

WESTERN RECORDER

Faith, Hope and Love, these three.

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God's "nature" is not back of His "will" and supreme over it. The will is the personality, the center and ruler of character.

So far as our fellowmen are concerned, we have a right to freedom of thought. But so far as God is concerned, we have no right to think wrong.

DR. EMMONS' wise words are, if anything, more needed to-day than when he said: "In your creed be either something or nothing; pray don't be only something-ish."

God did not find certain immutable principles of right established when He came into the universe. Right and wrong are founded upon His will, and they are changeless because in Him there is no variability nor shadow of turning.

If ever we are tempted to believe in "utter" depravity, it is when we hear men who ought to know better denouncing Calvinists for their belief in it. The Calvinists believe in "total" depravity, that is, that the whole nature is depraved, and not in "utter" depravity.

The Chicago correspondent of the *Watchman*, in a report of a meeting in Chicago University, presided over by the President, says that those who disbelieve in the "results" of higher criticism were denounced as positively "vicious," though some were admitted to be "honestly ignorant." Comment is unnecessary.

The *Christian Advocate* has a manly and Christian admiration for old-fashioned honesty and contempt for the maudlin sympathy shown for thieves and defaulters. It laments the wide-spread decline of principle. We see in that decline the absolute necessity, if society is not to dissolve into anarchy of a revival of the fear of God.

The *Advocate* says: "There is not a dishonest Christian in the world, and never was. A dishonest man is not a Christian. He may bow his head, cross himself, or weep at the name of Jesus, soar on wings of ecstasy when he hears descriptions of heaven, and recount with unctious the date, the hour and the minute of his conversion; but if he is dishonest, he is not a Christian."

The Episcopalians of Virginia are very evangelical, there being few "high" among them. Recently Dr. Morgan Dix, of Trinity, New York, sent a subscription to their Theological Seminary with these words: "The recent startling appearance of pantheistic teachers in our church in the person of liberal theologians so-called. . . the avowed determination to throw the ordination vow to the winds, and freely to proclaim whatever views the individual minister may evolve from year to year out of his own consciousness, these signs of the hour increase my respect for the men of the old school who hold, simply and sincerely, the inspiration of the sacred Scriptures, the destructive properties of sin, the need of atonement for sin through the precious blood of Jesus Christ, and the power of Divine grace as the sole agency which can put health and strength into the enfeebled and corrupt nature of man."

ASIATIC PHILOSOPHIES.

AMERICAN RECASTINGS OF ASIATIC PHILOSOPHIES AND THE LAW OF THEIR HARMONY.

BY G. W. SAMSON, D.D.

The recent criticisms of the "Genetic Philosophy" and of "Ethical Monism," has brought a request from the reviser of Johnson's *Cyclopedia* for an explanation of a statement made by an unknown contributor as to early personal purpose. If the writer stated his own inference from a work entitled "Physical Mediae in Spiritual Manifestations," in which the remark of Brattle, that the phenomena of the Salem Witchcraft would some day be explained on the "Cartesian philosophy." Both the theories above alluded to seem to be based on the implied idea, so palpable in Prof. Drummond's "Natural Law in the Spiritual World," that the laws of Matter and Mind are not as in the reasoning of Christ analogous, but identical.

And yet both those theories, the "Genetic" and "Ethical Monism," were met by the Brahmins of India before Moses used their terms in meeting the "wisdom" of Egyptian magicians. It is a providential fact that minds as unlike as those of Guizot the Christian statesman and of Huxley the English sceptic, have recognized in Des Cartes the harmonizer of the partial truth in both. The virtual identity and inseparable union of matter and mind was argued by Brahmins from the development of the human infant; at first unconscious, then mind and body so linked that neither can fully control the other; while too in sleep both are incapable of thought or action. Here two facts were overlooked; first, that every child has a mature parent, and that the first parent must have been brought fully matured into being; second, that the mind is most perfect in its action when all action of the body is suspended, and nothing interrupts its intense employ. No hearers have been found more frank in admitting this demonstrative fact than leaders in the Liberal Club. Balanced minds among Brahmin reasoners saw in their very day how in their natural cast of mind pure materialists made matter and its force controlling; while pure idealists made spirit the one absorbing essence.

The careful reader of the earliest preserved Vedas, the Rig or Rish, which is but a collection of intercessory prayers addressed to material objects, as the sun, and to eminent men, will note prominent of these two leaders in comprehensive and balanced views, Rapila and Gotama; the latter of whom, with a natural variation of spelling, is the Gaudama, or chief Boodh, of Southern India. With the natural type of the Vase Kapila taught that nothing organized could exist except through five conspiring causes: first the clay, or material cause; second, the vase-shape, or formal cause; third, the wheel on which it is whirled into shape, or the instrumental cause; fourth, the potter's mind, or efficient cause; fifth, the use for which the vase is designed, or final cause. It is significant that Aristotle, whose pupil Alexander sent home to him the books of Chaldea and India collected by his army, applied this same analysis to the necessary causes by which the Divine Creator gave original form to root and trunk, branch and fruit of varied plants. With nicer analysis, Gotama, with the cloth of the weaver as his type, made the material wool and the weaver's mind the co-operating extremes; while the card, the spindle, the loom were the intermediate agencies; an analysis which Plato in his successive discussions, and Cicero in his connected treatises on the nature of God, Providence, Laws, etc., elaborated in their moral and religious bearings. Des Cartes extended this analysis to every department of serv-

ice; Huxley, appreciating its application in the material, declared him "the founder of the modern science of Correlated Forces;" while Guizot saw in his analysis the foundation of social and divine law ruling in the Old and New Testaments.

Trained in a Jesuit college, Des Cartes' mind reached to utter agnosticism; doubting whether he could rely on his own impressions as to material or spiritual existences. One day it flashed on him, "I doubt; of that I am sure! Why, if I trust *this* mental conviction, should I not trust *all* the convictions of common reason!" The law of the Universe and of its Author were made clear by this simple fact. In speaking in French, or in writing in Latin, pure intellect framed his thought; words to express it were mediate products of impressions fastened on the material brain and the immaterial intelligence; the utterance of words, purely corporeal, was dependent on instantaneous co-operation of the muscles of the throat, tongue and lips. Mind and matter were thus seen to be entirely distinct; while "correlated forces" caused their perfect, harmonious, co-operation.

The bearing of these theories, the needed modern return to true views of God and of Christ in Creation and Redemption, revealed from the first in the Old Testament, becomes so palpable to the thorough student of the "Sacred Books of Asia" that their full analysis has become a duty not to be neglected. This was a study begun by Guizot amid his arduous duties as chief counsellor of Louis Philippe, elected constitutional sovereign of France, from 1830 to 1848. First as a member of the Constitutional Assembly, then as Minister to England an allied constitutional monarchy, next as chief for four years of the Bureau of Education, last as Prime Minister, a true "History of Philosophy" was seen to be the demand of the speculative French people. Alike in India and China, Persia and Greece, Paul's statement to the Romans was true, "When they knew God * * * they became vain in their imaginations."

In the Isle of Elephantine in the harbor Bombay, India, at the entrance to a rock-hewn temple, stand two images of Vishnoo, the Restorer, as perfect embodiments of the prophecy of Eden: Vishnoo on the one side struggling with a serpent biting his heel, and on the other crushing the serpent with his heel. Yet more: Max Muller, after bringing out for years translations of the three classes of successive Vedas, alluded to in the last of the list, "The Institutes of Menu," which seem to support its corruptions, has brought out a few prayers addressed to the Divine Being alone; while those of the Rig Samon and Yajour Vedas are, as before noted, addressed to the sun and material objects, or to eminent men. The persistent perversion of true philosophy, which makes intelligence to be either a mere property of matter, or nothing but that of supposed superior human intellects, is the effort to perpetuate material "Shintoism" on the one hand and mystic "Buddhism" on the other hand. The natural law of the human mind, repeated in every age from Moses to John, verifies the fact that "makers of idols," material or ideal, become "like unto them." This fact was seen and predicted by Burke, the English statesman, in 1790 as to France, and by Whately in his pupil Arnold. It is now repeated in Max Muller's indorsement in his last course of lectures of the half insane fancies of Buddhist dervishes. It is growing in its unerring mania in cloistered students absorbed in one line of exhaustive investigation, suggesting personal theories from ambitious aspiration for novelty supposed to be superior because "fresh." And now the authors of these theories, as seen in Jevons' logic, actually state that Des Cartes taught that whatever "the mind conceived may be true, is true in fact," hence "that as there may be and therefore

there are mountains of gold."

It is enough here to add that such students as Guizot and Huxley, extreme as were Henry and Agassiz in former conference, could not be mistaken. Huxley recently applied Des Cartes' clear theory to the class of leaders in the Established Church of England, who, to keep their places, profess to accept the "creed," while Huxley urges Paul's definition and practical power of "faith: that it is Heb. 11:1 4, practically "the substance of things hoped for," intellectually "the demonstrative evidence of things not seen;" that the real believers will attain "the good report" of self-sacrificing because "faithful" Abel, Enoch, Noah, Abraham, Moses and all the grand statesmen and philanthropists who have lived to save and bless others; and, yet more, that they will accept, since there is no other scientific explanation of this declaration that "by this word God created the heavens and the earth" in such a way that "the material" of which they are formed was what "before creation gave forth no phenomena."

Called after forty five years to review Des Cartes' "Meditations" and "Rules of First Philosophy," the early noted logic in the keen defense of Brattle, the Boston lawyer, who declared in the court room that tried cases of Salem witchcraft, has become demonstrative as the need of to-day. The demand seems imperative. The spirit of looking beyond and above ambitious theories of a day sighs for settled truth. "The Sacred Books of Asia," the direct efforts of ecclesiastical despotism to hide the primitive faith of Chaldea, India, China and Egypt, is calling Americans to truth, the truth only found in Jesus.

"SING UNTO THE LORD."

This is the binding exhortation of "the sweet singer of Israel." And how frequently do we come upon such words in the Psalms! Elsewhere the same thought and injunction is expressed. And it suggests the fact that there is a natural proneness to sing unto some one besides the Lord during times of religious worship. Was not the Psalmist himself often tempted, during the hours of worship, to sing unto man, instead of the Lord? No doubt of it. There is not a Christian who makes a practice of singing at religious services but what is under a greater or less temptation to sing unto the ears of those in the room. Very often also we are inclined to sing for our own pleasure, even at the prayer meetings, rather than for our Lord's pleasure. We fail to put our heart's homage into our sacred song, and make the melody unto the Lord. We are thinking of the beauty of the tune and sweetness of the music, and of its effects on the hearers. Oh, how much sin we commit in the act of singing during hours set apart for divine worship! Our singing is nothing less than a mere farce and a pretence of worship. It is full of pride and vanity. Our greatest effort is to sing as to please men. We think more of offending their ears than we do of offending our Lord. Our minds are on human hearers, rather than the Divine hearer. See how it is with most of the choir. They often look for human praise of their efforts, and think that they are not duly appreciated unless the pastor and others speak fine things of their singing. Well, if choirs ought to be praised for their singing, why should not the congregation praise the pastor for his prayers? One is as reasonable and right as the other. If praying be a part of worship, so is singing; and if one should be complimented, so should the other. But the fact is neither should be complimented. We should both pray and sing unto the Lord, and unto him alone.—C. H. WETHERS, in Interior.

Little children, keep yourselves from idols.—John.

For the Western Recorder.

"HE OFT REFRESHED ME."

BY E. T. HISCOX, D. D.

It was a most noteworthy and memorable record which St. Paul wrote of Onesiphorus, in respect to the valuable service rendered him while a prisoner at Rome, awaiting trial, and expecting death. 2 Tim. 1:16. Friends, so called, are abundant in times of prosperity, and when not specially needed. But a true friend is born for a time of adversity. And when such appear, and prove their friendship by needed service, self-denial and sacrifice, their care and kindness are richer than gold, and can never be forgotten. It is but little we know of Onesiphorus, but that little is weighty and significant. His biography is brief, but it is resplendent with the excellency of a pure and noble character. Of these two references (2 Tim. 1:16; 4:19), the second is but the mention of his name, in a salutation to his household, in connection with other friends. It sometimes happens that a single trait reveals the character, as a single glance at a diamond discloses its purity without the need of examining in detail the form and brilliancy of all its facets.

It would appear that Onesiphorus was an Asian, and most likely dwelt in Ephesus, as he was well known to Timothy, whose home was in that city, and who was familiar with his service rendered there, which seems to have been conspicuous. For Paul says, "In how many things he ministered at Ephesus, thou knowest very well." But he visited Rome while Paul was a prisoner there. That visit may have been on other business, or it may have been made on purpose to see and "refresh" the apostle in the midst of his manifold trials. However that may be, he made it the occasion for rendering that service of fraternal affection for which a lonely prisoner among strangers and enemies must have greatly yearned. He would not visit Rome and return to Ephesus, whatever his business, and however great his haste, without seeing and comforting one in such dire straits, whom he so greatly honored and so dearly loved. The record, though brief, is specific. As to Onesiphorus, it is: "When he was in Rome, he sought me diligently, and found me. It was not an easy thing to find one particular prisoner in Rome. The city was large, and had many prisons, and they were crowded with inmates, both innocent and guilty. Especially at that time, under the regime of the brutal, blood-thirsty and capricious Nero. The difficulty is implied, in the fact that he sought him diligently. He was not content to abandon the search after a single effort, or after several failures. "And found me." He continued his search until he found him. It was, most likely, not only a difficult, but a perilous adventure, to make open and public inquiry for a prisoner confined under the imperial ban. Expressed interest in, or sympathy with him, might have exposed Onesiphorus himself to arrest and incarceration, possibly to death. His kind and generous conduct was at his own peril. But his persistent endeavors were finally rewarded with success. He found him.

How long he remained in Rome before his return to Ephesus, we do not know; but we know that he did not satisfy himself with making one visit, and then hastily leaving a place and a service so fraught with danger and discomfort to himself, and where he could accomplish nothing for the release of his friend. "He oft refreshed me." If he could not procure his release, or even mitigate the rigors of his confinement, he could cheer and comfort him with Christian sympathy. He could refresh him. O what a mission that is, in a world so full of trial and sorrow, of discouragement and burden-bearing, that of refreshing the worn and weary spirits of the suffering. He did it not once or twice, but many times. "He oft refreshed me." So gratefully did his cheered heart respond to this brotherly service, that no wonder he invoked divine mercy on his house. "The Lord grant mercy unto the house of Onesiphorus." But many a man has courage to dare danger, who is not bold enough to encounter reproach. Paul was a prisoner in chains and under charges. He was regarded as a culprit if not a criminal. To avow one's self his devoted friend, was to share the reproach of his condition. The name, as well as his place of residence, implies that Onesiphorus was a Greek. Why should a Greek from Ephesus ally

himself with a despised Jew in chains and under charges in imperial Rome, as his special and devoted friend? But there was a bond of fellowship which bound them to each other stronger and purer than any known to Roman, Greek or Jewish fraternity. They were one in Christ. And so the disciple from Ephesus often and continuously refreshed the prisoner, and was not ashamed of his chain. That he was not ashamed of his chain, was a fact to be noted then, to the honor of Onesiphorus. The great apostle to the Gentiles was then under a cloud. His fame had not risen above the horizon. Now, princes would be proud to be his servitors, and would count even his chain an honor. Such is the irony of human fortune; Nero on the throne, and "Paul in dungeon dank and drear." But Onesiphorus was the star of hope, gilding with the mild radiance of his loving ministry, the evening shadows which gathered about the apostle's closing days. It is to be noticed that when Paul invokes divine mercy, it is not on Onesiphorus himself, but on his house. Also, when in the fourth chapter, he sends salutations to disciples in Ephesus, it is not to Onesiphorus himself, but with Prisca and Aquila, "and the household of Onesiphorus." It is difficult to understand this personal omission; and mention of the house of his endeared friend, unless we may suppose that he had in the meantime died, and that he desired the benediction to rest upon the family that remained.

The ministry of one who "refreshes" may be a very humble, as it certainly is a very unostentatious one, yet it is a most important and potent one. What this Ephesian Christian did to or for the Roman prisoner, we do not know. But the results we know. His spirit was refreshed. The hunger of his heart for sympathy and fellowship was met. He was cheered and comforted and strengthened. He was helped, and made happier. He was enabled the better to endure his afflictions, and the better to finish the ministry of the Lord Jesus Christ which had been committed to him, and which was now fast drawing to a close. Whether he furnished him better food, or supplied him with more suitable clothing, or brought him books to read, or parchments for writing, or medicines for restoration when exhausted and ill, matters little to us now. His loving fellowship and spiritual sympathy were the comfort of his heart. Of this Paul made great account. When abundant in labors, he wrote from Corinth to the Roman Christians, he invoked their prayers to the end that he might be enabled to visit them, and thereby be refreshed. When writing to the Corinthians from Philippi he declared that the visit of certain brethren had refreshed his spirit. It was his high commendation of Philemon that he refreshed the saints. "For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

This refreshing ministry finds always need and scope in the field of practical godliness. The faithful minister needs it. O how often! when discouraged and depressed, his spirit sinks. When none but God knows the iron load that presses his heart, and the black skies above him. When all helpers seem to fail, and his fight is against impossibilities. Blessings on the saint, who, if he can do nothing else, can refresh a disheartened pastor. And then in return there is a world of refreshing for a sympathetic and faithful pastor to do. A discouraged mother in her home—many of them. A discouraged business man about his daily vocations, distracted with the pressure and the vexations of business life. The young man or the young woman trying to do right, but swept on the wrong current away from their moorings. The boy or the girl ignorant of the snares of the wicked, too weak to withstand the powers of evil, but honestly desiring to follow the truth. Hearts hungering for loving sympathy and help are always waiting for the refreshing angels, always joyous in their presence, and always thankful for their help.

To-morrow is not for us to rejoice in, or to fear. It may never come to us, and if it comes, its bringings may be very different from our thought. Sufficient unto the day is the evil thereof, and the good thereof. However trying to-day may be, it can be endured for to-day; and to-morrow may be without trials. However joyous may be to-day, to-morrow may be far better.

A SAD FACT.

BY REV. T. L. CUTLER.

"Threescore and ten" was the climacteric fixed by the Psalmist; if that be so, then every added year is just so much clear gain. The lively old crony of my wife for whom they burned the candles the other evening, suggests that they had better have lighted a pinenot.

I fear that in one very important particular the education of the rising generation is very sadly neglected. We have abundance of public schools, and advanced boarding schools and richly endowed colleges. Sunday-school conventions and "institutes" are frequently held to promote improvements in the religious instruction of the young. Yet it is a lamentable fact that there is an ignorance of God's Holy Word. It is not as familiar a book as it used to be, even in reputable and church-going families. A short time ago the president of a certain college stated in the *Independent* "that he had called together thirty-six members of his freshman class; they were not from India or Japan or China, but from American families who attend, for the most part, orthodox churches. He wrote on the blackboard twenty-two extracts from Tennyson which contained some allusion to Bible scenes or incidents. None of the allusions by the poet were at all recondoite or difficult; they were such as Jonah's gourd, and Jacob's wrestling, and Ruth's gleaning in the harvest field. The young men were asked to write out an explanation of these simple allusions.

Seven hundred and forty-eight answers were handed back, and only 328 were correctly given! Twenty-six of these youths could not tell anything about Joshua's having commanded the sun to stand still! Twenty-eight had never heard of Jonah's gourd; nineteen knew nothing about the book of Ruth; twenty-three did not understand who "Arimathæan Joseph" was; and only two in the whole class had ever heard of the shadow turning back on the dial in the case of Hezekiah! Such heathenish ignorance on the part of young men sent from Christian families to college is perfectly astounding. What are the causes of it?

In the first place, family worship and the reading of the Bible therat is less frequent than formerly. In the next place, large numbers of parents trust to the Sunday-schools to teach their children the Scriptures. In a large portion of the Sunday-schools the children are not required to study God's Book for themselves. The teachers talk about the lessons to their classes, but the children do not—for the most part—study the lesson; very few commit Scripture language to memory! A majority of Sunday-school scholars do not attend the regular church services at all! The substitution of the Sunday-school for church-going is full of mischief; as Dr. Josiah Strong truly says, "Multitudes graduate from Sunday-school every year, and a large number drop into the non-churchgoing class." Such learn nothing of God's Word from the pulpit.

Mr. Moody declares that there is "an increasing study of the Bible." Yes; there are more public "Bible readings" attended by the class of Christians whom he encounters; but there is a melancholy decrease of Bible reading and thorough Bible study among the younger portion of our people. These are facts to be faced, and not pooh-poohed as the groanings of pessimism. Nothing can take the place of God's Word in the ethical training of a nation, or in the spiritual growth of the churches, or in the conversion of immortal souls.—Evangelist.

MULTIPLICATION IS VEXATION.

We are probably not alone in sometimes thinking that all the benevolent contributions of a denomination might be permitted with advantage to pass through one treasury. We cannot resist the conviction that it is owing to a weakness of human nature that appeals are needed from so many different Boards, in order to insure the fulfillment of Christian duty in regard to the heathen at home and abroad, the publication of Christian literature, establishment of Sunday-schools, the relief of the aged, widowed and orphaned and other important causes. We have heard of congregations in which two or more collections are taken up at each service, simply because the majority of attendants give a penny each time, and so

two collections insure twice as much as one. On the same principle, we suppose, Christian people must be appealed to under a variety of benevolent names, to extract the utmost possible aggregate from their pockets. We have no objection to a monthly system of giving for benevolent purposes. Christian benevolence might well be as the tree of life bearing twelve manner of fruits and yielding her fruit every month. Nor is our objection so much to a dozen different Boards, whose duty it should be to manage the expenditure of funds committed to them. We object rather to imposing on each of the Boards the necessity of making its own appeals to the church for money.

Were there one benevolent treasury, as we have suggested, into which all funds should flow and out of which the apportionments for each dependent cause should be made, it might be necessary to create a Board of Collection to issue the appeals and propagate the facts most likely; to keep the church informed concerning its work at home and abroad, and to press the pastors into active service, but it should be for the General Assembly to say what proportion of the church's gifts should be bestowed on foreign missionary work or ministerial relief or publication work or home missions.

It would be easy to suggest objections to this scheme, but their force would arise principally from the fact that the people of God have not learned their whole benevolent duty. There are Christians who are deeply moved by some far away missionary incident, and who will give a trifle for the support of a heathen child at an Asiatic-mission school, who will ignore a cause of equal need and equal opportunity and equally the Lord's cause at home. So it comes to pass that the cause which can be put most attractively upon the stage, and that appeals most to the imagination, is the one most likely to receive the help needed. Like Ephraim of old, whom the Lord likened to generous emotions. The fire of devotion sometimes burns low and the oven grows cool. The cake is unevenly baked. There are tears and anguish and toil and gifts for some unpronounceable heathen abroad, and indifference for the heathen on our home frontier.

The pastors of our churches have a burden of responsibility here not easily borne. There is a great educating work to be done, and they must be tutors no matter what agency may come into existence to disseminate intelligence and discharge broadsides of entreaty for cash. It is true, of course, that even in a combined appeal discrimination is needed. There are some causes which need dollars, where others need only dimes, but the dimes are as necessary to the one as the dollars to the other, and the grace of Christian giving, like the laws of nature, should be present in the lesser spheres as surely as in the greater. It should accommodate itself to small needs as well as large. The whole question of Christian benevolence needs discussion and the whole plan of it readdressing. We need to study and emphasize this whole duty of the benevolent man. Then possibly the religious newspaper will not be in a quandary as now how to publish the numerous official and other appeals it receives. The same mail will no more bring a whole page appeal for help from the Foreign Missionary Board and half as much more from the Home Missionary Board, with a dozen others from individual needy churches and Sunday-schools that, if worthy, ought to have prompt help through properly constituted and official sources, but which now must often be denied. There is no real danger of making any such comprehensive plan fatal to personal interest in missions or any other cause of the church. Provision can easily be made for a vital connection between each great cause and the individual congregation, while among other advantages of the plan would be the cessation of anything approaching rivalry among the Boards in effort to secure funds, as well as the saving of much valuable time and energy in making appeals, which often are so multiplied as to cause vexation because they cannot be properly weighed and intelligently aided. If this idea be a dream it is at least not an unpleasant vision.—N. Y. Obs.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.

QUESTIONS ANSWERED.

BY SENEX.

Where did the ten and a half tribes spring from, and why were they numbered that way? ... conquered Og, king of Bashan, and Sihon, king of the Ammonites, on the eastern side of the Jordan, and took possession of the country.

Are there any prescribed rules for the admission of members into a Baptist church? Does such church have rules of its own in this particular? ... Are there any prescribed rules for the admission of members into a Baptist church?

A church calling itself Baptist, and one having been recognized as such by Baptist churches in a District Association, could admit a member who had been sprinkled. ... A church calling itself Baptist, and one having been recognized as such by Baptist churches in a District Association, could admit a member who had been sprinkled.

The sister church has a right to receive excluded members of another church, no matter what that church's position is. ... The sister church has a right to receive excluded members of another church, no matter what that church's position is.

Some time ago, in answer to the question, if a brother should be ordained a deacon if his wife is not a Baptist, you said if he ruled well his own household, brought his children up as Baptists, had them to attend his own church, etc., he might act as deacon. ... Some time ago, in answer to the question, if a brother should be ordained a deacon if his wife is not a Baptist, you said if he ruled well his own household, brought his children up as Baptists, had them to attend his own church, etc., he might act as deacon.

God has made the husband the head of the household, and laid on him the responsibility of its control. It is his duty to train his children in the way he thinks they should go. ... God has made the husband the head of the household, and laid on him the responsibility of its control. It is his duty to train his children in the way he thinks they should go.

But as a Pado father can do little or nothing—no father can—against the teaching of a Pado prudent, earnest mother, such a mother will maintain a father's authority with the children, and will never antagonize him in their presence. ... But as a Pado father can do little or nothing—no father can—against the teaching of a Pado prudent, earnest mother, such a mother will maintain a father's authority with the children, and will never antagonize him in their presence.

When children have thus been trained, there will be little trouble with them when they are converted. They will go to their Bibles asking only, "Lord, what wilt thou have me to do?" ... When children have thus been trained, there will be little trouble with them when they are converted. They will go to their Bibles asking only, "Lord, what wilt thou have me to do?"

say their prayers every night? That if a mother fails to do it, I should think she would be afraid and ashamed to pray herself. ... say their prayers every night? That if a mother fails to do it, I should think she would be afraid and ashamed to pray herself.

In a village near by a certain preacher, according to previous announcement, preached to a congregation of men only. Please give us your opinion about it. ... In a village near by a certain preacher, according to previous announcement, preached to a congregation of men only. Please give us your opinion about it.

Or cases like this have happened. Moody was preaching in the largest building a city contained. The women crowded the men out. They went early, having more command of their time than had the men. ... Or cases like this have happened. Moody was preaching in the largest building a city contained. The women crowded the men out. They went early, having more command of their time than had the men.

Moody preached to "men only" that night. But it was such a sermon as the men would have had not the slightest objection to his preaching to their daughters and sisters. ... Moody preached to "men only" that night. But it was such a sermon as the men would have had not the slightest objection to his preaching to their daughters and sisters.

Provided the sermon is good, such a one as the women might hear were they there. Ministers have preached to mixed assemblies on the seventh commandment, strongly, earnestly, not shunning to declare the whole counsel of God in such a way that no harm was done, and no feeling of refinement was shocked. ... Provided the sermon is good, such a one as the women might hear were they there. Ministers have preached to mixed assemblies on the seventh commandment, strongly, earnestly, not shunning to declare the whole counsel of God in such a way that no harm was done, and no feeling of refinement was shocked.

JOY IN WORSHIP.

The Hebrew worship we are apt to think was awe-inspiring and, therefore, gloomy, but it had, nevertheless, large room for gladness. The magnificent collection of Psalms which have come down to us give token that the element of joy permeated the worship of Him. ... The Hebrew worship we are apt to think was awe-inspiring and, therefore, gloomy, but it had, nevertheless, large room for gladness. The magnificent collection of Psalms which have come down to us give token that the element of joy permeated the worship of Him.

One reason for this is the excessive emotional strain put upon men to-day. We have only so much capacity for thought, for sorrow or for joy. The appliances of civilization have increased the demands of life upon human attention and emotion, but they have not multiplied the power of the human brain or heart. ... One reason for this is the excessive emotional strain put upon men to-day. We have only so much capacity for thought, for sorrow or for joy. The appliances of civilization have increased the demands of life upon human attention and emotion, but they have not multiplied the power of the human brain or heart.

Beyond this, the atmosphere of doubt as to spiritual realities is fatal to joy in worship. The Apostle comes near to uttering a truism when he says, "Let that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.) But it is a truism with larger applications than many so-called profound discoveries. ... Beyond this, the atmosphere of doubt as to spiritual realities is fatal to joy in worship. The Apostle comes near to uttering a truism when he says, "Let that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.) But it is a truism with larger applications than many so-called profound discoveries. We do not claim that a man can dispel his doubts by an effort of will; but we hold that doubt as to the central verities of religion is a personal calamity, that it robs one of the highest and purest joys one can see; that the Apostle's exact thought when he says in a parenthesis "For all have not faith." (2 Thes. 3:2) it is as if he said, "All men have not sight." He regards the lack of faith as making one less a man. He thinks of it as being like a man who has lost his equipment and blessedness. There are many theories operating in the world at large to diffuse scepticism, but what we wish to point out is that a minister who preaches from a negative point of view, who suggests doubts, and is more anxious to impress upon his congregation his acquaintance with the latest theories than to proclaim certain-

ties, is, among other things, taking away from his congregation the very possibility of joy in the sanctuary.

Few things would contribute more to commend the Christian faith than the restoration to the public worship of God of the exultant note of joy. And we have a strong conviction that if Christian men would shut out secular affairs from their minds on the Lord's Day they would mightily promote this.

And ministers have their part toward securing this end. They can do it by turning their ascetic discussions and by preaching the certainties of the faith. If they have no certainties to preach, they should stop preaching.—Watchman.

LITERARY.

New Books.

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

DEMON POSSESSION AND ALLIED THEMES. John S. Brown, D.D., Introduction by F. H. Ellwood, D.D., Fleming H. Revell Co., Chicago and New York, \$1.50.

This is a remarkable book. For forty years Dr. Nevins has been studying on the subject and has been gathering facts. Fully and cautiously he gives the conclusions reached and his reasons. He believes that people are possessed with devils and that the cause is not only how such cases are to be distinguished from insanity, epilepsy, and nervous diseases generally. He traces twenty-four points of resemblance between modern denunciations and those of the New Testament. He holds that spiritual mediums differ from demonaics only in that they voluntarily yield themselves to demon power. Henry W. Rankin, Esq., adds a chapter on the facts and literature of the occult. Much patient and wide study is manifested, along with great ability. The material is well marshalled, and is put at the easy command of the reader by full indices. It is a remarkable book.

STUDIES IN THE MARK.—James Denby, D.D., Second edition. New York: A. C. Armstrong & Son, \$1.25.

These are the lectures Dr. Denby delivered in Chicago last year, and the fact that a second edition is issued shows the widespread interest awakened. The ninth lecture, which excited such comment, has been re-written to avoid misapprehensions. In spite of historical criticism, and regardless of what critics may do, the reader of Scripture has an assurance of its inspiration and authority. Dr. Denby does not antagonize the destructive critics, except as they deny the supernatural, but he insists that the certainty of the Christian faith is secure, although we admit what is claimed as the "fruit" of historical criticism. While there is force in the argument, there is no need for making it, for these "results" are more and more evaporating, and soon there will be little left of them. The topics of the lectures are: The Identity of the Witnesses of Jesus to Himself, Apostolic Doctrine of Christ, Man and Sin, Atonement, Christ in His Exaltation, Church and Kingdom of God, Scripture, and Eschatology.

AMERICAN WRITERS OF TO-DAY. Henry C. Vedder, D.D., New York Boston and Chicago: Silver, Burdett & Co., \$1.50.

We thank Dr. Vedder for this book. The reader who wishes to know of recent writers would have to content himself with reviews of recent books and with encyclopaedia articles. But these offer no well considered estimates of the writers and their works in general. Certain facts are given and criticisms of certain books. Dr. Vedder gives here just what the intelligent reader wants, a list of the following American writers: Edmund Clarence Steadman, Francis Parkman, William Dean Howells, Henry James, Charles Dudley Warner, Thomas Bailey Aldrich, Mark Twain, Francis Marion Crawford, Frances Hodgson Burnett, Charles Egbert Craddock, Elizabeth Stuart Phelps, Adelaide D. T. Whitney, Helen Hartley Eaton, George Washington Cable, Richard Henry Stoddard, Francis Richard Stockton and Joaquin Miller. The work is well done.

WEALTH AND WASTE. Alphonso A. Hopkins, Ph. D., New York: Funk & Wagnalls, \$1.00.

Prof. Hopkins applies the principles of political economy to current problems of labor and liquor traffic. The food, clothing and shelter used by workmen are not wasted, because they are used in producing what is itself productive. When, however, grain is made into intoxicants it is wasted, because what it produces is not productive, but rather destructive. The great aim of the book is to show that the liquor traffic is in violation of sound political economy. The book fills a place previously unoccupied, and fills it well. Adopting the language of De Laveleye—"Things whose destruction improves the condition of mankind cannot be true wealth"—our author insists that liquor is not real wealth. Reformers will find this book very helpful. It is designed both for general reading and for use as a text book in schools.

THE BOY TRAVELLERS IN THE LEVANT. By Thomas W. Knox. New York: Harper & Brothers, Illustrated, \$3.00.

The charm of this whole "Boy Travellers" series is that the reader sees things just as they are and just as he would see them on the trip. With other books history and philosophy are largely brought in, and, however interesting and valuable they may prove, they come between the reader and the objects. We have observed in Europe that many American tourists get their impressions more from the guide book than from the objects themselves. These boy travellers, led by Mr. Knox, do not have any more history

or philosophy than are needed to intelligently look at the sights.

In this book two bright boys are led to Gibraltar, to Morocco, to Algiers, which they penetrate to Biskra; to Tunis; to Malta; to Athens; to Constantinople; to Smyrna and Ephesus; to Cyprus and to Beyrut in Syria. The illustrations admirably illustrate the text, showing the people, places and things which attract the attention of the traveller. Geographical and historical accuracy are carefully observed.

BETWEEN THE LIGHTS. Compiled by Fanny B. Bates. New York: A. D. F. Randolph & Co., \$1.25.

In these "thoughts for the quiet hour" we have a collection of the fairest gems of prose and verse. They are gathered with discriminating taste from a wide field, and arranged for every day of the year, appropriately for day and season. We do not know of a better book of its kind.

THE OLD TESTAMENT AND ITS CONTENTS. James Robertson, D.D., University of Glasgow.

THE RELIGIONS OF THE WORLD. G. M. Grant, D.D., Queen's University.

LIFE AND CONDUCT. J. Cameron Lees, D.D., LL.D.

LANDMARKS OF CHURCH HISTORY. Henry Cowan, D.D., University of Aberdeen.

These are four of the admirable "Guided Text Books" recently issued by Messrs. A. D. F. Randolph & Co., of New York, are the American publishers. They are remarkably comprehensive and clear. The last named above has 14 pages and mentions well nigh every important event in church history from the first to the sixteenth century inclusive. Each of them is a wonderfully complete manual on the subject which it treats. They deserve the wide circulation they are having.

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- Should Women Speak in Mixed Public Assemblies—Jno. A. Broadus05
- Mercedes—A story of Mexico—(just out), by Sarah Hale 1.25
- Biblical Museum (8 vols.), compiled by James Cowper Gray 6.00
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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER. SUNDAY, JUNE 16.

PETER AND THE RISEN LORD.

John 21:4-17.

MOTTO TEXT:—"Lord, thou knowest all things: thou knowest that I love thee."—John 21:17.

Seven of the apostles had gone fishing. All the night they had toiled in vain, night being the most favourable time. Now as wearied out they turn their faces to the shore, they see a figure through the gloom of the early light. They were busy about their work, with no thought of their Master's presence, but he was there.

The solitary figure on the beach speaks, "Children, have you any meat?" The word children means lads, and the question was, "Lads, have ye any fish?" For meat was used for anything eaten with bread, and in that country this was usually fish. "Cast the net on the right side of the ship, and ye shall find." Unhesitatingly they obey, though not yet understanding who it is that speaks to them.

"They were not able to draw it for the multitude of fishes."—They could not lift it up into the boat, but dragged it to land in the water. So soon as John saw the draught of fish he knew whose power had brought them there. Still pulling at the net he said to Peter, "It is the Lord." "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked)."—That is, he had on his undergarment, or tunic, having laid aside his robe while at work. The sea was shallow, and Peter could wade the greater part of the distance to the shore. John showed his higher love for his Master by staying quietly at his duty of hauling the net, and waiting till he reached his Lord's side in the course of his duty.

"And the other disciples came in a little ship"—in a smaller boat, as the larger one could not come near to the shore. "Two hundred cubits"—something more than three hundred feet. They dragged the net which was too heavy to be lifted into the boat. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon and bread."—Thus the Lord had made provision for the physical needs of his hungry disciples who had been toiling all night. There is comfort and cheer for his needy ones in this fire of coals by the lakeside. Our Lord knows our needs and prepares for them.

"Jesus saith unto them, Bring of the fish which ye have now caught"—these fish being as truly the gift of his love and his power as those broiling on the coals. "Simon Peter went up and drew the net to land."—Taking the lead as usual. There were 153 great fish, but the net was not broken as it was at the first miraculous draught of fishes, when the Lord called his disciples away to become fishers of men. Many efforts have been made to find a meaning in this number 153, but none have succeeded satisfactorily. It seems to me that the lesson from the numbering is that God has numbered his elect, and they shall be saved with not one lost—the net of his sovereign election holding them securely.

"Come and dine."—As yet there had been no word of direct recognition. He had said to them only what he might have said to strangers. There was a mingled

with their love, as there should be, for they must know the Crucified no longer as an earthly friend, but as a God to be worshipped. "This is now the third time that Jesus showed himself to his disciples."—To his disciples in a body. He had appeared to individuals singly—to Mary Magdalene and to Peter.

"When they had dined"—first their needs were supplied. Then the Lord showed to his brethren how sincere was Peter's repentance, and showed them, too, Peter was still a trusted disciple. "Simon, son of Jonas, lovest thou me more than these?"—More than the other disciples loved him. Peter had boasted that though all the others should forsake the Lord, he would not. And he had denied that Lord three times, adding cursing and swearing to his denial. Peter is humble now. He makes no claim to superior love.

"Yea, Lord, thou knowest that I love thee."—Humbly. Peter does not use the same Greek word for love which the Lord did. The Lord's word indicates a higher and reverential affection. It is the word which is always used in the New Testament when we are commanded to love God. Peter uses a word which means rather a natural and instinctive feeling, and not a deliberative choice and act of the will. He would not claim the higher love of reverence, but only the lower: nor would he claim even this in a greater degree than the others felt it.

"He saith unto him, Feed my lambs."—The lambs are those who have been but a short time converted, not those who are young in years. A man of seventy great and mighty may be a lamb. A boy of fifteen unlearned and weak may be a sheep. It is the length of spiritual life which counts in God's reckoning of lambs and sheep in his kingdom.

"Simon, son of Jonas, lovest thou me?"—comes the question a second time. Simon had given his Lord sore reason to distrust his love. Still the Lord uses the strong word for reverential love; still Peter in reply uses the weaker word. The question varies. This time the Lord does not remind Peter of his former claim that he would do better than the others. But Peter answers as before. He appeals to his Master's knowledge of himself. "He saith unto him, Feed my sheep."—This is a different word from the feed in the previous verse. It is rather to shepherd, to lead, than to feed. He is trusting Peter now not only to instruct the ignorant, to feed the weak, but to lead the strong.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me?"—This time the Lord leaves the stronger verb and uses phrases which Peter had used. It is as if he was questioning even the degree of love which Peter claimed. And the third repetition showed plainly that the Lord had in his mind the three denials. In deep grief and humility, he appeals now to his Lord's omniscience. "Lord, thou knowest all things; thou knowest that I love thee."

Only God knows all things, and Peter now knows that the Father and the Son are one. Again comes the command to prove his love by feeding the sheep. That was the highest proof the Lord could give that he accepted Peter's repentance and recognized his love. Once afterwards Peter failed from cowardice, and was sharply rebuked by the greater and stronger man who feared God only. But despite his stumbling, his great, hot heart did love his Master truly, and when he came to die on the cross, not even Paul surpassed his heroic steadfastness.

Northern Anniversaries.

These were held again in Saratoga, a favorite place for conventions of all sorts on account of its numerous hotels. There are two distinct bodies of women engaged in Home Mission work, the Women's Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society. The only reason for this division which is visible to the eye of an ignorant outsider is that thus there can be two presidents, four secretaries, etc., etc.

The Women's Baptist Home Mission Society met first of all. Their first meeting was on Sunday evening at 2:30. The first speech was upon Heathen at Home. It began as usual eulogizing Woman, spelled with a very large "W," and claiming for women everything good done in the world. Then there was the usual berating of the evils of the country with which the imitators of Dr. Parkhurst have already deluged the country.

The good sisters seemed for some reason to be unusually roused against "men" spelled with a very small "m." The reason came to light after awhile. It seems the churches in the North have grown restive under the double set of agencies, there have been misunderstandings and some little friction in raising money, and at last the brethren plucked up the courage to suggest that the women give up their societies and content themselves with acting on committees in the churches to collect money. Marshal Ney was cowardly compared with the brethren who were brave enough to make this suggestion, and to press it.

Mrs. Ehlers, who is engaged in teaching Negroes somewhere in the South, spoke upon "Woman's Place in Home Missions." She claimed everything from the days of the apostles—in which days it would seem Phoebe was a much more important and prominent person than Paul—for the women. As an illustration of the general no-accountness of the men she said that Simeon wished to depart in peace after his eyes had seen the salvation of the Lord, but that Anna did not. She wanted to tell it to other folks. It was no new or startling idea that a woman should wish to "tell the news," and no proof of Anna's superiority to my mind.

On Monday morning your reporter went in half an hour after the beginning of the meeting in order to avoid hearing women pray in public. There were present at that time 65 women and eight men, though some others dropped in afterwards. The President, Mrs. Crouse, made a speech in which she spoke of the "new woman" with great pride, but she said nothing of the new man who will love and cherish and protect the new woman. The "old" man loves and reverences the old woman such as his mother was, and it will be hard for the "new" woman and the "old" man to be yoked together unequally.

Mrs. Crouse opposed the giving up of their societies, saying the women must develop themselves, they would never be content to be mere collectors of money. The brethren gave various reasons for desiring them to give up and to be content to give in the church collections, but that back of the reasons the brethren gave the real reason was that they remembered Paul. Instead of being guided by "the logic of events and the course of history they kept an eye fixed on Paul." I was very glad to hear this and eager to believe it, but I saw no proof of it in the after meetings of the brethren. Perhaps she meant that the great,

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silent, conservative mass of laymen remember that they are to be judged at last by Paul's words and not by the "logic of events and the course of history."

Miss Burdette read extracts from the annual report, reading well and managing to make even statistics interesting. The money received during the year was \$64,129.55. There is a small deficit, the treasurer having had to borrow \$2,000 at the bank to pay missionaries. Tidings, their paper, has increased 142 in circulation during the year, but the cost of publishing and mailing was more than the receipts from subscribers. One of the publications has been discontinued. There are in the churches 1,789 societies which includes the junior societies for young ladies, \$1,419.66 is in the treasury, but \$1,700 belong to Miss Moore.

At night there were two speakers. As one was a negro woman who was to hold forth upon the awful destitution and wickedness of Tennessee, your reporter thought it would be best not to hear it. According to reports she represented Tennessee as having been brought partly out of its benighted state by her labors, and she insisted that negro women could do more good there than any other persons. Evidently the new woman is not limited to any age, sex, colour or previous condition of servitude.

Tuesday. The meeting of the Missionary Union began. After the worship, Dr. Strong, the President of the Union, delivered an address upon the Ministry of the Holy Spirit. He paid a tender and beautiful tribute to Dr. Gordon in beginning. Dr. Gordon has been instrumental in a great degree in opening the eyes of the churches to the fact that the Holy Spirit has been the "ignored" God. For a long while too many preachers have been practically Swedenborgians, it being an article of the faith of the Swedenborgians that the whole Trinity was embodied in Christ. They have awakened to the existence of the Holy Spirit. Some day they will awake to the existence of God, will talk more of God in their sermons, and we may look for a revival of the fear of God in the land.

Dr. Strong spoke earnestly of the deity of the Holy Spirit, of the sin of calling Him an influence merely and using "It" instead of "Him" in regard to this Third Person of the Trinity who is the equal of the Father. He said the churches did not have the proper conception of the infinite power of the Spirit. Because His work was usually quiet and gentle, influencing one here and another there, was no reason that He could not do mighty works when He chose.

He is compared to the wind, so gentle in the evening breeze; but which can be the mighty hurricane of the Indies and the cyclone of the West before whose power tall trees and great buildings go down into ruin. He is compared to the fire, giving such pleasant comfort on the hearthstone. But that fire can arise in mighty conflagra-

tion and a city perish. He is compared to water, which may come in the gentle rain or in the mighty flood. The chief work of the Holy Spirit is the regeneration of individual souls. The time may come when nations shall be born in a day.

The address was strong, sound, timely and eloquent, and every one was loud in its praise. At the close the report of the secretaries was read, or abstracts rather, while the whole report was distributed in the seats. The debt of last year was \$203,595.88. Expenditures were reduced \$109,000. This debt is very large, but the Union has \$506,891.44 invested funds of its own, and \$226,053.34 funds entrusted to it to be invested by it and the income paid to the owners during their lives, and at their deaths the money is to belong to the Union. This is called the annuity fund.

The appropriations for the year amounted to \$544,199.94; added to permanent funds and entrusted annuity fund, \$83,416.68. The debt was reduced to \$189,956.82. It was whispered on the floor that the Executive Board has taken \$26,000 of the annuity fund and used it for current expenses, and that by this means they were enabled to report a diminution of the debt, instead of an added deficiency of \$13,000. It would have been better to have forced the churches bravely and without any concealment as the Home Mission Society did, acknowledging an added deficiency, increasing the debt.

The \$100,000 received last week from the Sampson estate and other prospects make it reasonably sure that the debt will be paid in another year if the churches will give \$100,000 towards it. These are the statistics of the Northern Baptists in their several fields, and the number of baptisms should cause them to thank God and take courage:

SUMMARY OF STATISTICS, DECEMBER 31, 1894.

Table with columns: Mission, Preach, Ch's, Bapt, Mem's, Cont'rs, aries, etc. Rows include Burma, Assam, Telugu, China, Japan, Africa, Europe.

Among the expenses of the Union are \$48,278.79 for the salaries and traveling expenses of officials in this country, and \$9,328.38 for room-rent and incidental expenses. For the Union has four secretaries and 14 district secretaries to whom it pays salaries. These do what our Southern vice-presidents do. Southern Baptists who object to assistant secretaries for the Home and Foreign Boards will find these figures interesting reading.

SUPPLEMENTAL REPORT.

Dr. Duncan read an appendix to his report. A Jew named Ben Oliel has been employed as a missionary in Jerusalem by English Presbyterians. He had written a letter saying he would like to have himself and his work adopted by the Missionary Union, and that he had made up his mind to be a Baptist. The Executive Committee

commended very strongly that offer be accepted. It was moved that his request be referred to a committee. It came in the discussion that the American Consul at Jerusalem had made a very unfavorable report in regard to Ben Olliel, that the Missionary Union had made no investigation into his case. It also appeared that he and his wife had been secretly baptized in Jordan, keeping their baptism a secret in order to keep on getting Presbyterian money! Thereupon Dr. Wayland requested that a strong committee be appointed. He said Baptists were a little too enthusiastic without investigation sometimes in receiving men of other faiths, and he had not forgotten the enthusiasm over an Armenian, ten years ago in that very house, and the subscription of \$2,000 raised for him. And he asked in his inimitable way, "Where is that man? And where is that money?" Southern Baptists who were at the Convention at Augusta will remember how they wept and said "amen," and sang the long metre doxology over the story of this man who had turned to be a Baptist after he came to this country and his church of 700 members had turned Baptist during his absence.

In the evening there were eulogies upon the dead of the year, the most prominent and highly honored being Dr. A. J. Gordon. Then came one of the burning questions. There has been friction between the Union and the Women's Societies, of which there are four distinct Foreign Mission societies, each with a president and secretaries of course. The churches are restive, the men have quit giving. A speaker said that when a man was asked for money for foreign missions he would say, "My wife attends to that." But the question was asked heaven-ally—the pastors indifferent, the men alienated, the women aggressive.

The committee brought in a report seeking for closer union, declaring that the Missionary Union is not a man's society but a society of Baptists as such, and recommending that not less than fifteen women be put on the Board of Managers, and that all the churches be asked to appoint yearly a missionary committee of men and women, whose business shall be to educate the people in missionary intelligence, to disseminate missionary literature and to collect the money for missions.

Then there was fun. One brother said half the Managers ought to be women. One old foggy called attention to the fact that as two-thirds of the Managers were preachers, the laymen would be crowded out altogether, and the trouble was now that men had dropped missionary matters, but he was soon silenced. The officers of the Women's four societies were to be on the Board in addition to the fifteen others. Then a brother said, Suppose they separate into fifty societies, all with officers to be put in the Board, where will the men be?

Then some called attention to the fact that the Managers were really only honorary figure-heads having no control whatever over the Executive Board, and only meeting once a year, and there were no women to be on the Executive Board. And then there was fun. But the beleaguered men stood firm—no women on the Executive Board now—another year the Union can decide differently if it pleases. The ablest, clearest and most sensible speech made during the whole scene was that of Dr. E. T. Hiscox. One brother insisted on the sisters toting fair, and if women were put on the Managers' Board of the Union that

men should be put on their four Boards. But the women evidently agreed with the wife who said to be her husband, "What is yours is mine, and what is mine is my own."

Meanwhile I was privately trying in vain to find some one among those set in authority to explain. Are the committees in the churches to take the place of the women's societies in the churches? If so, why have the women presidents and secretaries among the Union managers? The societies being given up in the churches, there would soon be nothing for them to be officers of. If the committees are not to take the place of the societies, the friction in the collections is but increased, the churches further alienated, and the pastors more ready to wash their hands of the whole business. The answers I received all showed the most discrepant and scientific dodging, but the impression left was that the Union's hope, without any active antagonizing and with a most liberal use of taffy, is that the committees in the churches shall gradually take the place of the women's circles, the presidents and secretaries be gradually and gracefully relegated to private life as ordinary church members, and the men take up their too generally abandoned duty.

Wednesday Morning.

One of the two days of the Union had gone by and Cesar had been given neither advice nor instruction in regard to his duties. But the first thing Wednesday morning a resolution was introduced denouncing Turkey for the Armenian slaughter and urging England to interfere. The United States Government was asked to use its good offices in getting England to make the Turk behave, and copies of the resolution were ordered sent to Lord Kimberley and President Cleveland.

Dr. Wayland made a fiery speech, speaking for himself alone he wished the United States to go to war with Turkey to protect the Armenians. He said not a word about going to war with Russia, which is persecuting Sundists who are brother Baptists. Russia is a strong country, and the valiant Dr. Corcoran merely asked that some brother would pray for the Sundists as well as the Armenians. The United States could fight Turkey, but Sundists must be left to the Lord.

Dr. H. F. Colby read the report of the Committee upon Self-support on the Foreign Fields. It had more good common sense and Scriptural wisdom to the square inch than any paper read in many a day. The audience was delighted with it as they ought to have been, and but for the inevitable brother who must always tack on amendments to sensible and simple resolutions, Dr. King's resolution to have the report printed in tract form would have been passed unanimously and enthusiastically. But the "amendment" bore caused the wearied Union to refer the whole matter of publication to the Executive Committee.

The Missionary Union has been wiser than any other missionary society of Protestants in its insisting upon the converts in heathen lands supporting their own preachers, and the native preachers working for their own support as so many hundreds of the noblest and godliest preachers in Kentucky have worked their farms, taught school and worked at trades. Paul followed his trade to support himself when he was a missionary. The report compared the contributions of the converts in 1884 and 1894, and with one or two exceptions there had been a very gratifying advance. The report recommended the impressing upon the people's mind of the fact that

the aim of missions is to establish self-sustaining churches. There was too much sentimental pity for the hardships the natives endure in their manner of life. It is the life they are used to and not hard to them.

Native churches should build their own houses of worship and build them plainly and cheaply. The church should choose and support its own pastor and the American missionary should not appoint him.

Rev. Mr. Crumb, who has been eleven years without intermission in India and is now taking his first vacation, said that on his field not one cent of money from this country was given to pay the native pastors, nor to build chapels nor to sustain schools. The converts paid the tuition of their children, employing the teachers themselves. To such schools no one can object.

The new constitution as prepared was adopted. It increases the number of the Executive Board from nine to eleven. It allows life members who are not willing to surrender their right to remain members, but brings the Union nearer to the churches by trying to have all the members delegates. As everything of importance is simply referred to the Executive Board, and as almost every vote was unanimous, the Union seemed to have little to do except to listen to speeches.

Last year there was a stir made by some brethren who did not believe there should be an union between church and state, because the Union receives from the British Government grants of money raised by taxation, for its schools. These brethren could not see that it was wrong for the Catholics to take United States money for their schools, and right for Baptists to take British money for theirs. We call the attention of our friend of the *Indiana Baptist* to the item in the report on page 227 of Government grants in Burma, Assam, India and China, amounting to \$17,111.06, and ask him if British gold is so holy it can be taken rightly by missionary societies for the schools while American money is not holy enough? There was a stir made last year, but not a word was said this.

The Union left the place of meeting next year to the Executive Board's decision. The meeting will probably be in Pittsburg, Pa., or Portland, Oregon.

Night.

The Managers were appointed, the printed ticket prepared in advance receiving 318 out of 322 votes. Then followed two great speeches. All the next day delegates and visitors were trying to find adjectives to express their delight with Dr. Ashmore's speech on China. It was an epoch in life to have heard so eloquent, so honest, so philosophical, so true a speech upon that country.

Dr. Lorimer followed upon the "Crisis in Missions," and he held a hot, crowded and weary audience spell-bound from half after nine to half after ten. Their one regret when he closed was that they could not listen to such eloquence for another hour. Dr. Lorimer has kindly promised to furnish the Recorder with his speech in full as soon as he can find time to dictate it after he reaches home. And with these two great speeches, the meeting of the Missionary Union closed.

MARRIED.

In Nicholasville, Rev. L. L. Kyle and Miss Debbie J. Chandler, June 1, 1895, by Rev. T. Warn Beagle.

GOOD character is property. It is the noblest of all possessions.

WE note with pleasure that our friend, Prof. Charles W. Bell, of Mercer, is leading in the van for the nomination of Superintendent of Public Instruction. He comes of good stock, being the son of Captain Henry Bell, deceased.

WELL, I see that saying and doing are two things, and hereafter I shall better observe this distinction. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also.—John Bunyan.

To love God with all your strength, means that you will have to be pretty well used up before you will want to stay away from prayer-meeting.

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Savior, and confident that in due time the morning light of the resurrection

tion will break upon the spirit, and we shall be with God forever.

I Was Sick

Every day, suffering with stomach, liver and kidney trouble, also from effects of the



Mr. B. F. Harris grip, with pain in my back and limbs. Different medicines failed to benefit me. The first dose of Hood's Sarsaparilla relieved my stomach. I have continued and I am now permanently cured. All pain has left me, my appetite is good, my sleep sound and refreshing and I am strong as well. I never enjoyed better health. A. F. HARRIS, White Bluff, Tennessee. Hood's Pills cure all liver ills. 25c.

A MORTGAGE ON HEALTH, A NEW LEASE ON LIFE, THESE THINGS THE



will surely give. It makes the weak strong, cures as well as prevents disease. It infuses new life and vital force into the system. Chronic Invalids, who are disgusted with medicines and doctors HAVE BEEN CURED in many instances after being pronounced incurable. If you belong to this class, or to that still larger list of half-sick folks, miserable yourself, and inclined to make every one else so, send us your name and let us show you what HAS BEEN DONE for others, and how much sunshine there is left for you if you will make use of it. It costs nothing to find out. Space here is too valuable to give particulars, but we can send you words of highest commendation from such patrons as Dr. W. H. DePuy, Assistant Editor of New York Christian Advocate; Prof. Totten, of Yale College; Mrs. Justice Howell E. Jackson; Gov. Holt, of North Carolina; Col. Connolly, of Chicago Interior-Ocean; Dr. W. H. Morgan, Nashville, Tenn.; Arch-deacon Gates, of Missouri, and hundreds of others.

Mr. Meek, after getting an Electropoise for a friend, said: "I know of quite a number of my friends and acquaintances who use this wonderful remedy, and not one of them but has received striking benefit. My own experience dates back about five years, when, after using treatment for a while, I felt rejuvenated, and like running and jumping as when a boy, a delightful sensation."

"A most remarkable case came under my observation a short while ago. A lady of high social standing became a slave of opium, which together with other troubles, had brought her to such a state of mind that she attempted suicide, this however was prevented. For more than two years she was unable to sleep scarcely any at all. Other remedies having failed to do any good, the Electropoise was used with almost magical results. She slept like a babe all night the first time treatment was applied (now over a month ago), and has improved wonderfully, sleeps well and has a good appetite. Has not taken a particle of morphine or any other drug. It is wonderful."

These and other statements regarding the Electropoise are vouched for by good men. Mr. Meek will verify this and has written and said a great deal more. Ten thousand dollars will be donated to any one disproving any testimonial published by us. Full particulars on application.

Tumor Cured By Electropoise.

I cannot find words sufficient to express my estimate of the Electropoise. It has literally taken my wife out of the grave. The third time she used it the tumor in her side broke, and her improvement has been rapid and steady. She has gained fifty pounds in the last three months. It needs no words of praise, its works stand for what it is, a curative agent without a rival. I must admit I bought it without much hope of its doing good in this case, as the physicians had pronounced it incurable. Yours truly, MICHAEL CONDRAN.

Franklinton, Henry County, Ky., May 18, 1894.

All the Money in Kentucky.

On a recent trip to the city, Mr. Condran called at our office, and in addition to what he had already written in regard to the cure of his wife by the Electropoise, told us of several of his neighbors who had instruments, and he thought it would be only a short while until the physicians in his neighborhood would have to go into some other business or strike out in a territory where the Electropoise was not known, as he said this little instrument was curing all manner of ills, rheumatism, neuralgia, dyspepsia, etc. in very aggravated forms. He says there is not money enough in Kentucky to buy his instrument. Ten thousand dollars will be donated to any wealthy man by any means; says that his wife has gained more than 75 pounds in the last six months; before beginning treatment, she was nothing but a skeleton, weighing less than eighty pounds, and now she will weigh close to 150 pounds; she rides horseback, does all her own work, and is entirely well.

DuBois & Webb,
509 Fourth Ave., Louisville, Ky.

DAY OF GRACE ENDED.

There is a time, we know not when
A place, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unscanned
That crosses every path—
The hidden boundary between
God's mercy and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quicken the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay,
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

Selected.

OUR PULPIT.

DISTRACTIONS OF THE MINISTRY.

AN ORDINATION SERMON, PREACHED IN NORTH CATHEDRAL, BY THE DEAN OF BOWDOICH.

"We will give ourselves continually to prayer and to the ministry of the word."—Acts. 6:4

These words are connected with an incident which marks a crisis in the history and development of the Church of Christ. The Divine Society had increased by thousands, and it was strong as it has seldom been in supernatural gifts and in the graces which accompany and adorn spiritual life; but we are reminded of the imperfection which mars all things on their human side, by the discussion which thus early divided the Church of the Pentecostal period. In the efflorescence of Christian love the disciples adopted the beautiful ideal of Christian Communism. "They had all things common." The possessors of lands or houses sold them, and laid whatever they brought at the Apostles' feet. The administration of the resources with which they were entrusted became the occasion of heat, of friction, and of complaint. The Apostles appealed to the Church. They defined their own work as the Word of God, which they declined to abandon in favour of other work which however important and necessary, they described as serving tables. They invited the people to select seven men of honest report whom they would appoint over the business, and this appointment and subsequent ordination is regarded as the institution of that order of the ministry to which some are to be admitted to-day, and which is and has been known from the earliest ages by the name of the diaconate. True, they never once named deacons in this chapter, but the name is derived from the verb which is used to indicate their ministry, and which is, in this book, applied to Philip, who was one of their number.

The late Bishop of Durham in England, and Meyer in Germany, regard this as one of the representative facts in the organic life of the Church. Nor is there any violence of treatment in so doing. The Holy Spirit of God led the Apostles to institute this order, of which the community of goods and the first peril from within became the occasion. The office appears to have been, in apostolic times and even later, a permanent one. The number was for a long time fixed. A council at Neo-Cæsarea, in the year 314, ordained that the number of seven deacons should never be exceeded in any city; while in the Church of Rome the same limitation prevailed from the second century down to the twelfth, when the number of cardinal deacons was fixed at fourteen. We are under no more necessity as to number than we are as to the names of the deacons. We might as reasonably maintain that deacons should bear the names borne by the seven as that they should be lim-

ited to that number. What we have to remember is that we read of the deacons as a distinct order, with high obligations, from the earliest ages. They are associated with the bishops in the church of Philippi. They reappear in the Didache, in Hermas, in the epistle of Clement of Rome, who as we know, was a contemporary of the Apostles. In the forty-third chapter of his epistle Clement says: "Thus preaching through countries and cities the Apostles appointed bishops and deacons for those who should afterwards believe." These words prove the widespread existence of the order and its appointment; and the place which the sixth chapter of the Acts holds in our office for the Ordering of Deacons shows what is the mind of the Church upon both points.

Important as is this topic, especially to those who are to be admitted to the diaconate, we now defer further reference to it in favour of the apostolic determination: "We will give ourselves continually to prayer and to the ministry of the Word," a resolve which is commended to us by the moral fitness of the duality here prescribed, by the nature of the work which is thus emphatically declared to be ministerial, and by recognizing the vast importance here attached to prayer and to preaching. That importance is conspicuous. If ever on earth there were men who could have dispensed with prayer, it was those Apostles who determined to give themselves to it steadfastly. They had all the enthusiasm which came from direct contact with the departed Christ. They had seen the Lord. They had heard his words. They witnessed his miracles. They saw him after his resurrection. They were entrusted with supernatural powers by which the gift of tongues was theirs, and by which the sick received strength, the unclean were delivered from spiritual thralldom, and the frail and the palsied and the lame were healed. For them, the ministry of angels wrought deliverances. By them, punitive sentences took dread effect. They seem depositaries of power, which was in turn to be employed by them, or exercised for them. Yet they never once appear to be unmindful of the power and blessed result of prayer. The election of Matthias was preceded by prayer. The Pentecostal effusion and St. Peter's sermon were followed by prayer. The Apostles went up to the Temple at the hour of prayer, and the antagonism of the priests and the apology of the leading disciples sent the Church to prayer. Indeed, whether we regard the direct teaching of Holy Scripture and the example of our Blessed Lord, we are impressed by the prominence which is given to prayer. There is, too, a spiritual fitness in coupling prayer here with the ministry of the Word. In prayer man addresses God, seeks his guidance, craves his help, owns his wisdom, relies upon his power, and gains spiritual supplies for every spiritual need. Prayer subdues the soul, it tranquillises the mind, it braces the will, it sweetens the affection. In preaching, on the other hand, man addresses man, and in doing so, prayer prepares him for the work as nothing else can; and the preparation will appear in the preacher's desire for the salvation of the souls of his hearers; in his conscious remembrance of the solemnity of his office, his work, and his message; in the spirituality of his purpose; in the unctious which accompanies his utterance. Nor is this all. Prayer without preaching might be the active expression of a contemplative mind and the abnegation of one of the highest functions of the ministry. Preaching

without prayer might be a mere intellectual exercise in which criticism, exegesis, reasoning, eloquence might unite to establish a conclusion. The greatest failure in the world of morals is a prayerless preacher. He who gives himself steadfastly to prayer, and connects it with his ministerial work, is adopting that course which as we here see is apostolic, and which experience teaches us is abundantly blessed. Such a man may not be learned. His gifts may be few and slender and his reputation for scholarship may be small; but the history of the Church of God shows that the richest graces are generally associated with the prayerful spirit. He who labours most in prayer invokes that held without which the most cultivated orations are in vain but which prepares the mind for that other side of ministerial labour which is here described as the "ministry of the Word."

This is no contracted view, as may be seen by reference to the apostolic methods described earlier in this book. The Apostles' doctrine is associated with the Apostles' fellowship and with the breaking of bread. It is elsewhere connected with the pastoral office, and to minister in the Word accordingly implies the house-to-house work of the servants of God, together with the due administration of the Holy Sacraments which were ordained by Christ, and the public exposition of the Word of Life. Here, then, we have, within a very short time of the Ascension of Christ, an authoritative statement of ministerial duty, and an authoritative indication of ministerial discretion. The Apostles declare, and for all time, work which may neither be delegated to others nor neglected by themselves. "We will give ourselves steadfastly to prayer and to the ministry of the Word." They declare no less clearly that there is work which may not be undertaken by them, but which ought to be undertaken by others. The importance of bearing this in mind appears if we remember what they might have done. They might have continued to discharge it themselves, shutting their ears against all the complaints which were made, or endeavouring to silence them by resolute impartiality of administration. They might, too, have taken a sterner line. They might have said that the administration of alms was no affair of theirs. They might have declared their work to be only and altogether and exclusively spiritual, bearing upon men's souls, and indifferent to men's bodies. The first course would have produced that evil which is ever present when men undertake more work than they can or ought to attempt. The work and the workers would alike have collapsed. There is an overwork which becomes under-work. He who attempts all things seldom succeeds in any. The friction would, moreover, have become intense, and the new though divine organization would have been rent in sections. The second course would have been high-handed indifference to fundamental conceptions of principles and facts. The broil arose out of the wealth of Christian love and the need of Christian people. To have exaggerated spiritual duty so that humbler needs would be absolutely disregarded, would be to ignore the fact that the body is God's as well as the soul, and that the work of Christ extends alike to each. What the Apostles did was to declare what was emphatically their own work, and to arrange that other work—though not theirs—should be done, and done amid the sol-

(Continued on seventh page.)

IVORY SOAP

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At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

The Procter & Gamble Co. Cincinnati



Silks.

- New Black Ground Taffeta Silks, black and lilac, black and rose, black and blue, and black and white, 75¢ regular \$1 quality, this week
- China Silk in black and white stripes, 27 inches wide; for pretty cool 65¢
- Fancy Taffeta Plisse Silks in the latest tints, regular \$1.75 qualities and always sold at that, this week only \$1.25
- Elegant Black India Silks and all silk, full 37 inches wide, regular \$1.25 price \$1, this week's price only 72¢
- Black Plisse Silks and dark colored stripe Plisse Taffeta, same qualities that were selling at \$2.25, this week's price \$1.50
- Pongee Silks, natural colors for summer underwear, 19 inches wide, only 20¢, another width 30¢, and 27 48¢
- \$1.25 and \$1.35 Fancy Taffeta Silks, that are special good values, 99¢ will go this week at

Black Goods.

- Only 20¢. All-wool Black Batiste, light weight summer weave, regular 50¢ quality.
- Only 35¢ a yard. All-wool Henrietta, silk-finish, a splendid 60¢ quality only 35¢.
- Only 30¢ a yard. Black Pure Mohair 38 inches wide; everybody sells at that quality at 60¢; this week our price will be 30¢.
- Only 42¢ a yard. All-wool Figured Batiste, 40 inches wide, would be considered cheap at 60¢; our price this week 42¢.
- Only 48¢ a yard. All-wool Black Whip Cord, 40 inches wide, regular 75¢ quality; a bargain this week at 48¢.
- Only 65¢ a yard. Fine all-wool Armures, 42 inches wide, that always sells at \$1, goes this week at 65¢.

Grenadines.

New Grenadines to show, which we thought about at one-half their regular value and will be offered at special low prices.

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- Greatest values ever offered. Best soft finished Muslins, finest workmanship—perfect shapes.
- Ladies' fine soft-finished Muslin Drawers, tucked, at 25¢, 20¢ and 35¢
- Ladies' fine embroidery-trimmed Muslin Drawers, 45¢, 50¢ and 65¢
- Ladies' Cambric Drawers, with tucks, 59¢
- Ladies' fine Muslin low-neck Corset Covers, embroidery trimmed, 40¢ and 50¢
- Ladies' fine Muslin Night Gowns, with tucked yoke, only 50¢
- Ladies' lace-trimmed Muslin Night Gowns, 75¢ and 85¢
- Ladies' fine, soft Cambric Night Gowns, only 75¢
- Ladies' Cambric Night Gowns, with surplice neck, embroidery-trimmed \$1 only
- Ladies' fine Muslin Walking Skirts, 39¢
- Ladies' Short Skirts, ruffled and tucked, 50¢
- Ladies' Umbrella Muslin Walking Skirts, 44 yards wide, embroidery-trimmed, only \$2

Tailor Suits

- Ladies' Ready Made Tailor Suits at argain Prices for a few days.
- \$6.50 Ladies' latest style Blazer Suits, black and navy blue all-wool serge, extra wide skirts, coat extra large sleeve, skirt can be worn separate.
- \$7.98 Ladies' Eton and New Tuxedo Coat Suits, very late shapes, extra wide unlined skirts.
- \$8.98 Ladies' Improved Blazer Suits, elegantly made and finished, very large sleeves, extra wide skirts, lined throughout, worth \$11.50
- \$9.98 Ladies' Eton and Blazer Coat Suits, tailor made and finished, extra values for this week, regular \$12.50 suit.
- \$3.98 Ladies' Duck Suits, blazer and sailor shapes, all new colors light and dark.
- \$2.75 Ladies' French Batiste Wash Suits, very wide skirts, very large sleeves, beautiful line of colors, worth \$5; this week's price \$2.75.

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

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emnities of order, of worship, and of grace. Prayer and preaching—with all the special obligations of the pastoral office—were theirs. The serving of tables was not theirs, but they were careful that it was not disregarded. They made even holy arrangements that it should be performed.

These two lines of action are before us in England to-day. We must be clear about ministerial duty. We must be no less clear about ministerial discretion. The duty of every minister of Jesus Christ is to give himself to prayer and to the ministry of the Word. Prayer, whether individual and private, intercessory or personal, corporate or liturgical, is the sphere in which his spirit lives, the element in which it breathes the breath of heaven and inhales the odour of sanctity. Yea, my brother, there is no detail of your solemn life which can be, or ought to be, excluded from the hallowing influences of prayer. The books you read, whether historical, philosophical, critical, poetical, recreational or devotional, should be laid before God in prayer. The houses you visit and those who inhabit them, whether high or low, friends and acquaintances, should be included within the scope of your prayer, whether your visit be personal or pastoral. The subjects of your sermons, the texts you select, the method of your treatment, the occasion of your utterance, the people who hear them, and those who oppose them should be regarded by you in prayer. The joys of your life, whether your own, or higher still, those which come to others and which you make your own, the sorrows and adversities, and afflictions and disappointments in which life, as we know it, abounds, afford occasion and theme for prayer. Pray for everyone you visit. Pray for everyone who visits you.

When you are summoned to declare the counsel of God, think beforehand of those who shall hear your message. Remember that behind the sedate and attentive crowd before you there are souls saddened by sorrow, scorched by sin shrivelled by vice, corroded by the rust of a thousand cares, and many in their heart of hearts longing for a better and an enduring inheritance. Remember that humanity, with its throbbing flesh and circling blood and defiant temptations, is in your presence. They are there to hear you. Their presence is God's call to you to speak to them in his name, and on your knees ask him what he would have you to say, and say it lovingly, faithfully, prayerfully. Oh, I beseech you, be men of prayer.

And be no less resolute about ministering the Word. To preaching, the Holy Spirit attaches the highest importance. It is one of the fundamental institutes of the Christian religion. It is magnified by our Lord Jesus Christ. It is accentuated by the holy Apostles. They interpreted the charge of the Ascension Commission by preaching everywhere, and St. Paul, under the most solemnising conditions, requires and commands his spiritual child to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." To the ministry of the Word the earliest advances and the amazing triumphs of the apostolic Church are due. Begin, if you will, at the Pentecostal era, when St. Peter preached the Word which three thousand souls gladly received; continue your observation through the scenes of difficulty and of danger which gather around the Church of these days. Follow the facts of the history, from Jerusalem to Samaria; to Lydda, to

Joppa, to Damascus, to Caesarea. Observe the line of route which even unordained evangelists took, and which included Phenice, Cyprus, and Antioch. Mark all the journeys of St. Paul, from his call and conversion to his appeal unto Caesar. See him in Jerusalem, at the tomb of one religion and the cradle of another. Observe him in Corinth, with its thoughts, its vice, its varied nationalities; or in Athens, with its speculation its philosophy and its idolatry; or in Rome, with its law, its power, its splendour and its sin. And wherever your mind rests, and in resting reflects upon the main power which God employed men to use for the overthrow of falsehood, superstition and vice, and for the erection of his kingdom, which is righteousness and peace and joy in the holy Ghost, that power was the Gospel of his son published by preaching. History attests the validity of this claim. Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons, assign the same place to the ministry of the Word which it holds in inspired literature. St. Chrysostom is no less decided, and his work, first in his native city of Antioch, and afterwards in Constantinople, adds another to the countless illustrations afforded by the church of the blessing which follow upon conformity to the apostolic practice.

And yet who amongst us to-day has not heard very different opinions respecting the essential duty of the Christian ministry? We are now assured that the influence of the pulpit has declined. Preaching has decayed. It is both out of fashion and unnecessary. If preaching be unnecessary, then there is in this statement a very grave reflection upon the wisdom and foresight of the founder of that system, who has assigned to preaching a place which it now appears it is impossible for it to occupy. If preaching be unfashionable, so much the worse for the public opinion which so accounts it, or for the preaching which tends to form such a unhistorical and erroneous opinion. But what are the facts? They show us that wherever men give themselves to the ministry of the Word they rarely lack hearers. They may lack apostolic order, or varied learning, or broadening culture; but given even mediocre gifts, they wield enormous influence through preaching. But if preaching in the Church of England has declined, the reason is otherwise than we hear. May not the reason be that the clergy are combining fields of labour which the Apostles carefully and solemnly separated? May they not be endeavoring to give themselves to prayer and to the ministry of the Word, and to serve tables at the same time? They engage in their own work and in the work which God assigns, not to them but to others. And if you doubt this, let me invite you to attend the church of any well-worked parish and listen to the programme of the week's work announced on the Lord's Day. It will include the visitation of schools, the organization of bands of hope, bands of mercy, bands of thrift, bands of temperance, bands of purity. It will include meetings of district visitors, and communicants, and school committees. It may announce sales of work, bazaars, extraordinary devices for raising money, and sometimes astounding illustrations of ingenuity to evade the operation of law. There are, as a consequence, thousands of clergy who never have one quiet evening at home in the week. Their minds are distracted and their hearts are agitated. Their souls are secularised. They are

servicing tables. This tells upon their moral tone, upon their spirits, upon their sermons. They are unable to give to preparation for the pulpit what that high work imperatively demands. And the result is sermons of which the people are tired before they are preached; utterances which bear little, if any, trace of acquaintance with recent discoveries, or discussions, or criticism. For these the listener has to go to the press, in one or other of the many forms in which they may be found. This lead me to suggest that the feebleness and even faintness of our sermons may be one reason for the deplorable abstinence of men from public worship. If the case be as I put it, the clergy are cruelly wronged. The laity ought to undertake far more work than they do. They should save the ministry all anxiety about the sustenance of schools, of churches, and the like. They should lovingly, prayerfully, and in God's name save their spiritual leaders from this secularisation of spirit, which is hindering their work and interfering with what the greatest thinkers have regarded as their highest office. The clergy can sympathise with all that I have referred to, but they go beyond their sphere when they undertake it. They have no right to serve tables. They have every right to confine themselves to the wide and definite sphere which is described by the holy Apostles. And however you, my brethren, may be placed in the varied spheres to which you are called, regard, I beseech you, every form of duty which summons you to toil as secondary, as subordinate, and as accidental, when compared with the ministry of the Word. However clamorous and exacting other duties may be, no duty is to be compared for gravity, for momentousness, for urgency, and for solemnity to that which the Apostles regarded as theirs. Relegate to others all you may of educational, of moral, of social interests. But you bear your Master's message to a sinful and a sorrowful and a mortal, though immortal, race. Deliver that message with every aid of prayer, of intelligence, of sympathy, and of fidelity, and let no man take your crown. The Quiver.

THE man who does not find heaven in this world will stand a poor chance of ever finding it in any other.

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- Ladies' Corset Covers each **12^C**
- Pretty Summer Cheviots for Ladies' and Children's Dresses, per yard **8^{1/2}**
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- All linen unbleached Toweling, per yard **5^C**
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- Children's Hair Brushes, made of best white bristle and with polished wood handles, each **20^C**

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

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

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

For further information, address: G. W. HYDE, Superintendent, TAYLOR HILL AVENUE, ST. LOUIS, MO.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY JUNE 6, 1895

LET THEM ALONE, ETC.

The words of Gamaliel to the Sanhedrin, recorded in Acts 5:34-39, are often quoted as if they were inspired. When men start some movement which you believe to be wrong and harmful, and you oppose it, somebody is sure to rise up and say with an air of superior wisdom: "Let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This is supposed to be a clincher and you are supposed to be squelched. No language has done more to prevent resistance of evil and of error than this. It is not the language of the Holy Spirit at all. It is simply language the Holy Spirit tells us Gamaliel used on a certain occasion. As well charge the Bible with saying "all that a man hath will be give for his life." The Bible says simply that on a certain occasion the devil said that. As well claim that the Bible says Jesus was guilty of blasphemy, because it relates that the high priest said so. All the Bible is responsible for in such cases is that Gamaliel, the devil and the high priest did actually say what is attributed to them.

Gamaliel's view was and is false. Wrong is not remedied by being let alone. Error is not corrected by doing nothing. We are to "contend earnestly for the faith," and to be "good soldiers of Jesus Christ." We are not to let the heathen alone, but to send them the Gospel. What would be thought of a man who would oppose sending missionaries to Japan, for example, because "if Buddhism be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God?"

We are bound to oppose all error and evil, to favor truth and righteousness and to be aggressive for Christ. In the spiritual as in the physical realm, things go to ruin by being let alone. The farmers do not say: "Let these weeds alone; if they be of men, they will come to nought; but if they be of God, ye cannot overthrow them." When cholera or yellow fever comes, why does not some one arise and say: "Let it alone; if it be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God?" Yet cholera and yellow fever can only kill the body, while error destroys the soul. By as much as the soul is worth more than the body, by so much is it more important to resist the spread of error than to resist the spread of cholera and yellow fever.

Of course, we must not do wrong in opposing wrong, or antagonize one error with another.

Two wrongs do not make a right, nor do two errors make a truth. But we must be alert and active in using all Scriptural means for antagonizing error and evil to the utmost, that the people may be brought to believe what is true and to do what is right. Error must be opposed, but it must be opposed with truth, and evil must be overcome with good. Let us never listen, therefore, to the man who would persuade us to let wrong things alone because of Gamaliel's reason. Let us be diligent, active and earnest in resisting error and opposing evil wherever and wherever they show

themselves, remembering we are soldiers to subdue a rebellious world for its rightful ruler.

CLOSING EXERCISES OF THE SEMINARY.

The closing exercises of the Seminary began Tuesday night with the anniversary of the Broadus Society in Norton Hall. Dr. Whittsitt led in prayer. The Rev. A. P. Stone presided, and made an introductory address setting forth the work of the Society to serve "as a safety-valve for the class in polemics"—to develop speaking talent. They have sought to honor the name they bear.

Dr. Hawthorne delivered the annual address on Intellectual and Moral Courage. The Greeks and Romans made courage synonymous with virtue, and everywhere a brave man is honored. "No argument or eloquence is equal to the magnetism of a battle-scarred face. No epithet is so offensive as coward." Courage is the ground-work of character. There is much counterfeit courage, and many deceive themselves. Some are heroic on one side and cowardly on another. He knew a military man physically brave, but an intellectual and moral coward.

Courage is physical, intellectual and moral. Physical courage is noble when joined with high qualities. The Negro janitor who roused the sleeping inmates of burning Howard College at the sacrifice of his life was a hero.

Intellectual courage leads to original investigation and thinking. A man may read indefinitely and never think. The intellectual coward gets his views from what he thinks the majority believe. Truth and the majority are not equal. Men of intellectual courage are those who bring things to pass—witness Luther and Carey.

Moral courage, however, is highest. Devotion to principle is the culmination of character. The Roman mother, Felicitas, who saw one by one her seven sons perish for the faith of Christ, exhorting them to faithfulness, and then, thanking God for such sons, laid her own head upon the block—was a noble example of moral courage. The lack of this quality in editors, lawyers, doctors and statesmen was pointed out sharply yet humorously. The address abounded in flashes of wit and bursts of eloquence, and it was received with enthusiasm.

Thursday morning the diplomas for the separate schools were awarded in Norton Hall. Dr. B. H. Carroll was to have delivered the annual address before the Seminary, but he was detained by sickness. The Rev. Ernest Cook, of St. Louis, was present, and they called him out. He showed himself an impromptu speaker of rare power. With alternate humor and pathos he recalled his life in the Seminary, and the incidents of his tuition under the grand men who have passed away. He made an earnest, eloquent and effective appeal to the brethren to do their utmost to promote the interests of the Seminary they loved. Bro. Cook is a favorite in Louisville, and he should come to see us oftener.

Thursday night at Walnut-street church were the final exercises. Dr. Beattie led in prayer. First the English graduates were called forward to receive each his diploma with the degree Th. G., or graduate in theology. The list was as follows: R. D. Cross, of North Carolina; Bunyan Davis, of Texas; C. Delepine, of France; E. M. Dowley, of Canada; E. M. C. Dunklin, of Florida; L. V. Edwards, of Missouri; C. H. Fredenburg, of Oregon; James Gore, of Missouri; E. L. Grace, of Tennes-

see; Wm. Hedley, of England; T. J. Hudson, of North Carolina; G. C. Johnson, of Mississippi; T. T. Martin, of Colorado; C. W. Minor, of Georgia; J. E. Phillips, of Mississippi; T. H. Plimmoms, of North Carolina; R. M. Priest, of Kentucky; J. J. Wicker, of Virginia, and E. M. Wood, of Texas—19.

Next came the eclectic graduates with the degree of Th. B. (bachelor of theology) as follows: H. F. Burns, of Tennessee; C. W. Duke, of Virginia; S. E. Ewing, of Missouri; Wm. Hedley, of England; J. A. Hendricks, of Louisiana; G. W. McCall, of Texas, O. J. Terrell, of Indiana, and W. F. Yarborough, of Mississippi—8.

The thirteen full graduates followed with the degree of Th. M. (master of theology). J. G. Blacklock, of North Carolina; W. O. Carver, of Tennessee; W. R. Culom, of North Carolina; E. E. Dudley, of Virginia; J. W. Millard, of North Carolina; E. T. Moberly, of Kentucky; C. M. Morris, of Mississippi; I. G. Murray, of Tennessee; A. P. Stone, of Missouri; C. T. Taylor, of Virginia, and A. P. Taylor, of South Carolina—13.

Five of these brethren were chosen to speak, there being time for no more, although all of them were required to prepare addresses. The first speaker was Bro. W. O. Carver, on "Some Observations on Organizations." Whatever may have been true in the past, Christians cannot now be said to be behind the times in organization. Indeed some expect to bring the millennium in that way. Some, however, accept the new organizations as inevitable, while others oppose them as evil. Organization may be mechanical or vital. The one man effects, the other he directs. In religion all organizations must be vital, since in churches life is more than organization. Proper organization is of slow growth. Only loadstools reach their development in a night. Some preachers seek to impose on their churches organizations "taken from organs of alphabetical devices for the world's renovation." Organization never imparts life.

Bro. E. E. Dudley next spoke on "The Young Minister in Training." On this subject a man just through the rub could speak feelingly: Never before was there more intellectual training or religious zeal. Every one should get the best training available. Some lack opportunity, and others are dissuaded by friends from using their opportunities. In being trained for service we are working for ourselves, our country and our God. Young men need encouragement while in training, yet many people wait till the young man achieves success before they give a word of cheer. Encouragement comes from the lives of good men, but chiefly from Christ. Our noble leader has fallen, but the cause and the flag remain; let us rally around them for yet greater victories.

Bro. J. W. Millard discussed Arnold, of Brescia, and drew lessons from his life. Italy is an inviting field for students of civil and ecclesiastical history for in that land has been found every form of government. It has produced alike the papacy and great reformers. Arnold was one of the earliest of these. A brief and interesting sketch of his life was here given. He loved liberty and the Bible, and therefore the Pope hated and killed him. His ideal was an apostolic church in a democratic state. That was virgin soil in that day. It was dangerous to discover that liberty was taught in the Bible. His life prepared the way for others. You can kill

a man but not the truth. If the statue of Arnold at Brescia would speak it would say, "an apostolic church in a democratic state."

Bro. Menta Sturgeon spoke on History—Its Importance to the Preacher. The earliest histories contain only lists of kings and accounts of battles. Gradually narration came in and the last and highest step was taken when the causes of events and their results came to be considered. Man collectively is the subject of history. Man singly is the subject of biography. History is the greatest of all studies, and yet, as Dr. Whittsitt says, there is nothing so little studied as Baptist history. Here is a mine with more gold than all others. When great preachers want to clinch a point they use a historical illustration. History is Providence at work. Here we learn of human nature. When heresies and fantasies of the past are revived with new labels, we need not be disturbed. Nothing new under the sun appears. Our leaders should know history.

The Preacher and the Press was Bro. J. S. Tanner's theme. The wise man's amazement about unread books was centuries before the printing press. Would he not weep his eyes out if he were alive to-day? It would take a man 300 years simply to pronounce the titles of the books now in existence. The press has become a great power. "As a man reads, so is he." The preacher cannot ignore the press. The pulpit, however, cannot be supplanted or curtailed by the press. Printed sermons are rarely read. [Here the speaker made a gesture toward the editor of the RECORDER, which publishes only the very best sermons that are widely read.] In a peculiar sense the press belongs to Christianity. The preacher should be a student of books. He should try to make the press what it ought to be. He should demand a clean secular press, despite the public demand for carrion. He should seek to substitute decent literature for the putrid stuff so widely circulated. He should influence both public sentiment and legislation. Even young lady clerks in book-stores sell obscene literature. Working men should be encouraged to read. They suffer more from empty heads than from empty stomachs. Some think every pastor should run a paper to advertise patent medicine and second-hand preachers, and to publish commendations of those who wish to see their name in print. He had observed that when a paper puffs a preacher with special vigor for his great work, he immediately resigns "on account of his wife's health," or for some other reason. The pastor should see that every family takes, reads and pays for a religious paper.

Dr. Whittsitt then announced the formal acceptance by Dr. H. H. Harris of the professorship in the Seminary to which he was recently elected, and proceeded to confer upon the following brethren the degree of Th. D. (doctor of theology): R. N. Barrett, of Tennessee; A. M. Croxton, of South Carolina; Everette Gill, of Missouri; Henry Miller, of Kentucky, and J. S. Sowers, of Virginia.

The President's address followed. President Whittsitt referred tenderly to his lamented and honored predecessors, and spoke to the graduates on Public Prayer. Great attention is given to public preaching, but little to public prayer. Here is a weak point in worship. We too seldom hear prayer worthy of the occasion. See that your prayers are thoughtful, have body, show insight and are well offered. There

should be variety. The best prayer oft repeated becomes monotonous and meaningless. Public prayer must be scriptural and devout. He who leads in public prayer is the spokesman for the people, and he should represent them. Holy boldness should be joined with unqualified humility. No man can pray well in public who does not pray well in private.

The exercises closed with the famous Seminary hymn, composed by Dr. Manly and sung at every commencement of the institution, "Soldiers of Christ in truth arrayed." Despite the great loss sustained in the death of Dr. Broadus, the session just closed was a most successful one, and the prospects of the Seminary were never brighter.

Dr. HENRY McDONALD, of Atlanta, attended the B. Y. P. U. A. Convention in Toronto last summer. Several have assured us that if "we would only go to one of these conventions" we would be converted to enthusiastic devotion to the B. Y. P. U. A. cause. Well, Dr. McDonald went, and speaking of it to us recently he said: "I was never in such a meeting and saw such things before. They call it enthusiasm; I call it *impudence*." Dr. McDonald may now be charged with being a "hardshell," a "would-be pope," a "Rip Van Winkle," a man of "sectional prejudice," an "unprogressive," and other interesting epithets may be used, which the enthusiasts over the "Young People's Movement" are so ready to substitute for arguments, of which they are so scarce, in talking of those who do not blindly follow their "lead." "They call it enthusiasm. I call it *impudence*," said Dr. McDonald, and he gave us permission to quote him.

The Ministers' Meeting assemblies in Paducah two days, rather than one, before the General Association. So the meeting begins Thursday morning of next week. An interesting programme and a profitable meeting are in prospect. The good people of Paducah open their hearts and homes to us. Let us show our appreciation of their kindness, as well as of the great work we have in hand by having a large delegation present.

We notice a highly complimentary notice of Pastor E. W. Coakley's work as pastor of Citra Baptist church, Florida. We also learn of his resignation as pastor, which was reluctantly accepted by his church. He returns to his home, Kentucky, and we heartily welcome him and know he will find churches anxious for his faithful services. For the present he locates at Greensburg, Ky.

The Sunday saloon case in Louisville has been decided by Judge Jackson as was pretty generally expected. He decided that the Sunday law of Kentucky is unconstitutional. It is good law, all the same however, as Judge Jackson and the saloon men will find out ere long. We will make some comments next week.

The death of Mrs. S. Y. Abraham in Columbia, S. C., last week adds a second bereavement to the family of Dr. Broadus. She was very much like her father in all respects, and more like him in appearance than any other of his children. We deeply sympathize with the bereaved husband, children and family connection.

BRO. WHILFIELD HAYDON, whose obituary recently appeared in the RECORDER, was ninety-one years old at the time of his death, and had been a member of Mt. Pleasant church for over 78 years, and a subscriber to the WESTERN RECORDER for over 50 years.

FAMILY CIRCLE.

MAKING BELIEVE.

"I've made believe I was a manna. And seen to the barn doors. But the bargain the baby weighed so that I couldn't part with any more. I've made believe I was Columbus. And discovered the world all over. The rug was the L'Azale Ocean. And I sailed on the nursery sofa. I've made believe I was an Indian. And scalped Polipemia twice. And I played to a big polar bear. With the looking glass for a foe. I've made believe I was a doctor. With pearl tapioca pills. But I was 'bliged to give up practice. 'Cause I couldn't collect my bills. Two times I've believed in a circus. And two times the coal man too. And once I was Bost' and once I was Little Boy Blue. Oh, I've made believe and I've made believe. Till there's nothing else to be. And now I'm solitary mamma. Let's make believe I was me." Selected.

"POOR DR. BLAKELEY."

BY LUCIE HAYTON PHILLIPS.

She had come at last the pastor's new wife. To-morrow the curiosity as to her manner and appearance—long life among the members of the Warren-avenue Baptist church—would be satisfied. The minister himself had told them very little about his choice; indeed he had been provokingly reticent on the subject, as if it was a matter that concerned *him* alone, when, as everybody knew, the whole flock would like to have had a voice in the selection of the "mistress of the manse," of the lady who was to share in "the ministry of the saints," to labor in their midst in the capacity of a pastor's wife. But, as to-morrow was Sunday, the congregation would soon know for themselves whether she was old or young, homely or handsome, shabby or stylish, reserved or friendly, and, above all, whether she was likely "to suit them" as a wife for the minister. It was one to read a face, they could tell from a look whether Dr. Blakeley had made a wise selection in the woman he had married.

Fortunately for her, the pastor's young wife was unconscious of the intense interest that had excited in the breasts of her husband's people. She was anxious, however, to make a pleasing impression on this, her first appearance among them, and so made her toilette for the morning service with much care. She had an idea, poor thing, that it would be well to look "her best," to enhance her young beauty as much as possible by the aid of dress and jewels.

But the minister passing through their bed-room as she sat drawing on her light and girlish slippers, stopped to glance at her with a sort of dismay. "Alleen, my dear," he began hesitatingly, "you look very beautiful in that rich dress, yet, would it not be better to wear something more quiet something a trifle—plainer, you know? I am afraid, as they do not dress much themselves, for ours is not a rich or fashionable city church—that they may comment on your fine gown—may even fancy you proud and extravagant. When they come to know you, of course, you will dress as you please, but just at first, while you are stranger to them all, it might be well to—"

"He paused in confusion." "Why certainly it would!" cried the young wife with her charming smile. "I will make myself as plain as possible in five minutes, if you can wait that long." Dr. Blakeley, with a relieved look, turned away and was soon lost in the "notes" of his morning's sermon, and a little later he was seating his wife in the minister's new introduced pulpit of the Warren-avenue church, whose pastor he had been these past four years.

Mrs. Blakeley had not succeeded in making herself look plain. "The simply-made black silk, the small, jet-bonnet with velvet strings tied under her chin, which she now wore, seemed merely a dark frame for a brilliant picture of life and beauty. It was evident that she couldn't help "her looks." "How those dark eyes do fascinate!" she acknowledged that, and when, after the service she was introduced to a number of the members, her manner was so gentle, so unaffected and cordial; there was in all she said and did such a sincere anxiety to please her husband's people, that they went away freely forgiving her for being young and lovely! In fact, scarcely one unfavorable comment was made, or a single unkind criticism uttered. And, under these happy and unusual

auspices, the pastor's new wife began her new life in their midst. "Why, we are all so glad in our choir next Sunday, Mrs. Blakeley," said the first caller. "Our last pastor's wife was our leading soprano—such a help she was in every way, and we hope you mean to follow her example."

"I am sure I want to do all in my power," said Mrs. Blakeley sincerely, "but I had not thought of singing in the choir. Rehearsals and the regular weekly practice make such demands on one's time, you know, and a minister's wife has—"

"Many duties of course," interrupted Mrs. Norton briskly; "but they are only what she expects, you see. And really we can't get on without you, now that Mrs. Sampson has moved away. Don't forget to come next Friday evening, our night for practice, and to drop in Saturday afternoon at four, the time we rehearse our voluntary."

They were somewhat confusing these pressing and crowding new duties that were forced rapidly upon her attention in the week that followed. She had taken a class of boys in the Sunday-school—of course the pastor's wife must teach in the Sunday-school—and must attend the teachers' meeting held each Thursday evening, "or offend," as her husband suggested, "the deacon who conducted it," a crotchety, irascible old gentleman, resenting the absence of any teacher as reflection on his methods of presenting Bible truths.

She must attend the weekly prayer meeting on Wednesday evening, and preside over the Ladies' Aid Society each Monday afternoon, and the Missionary Circle on Friday. And she was the "Hand of Helper" that met on Thursday afternoon at the parsonage. She must lend a helping hand to that youthful body, of course, and give them all the encouragement possible. But, meantime, there was a world of bills to be returned and unlimited church visiting to be undertaken, a heavy burden in a scattered membership of some five hundred souls.

She found herself ere long scarcely wondering that her husband's first wife had lived but a few months, and the former pastor's wife had wearily given up the struggle before the first hard year had ended.

Yet Alleen Blakeley was young and full of zeal, ambitious to carry out all her plans in her new work, and upheld by a sort of nervous energy and unflinching friends spoke of as "enthusiasm." It was like her to throw her whole being in all she attempted, and so when in addition to the already heavy burden of duty she was performing a great festival was planned that the proceeds might be used to complete the church tower and spire, and she was asked "to manage the whole thing"; she consented with a murmur.

"You are exerting yourself far beyond your strength, Alleen," said Dr. Blakeley, noting her deep-flushed cheeks and excited manner when a day or two of soliciting contributions had gone by. "Why should you undertake all these things? What right has the church to demand such service from the pastor's wife?"

"But somebody has to lead, my dear, and they say I have a gift for such work. Ought I not to spend and be spent for the church for the Master?" "But I doubt whether the Master accepts such service as a lawn fete of this sort renders," went on the minister gravely. "I think He prefers such offerings to his cause as we lay by according to our prosperity, a cheerful giving of 'tithes' instead of raising funds on this thing you call 'The War of the Roses.'"

Mrs. Blakeley laughed a little as she hurriedly ate. For the next week she scarcely slept or ate. It must succeed, this festival she had undertaken! Its failure would be laid at her door, and she would be blamed if defeat followed their efforts.

She looked brilliantly handsome on the eventful evening as she hurried to and fro among the tri-colored lanterns and flower-strewn benches scattered over the wide lawn on which the fete was given, but there was a nervous excitement in her manner, a feverish brightness in her eyes, that sorely troubled her husband.

"Do come with me to some quiet place," he pleaded, "and let me get you a glass of ice-cream, or a slice of some sort. You need rest, and refreshment after all the hard work you have done on this hot afternoon."

"To his surprise, she obeyed him gladly, and at once, drinking thirstily the cold draught, brought her. "I believe I will take an ice and some cake," she said languidly, "for, do you know, I have eaten nothing all day? I had no appetite for breakfast, and was quite too busy at noon decorating the tables to think of luncheon, and afterwards I was far too tired to care for food."

"And so you are faint from hunger," began the Doctor almost angrily,

"ready to drop—as your looks show—from fatigue, while the others—Oh, we are all so glad in our choir next Sunday, Mrs. Blakeley," said the first caller. "Our last pastor's wife was our leading soprano—such a help she was in every way, and we hope you mean to follow her example."

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"But somebody has to lead, my dear, and they say I have a gift for such work. Ought I not to spend and be spent for the church for the Master?" "But I doubt whether the Master accepts such service as a lawn fete of this sort renders," went on the minister gravely. "I think He prefers such offerings to his cause as we lay by according to our prosperity, a cheerful giving of 'tithes' instead of raising funds on this thing you call 'The War of the Roses.'"

Mrs. Blakeley laughed a little as she hurriedly ate. For the next week she scarcely slept or ate. It must succeed, this festival she had undertaken! Its failure would be laid at her door, and she would be blamed if defeat followed their efforts.

She looked brilliantly handsome on the eventful evening as she hurried to and fro among the tri-colored lanterns and flower-strewn benches scattered over the wide lawn on which the fete was given, but there was a nervous excitement in her manner, a feverish brightness in her eyes, that sorely troubled her husband.

"Do come with me to some quiet place," he pleaded, "and let me get you a glass of ice-cream, or a slice of some sort. You need rest, and refreshment after all the hard work you have done on this hot afternoon."

"To his surprise, she obeyed him gladly, and at once, drinking thirstily the cold draught, brought her. "I believe I will take an ice and some cake," she said languidly, "for, do you know, I have eaten nothing all day? I had no appetite for breakfast, and was quite too busy at noon decorating the tables to think of luncheon, and afterwards I was far too tired to care for food."

"And so you are faint from hunger," began the Doctor almost angrily,

time and strength, to say nothing of the unending round of church and sick-visiting, the ministry to the poor, in itself a heavy duty, requiring infinite tact and patience.

Do you not see that it was quite impossible that Mrs. Blakeley should succeed as "a keeper at home," should "look well to the way of her household," and make the little parsonage the abode of order, peace and health, a sweet and restful spot, while she was constantly "on the go," as her neighbors forcibly expressed it?

She could not even keep those rows so solemnly made up for her own husband at the altar, nor prove that blessed helpmeet and inspirer in his holy work of preaching the Gospel, which should be the acme of every minister's wife's sanctified ambition. It is most unreasonable to expect the manager and mainstay of all these benevolent societies, the leader of all sorts of church and parish work, to be a pattern at home.

Our Lord did not ordain wives and mothers for his disciples, though according to the measure of their time and strength He loves to see them "go about doing good."

It was now that the church members began to speak of their pastor as "Poor Dr. Blakeley," it was now, too, that some of the least conservative and most troublesome among them—those who gave little and talked much—began to hint that "a change might be well" in the pastorate of the Warren-avenue church.

"The truth is," said one, who heard things with deepest regret, "our pastor's wife has, by some means, made herself very unpopular, and so stands in the way of poor Dr. Blakeley's work and success."

"But I thought she was his right hand—and his right hand is the power behind the throne, in very truth," exclaimed the visitor to whom the lady's remark had been addressed. "I have heard little else since my arrival in your city save accounts of what Mrs. Blakeley has done for this church and community. How can an un consecrated and active Christian worker have become 'unpopular?'"

"Well, in the first place, in attempting so many lines of work she has brought herself in contact with all classes of people, and had to deal with varied characters—all sorts of personalities, a difficult position for any refined woman, and especially so for a minister's wife, who should avoid anything like antagonism. But the things that she has done for the church and her wife have been the very best trifles 'as light as air.' I am really ashamed to mention them, even to an old friend like you."

"But give me one instance, at least." "Then, one afternoon at a ladies' meeting, Mrs. Blakeley, who was presiding, had occasion to put some question to vote, but forgot to ask 'those opposed to make it known in the usual way,' as was her custom. Now, Mrs. Lyle, one of our very rich members went to vote 'No,' and when ignored in this fashion, she was simply furious! She has refused ever since to speak to Mrs. Blakeley, or to subscribe as much as a penny to the pastor's salary."

"I don't wonder you are ashamed to tell that," said the gentleman grimly. "And then, one day Mrs. Heck, an old lady who always made herself at home at the parsonage, going uninvited over the whole house, even into the kitchen and pantry, discovered on one of these roving visits, poor Dr. Blakeley trying to heat a button on his best coat! His wife had gone to a Christian Endeavor meeting, and as he was suddenly summoned to officiate at a funeral, he attempted to perform the small task for himself. Old Sister Heck told it far and near, adding that she had found the house 'at sixes and sevens,' and the little boy—they have one child about two years old—soiled and neglected. She said it was a crying shame that poor Dr. Blakeley should not only have to nurse, but do the family sewing besides, on top of his best coat! His wife had gone to a Christian Endeavor meeting, and as he was suddenly summoned to officiate at a funeral, he attempted to perform the small task for himself. 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Gleaner Department.

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

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

Why do so many people who are in our churches refrain from participation in the Lord's Supper? Some excuse themselves because they feel unworthy to partake, others because they are not on good terms with some brother who does partake; others because they don't like the pastor, and others for different reasons, probably. But none of these reasons appear to me as good. Any person who is unfitted for the fellowship and service of the Lord's Supper is surely unfit for the church; and the imperative command of our Master to "Do this in remembrance" of his anguish on the cross can never be honored by such flimsy excuses. Every brother and sister in our churches is under lasting and special obligations to participate in the service of the Lord's Supper. If we miss every other service of the year, we ought not to miss this one. And if we really decide that we are unfit for such worship, we should retire to the world where the Gospel may be preached to us as sinners. A feeling of pharisaical goodness is not essential to the service. To feel unworthy as to moral character and conduct is indeed a fitting condition of heart in which to approach the solemn feast. It was given to poor, redeemed sinners, to remind them of the price paid for their redemption. Let all poor sinners in our churches see that they thus honor their Lord by keeping his sacrifice vividly before their minds, as well as before the eyes of all who observe the worship.

A delightful task for the Bible student is to search the gospels to find out what Christ wants his people to be. He does not often express a wish in so many words. You must watch the undercurrent. All his words burn with desire. All the while he is talking he is thinking of the hearts of these men whom he is preparing for his work. He wants them to do this and that; to have such a spirit, such and such qualities of heart. One of the strongest is that his disciples should have a forgiving disposition. On every possible occasion he calls attention in some way to this spirit. Look through his life for these instances and study them one by one. It may not prove pleasant reading but it is forgive or die. Forgive or remain unforgiven. Be friendly to those I love or you cannot be my friend. Sometimes he seems to have no greater desire concerning disciples than that they should be merciful even as our "Father who is kind to the unthankful and the evil." At another time he expresses the desire that we should be sincere. Be not as the hypocrites. Then he wants us to be meek—as lambs in the midst of wolves. Then he wants us to be spiritually minded; to regard the life more than raiment; to think more about souls and less about bodies. How comforting it is to know that he who has all things in his own hands has wishes concerning our welfare, and to remember that he at last expressed a desire that we might be kept safely, and that we might finally dwell with him.

The Gospel Mission movement, and our old style mission work, are both prospering, and are getting along with very little friction. This is right. Plenty of room for both, and no room for any jealousies.

You hire a man to work on your farm. At the end of the year he comes to you with a statement of what he has done, expecting a settlement. "I have been a very inoffensive laborer," he says, and he begins to tell you how he has never done any harm, how he did not sow any tares in your field while you slept, how he did not dig up all your corn and tear down your fences and cut down the best trees in your orchard. You soon grow very tired of that: what a dunce he is to think you will pay him for what he has not done. Now this world is a great plantation and God is the landlord of every one of us tenants. No other view of life will explain anything we see about us. There cometh a harvest and a time of reckoning. Empty handed you go up to the judgment. Before you and behind you walk men burdened with many sheaves. The eyes of the Master are turned inquiringly upon you and a burning flush mantles your conscious cheek. Where are your sheaves? "Lord I have done no harm." Don't be simply a negative Christian. Do something for the Lord.

We hear a great deal in certain circles of the need of social culture in the church. Just what "social culture" is and just what the church is expected to do with it when she gets it we are not informed. Somehow we have been under the impression that salvation is something more than cultivation and that we are saved by faith, not by society. The culture the church of to-day needs is not society ward. Of society notions we have enough and to spare. It is not too much to say that we are fast becoming too refined to save the unrefined. We want to see sinners saved but we secretly hope that none but respectable sinners will apply. We cannot afford to reach out for the disreputable—we wear gloves. Let a respectable sinner come and we smother him with our embraces. Let a woman "which was a sinner" come and we draw our robes closely about us, elevate our noses and pass by on the other side.

THERE is one phase of the liquor-drinking habit that I do not understand, and that is the disposition of men to begin the use of strong drink whenever they get into trouble. If a man loses his position, has a reverse in business, his wife dies, or some other calamity overtakes him, he makes a double and twisted fool of himself by drinking liquor to drown the trouble. He is sure to drown himself in a sea of troubles if he persists in such a ridiculous course. Whiskey can't drown trouble, it can't heal wounds. It can aggravate them and destroy the soul. If any reader of these words has ever been guilty of the folly of turning to the intoxicating bowl as a refuge from trouble, let the question burn into his soul as to what real benefit he has received from the maddening draught. Death and destruction are in his way so long as he takes the road to endless night.

ALL who confess their faith in Christ at the same time profess a love for God, and such a love as implies a renunciation of the world. Yet many seem soon to forget what was implied in their profession of faith, and become entangled with the affairs of this life, and thoroughly in love with the world. This is a time when the Lord's people should stand out before the world in open protest against sin and worldliness. The old faith and its embodiment in a life of consistent and persistent goodness is the proper thing for these times.

It has become quite common in these latter times to intimate that those who are not faithful in declaring all the words of God "have an axe to grind." That expression seems to mean that the party is trying to secure the favor of others by avoiding all reference to anything that would stir up antagonism. In this way the truth is suppressed, and Christ is "wounded in the house of his friends." It is quite likely that it was because John the Baptist had no axe to grind that he could lay the axe with such telling effect at the root of the trees. Suppose we all stop the axe-grinding business and begin the use of our axes on the evil trees around us that need cutting down.

THE meanest men we know are those who never make any use of the Bible except to bolster up their meanness. They are the Sabbath breakers who remind you of the disciples plucking the ears of corn on the Sabbath day; the pious dram drinkers who quote Paul for their stomach's sake; the liars who have a whole catalogue of deceiving patriarchs and prophets on their tongues' ends. We have recently known a man who actually spent a large part of each Sabbath sitting on the front porch with the family Bible on his knees searching the imprecatory Psalms to find justification for a murderous hatred which he cherished for his neighbors.

It is not enough to stick to the text; we must stick to the substance of the text. There is no sense in stopping to analyze the crust of a biscuit until you have had your breakfast. When we read about Pentecost, for example, we want to know how the disciples obtained power from on high that we too may obtain it; and it will not help us a whit to know whether the wind was electric, or whether the tongues were of real fire, or whether the disciples really spoke in a dozen languages, or whether the people of a dozen languages were made to understand one.

Men have various ways of ascent in this life. Sometimes we meet with men who make their own ladders and climb them. They very easily reach the top with the good will of those around them. Some men climb up on other men's shoulders, use other people as their tools. Such men sometimes reach the top, but much suppressed murmuring can be heard by those below. Some other men climb toward the top by pulling other people down. With them the tongue of slander is an effective weapon. Such aspirants for high places are execrable. The man who makes his own way, under God's blessing, to the highest place, is likely to be honored by all; but those who ascend by pulling others down are unworthy of any respect.

It is a hard matter for men or women to survive a slight word or act that some worldly person seems to cast upon them. We feel as such insults should be resented, and we usually fly into a passion and gratify our enemies by letting them see that the piercing of their lance has gone to the quick in our souls. Better take the Savior's advice and "turn the other cheek." We will be sure to disappoint the adversary, if we do not really convert him.

A BIG DAY AT KENTON.

Eld. J. N. Hall, of Fulton, Ky., will dedicate the Baptist church house at Kenton, Tenn., on the second Sunday in June. Dinner will be served on the ground. Everybody is invited and those

living near are requested to bring a basket of dinner. Bro. Hall will preach at 11 o'clock a. m., at 2 o'clock p. m., and at night. This is an opportunity to hear one of the greatest preachers of this day. Let everybody come—old, young, great and small; and let everyone have a nice, profitable time.

Respectfully,
W. S. RONEY, Pastor.

PRAYER FOR CHINA.

The month of June has been set apart on the Woman's Prayer Card and in our Sunday-school papers as the time when our attention is especially directed to China. I trust the brethren will follow these suggestions and make earnest prayer for China during this month. Let me call your attention to several points of encouragement and of need for prayer.

1. We should thank God for the new openings there. The result of the late war with Japan will be the further opening up of the country and removal of barriers. One great hindrance to our work has been the pride and self-conceit of the people. This has been to some extent at least humbled. Letters from our missionaries say that the people are unusually receptive and well-disposed. Then, new centers of influence will be opened. We, China, from which city we have been three times driven away by the hostility of the rulers is mentioned as one of the cities to be opened in South China. We should be ready to enter in at once. We should take advantage of the providential openings. God, in his Providence, is in advance of his people. While thanking God for these new opportunities let us pray him to give us the men to enter into these promising fields.

2. We should pray earnestly that the debt may be removed. While God has removed hindrance in China we are confronted by a great obstacle at home. Our debt of \$20,000 is dampening the ardor, and hampering the exertion of our people. The Board feels that they must meet their obligations before they reinforce their work. The item of interest should be removed, so that all the contributions of the Lord's people may go to carrying on the work. Let us pray the Holy Spirit to put it into the hearts of his people to abolish this debt. If we can have \$40,000 in the treasury by July 1st, or \$50,000 by August 1st it will be done. The current expenses of our Board are some \$10,000 a month. This would make \$20,000 for May and June; if we raise \$20,000 more the thing will be done. Why not do it? Brethren, God is testing our faith. I renew the proposition made at Washington: Let us agree to pray every Saturday evening until July 1st that the Lord will put it into the hearts of his people to send up their money to the treasury. Then let us help to answer our prayers by giving and persuading others to give. I know that such a proposal is too spiritual to seem practical to many of our people. I cannot hope that all even of our pastors will adopt it. But I believe if we had but a Gideon's band of 300 earnest, believing souls that the Lord would do it for us. Who will join in the effort! So-called common sense sometimes dulls our spiritual sense. But God delighted to honor faith. The work of missions is a spiritual one and must be accomplished by spiritual means. Let us honor God by trusting him and he will honour us by fulfilling our requests.

3. Mrs. Graves and I are very anxious to have at least one man and his wife and one single lady to go out with us. We hope to return to our field in Southern China in a few months, but do not wish

to return without reinforcements. Will not the brethren in praying for China make special request that the Lord will enable us to return and take some fellow laborers with us.

In praying for China remember the new openings in China, the need of more men and the great obstacle, our debt.

Oh, if the million and a third Southern Baptists were but in earnest, how easily we could raise the sum of \$40,000, send out more men and enter into and possess the land which God has promised His Son for a possession.

R. H. GRAVES.

THE LADIES.

The pleasant effect and perfect safety with which ladies may use the California liquid laxative, Syrup of Figs, under all conditions, makes it their favorite remedy. To get the true and genuine article, look for the name of the California Fig Syrup Co., printed near the bottom of the package.

WASHINGTON LETTER.

The silver question still holds its own as the principal topic of conversation in Washington. President Cleveland acknowledges that the administration's announced financial policy has suffered a defeat at the hands of the Illinois Democrats, but thinks it only temporary. From this on all the power of the administration is to be used to destroy or neutralize the effect of the action that will be taken by the Democratic State Convention to be held in June. Patronage, the weapon found so successful by the President in dealing with Congress, is one of the weapons to be used against the silver Democrats, of Illinois and, of course, its effects are expected to be apparent in other states. It has been given out since the signing of no existing vacancies nor any which may occur in the Illinois Federal offices will be filled until after the State convention has been held, and it is significantly added that no Democrat who votes for or otherwise aids in the adoption by the convention of a 16 to 1 free coinage resolution need apply for anything either for himself or friends. A similar policy may be adopted in dealing with the Federal patronage in Kentucky, where Secretary Carlisle's speeches have not, according to authentic information, resulted in stamping the silver Democrats to the extent expected by the administration.

During the past few days there has been much talk among both Republicans and Democrats about some sort of a compromise being reached in both parties on the silver question which will keep the silver members of each of those parties in line for at least one more Presidential election. As yet it is talk only.

A meeting of the Senate committee on Rules will be held in Washington this week, for the

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40 YEARS THE STANDARD.

purpose of considering certain proposed changes in the Senate rules. There are at present only four members of this committee—Black, Harris, Gorman, and Alch—the place of the retiring member, Manderson, of Nebraska, having been filled. Senator Blackburn, who is chairman of the committee, has his time too fully occupied in Kentucky to attend the meeting, but as the other three members constitute a quorum his absence will not prevent the transaction of business. This committee controls, to a great extent, the organization and management of the Senate, but there are several reasons why this meeting will not be of important results, one of which is enough to mention—the majority of the committee represent a minority of the Senate.

Senator Sherman has gone to Ohio to preside over the Republican State Convention. It is known he carried with him a carefully prepared speech which he intends delivering at the convention, and it is supposed that the speech contains Senator's suggestion as to how the silver question shall be treated in the platform adopted by that convention. Of course nobody has any doubt where John Sherman stands on the silver question, but considerable interest is expressed in his position he will advise the convention to take.

Politicians have their eyes on the Republican National Committee Senator Carter, of Montana, a renounced silver man, is the present chairman of that committee. Rumors have been prevalent of movement on the part of anti-silver Republicans to force Mr. Carter out of the chairmanship, and here are reasons for the belief that Mr. Carter's recent trip to Washington and New York was connected with those rumors. Very naturally the silver Republicans are of the same mind. There will be no meeting of the committee unless it be specially called, before next February, when it meets for reorganization and to decide where the national convention of its party shall be held next year. Even should Mr. Carter be re-elected at the February meeting he might not remain at the head of the committee during the campaign, as it is a rule to allow the man nominated for President to name the chairman of the National Committee which manages his campaign, and it is known that at least one of the most prominent aspirants for the nomination would not name Mr. Carter.

The executive committee of the Knights of Labor has bought a lot and given out the contract for the erection of a building to be used for the national headquarters of the organization. The new building will face the Capitol, and will be occupied before the next session of Congress opens by the executive committee, which, its members say, will be on hand to watch legislation and the courts, in the interest of the Knights.

Washington, May 27th, 1895.

INSTANT RELIEF
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PARKLAND BAPTIST CHURCH.

All who have felt interested in Parkland church will take pleasure in hearing of her continued progress.

Starting eight years ago with the small membership of seven, she surely was the weakest if not the smallest Baptist church ever organized. Dr. Eaton thought she would be a cross baby and recommended spanking if she needed it. Whether she needed it or not she certainly was slapped more than once, but she received proper and helpful nourishment too, along with good training, and is now thankful she is past the spanking size. She has a membership of 220 and is self-supporting.

Parkland church is really an earnest, Christian body working in harmony, well trained in missionary work, and in the duty of laying aside as the Lord prospers, the allowance due his cause. Once it looked to man as though it would be impossible to build on so fragile a foundation, now it can only be said, "The Lord willed it, See what He has done!"

Comfortably settled in a building that is paid for, Parkland church is content to remain in the Sunday-school room until able to erect the main front, which may some day rise in handsomer proportions, but will never shelter a happier people.

Looking back it is not hard to understand this prosperity and contentment. More than one earnest worker has been on the field, but for nearly four years there has been a pastor, to whom, as the Lord's agent, is largely due the rapid yet sound growth.

Rev. D. Y. Bagby, Ph. D., and his true Christian wife have indeed been a blessing to Parkland Baptist church. Bro. Bagby is a genial man, but it is not his social qualifications that have endeared him to his people most. He has had many duties to perform, being a student at the Seminary much of the time; he has not always had leisure for social display, but where there has been sickness or sorrow, or where his prayers have ever stood between him and duty. His sermons have been sound in doctrine without bigotry, and he is popular with all denominations; even were he not a minister it is clearly written upon his face that he is a man who is a friend to every one that will permit it.

Mrs. Bagby is equally as earnest a worker, and is popular with all. Success and popularity cannot be referred to separately. When they came to Parkland they found a small church of about 70 members, without a house of worship. In less than two years the comfortable little church home was built and paid for, and in three years the membership had been multiplied three times. Bro. Bagby, realizing there had been many changes since his advent, and knowing that only about 40 of the original 70 that called him remained, submitted his resignation to the consideration of a recent congregational meeting, and was unanimously solicited to remain. May the Lord long prosper him and his good wife in the work.

ONE OF THE SEVEN.

DEBATE.
One of the most interesting and exhaustive religious debates has just closed here to-day after a four days' discussion held in the courthouse. The contestants were the Rev. A. Malone of the Missionary Baptist church, and Rev. Dr. S. F. Casey, Primitive Baptist and also editor of the *Primitive Baptist*. The question for debate, the first

and second days, was, "The death of Christ made the salvation of all men possible." A. Malone affirmed, and Dr. Casey denied. Third and fourth days, "All for whom Christ died will be saved in heaven unconditionally." Dr. Casey affirmed, A. Malone denied. For the entire four days large, intelligent and attentive audiences were present. The Hon. C. W. Milliken and Dr. George Gaines of the Presbyterian and Christian churches, respectively, acted as moderators.

The debaters in point of zeal, sanguine determination and enthusiasm, were probably well matched, but at the close of the discussion it was clearly to be seen that Rev. Malone had captivated the hearers overwhelmingly. The audiences were composed of all Protestant denominations in the town or surrounding country for miles. The combatants conducted themselves all through the exciting discussion with great deference toward each other, and with a commendable sense of propriety and a christian-like desire to do good. Dr. Casey is one of the foremost and ablest representatives of his church, and as a consequence the "Old Baptists" from far and near of this and many adjoining counties were present in large numbers. His arguments were forcible and well put, and had he not been handicapped by maintaining the less popular side, he doubtless would have held a stronger hand with his opponent. He did great credit to his side and his brethren are justly proud of him. Rev. A. Malone has been a citizen of our town for ten or twelve years and was at one time pastor of the Baptist church of this place, but of late years fills the pulpits of three or four country churches adjoining. The great surprise to his many friends is, that he is not occupying a pastorate in some more prominent and larger salaried locality; for he is evidently, not only a fine orator of great spiritual magnetism and eloquence, but a scholar and theologian of the first order. In the discussion, he handled the subject in a masterly manner, evincing much learning and such a store of information that is possessed by but few ministers of our country. As a debater, his equal would be difficult to find.

MAJOR.
Franklin, Ky., May 24.

AN ACROSTIC.
John A. Broadus, dead not gone,
On wings of light his name has flown.
He strove in wisdom as a lovely stone,
Now in God's temple he's near its dome.
A man we felt his power while here;
But now we see his power more clear,
Reflecting light purely divine,
On history's page and poetic line.
All hail how clearly now we see,
Death's brushed away the dust for me,
Up from its shrine his soul has risen,
Seen better here and safe in heaven.

B. F. JENKINS.

The affections are like lightning—you cannot tell where they will strike till they have fallen.

NEUCLEO-VITA.
The advertisement of this remedy for Brain, Nerves and Blood will be found on page 9. This remedy is highly spoken of by the Medical Journal. The Bloomingdale Pharmaceutical Laboratory of Providence, R. I., are the agents for the United States.

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Ladies' Shirt Waists, \$1.
Neat and Natty—altogether as handsome a lot as we could find; \$1 is very little to pay for this kind.

Black Waterproof China Silk.
Water slides off this goods like quicksilver, so it is impossible for it to spot. Our assortment is now complete at
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Men's Neckwear, 25c.
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If you are thinking of building a church, school, dwelling, hotel, or any mercantile or public building and well-trained brains and long and wide business experience are worth anything to you in the enterprise, correspond with us. Don't undertake to plan your own house, as well placed your own case in court or put a corn-field hand to serve your guests at a dinner party. We make no charge till work is ordered. We refer to Drs. T. T. Bates and John A. Brodus.

The Farm

G. W. Heady, of Fayette county, bought 50 head of yearling cattle averaging about 225 pounds, at \$32 per head.

Only about 50 cattle at Danville on Court day. A bunch of extra good two-year olds were taken down at 31 cents; a few scrub cattle sold at 2 to 2 1/2 cents. Mules dull.

Mr. Perry Stone, of Garrard, bought 16 shoats from F. Brooks, of Jessamine, that averaged 114 lbs. at 4 cents.

Messrs. Matt Martin and E. L. Davis, of Woodford county, sold at Georgetown, on Court day, to Simon Wehl, of Lexington 19 yearling cattle at \$19.10 per head, and to J. R. Nutter, of Fayette, 10 yearling heifers at \$16.80 per head.

D. N. Prewitt has so far this season bought about 3,500 lambs. He bought Ben Bright's crop of 100, for 15th of June delivery at five cents, 70 from Dick Cobb and 50 from Harry Bush at five cents for June 1st and four cents for July 1st delivery.—Danville Advertiser.

The farm of the late Thos. W. Schooler, near Mortonsville, Woodford county, containing 54 acres, was sold publicly and purchased by Will S. Hughes, at \$76.25 per acre.

Cogar and Davis, of Danville, bought of James Guthrie, of Shelby county, 130,000 lbs of hemp at five cents per pound straight. Also W. H. Roe's crop at \$1.90 per hundred.

In Bourbon county, Edwin G. Bedford sold to D. T. and J. S. Wilson 30,000 pounds of tobacco at \$13.50 all round. This crop was considered the best in the Blue Grass, and the sale is probably the largest of the year.

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

The hemp crop is said to be threatened with extinction from a peculiar weed known as broom-sage. The tobacco crop in Central Kentucky is also said to be in great danger from the same weed, which fastens itself to the roots of the plants and prevents it from receiving any sustenance from the soil.

RAMIE IN LOUISIANA.

This plant (*Bahmeria nivea*) at present is creating much interest among farmers. That it is far superior to flax in every way is a foregone conclusion. It is much stronger than wool, and 41 times as strong as cotton. The fibre is of a creamy white color, and as smooth as silk. A mixture of ramie is much stronger than wool and cotton, finer looking, with lustre like silk, and can be dyed of any color. It can also be woven with silk thread; in silk, none but the dyer can detect it. These are only a few of the many purposes that it can be put to, in time.

The growing of it is very simple. The roots are planted the same as asparagus, or, more simply, as sugar-cane; cut into eyes and laid into drills, and covered the same as potatoes. The drills, six feet apart, must be kept perfectly clean notwithstanding what its great advocates say to the contrary—they contending that it can be grown on any soil with no culture; so can any weed. I have grown about all crops in agriculture and gardening and I have signally failed to produce a crop in either branch of the grow-as-you-please system; but I can maintain that the cleaner I worked and the higher I manured, the better yielding crops I have

had, all things considered, and this crop now before me (ramie) is no exception, and confirms me in my assertion.

The plant is thoroughly exotic, one degree of frost killing it to the ground; but it is quick to recuperate, and in a few days it breaks through the ground like asparagus. Care must be taken in planting; for once ramie, always ramie. It is almost impossible to eradicate it; it can be done, but at great expense—not like its fellow, coco, which never can be. The great trouble, and the only one, to place it on the market profitably, is to decorticate it by machinery. In 1890 they had a machine here, which they then thought a perfect success for the purpose, but it proved a failure. To perform this labor by hand would cost more than the worth of the fibre. Since that time, other inventors have been busy constructing machinery, and there is at present a probability of success.

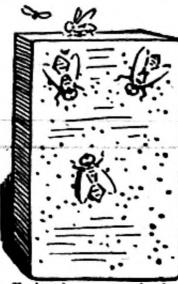
The Agricultural Department at Washington has now control of a part of Col. Breaux's ramie, he treating according to their directions. I noticed some growing on experimental grounds at New Orleans—here, and also there, some cut down and dried as hay. There are so far entered for competing trials, the 20th of this month, at New Orleans, six decortivating machines. If they can attain the successful decortication of dry stems, it is the first step toward success; and, as it is justly argued, each man may learn something, from the others. Col. Breaux asserts, and from his large experience with it he should be an authority, that the machine must be competent to use the plant in its green state direct from the fields. In other words, the decortication must be accomplished in a green state, first stripping off the leaves by hand in the rows; then cutting with a machine and removing directly from the rows to wagon, and then to decortivating machine in barn. When such a machine is on the market, he is ready to plant his entire 1,000 arpents of land in ramie, and not before; all hinges on machinery. I quote this authority that your readers may not be deceived by agents selling ramie plants, who will claim for it a poor and every thing, and that it is a poor man's crop, requiring no cultivation—and other claptrap of their wily tongues.

This white ramie is white on the under side of the leaf, like silver maple or poplar. The staple of this is shorter than the others, which makes it more valuable for the manufacturers of it green.

It will yield here three cuttings per annum, five tons to the acre each time, thus making 15 tons yearly; and can be made to yield 8 tons to each cutting, making 24 tons per acre—this weight when divested of all leaves. The proper time for cutting is when the stems are mown, say 12 inches from the ground. This will yield from 5 to 8 per cent. of dry ribbon, or 150 lb. per ton, giving from 1,800 to 2,500 lb. annually per acre.—General Howatt, in The Cultivator.

The following is an instance of how old things are passing away in the farm life in England. A family of Foxes had occupied the same farm as tenants since the year 1391, or more than 500 years. The same family of Cavendishes owned the land. The present distressed condition of agriculture, however, has caused the long-continued association between the landlord and tenant to be broken, as the present tenant finds himself unable to pay his rent because of the low prices of produce.

Don't try to turn a heavy furrow with a light team.



"Well,"

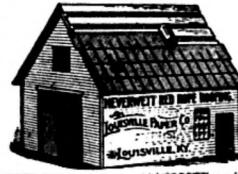
said the bright woman who had asked for Pearlina, to the grocer who wanted to sell her some imitation of "whether you do sell more of these other things or not, there must be something in Pearlina which makes the flies avoid it. I notice that all the Pearlina packages are clean and fresh. All the others are fly-specked!"

This is a true story. Everything true that we print about Pearlina. The thing in Pearlina that keeps fly off is its popularity. It doesn't stay on the shelves long enough to become soiled. When women want washing made easy, without any risk of harm, they must have Pearlina.

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Items of Interest.

For many years a pair of storks have built their nest in the port at Schloss Rubelev...

It seems almost impossible to believe the reports which grave scientific men, sent on expeditions to Alaska make of the interior of that land...

The nations are wasting large amounts of money in their big war vessels. Recently four of England's largest and latest line of battle ships behaved badly...

It gives one some idea of the cosmopolitan character of the United States to learn there are at least 2,000 members of the Greek church in Chicago...

If half of this is true, there will soon be such a demand for salt as has never been known. A English paper says that 1,500 pounds of salt were used to cure the rust in grain...

Mr. Edward Atkinson, in the Forum, speaks thus of the recent additions to the United States Navy. "Three naval vessels cost \$2,000,000 each. It costs \$500,000 per year to maintain them...

The age of paper is coming in with increased rapidity. Every few days we hear of some new thing which is made of paper...

Hucson Ayres seems to have the largest "rocking stone" yet discovered. It is situated on the slope of the mountain of Tandil, in the southern part of the province...

The Gazette Geographique is authority for the statement that the Andes are gradually sinking. The capital of Ecuador, Quito, has sunk 76 feet in 12 years...

By taking a supply of oxygen with him, Dr. Herson was enabled to ascend higher than any man ever before. He ascended to an elevation of 9,815 feet...

One thing is certain. If this is to be a happy world, an asylum must be built and the microscope adjusted up in it, and shut up for good. Not only will it continue to kill, but the fear of microbes, they say now that microbes infect bank bills, and they are dangerous.

Lieutenant Ripley, executive officer of the coast-survey schooner Eagle, and Prof. John H. Sears, of the Peabody Academy of Science, have been making separate examinations of the coast of Massachusetts. They find that the coast is sinking at the rate of about an inch in four years...

The chemists failed to make argon combine with any other element in their experiments. Then they looked around among the rarer minerals to see if nature had combined argon with anything. A rare earth, cleveite, found in Norway, which contains several very rare elements, was tested, and argon found in it. Thus it is proved there are some substances with which it will combine.

Prof. Ramsay not only found argon in cleveite, but also found another gas never before discovered. From the experiments so far made with it, it seems identical with an element in the sun which has been called helium because nothing with the same spectrum had been discovered upon the earth...

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NEWMAN.

Henry Nelson Newman, son of William and Mary Casey Newman, was born near Blank Lick in Kenton county, Ky., on Aug. 19, 1823, and died at his home near Falmouth, Ky., on Sunday, May 18, 1885...

SUTTON.

Bro. H. O. Sutton died March 23, 1886, was born Nov. 4, 1816, professed religion and united with the Forks of Dix River church in 1835. He was married to Lucy Kemper in 1847...

BURR.

Regrets and extreme sadness accompany the announcement of the death on May 12, 1895, of Nannie J. Burr of the school near Park, Ky. He accepted Christ as his Savior when a child and has lived and died a consistent member of the Baptist church...

Too Much Calomel. January 20, 1891. THE DR. J. H. McLEAN MED. CO. Gentlemen: Some years ago I was obliged to take a large amount of calomel and blue mass which salivated me. I lost all my teeth and was sick for a long time...

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CANCER-Dr. Jno. B. Harris, of Fort Payne, Ala., Cured us of Cancer: M. D. Johnson, 41 S. Broad St., Atlanta, Ga. J. S. Killen, Minden, La.; Sallie Liles, Loochoma, Miss.; W. W. Dabney, M. D. Lodi, Miss.; Mrs. Jas. O. Heyan, Mexico, Mo.; N. R. Phillips, Tax Collector Dale Co., Ala.; Arguta, Ala.; C. Hinchard, Summerville, Ga.; J. W. Russell, Grand Heights, Fla.; W. A. Betherford, Lincoln, Ind.; Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from \$30.00 to \$50.00.

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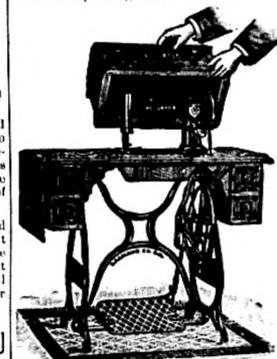
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Items of Interest.

A succession of earthquake shocks following each other closely entirely destroyed the town of Paramythia in Epirus European Turkey. There were 25 shocks in all. Fifty were killed outright and 150 seriously injured. The Greek church, 30 years old was moved several yards but was left standing. Paramythia was a very old town with a population of 5,000.

The fass which is being made in London over the visit of Nasr Ullah Khan, the second son of the Armeer of Afghanistan shows the importance which England attaches to the friendship of the Armeer. The czar of Russia could not be treated with more distinguished consideration than is this boy. Dorchester House one of the finest palaces is his residence and all London is doing him honour. A suite of ninety persons attend him among them several priests. For the young prince will strictly observe all the ceremonials of his religion though in a foreign land.

That a daughter of the Chief Justice of the United States Supreme Court is willing to be known as a divorced woman is humiliating to the entire country. She could have left Mr. Murray quietly without having her father's name mentioned about in a divorce court. Her only complaint against her husband was that he gets drunk now and then—a ground Scripture does not recognize.

The Foreign Mission and the Home Mission Society of the Northern Baptists each received on May 24, \$10,000 from the Sampson estate. Indigent Baptist ministers in Massachusetts received a fund of \$50,000, and \$30,000 was given to aid widows and orphans of Baptist preachers in Massachusetts. The First church Washington City received \$10,000, the Grace church same city \$10,000 and Dr. Judson's church \$20,000. When will some Southern Baptist have the grace to make such a will.

Lord Salisbury in a speech at Bradford said that the reports of the Armenian massacres were in their main features correct. But he added that the Turkish Government did not investigate and was not responsible for them. The Turkish Government cannot control the animosity being kindled among the Armenians. If it is true that the fault of the Sublime Porte was weakness, it is high time some strong government which can control took the place of the unspeakable Turk.

Wandering guerilla bands keep up the fight in Cuba, a sort of bandit warfare that may be kept up for some time to the great injury of the law abiding and peaceful. However, one of the guerilla leaders Jose Marti has certainly been killed in battle, and it is thought that the insurgent chief, Maximo Gomez was killed. Though his friends will only admit that he was wounded.

The nations have accepted the invitation of Germany to take part in the ceremonies at the opening of the canal between the North and Baltic seas next month. Italy will send nine war ships, England eight, the United States and Austria four each, France, Russia, Spain and Sweden three each, Denmark, Norway and Roumania, two each, Portugal and Turkey, one each.

The trouble in the East is not yet settled—may be entering upon a new and worse phase. China refuses to pay the increase demanded which Japan demands upon her giving up the peninsula at the command of Russia. China says she agreed to surrender the land. Japan can take it. China has nothing to do with the trouble between Japan and Russia, and cannot be rightly called on to pay more money than the amount agreed on in the treaty because of what Russia may choose to do, in which claim China is right.

Meanwhile Russia has grown impatient, and has ordered Japan to remove her troops from Corea without any further delay. It is reported and believed that the Russian army which was strong has crossed into Manchuria, whether to hurry the Japanese, or to convince them Russia is in earnest, or to seize Corea does not yet appear. China ceded the island of Formosa to Japan but the people of that island have refused to be ceded. The natives in the eastern part of the island have never acknowledged China's authority in any way, and now the whole island is a unit against Japan. The natives have proclaimed themselves a republic and have adopted as a flag a yellow dragon on a blue ground. Whether these people will show more courage than the Chinese did, in resisting the Japanese remains to be seen.

Six thousand Southern soldiers died in prison at Fort Douglas, and are buried at Chicago. A monument has been erected to their memory which was dedicated on May 30th. Gen. Wade Hampton making the speech. As a great uproar had been made on the subject, the flag for which the men died was not seen, not even if furled and covered with crepe.

After funeral services in the White House, Secretary Gresham's body was carried to Chicago for interment, the President, Cabinet and others accompanying. Every thing which could be done to show respect to the dead warrior, jurist and statesman was done. The

body was placed in a vault in Oakwood Cemetery, the final resting place not yet having been decided upon.

The Pacific Mail Steamer Colina struck upon an unknown reef off Manzanillo and went down stern first in a few moments. One hundred and eighty-seven lives lost. Twenty-one were picked up in a boat by the steamer San Juan and five drifted to land. Among the lost was Prof. Whitney of the University of California and his family.

Wrecks are becoming sadly frequent. The steamer Don Pedro was wrecked on the Fragum, a sunken reef ten miles from the Spanish shore and filled with great rapidity. Eighty-nine lives were lost. The passengers behaved badly. An explosion hastened the sinking.

There has been a most terrific avalanche in Switzerland. An enormous mass fell from the Schwarz Moech Mountain into the valley destroying the entire forest on the slope of the mountain. But few lived on the mountain side and no one was hurt.

It appears that justice Shiras was the one who experienced so mysterious and sudden a change of mind in regard to the constitutionality of the income tax law. This may throw light on the fact that the two Senators from his state, though of the same party as Shiras opposed his confirmation, and justifies their action.

In the death of Secretary Gresham, the country has lost a gifted diplomatist, a pure patriot and an able statesman. He was of the highest type of American manhood. We have too few such men to be able to spare any. As Judge and as Secretary of State, he has made an enviable record, although he has been sharply criticized as to his management of our foreign affairs.

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Take **Horsford's Acid Phosphate.**
It makes a refreshing, cooling beverage and is an invigorating tonic, soothing to the nerves.

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Louisville, Ky.

General Association of Kentucky Baptists, Paducah June 14-18
We are just in receipt of advice from Mr. T. B. Lynch, G. P. A., that he will make rates of a fare and a third upon the certificate plan on this account and will honor our certificates for one-third fare returning to points on L. & N. in Kentucky. Where coupon tickets are on sale parties should buy through to Paducah, and then obtain their certificates from the nearest junction point (Louisville, Elizabethtown, Nortonville or Central City), at the same time securing certificates from agents showing that full fare was paid, and re-lying from these points to Paducah, taking certificates from C. O. & N. W. Agents. We will arrange to have these certificates honored for one-third fare returning, when properly signed by Mr. J. K. Stannard.

\$500 GIVEN TO STUDENTS,
Teachers and others for Summer N. B. H. WOODWARD COMPANY, Baltimore, Md., are making a most liberal offer of \$200 to any one who will sell within the next three months 200 copies of "Talks to Children About Jesus." This is without a popular book. Agents often sell from 10 to 15 copies a day. It is sold at a low price, and is beautifully illustrated. Freight is paid and credit given. Complete canvassing outfit with full information sent for 5 cents.

AN ESTEY ORGAN GIVEN
Retail price \$20, to any one who will sell 100 copies of this book within three months. This is a splendid opportunity for a church or society to secure one of these organs.

A \$100 BICYCLE GIVEN
to any one who will sell 75 copies in two months of this book within three months.

A GOLD WATCH GIVEN
Retail price \$20, to any one who will sell 100 copies of this book within three months. This premium is in addition to the regular commission. They offer also most liberal terms on other books and Bibles. Write them at once.

HUGHES' "Old Reliable" TONIC Cures Chills SURE! DRUGGISTS HAVE IT.

THE MARKETS.

Report for the Week Ending Saturday, June 1, 1895.

Cattle.—The receipts of cattle were light and but little doing. The market closed up about steady at Thursday's prices, which were 10 to 15c lower on common and medium than at the opening of the week. Milch cows very dull. There is but little inquiry for stock cattle.

Hogs.—Receipts to-day were light and market dull and 5c lower, tops selling at \$4.25-4.40. Prospects only fair.

Sheep and Lambs.—Receipts light. The market was completely demoralized on both sheep and lambs, the worst of the season, no one wanting to buy them at any price. The best lambs sold at \$4.25-4.50 and sheep at \$2.50-2.75.

CATTLE.
Extra shipping cattle, 1,400 to 1,600 lbs. \$5 00-5 25
Light shipping, 1,200 to 1,350 lbs. 4 50-5 00
Best butchers 4 25-4 65
Fair to good butchers 3 50-4 10
Common to medium butchers 2 75-3 20
Thin, rough steers, poor cows and scalawags 1 00-1 25
Good to extra extra 1,500 to 1,700 lbs. 3 75-4 15
Common to medium oxen 1 50-2 00
Feeders, 900 to 1,100 lbs. 2 75-3 25
Stockers 2 00-2 75
Hulls 1 00-1 25
Veal calves 2 00-2 40
Yield milch cows 30 00-35 00
Fair to good milch cows 10 00-12 00

HOGS.
Choice packing and butchers, 225 to 300 lbs. \$4 25-4 40
Fair to good packing, 180 to 225 lbs. 4 20-4 35
Good to extra light, 160 to 180 lbs. 4 25-4 35
Fat hogs, 120 to 140 lbs. 4 15-4 30
Fat hogs, 100 to 120 lbs. 4 00-4 15
Roughs, 150 to 400 lbs. 3 50-4 00

SHEEP AND LAMBS.
Good to extra shipping sheep \$2 50-2 75
Fair to good sheep 2 25-2 50
Common to medium sheep 1 75-2 25
Hucks 2 00-2 50
Extra spring lambs 4 25-4 50
Fair to good spring lambs, and that sold firm 4 00-4 25
Common to medium lambs 3 50-4 00

STATE OF OHIO, CITY OF TOLEDO, Lucas County.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., TOLEDO, O.

LEAF TOBACCO MARK & T.

Report for the week ending Saturday, June 1, 1895.

BURLEY—1894 CROP.

	Red.	Colony.
Trash, green mixed	\$2 00-3 00	\$3 50-4 50
Trash, sound	3 00-4 00	4 50-5 50
Common lugs	4 00-4 75	5 50-6 75
Medium lugs	4 75-5 50	6 50-7 50
Good lugs	5 50-6 50	6 50-7 50
Common leaf, short	5 00-6 00	6 00-7 00
Common leaf	7 00-8 00	10 00-12 00
Medium leaf	10 00-12 00	12 00-15 00
Good leaf	12 00-15 00	15 00-20 00
Fine and selections	15 00-19 00	18 00-25 00

DAKE—1894 CROP.

Trash, green mixed	\$1 25-1 50
Trash, sound	2 00-2 20
Common lugs	2 25-2 50
Medium lugs	2 50-3 00
Good lugs	3 00-4 00
Common leaf, short	2 25-4 50
Common leaf	4 50-6 75
Medium leaf	6 75-8 50
Good leaf	8 50-12 00
Fine and selections	8 50-12 00

SALES, WITH COMPARISONS.
Following were the sales for the week and year to June 1, with comparisons:

Year	Week.	Year.
Year 1895	1,800	81,393
Year 1894	1,800	79,377
Year 1893	1,349	80,402
Total new crop sold to date		83,688
Sold to date in 1894		82,077
New crop sold to date, orig. inspec'd		73,761
Sold to date in 1895, orig. inspec'd		82,828
Sold to date in 1895, orig. inspec'd		82,828

REJECTIONS.

Rejections this week	630
Rejections same time in 1894	666
Rejections same time in 1893	341
Rejections since Jan. 1 to date	18,174
Rejections same date in 1894	14,947
Rejections same date in 1893	12,643
Percentage of rejections to auc'n sales, '95	36
Percentage of rejections to auc'n sales, '94	22
Percentage of rejections to auc'n sales, '93	22

RECEIPTS.

Receipts this week	1,919
Receipts same time in 1894	2,997
Receipts same time in 1893	1,408
Receipts since Jan. 1 to date	64,120
Receipts same time in 1894	64,120
Receipts same time in 1893	64,120

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 the small towns can't sell a decent suit of clothes for \$10? Did you ever see a \$10 suit

that came from The Mammoth, we tell you what we can sell you. A genuine imported Clay Worsted, the long "Regent" or ordinary cut, frock coat; A genuine "Sawyer" Co. more sack or frock; and a genuine Scotch solid blue plain or light or color mixture, the so called in the and war us to be in every you'll send mail or send you these suits prepaid in Indian or and if it is factory in spect, you it back send back ey. Write a logue, easy rules for soil measurement, which you may be sure to get a perfect fit; telling you also how to have present C. O. D. with the privilege of examination before taking. We have made many new customers doing this

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

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 Curtains, Brocatelle and Upholstery Goods.
MATTINGS!
From Cheapest to Finest. Beautiful Design. Japanese straw Mats 5c each.
Largest Stock of CARPETS in the South
W. H. McKnight
328-330 W. Main. **SONS & CO.** 225 Fourth St.
LOUISVILLE, KY.
Importers, Jobbers and Retailers.

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

SEND ALL ORDERS For Sunday-School Libraries, Lesson Helps, Catechisms, Hymn Books, Tracts, Pupils, Family and Teachers' Bibles, Theological Works, and all Standard Books and Periodicals. Catalogues and Price Lists furnished on application. Our arrangement with Publishers, Jobbers and Wholesale Dealers enables us to furnish anything in the world at the LOWEST PRICES and in the SHORTEST TIME.
Baptist Book Concern, Louisville, Ky.