its assertions of salvation by baptism as it once was. I am glad to see signs of a return to the gospel truth.

An important harvest of unsatisfactory grain is now being gathered from the sowing of many of the methods of our former evangelism. It was thought that a man could be saved only after he had spent days and nights in all sorts of groanings and contortions,

with preachers beating him in the back and loud shoutings over his head. As a result many of such so-called converts are now avowed infidels, and Campbellite proclaimers have had a good leverage in prizing the people over on the other extreme where they have nothing but a confession from the lips, and a remission from the dips. We need to preach Christ intelligently, and let the people put their faith on him alone as a Savior.

In the final moments of Christ's life we have an example we can afford to follow in husbanding time and using opportunities. While Christ was hanging on the cross, he prayed for his murderers, he saved a praying man who hung by his side, he gave directions for the care of his mother, and commended his own soul into the hands of God. He was busy all his life, and busy in the last hour of his death. Ye indolent Christians, here is an example ye will do well to follow.

THAT was a strange expression of the Spirit when he said "Joy in tribulation also, knowing that tribulation worketh experience." Most of us consider this tribulation business as a very undesirable portion of our experience and have but little joy in it. But unless we have the clouds we will get no rains; unless we hear the thunders of Sinai we will not flee to the cleansing blood of calvary; unless we pass through the change of death we will never become immortal. Tribulation is good for us, because it strengthens us.

SOMETIMES I meet with men and women who tell me very seriously that if they could but know what the will of God is they would cheerfully do all of it, no matter what inconvenience it might cause them. If that were really the spirit of all of us we would not hesitate long as to what God's will is. Jesus says: "He that willeth to do his will shall know of the doctrine whether it be of God." Stop your guessing and theorizing and read your Bibles with a willing mind, and you'll be a Baptist.

BRO. J. N. BRANNOCK, who was once pastor at Columbus, Ky., now at Allegheny, Pa., writes me a sad letter detailing the circumstances connected with the death of his wife. It is sad to see one so young and hopeful go down to the grave, and I sympathize with my brother; and the many friends of his wife in this section will share his sorrow at her early death.

THE great Sahara Desert receives no refreshing showers because its sandy wastes are unsuited to yield a return for such blessings. It may be that special blessings are withheld from some men for the same reason. They would grow proud because of special divine favors, and consume the increase on their selfishness.

THE citizens of Whitehall, Ill., gave Bro. J. J. Porter a brass-band serenade after the close of his debate with the infidel Charles-worth, and wildly cheered and shouted for the champion of Christianity. There is no need for any infidel to tackle Porter. He is made of a stuff they cannot manage.

A KENTUCKY Baptist brother of West Tennessee, a layman, wrote me that he intended to pray earnestly every day the Convention was in session that the Lord would prevent the Convention from going into the young people's (so called) organization. The result looked as if his prayers were heard. Thank the Lord for it.

PROF. J. N. ROBERTSON has leased Clinton College for one year, and continues Bro. E. C. Chandler in charge of the school as in the past. These two brethren, with their assistant teachers, will be likely to give us the best school that Clinton has ever had.

I AM at this writing aiding pastor Compton in a meeting with his church at Cadiz, Ky. Under the blessing of God we may have a good meeting. Otherwise we will not.

OUR meeting at Dexter, Mo., resulted in but small visible fruit gathering, though the church seemed to be built up in the faith. Practically it was just about a failure.

PUBLIC DEBATES.

On account of special requests from my brethren in the localities named, I have agreed to enter the following debates:

1. With Dr. Jacob Ditzler, at Garrison, Texas, beginning on Monday, June 24th, and continuing eight days.
 2. With Dr. Ditzler, Center, Texas, beginning July 10th and continuing eight days. In both of these debates we cover all the issues between Baptists and Methodists by a discussion of the church questions.
 3. With Dr. Leslie, a General Baptist, at Dixon, Webster county, Ky., beginning on Monday, July 29th, and continuing six days. We have all the issues between Baptists and the General Baptists.
 4. With Elder W. L. Cram, a Campbellite, at Puxico, Stoddard county, Mo., beginning Wednesday, Aug. 21st, and continuing six days. The questions of the work of the Spirit in conversion, the design of baptism, the establishment of the church and apostasy are involved.
 5. With Eld. J. A. Minton, a Campbellite, at Bella, Tenn., beginning, Friday, Aug. 30th, and continuing five days, involving the church questions.
- I reckon this will be as much "fighting" as one poor soldier ought to do during the hot months of July and August. I have had to decline three other calls for debates, because I had no time in which to wedge them in. Ample provision will be made at each debate for the care of those who desire to attend.

PROGRAMME.

The Graves County Ministers' and Members' Meeting will be held with Sand Hill church, beginning on Friday before the fifth Sunday in June. Introductory sermon from John 3:5, by J. A. Hogan; W. F. Lowe, alternate. Programme as follows:

1. Should Sinners pray for the Remission of their Sins?—W. F. Lowe, A. S. Pettie.
 2. Is Faith the Gift of God or the Act of the Creature?—T. L. Shelton.
 3. The subject of Election.—A. S. Pettie.
 4. Church Discipline.—J. A. Hogan.
 5. Is Restricted Communion according to the Scriptures?—A. H. Murphy.
 6. What Constitutes Valid Baptism?—J. M. Heathcock.
 7. The Two Covenants.—J. R. Stewart.
 8. Sunday schools.—L. J. Brown.
 9. Missions.—J. W. Bell.
 10. Temperance.—H. K. Thomas.
 11. Is Feet-washing a Church Ordinance?—A. S. Pettie.
 12. Security of the Believer.—J. J. Kesterson.
- J. P. TUBBS,
S. L. NANCE,
D. W. THOMPSON, } Co.,

AN OLD PREACHERS' MEETING.

It may be because so much has been said of late about "Children's Day" and the "Young People's Movement" that some one suggested to have an old people's and preachers' meeting. At any rate such an one was held at Bethel, Mercer county Ky., Saturday and Sunday, May 18th and 19th.

The first sermon was preached by Rev. S. S. Perry, of Orr, Anderson county, from Matt. 16: 18. Bro. Perry is 72 years old, was ordained at Frankfort, in May, 1848; served this church 12 years and Old Goshen 23; has always been a close student of the Bible, and is noted for his doctrinal preaching. He preached again Sunday morning at 11 o'clock from the text, 1 John 3: 1, 2. The congregation was much moved.

After a bounteous dinner, spread by the good sisters of the community, Rev. J. W. Smith preached an excellent sermon from Ps. 31: 19, dwelling at length on the goodness of God. Bro. Smith was the youngest of the old preachers present, being in his 70 year. He was ordained at Unity, in Mercer county, in 1860, and served acceptably the old Salt River church, Boyle county, for nearly 12 years. Mr. Vernon church, Shelby county, called for his ordination, for which church he preached 5 years, extending through the war, and, I think, never missed but one meeting, though his home was about 30 miles away, and, at times, traveling was dangerous.

Rev. Wesley Graham, aged 84, next gave a short account of the early struggles of Bethel church, and their mode of worship in those early days. He spoke of the scarcity of hymn-books then, and how the preachers used to "line" the songs to the congregation. Many who read this no doubt remember that custom.

The oldest preacher present was S. Cook, of Burgin, Ky., who succeeded "Father" Rice as pastor of Shawnee Run church. The people are beginning to say "Father" Cook. He was 85 the 9th day of last March. Served old Unity church 29 years; was ordained by the Providence church, Boyle county, about 60 years ago. On Sunday morning Bro. Cook gave some recollections of his early ministry and made some comments upon the early settlements in America, which were listened to with rapt attention.

We sang principally the old songs to the old tunes, such as "Shew pity Lord," "When I can read my title clear," "Am I a soldier of the cross" etc., and I'll tell you they stirred the people. Brethren Jesse Robinson, B. F. Adkins and E. G. Shirley were with us.

We all regretted very much the absence of brethren David Bruner and J. T. Hedger who were invited to be with us. The large congregation on both days was unusually interested in the exercises. Truly was it a good meeting long to be remembered.

W. D. MOORE.
Rippsville, Ky., May 22nd, 1895.

A REQUEST.

Will some brother send me a minute of the following district associations for 1894? East Union, Panther Creek, Russell Creek, Salem, South Kentucky. It is necessary to have these to complete the announcement for 1895.

J. K. NUNNELLEY,
Georgetown, Ky.

REMEMBER them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body,—Hebrews 13:3.

LIBERTY COLLEGE.

The commencement exercises of Liberty College will begin the first Sunday in June by a sermon from the president in our new church building, which is one of the most beautiful and imposing structures in the state. The other exercises will follow as usual with Prof. H. J. Greenwell to address the graduates and Hon. Henry Waterson to address the alumni. Prof. Greenwell, who is well known in Kentucky, having taught thirteen years at Bardston, after graduating at Georgetown, has been chosen as my successor and has accepted. Prof. Greenwell has for the last two years been president of our college in Louisiana, Mo. I believe the trustees have chosen wisely, and he will not only sustain the institution in the high degree of success attained in the last two years, but will carry it on to still greater things.

It has been my privilege to relieve this college of all debt and to see it in a highly prosperous condition, so that I retire from the work with a considerable degree of satisfaction. I expect to return to pastoral work about the first of October. I find there is room in the school work for a vast deal of good to be done, and I am not so opposed to ministers engaging in this work as I once was, but for myself I much prefer the chosen work of my life, the pulpit. Yours, J. M. BRUCE.
Glasgow, Ky., May 22.

OVER JORDAN.

"In all of the languages of earth, and in all of the thoughts of men," a river is the symbol of death. And when we would put the journey of life in the drapery of poetic imagery, we say: "We are passing through the wilderness." The most expressive synonym ever employed to describe death is found in these words: "He struck his tent, rolled his canvass, and went away." When said of the Christian it means: "His earthly tabernacle is dissolved, and he is gone to the house whose maker and builder is God." The transaction in the wilderness means more than history, and the passage over Jordan means more than the end of a journey. These events are the fittest and finest types of death and of the resurrection found in all of the living oracles. It was an eventful day when Joshua commanded the children of Israel to pass over Jordan. They had been in the wilderness so long that all who came out of Egypt were dead. They had so long heard of the land flowing with milk and honey that every thought of their hearts and desire of their lives went that way. How they longed to be there!

But how should they go? Jordan rolled a flood between them and their promised home. It was the time of harvest when Jordan overflows all of his banks.

But the command of the Almighty was, "Pass over." And his promise to Joshua was: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so will I be with thee."—Joshua 3:7. This was enough for Joshua and he began to make ready to go.

At his command, they struck their tents, rolled their canvass, and started to the waves of Jordan.

But when the feet of the priests bearing the ark of the covenant touched the brim of the water, "the waters which came down from above stood and rose up upon a heap." And they "stood firm on dry ground in the midst of Jordan, and all of the Israelites passed over on dry ground."

Was such a miracle ever seen?

fore? A strong east wind had opened the Red Sea when Moses gave the command of the Lord had lifted his rod over the water; but the voluntary cutting off of the waters of the Jordan is without a parallel in the annals of the world. But the history of this miracle is more than the record of a transcendental event. The ark of the covenant represented Christ who is the resurrection and the life. The wilderness-born generation passed through the waters represented by who shall sleep in Christ and whom God will bring with him at the judgment of the last day. Behind the shifting sands of the desert rolled over three millions of graves, and before them the promised land. In the midst of Jordan Joshua set up twelve stones to mark the place where the hosts of the Lord were made living prophecy of the resurrection of the dead. Over this monumental sentinel, for a thousand years, the thundering waves of the impetuous stream sang the requiem of the dead and hope of the living. From that hour to this the index of tradition has pointed to that ford as the most sacred crossing place in the geography of the whole world. Lieut. W. F. Lynch, who visited this place in 1848, tells of the profound and solemn interest with which he watched the falling waters while the shadows of night darkened over the sacred stream. After which he says: Tradition, sustained by the geographical features of the country, makes this also the place of the baptism of the Redeemer. On that wondrous day, the Diety veiled in flesh, descended the bank, all nature hushed, in awe looked on, while the impetuous stream stayed its course and gently laved the body of its Lord."

Yes, imagery would be shorn of its drapery if we were forbidden to make the Jordan the symbol of death, and the land of Promise the type of our home. The most important events in the history of Jordan are the fittest and finest symbols of death and the resurrection found in the Bible.

Just before Elijah was received into heaven in a chariot of fire and Elisha walked together down to Jordan and he took his mantle and wrapped it together and smote the waters and they were divided, and the two went over on dry ground.

Beyond the Jordan Elijah entered the chariot of fire and arose upon the wings of flame a prophetic witness that the dead shall live again.

Elisha took up the mantle which had returned to the symbolic river and with it he smote the impetuous stream, and said: "Where is the Lord God of Elijah?" And the waters parted and Elisha passed over.

In this event Elijah represented Christ, and Elisha all upon whom a mantle of Christ's righteousness shall fall. And when the earthly use of our tabernacle shall disperse, and we shall come down to the cold river, we shall, with the mantle of Christ's righteousness, be able to smite the surging waters of death without the fear of evil. Beyond the rolling stream we shall enter the infolding cloud of fire whose wings of flame will lash a living world into the blackness of darkness for ever and ever. From thence we shall sweep through the gate that stands ajar and strike the loudest note of praise where "silver trumpets are blown by immortal breath" in the hand of eternal song.

A. MALONE.

DEDICATION AT BOSTON.

Yesterday was a day long to be remembered by our brethren at Mount Moriah. This, one of the oldest churches in this part of the state, had been declining for twenty years. Originally it was located to suit the convenience of people living in the hill country and the Rolling Fork valley, but since the building of the Knoxville railroad the poor old church was sadly isolated from all centers, and suffered the terrible consequences of not keeping pace with the times. Nevertheless, a nucleus of the faithful ones finally awoke to a sense of the real demands, sincerely lamented their lack of appreciation of God's mercies and blessings, and resolved to atone for past shortcomings by moving to Boston as the finger of God pointed. About a year ago this covenant was made and the work of erecting a new house inaugurated. Against opposition, both from within and without, that would have thwarted anything not directed by the Holy Spirit, the work was pushed to completion before the end of the year. O nobly did the little band rally to the support of the pastor during this awful ordeal, and nobly has God rewarded them. The brethren of Younger's Creek church also stood firmly by us, and to them we largely owe our success. (May God continue to bless them as they so richly deserve.) Other denominations and outsiders also came to our aid and so to-day we have a house of worship equal to any in the state for strength, beauty, and convenience. It is 40x100 feet, of pressed brick, finished with plaster Paris, inclined floor, stained leaded glass windows, base-heater, pool, robing-rooms etc. Openings are circular and crowned with heavy moulding. Pews and furniture are of antique oak and pew-ends and baptistery of Gothic style.

Yesterday was our day for dedication and, in spite of inclement weather, a thousand people were present some from Bardstown, Elizabethtown, New Haven, Lebanon Junction, Colesburg, Belmont, and quite a number from Louisville. Bro. W. P. Harvey did the work, and right handsomely did he do it. Text, 2 Samuel 24:24.

David would not accept the threshing floor, but he bought it. The sermon was practical, forcible, instructive, inspiring and glistened with sparkling truths throughout.

"We admire a manly man and pity and detest a miser."

"Faults with repentance and usefulness better than faultless and useless"

"When God wants a man he always has him."

"God will not be forgotten."

It was a rich feast of wholesome food. After the sermon, he proceeded in his mastery way to raise the indebtedness, twelve hundred dollars, which certainly no one else could have done. It was all pledged before the dedication, and Pastor Gwynn was the happiest man alive; will not try to describe him or his brethren. The other ministers present were Dr. Worrell, Revs. J. M. McFarland, H. F. Burns, Martin, H. Summers, Saba. Bro. Saba lectured at night on Syria and Palestine and gave the proceeds to the church. The lecture was quite a treat indeed.

With our sincere thanks to all friends and well wishers, we hereby ask God's blessing upon you.

Truly yours, W. B. G.

TRUE religion and virtue give a cheerful and happy turn to the mind; admit of all true pleasures, and even procure the highest.

DATE YOUR STATISTICS.

The leaflets published by the Maryland Baptist Mission Rooms are invaluable works to the pastor and worker. Perhaps we have no source of information so accessible, accurate and inexpensive. It is to be regretted that they are not much more used by all our pastors and churches. No argument is needed to prove their value. But I desire to call attention to a serious defect. It is the want of dates. Doubtless many blunders are made because of this defect. It is very annoying to search out all the points of interest, statistics, etc., concerning a certain mission, and in the end find a reference that shows one had been gathering facts that were pertinent three or four years ago, but which are now entirely out of date. For example, I recently went through all the leaflets on Cuba. One of them informs us that the second payment on the Havana house of worship will be due next January. Another states that we have about 1,800 members, another 2,200. One gives us one number of missionaries, another gives another. Perhaps such is a true statement of the work at the time it was written. Out of the whole number—six—the one written by Bro. E. Pendleton Jones is the only one dated. Give the dates of all statistics, brethren.

J. A. BENNETT.

Fairview, Ky., March 20.

"THE GREAT CARROLLTON DEBATE" between J. R. Graves, LL.D., and Jacob Ditzler, D.D. We are now closing them out at 25 cents each. Send your order at once to Baptist Book Concern, Louisville, Ky.

BRITISH MILITARY ORIGIN OF "THE BOYS' BRIGADE."

Truth patiently waits, as Bacon taught, for its test. In the New York Independent for April 25th appears an article headed "How we founded the Boys' Brigade." The author's name at the head is given as "Ewing W. Harlen." The very opening reduces the *paradis excellentis* to the singular. The writer states: "In 1850 I joined the Lanarkshire Rifle Volunteers, the crack corps of the city of Glasgow (Scotland)."

Then follows a minute account of an idea, that order would be learned, and so respectability be sought among the boys growing up without family or Christian culture, and that the "Salvation Army method" would prove beneficial. Of course this idea did not extend to the already respectable families of the Free or State Kirk, or of the Church of England, or of independent churches. Query: May not American evangelical churches afford to "wait" and ponder before committal?

GOVERN thy lips as they were palace doors, the king within.—Edwin Arnold.



Pimples, blotches, blackheads, red, rough, and oily skin, prevented by Cuticura Soap, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. The only preventive of pimples, because the only preventive of inflammation of the pores.

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and for stimulating and preserving its regular
course.
The Genuine unless signed "BLANCARD"
E. Ferguson & Co., 1 and all Druggists.

The Farm
Cut worms are the great pest in
Livingston county. We have only
a few army worms. The best
thing I have done for the latter is
to mow the grass in which they
appear while they are young, and
cannot migrate. They cannot eat
the cured grass and die in a day or
two. Our fruit prospects are
fine. This crop has failed once in
the eight years of my residence
here. Fruit-growers can get suit-
able land here at \$4 to \$8 per
acre. Very few give it any atten-
tion. Correspondents will get par-
ticulars by addressing me. I am
only interested to develop the
country and to aid inquirers.
B. F. TAYLOR.

Smithland, Ky.
Some of our farmers who have
sod land to plant in corn are sim-
ply harrowing the ground to get
it in fix. They have not planted
and say they will not so long as
the cut worm is so plentiful. It
would simply be useless, and they
prefer to save the seed.—Winches-
ter Democrat.

About 100 cattle at Stanford on
court day, but not a great de-
mand, only about one-half the
offerings changing hands. A few
mountain cattle brought 3c; a lot
of butcher stuff at 24 to 24c, while
some extra good stuff brought 34
to 4c. No horses or mules on the
market.

A small crowd attended Danville
court last week and business was
generally dull. There were about
50 cattle on the market, but not
much demand for them. A bunch
of extra good two-year-old cattle
were taken down at 34c; a few
scrub cattle sold at 2 to 24c. Plug
horses and mules were dull at \$25
to \$40.

A new pest, in the shape of a
small cigar-shaped white worm,
has attacked the wheat in Mason.
One farmer has a field of 65 acres
that is being devastated by the
worm, which works in the stalk at
the roots.

There is comparatively little
wheat now in Woodford county.
Sales were made here this week at
60c per bushel, and buyers are
still offering that figure. W. H.
Graves sold 2,000 bushels of wheat
last week to Isham Railey at 65c
per bushel.—Woodford Sun.

E. S. Muir sold to L. V. Hark-
ness his fine farm of 600 acres,
near Donerail at \$110 per acre.
This is one of the finest farms in
Fayette county, and is considered
cheap.—Stanford Journal.

Mr. J. A. McBrayer, of Law-
renceburg, has discovered that
soap suds will destroy cut worms,
when everything else has failed.

Cut worms have destroyed eight
acres of hemp on the farm of Capt.
B. Viley, near Midway, and 22
acres on the farm of Mr. James
Withrow in the same vicinity.

The Register says that Coving-
ton, Arnold & Co., have bought of
Madison farmers 20,000 pounds of
wool at 14c and another firm 6,000
at same price.

Wm. Moreland, of Danville, has
bought between 6,000 and 8,000
pounds of wool this season at 12
to 15c. The wool crop is said to
be 25 per cent. short.

Mr. W. I. Arnold, of Wood-
ford county, sold his 1894 crop of
wheat to Mr. Dodd, of Wilmore,
at 66c per bushel.

Anderson & Spilman, of Boyle
county, bought last week 120 acres
of wheat at 60c a bushel.

The Winchester Democrat re-
ports sales of 60 fat cattle at 44
to 44c.

D. C. Terhune, of Mercer,
bought of various parties several
lots of mule colts at \$35.
Squire Parsons, of Putaski, has
a hen that lays two eggs a day.

FERTILIZERS FOR FRUITS.
The *Germanantown Telegraph* is well
known authority on matters apper-
taining to the farm, field and
orchard. On the subject of fertiliz-
ers for fruits it makes some
valuable remarks and therefore we
quote them.

Orchardists and growers of small
fruits are just reaching that point
where they are making systematic
study of fertilizers for fruits, and
a new and better era for the grow-
ers will be inaugurated when the
value of this is generally under-
stood. How much fruits are im-
proved with good cultivation and
fertilization is never so apparent
as in strawberries. The fine, large,
delicious strawberries now raised
could never be grown without
highly fertilized and cultivated
soil. More fertilizers are used for
strawberries than any other fruit
crop, but there is no reason why
this should be so. Apples, pears,
peaches, currants, and gooseber-
ries all respond almost as well to
good culture, but in the case of
most of these the results obtained
are not noticeable the first year.
It takes a longer time to develop a
change in tree fruit than in small
vine fruit such as the strawberry.

There is no set formula for straw-
berries. Every man uses his own
judgement, and the kind of ma-
nure that he happens to have, or
the kind that is the cheapest in his
vicinity. In the South dis-
solved South Carolina phosphate
rock is very largely used and with
excellent results. Along the sea
coast fish and chum are found to be
of value in improving the straw-
berry beds, while seaweed if prop-
erly decomposed is not a bad sub-
stance to mix with the soil. In
other parts of the country ground
and dissolved bone, commercial
fertilizers, and barnyard manure
are the chief fertilizers. It is suf-
ficient to show that hundreds of
tons of these various fertilizers are
used annually on the strawberry
beds.

The peach orchards are fertiliz-
ed pretty generally now, for
these fruits refuse to grow after a
few years on the same soil if the
right fertilizers are not given to
them. It is to save the peach
orchard from total destruction that
induces the owners to fertilize
them. Nearly the same fertilizers
mentioned for strawberries answer
for peach trees. Bone, nitrate of
soda, and phosphate rock are
especially valuable. Lately crimson
clover has been tried on the Dela-
ware peninsula with great results,
and in many respects this is the
best manure that can be applied
to the peach orchards. It is not
only cheap, but it enriches the soil
permanently. Wood ashes are in-
variably good for all tree fruits.

The apples, pears and plums all
respond to fertilizers in time, and
by persistent cultivation marvel-
lous results can be obtained. Too
many tire in well-doing early in
the stage and abandon this inten-
sive process of fruit growing.
Despite the talk of many farmers
about apples being poorly paying
crops, they are exceedingly profit-
able if the orchards are good ones.
The difference between a cultivated
orchard and a neglected one is
more than one-half. In applying
manure to these trees the stable
manure wants to be thoroughly
rotted. Fresh manure often causes
the blight. Wood ashes are the
best.

For a cold in the head when first
felt take from ten to fifteen drops
of camphor on a lump of sugar; a
very simple remedy, but the most
effectual known to medical science.
Never take it in water; it precipi-
tates a gum which is an irritant to
the stomach and causes vomiting.

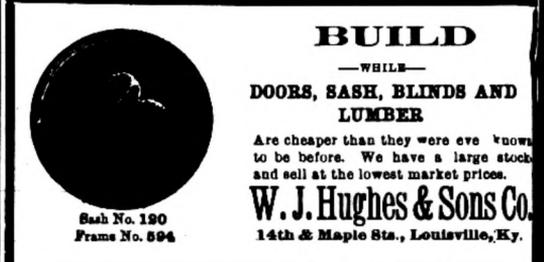
NEVER WET!
RED ROPE ROOFING.
IT PROTECTS.
Takes the Place of Shingles
or Tin. One-third the Cost.
If your dealer does not have
it, write us. Agents
wanted in every town.
SAMPLES FREE.
MANUFACTURED ONLY BY
LOUISVILLE PAPER CO.,
237 Sixth St., Louisville, Ky.



**Cut Your
own Hair.**
Our Hair Clippers are as useful as shears or scissors. It requires no
experience to use them, they cut the hair
evenly and rapidly. Cut your own hair and
that of your boys. You will save cost of clip-
pers in a short time. Clippers formerly sold
at \$3.00 but we will send you a pair of our
best Family Toilet Clippers, by mail, post
paid, for 75c. Our Professional Barber
Clippers, by mail, postpaid, for \$1.15. Send
stamp for 150 pp. catalogue of Cutlery, Razors, Shears, etc.
J. H. SUTCLIFFE & CO.
Louisville, Ky.



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



RUGS!
Oriental, Mohair AND Japanese
GRAY FUR RUGS, \$1.65.
CURTAINS!
Lace Curtains 40c per pair and upward. A new line of
Tapestry Curtains received this week. Silk Cur-
tains Brocatté and Upholstery Goods.
MATTINGS!
From Cheapest to Finest. Beautiful Designs.
Japanese Straw Seats 5c each.
Largest Stock of **CARPETS in the South!**
W. H. McKnight
328-330 W. Main. **SONS & CO.** 225 Fourth Ave.
LOUISVILLE, KY.
Importers, Jobbers and Retailers.

WALTER BAKER & CO.
The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**
On this Continent, have received
HIGHEST AWARDS
from the great
**Industrial and Food
EXPOSITIONS
in Europe and America.**
Unlike the Dutch Process, no Alka-
lies or other Chemicals or Dyes are
used in our Cocoa. It is absolutely
pure and suitable, and one for all uses.
SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO., DORCHESTER, MASS.
BOW ST.



THE LARGEST ESTABLISHMENT MANUFACTURING
**CHURCH BELLS & BELL
FOUNDRIES**
MORNING BELL FOUNDRY, BALTIMORE, Md.
CHURCH BELL
Co.'s Sol. Fire Alarm and Farm Bells
Manufactured Pure Bell Metal. Write
for Catalogue. J. W. ALABREY, AT-
TENDANT, 208 W. Main St., LOUISVILLE.
Buckeye Bell Foundry
E. W. Vandenberg Co., Cincinnati, Ohio.
Manufacturers of Church Bells & Cast-
ings. Write for Catalogue. 100 W. 1st St.,
Cincinnati, Ohio.



Miss Cilla F. Owen,
Purchasing Agent.
205 W. Walnut St., LOUISVILLE, KY.
Purchases dresses of all sorts, bridal
trousseaus, mourning outfits, gloves,
hosiery, boys' and girls' suits, wraps,
etc. Also household goods, furniture,
wall paper, jewelry, silverware, musical
instruments, etc. Money to accompany
all orders or goods will be sent C. O. D.
I refer by permission to Otter & Co.,
Prof. Ben C. Weaver, the Rev. W. F.
Harvey, Drs. T. T. Eaton and H. A.
Tupper, Jr. Persons wishing samples
please enclose stamps. cww

**BLYMER
BCHURCH
BELL CO.**
Write to Cincinnati Bell Foundry Co., Cincinnati.
Mention this paper.
**HUGHES' "Old Reliable"
TONIC**
Cures Chills
SURE!
50c & \$1.00 bottles. DRUGGISTS HAVE
Baptist Sunday-school Sup-
porters will please send
orders for Baptist Sunday-school
Literature to Baptist Book Co.,
Cern, Louisville, Ky.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Mr. Johnston, the British Commissioner for Central Africa thinks that country can be advanced most rapidly by introducing farmers and traders from India. A colony of these East Indians on the Shire river has succeeded marvellously. Many parts of India are overcrowded and it may prove a great blessing to both countries to have colonies sent to Central Africa.

The printed characters and the sounds in Chinese have no connections with each other. Rev. William Murray after making a close study of the language has found that the thousands of characters represent 400 sounds. He has invented a method of printing Chinese which reduces the letters to a vast improvement.

The Russians are a religious people, and thoroughly believe their faith whatever others may think of it. Last year 10,242 books were published in Russia and of those four fourth were of a religious character.

When a preacher applies for a pass on a certain western railroad, the answer which he receives is a card on which is printed: "Thou shalt not pass." Num. 33:18. "Suffer not a man to pass." Judges 3:28. "None shall ever pass." Isaiah 34:10. "Though they roar, yet they cannot pass." Jeremiah 6:22. "So they paid their fare and went." John 1:13.

All of us have heard of book-worms all our lives, but till recently there were only two veritable book-worms known to be in the world, and these were preserved in alcohol. Mr. Pendergast of Fort Niagara discovered a third in a copy of Chaucer one hundred years ago.

Some of the publishers of the new hymns and tunes have threatened with fines and penalties not only those who might put these into books but even Sunday-school Superintendents who make copies of the lines for the schools to sing. The Evangelist says of this: "Luckily for us all the Psalms of David are not controlled by a trust, nor the hymns of Watts and Charles Wesley, and again many of the modern hymns and tunes that are copyrighted, we are not sorry that the law makes it difficult to use them; we wish the law might make it impossible."

Volapuk having proved a most dismal failure in spite of the voluble prophecies that it would become "the language of the future," a new "scientific language" has been invented. It is said to be very exact, and men will go on talking the old irregular language.

The Evangelist offered a prize for lists of forty names of the forty greatest Americans meaning by Americans, citizens of the United States with that cool ignoring of the rights of other nations to that name, which Canadians rightly resent. The forty names which received the greatest number of votes are published in the Evangelist. Washington heads the list. But the name of the greatest mind ever produced in the United States, Jonathan Edwards is not among them. It is that because Edwards was orthodox?

The French police some time ago investigated this matter of "spirit photography." They found in a dark chamber a clay figure draped in bluish tulle, with numerous photographic heads. The spirit photographers were tried and condemned to a year's imprisonment and a fine of 5,000 francs, and spirit photography, since then, has been unknown in France. Such exposures in the United States seem to amount to nothing for the credulous go on believing in spite of them.

Have You Smoked too Much?
Take Horsford's Acid Phosphate.
It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

AN OLD SUBSCRIBER.

I have been a subscriber and reader of the WESTERN RECORDER, under all the changes that have been made, from away back the other side or beyond father Buck's days. I have been greatly edified and benefited; of course I have not agreed with everything that I have read in the RECORDER, as I am not agreeing with Rev. Parley D. Root's "Baptismal door into the Church." Rev. Root says baptism is the door into the church, then quotes Acts 2:38, 41, 8:12, 10:47. "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (verse 38). Not one word about the church nor door. "Then they that gladly received his word were

baptized, and the same day there were added unto them about three thousand souls" (verse 41). Now if "them" to which the "three thousand" were added were the church, and if adding were joining or getting into the church, then this adding, of course, were after the baptizing; hence the baptizing was not adding to the church, for the adding was after baptizing, therefore baptism is not the door into the church. 8:12 and 10:47. Nothing about church nor door was thought of.

Now let's see. John baptized multitudes at least six months before the church was built upon the rock. Do men make doors the first part of the building? The church was baptized in the desert, and Rev. Parley don't know that the church ever was in a church. The door into the church is the privilege or vote of the church and the hand of reception or fellowship extended by the members of the church. Baptism qualifies for membership, and the vote of the church grants that membership, and the hand of fellowship receives into the membership or door. Very humbly, etc.,

G. W. DUPEE.

Paducah, March 8.

MENNE'S
Borated
Toilet Powder

Approved by the Highest Medical Authorities as a perfect Sanitary Toilet Preparation for infants and adults.
POSITIVELY RELIEVES
PRICKLY HEAT, RASH, CHAFED SKIN, SUNBURN, ETC.
Removes Blisters, Pimples, and Tan, makes the skin smooth and healthy, De-lightful after shaving, Decorated Tin Box, Sprinkler Top. All druggists, or mailed for 25 cents. Send for Free Samples.
BERNARD MENNEN CO., NEWARK, N. J.



34 inches high. Top can be adjusted to any angle or height. Revolving Case 15 x 15 x 12 inside. Holds about 30 vols. Law size. Strong well finished Metal Base and Sides With Solid Oak Shelves and Top—100,000 now used. Sent knocked down (30 lbs). On approval. Address: **Marsh Mfg Co. CHICAGO.** Agents Wanted.

"Could I have another Glass of that HIRES' Rootbeer"
Give the children as much Hires' Rootbeer as they want. Take as much as you want, yourself. There's no harm in it—nothing but good.
A 25 cent package makes 8 fillings.
The Chas. E. Hires Co., Philada.

THE MARKETS.

Report for the Week Ending Saturday, May 25, 1895.

Cattle—The receipts of cattle were light. Market strong at quotations. Prospects look favorable.
Hogs—Receipts to-day were light and market weak and lower. Top selling at \$4.35 a 40. Prospects only fair.

Sheep and Lambs—Receipts light and prices a shade lower, extra spring lambs selling at \$5.50 per 100 lbs. Prospects not so favorable.

CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	\$5 00/25
Light shipping, 1,300 to 1,350 lbs.	4 75/25
Best butchers	4 50/25
Fair to good butchers	4 25/25
Common to medium butchers	4 00/25
This, rough steers, poor cows and scalawags	1 00/25
Good to extra oxen, 1,500 to 1,700 lbs.	3 75/25
Common to medium oxen	1 75/25
Feeders, 900 to 1,100 lbs.	2 50/25
Stockers	2 25/25
Bulls	2 25/25
Veal calves	3 00/25
Choice milt cows	30 00/25
Fair to good milt cows	30 00/25

HOGS

Choice packing and butchers, 225 to 300 lbs.	\$4 25/25
Fair to good packing, 180 to 225 lbs.	4 00/25
Good to extra light, 150 to 180 lbs.	4 25/25
Fat shoats, 120 to 140 lbs.	4 00/25
Fat shoats, 100 to 120 lbs.	4 00/25
Roughs, 50 to 100 lbs.	3 00/25

SHEEP AND LAMBS

Good to extra shipping sheep	\$3 00/25
Fair to good sheep	2 50/25
Common to medium sheep	1 75/25
Bucks	1 50/25
Extra spring lambs	5 00/25
Fair to good spring lambs	5 00/25
Common to medium lambs	4 50/25

LEAF TOBACCO MARKET.

Report for the week ending Saturday, May 25, 1895.

BULLY—1894 CROP.

	Red.	Colory.
Trash, green mixed	\$1 75 a 2 75	\$3 00 a 4 00
Trash, sorted	2 75 a 3 75	4 00 a 5 50
Common lugs	3 75 a 4 75	5 50 a 6 75
Medium lugs	4 75 a 5 25	6 75 a 8 00
Good lugs	5 25 a 6 00	8 00 a 10 00
Common leaf, short	5 00 a 7 00	7 00 a 11 00
Common leaf	7 00 a 10 00	10 00 a 11 00
Medium leaf	10 00 a 13 00	11 50 a 15 00
Good leaf	13 00 a 16 00	15 00 a 18 00
Fine and selections	16 00 a 19 00	18 00 a 23 00

DARK—1894 CROP.

Common lugs	\$1 00 a 2 25
Medium lugs	2 25 a 2 75
Good lugs	2 75 a 3 50
Common leaf, short	3 00 a 4 50
Common leaf	4 50 a 5 75
Medium leaf	5 75 a 7 50
Good leaf	7 50 a 8 50
Fine and selections	8 50 a 9 50

SALES, WITH COMPARISONS.
Following were the sales for the week and year to May 25, with comparisons:

	Week.	Year.
Year 1894	2,703	78,544
Year 1893	1,931	68,881
Year 1892	3,568	77,083
Total new crop sold to date	86,548	
Sold to date in 1894	78,892	
Sold to date in 1893	77,887	
New crop sold to date, orig. inspec'n	77,000	
Rejections since Jan. 1 to date	67,300	
Sold to date in 1894, orig. inspec'n	61,323	
Sold to date in 1893, orig. inspec'n	61,323	

REJECTIONS.

Rejections this week	470
Rejections same time in 1894	565
Rejections same time in 1893	359
Rejections since Jan. 1 to date	17,000
Rejections same date in 1894	14,331
Rejections same date in 1893	12,556
Percentage of rejec'n to auc'n sales, '96	19
Percentage of rejec'n to auc'n sales, '94	23
Percentage of rejec'n to auc'n sales, '93	20

RECEIPTS.

Receipts this week	2,128
Receipts same time in 1894	2,733
Receipts same time in 1893	1,722
Receipts since Jan. 1 to date	50,540
Receipts same time in 1894	61,202
Receipts same time in 1893	54,679

The Natural Body Brace
Cures Female Weakness, restores Health and Vigor.
After waiting afflicted with failure of the womb for 25 years, and having never had anything but the most of the most of stress and painful female weakness has been cured by the use of the Natural Body Brace, Spruce Cross, Pa.
I am pleased beyond expression with the results. I would not part with it for any money.
MAY F. ADAM, Toronto Falls, Kan.
I have been afflicted with failure of the womb for 25 years, and have never had anything but the most of the most of stress and painful female weakness has been cured by the use of the Natural Body Brace, Spruce Cross, Pa.
I am pleased beyond expression with the results. I would not part with it for any money.
Money Refunded if Brace is Not Satisfactory.
Send for Full Information.
Natural Body Brace Co., SALEM, KANSAS.
Howard C. Rash, Manager.

Did you ever wear a \$10 Suit? Did you ever wear one bought at a village store for \$10—and have it turn red on you when it was originally brown, or brown when it was originally black? Don't you know that the average clothing store in this town can't sell a decent suit of clothes for \$10? Did you ever see a \$10 suit

that came from The Mammoth? Let us tell you what we can sell you for \$10. A genuine imported Clay Worsted, in the long "Regent" or ordinary cutaway frock coat: A genuine "Sawyer" Cassimere sack or frock; and a genuine Scotch solid blue plain or light or color mixed these are in the and wares to be in every you'll send mail order—send you these suits prepared in Indiana or and if it is factory in respect, you'll back your money. Write a letter, easy rules for self measurement, by which you may be sure to get a perfect fit; telling you also how to have goods sent C. O. D. with the privilege of examination before taking. We have made many new customers doing this way.

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

33,632,000 COPIES
OF OUR
PERIODICALS
ISSUED DURING LAST YEAR
THIRD QUARTER, 1895.
PRICE LIST.

BAPTIST SUPERINTENDENT	60 cents per quarter; 25 cents per year	25
BAPTIST TEACHER	12 1/2	50
INTERNATIONAL SERIES.		
SENIOR QUARTERLY	25	20
INTERMEDIATE QUARTERLY	25	10
PRIMARY QUARTERLY	25	15
PICTURE LESSONS	15	12
BIBLE LESSONS	15	5
INDUCTIVE SERIES.		
SENIOR INDUCTIVE STUDIES	5	20
JUNIOR INDUCTIVE STUDIES	25	10
NEW PRIMARY QUARTERLY.		
TWO YEARS WITH JESUS	24	9
PICTURE AND QUESTION	24	16
ILLUSTRATED PAPERS.		
OUR YOUNG PEOPLE	10	40
YOUNG REAPER MONTHLY	25	20
SUNLIGHT MONTHLY	25	20
OUR LITTLE ONES	25	25
BIBLE LESSON PICTURES	\$1.00	\$1.00

SOME RECENT BOOKS WHICH HELP IN BIBLE STUDY.
The History of the English Bible. Price, \$1.25.
The Parchments of the Faith. Price, \$1.25.
The Pentateuch. Price, 50 cents.
Historical Books of the Old Testament. Price, 50 cents.
The Dawn of Christianity. Price, 90 cents.
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DRESSMAKING AND FURTRADING.
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