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The *N. Y. Advocate*, in speaking of country churches, says that "church for church, they make more converts by far than the more pretentious city churches."

If a man did not believe one word of the famous Shorter Catechism, for the sake of learning to be accurate it would be well for him to memorize it. There is nothing hazy in it.

It has been said, "Great men do not drift; they act." It may be added that in order to act, one must stand on a firm foundation, and not only must the foundation be firm, but the man must have confidence in its security.

The difference between English Baptists and U. S. Baptists is seen in the fact that at the recent English Baptist Anniversaries there were three sermons preached, and all three preachers were Pedobaptists. Just imagine the Northern or Southern Baptists doing that!

THESE are words of the *Presbyterian* worth remembering: "The more the pulpit is secularized the less staying power in the occupant. The more sensationalism the pew is treated to, the more exacting it becomes, and the more ready it is, when the demands are not fully met, to exchange him for one of greater attraction."

ONLY one way has ever yet been discovered to make a man believe thoroughly in any doctrine, and that is to make him memorize an accurate, clear-cut definition of that doctrine and the proof-texts which establish the definition. And the younger the boy when he memorizes, the more tenaciously will his memory hold the definition.

ROBERT LOUIS STEVENSON, in speaking of Calvinism and Episcopalianism, said: "The whole of two divergent systems is summed up in the two first questions of the rival catechisms—the English inquiring tritely, 'What is your name?' the Scottish striking at the very roots of life with 'What is the chief end of man?' and answering nobly, 'To glorify God and enjoy him forever.'"

THE reason men do not listen to the Gospel is because they do not realize the awful nature of sin. Stand on the corners of the streets of Louisville and proclaim an infallible remedy for leprosy, and even though they believe you tell the truth, the crowd will hurry on. Why should they listen? Neither they nor their friends have the leprosy.

THE *Interior* warns some Presbyterians, and its words are wholesome for others as well as its brethren: "If you wish to read the church of Christ, then call conventions and caucuses and form parties and factions; but remember that a victory which is won in the church by political means will be such a victory as Samson won, involving self and edifice in a common ruin. Cabals and plots in the interests of spiritual ends, are means sure to return to plague the inventor."

## THE BLESSINGS OF PRIVATE CHARITY.

BY J. H. SPENCER, D.D.

The thermometer indicates a minimum temperature of twenty degrees below zero. It is a fit time for the exercise of Christian charity. The poor are in want and suffering. The more favored can supply the one and alleviate the other. An opportunity is afforded for ministering and receiving blessings. The Christian who neglects it will sustain loss. Our Lord indicated, not an evil, but a source of perennial good, when he said, "Ye have the poor always with you;" and when he added, "Whosoever ye will, ye can do them good," he meant not to impose a burden, but to confer a privilege. For he says elsewhere, "It is more blessed to give than to receive." Nor is this a mere meaningless saying, but an eternal truth, verified by the experience of every one who has accepted the challenge, "Try me and see if I will not pour you out a blessing."

Once, when there was great want and suffering among the poor of England, a fast day was appointed. Dean Swift was chosen to preach the charity sermon. After the preliminary exercises, the preacher read for his text, "He that giveth to the poor lendeth to the Lord." Then, after a brief pause, he said, "If you like the security come up and make your investments." This was all he said. It was probably the shortest, and perhaps the most effective sermon ever delivered from an English pulpit. The vast concourse of people rose as one man, and pressed forward to lay their gifts on the altar. The poor were relieved. But this was not the greatest good that ensued. Those who gave, in the name of Christ, were more blessed than those who received. There is nothing in the whole range of religious devotion that is answered more promptly by a revival and enlargement of our spiritual graces, than the exercise of true charity. Precious to our hearts as are faith and hope, charity is still greater. No one who constantly exercises this grace can ever be a cold, doubting, unhappy Christian, and no one who neglects it can be a warm, zealous, loving Christian.

It is an inestimable blessing, however disguised to our dim perceptions, that we have the poor, the sick, the unfortunate always with us, and can do them good whenever we will. We need never be destitute of the most effective of all means of grace. There are some old customs that are not good, and may be safely abandoned. But the exercise of private charity is not among them. It is the very heart of pure and undefiled religion. The highest tribute of praise that Jesus Christ has promised to bestow on the righteous at the final judgment is, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me;" and, "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." The severest denunciation he will pronounce against the wicked will be that they have neglected all these acts of charity. We are not here discussing how men become the children of God, but rather the evidences of their childship, and the duties, in the charge of which Christians receive their greatest blessings, and for the performance of which they will receive their Lord's highest praise.

But we are not in danger of losing, in a great measure, this most fruitful source of spiritual development. We still have the poor with us in ever-increasing numbers, and we are contributing to their material wants more and more freely. But we are giving, as we do almost everything

else, by machinery. Hand-made charity is passing from our midst with the spinning-wheel, the sewing needle, the ream hook and the pail. We are establishing hospitals, almshouses and boards of charity, and to these we contribute our money, and relegate our unfortunates. These institutions are noble fruits of Christian benevolence, and those who build them deserve high honor. But they can never answer the higher ends of personal ministrations to the suffering poor. If we would enjoy the precious softening and refreshing that tears of sympathy bring to the cold, hard, worldly heart, we must weep with, not merely contrive for, those that weep. It is a lame sacrifice that brings no blessing to the prosperous, who hire some Sairy Garn or Betsy Prigg to minister to a sick neighbor, who is pining for the touch of a tender hand, and the sympathy of a loving heart, and then go to some place of social gaiety. God's word for it, "It is better to go to the house of mourning than the house of mirth."

It is not enough for either their good or ours, that we send food and clothing to the poor, and drugs and nurses to the sick. Their hearts may be in greater need than their bodies. They need our sympathies, our kind words of encouragement, and the mingling of our prayers and tears with theirs, as much as they need our material substance; and we need their gratitude, and the approval of their Lord and ours, more than they need our help. Pure religion and undefiled before our God and Father, is this: To visit—not to send alms to—the fatherless and widows in their affliction. It is well, it is a blessed privilege to seek the Lord in his house, where his children meet to worship him and learn his will. But we are even more sure to find him who went about doing good, and healing all manner of disease, if we go with a fit offering to the house of want and suffering. His ear is more attentive to the sighs of the poor, and the groans of the sick, than to the bellowing of the pipe organ, and the shrieking of the trained choir, and he responds more quickly to the low cry of want than to the loud peal of the cathedral bell. We may fail to meet with him in the most happily appointed place of public worship; but we need never fail to find him in the hovels of his bereaved or sick, or hungry and naked little ones. He went to the house of mourning at Bethany, and wept with Martha and Mary, before he made his triumphant entry into his Father's house in Jerusalem.

The poor and suffering need us much, but we need them more. Our ministrations are blessings to them, but their grateful affections are greater blessings to us. The divine aphorism, "It is more blessed to give than to receive," applies to tears, sympathy and gentle, loving ministrations as forcibly as to material substance. How much we need the greater blessing, within such easy reach of all Christians, just now! How many sincere church members have grown hard and cold and worldly-minded for want of exercising Christian benevolence, in ministering to the temporal and spiritual wants of the needy around them. A general revival of old-time private charity would result in a greater revival of pure and undefiled religion than Moody and Sankey or B. Fay Mills ever witnessed. If our young church members—God bless them for their commendable zeal—could be induced to testify for Christ in deeds of charity, at the bedside of the sick, and in the hovels of the poor, instead of by words in public assemblies, how much more rapidly would they grow in grace and spiritual power, and how much more would the Master be honored and his little ones blessed.

Eminence, Ky.

THINK that to-day shall never dawn again.

## PAUL'S IDEA OF WOMAN AND OF MARRIAGE.

BY H. W. TILDEN, D.D.

I desire it to be understood at the outset that I do not enter the discussion of this difficult and delicate theme in the spirit of controversy, though occasional reference to current views may be unavoidable.

The aim is in the spirit of the Gospel to set forth Paul's idea of woman and of marriage as it is presented in his epistles. And for two reasons, first, to suggest corrections of popular misimpressions concerning his instructions on this general theme, and secondly, and especially, to commend its intrinsic worth.

There is a feeling in the Christian church at large, that the great apostle to the Gentiles was astray in regard to his ideas of woman and of marriage. There is a tacit revolt against his teaching on the matter. Modern developments seem to show his failure to grasp the whole situation. Modern experience seems to be traveling right on past Paul, in harmless disregard of his teachings as they have been understood, and the great progress that women have made in these recent years seems to have been made on lines of activity denied to them by apostolic precept; inasmuch that many Christians who believe in the inspiration of the New Testament and of Paul, on the whole, in their inmost thoughts—if not in open avowal—hold that the New Testament and Paul are mistaken concerning the nature of woman, her status in society, and what should be the style of her activities in life. There is no slight tendency to a dippant—almost spiteful—criticism of Paul, notwithstanding we profess to bow to the authority of all that is taught in the Bible. It is said that Paul was a crusty old bachelor and fully imbued with oriental ideas of woman's subjection to man, and totally out of sympathy with her promotion and progress after the pattern of modern ideas. Now it is one of the sharpest tests of our confidence in God's word that can be brought upon us when its sayings run straight athwart our deliberate and favorite convictions.

The temptation under such circumstances is to wrest the Scriptures from their obvious meanings, to fit our fervent beliefs, unless we come boldly out and decline to accept its conclusions as true.

It is almost impossible for some of those who figure prominently as the special friends of woman in these modern times to tolerate Pauline conceptions of woman and her welfare. They are so sure that they are right—they are sure that Paul must be wrong. Far be it from us to deny the right of any person to reject the authority of the Bible, but we believe it a calamity for any one to do this, and are sure that those who profess and call themselves Christians ought to tread very softly when they approach a controversy with God's word. Sometimes when we have marked out with great confidence a way for ourselves and others, that seemed almost ideal—we have been disappointed in the outcome—and at length in humble joy have adopted the more excellent way of the unerring word.

Now while welcoming with gladness the good, wise and friendly doctrines that have been advanced concerning the welfare of woman, while rejoicing in the progress and elevation of our sisters, while praying for their happiness and usefulness and prosperity to be more abundant still, may it not be that the Lord in his Gospel and through his servant Paul may have the crowning word of wisdom to offer, and the spirit of superlative excellence to suggest, that men and women should take into their lives and mutual relations. When seen truly the Gospel at this point as at every other, is matchless in its wisdom.—Standard.

For the Western Recorder.

THE HEATHEN LOST WITHOUT THE GOSPEL.

BY G. H. BAKER.

The question of the condition of the Heathen without the Gospel, is one upon which Christians generally profess to be ignorant. On last Sabbath I asked an intelligent class of fourteen young ladies and young gentlemen, how many agreed with me that without the Gospel the heathen were utterly lost and undone. Only one agreed with me, some were undecided, and some thought God would not hold them responsible for their sins. One said it seemed very hard that they should be punished, holding that their extreme ignorance should excuse them. One young lady said that if it be true that without the Gospel they are lost, then we ought to be punished for not sending the Gospel to them. After Sunday-school I was discussing the same subject with some of my fellow-teachers, and found that most of them disagreed with me.

I venture to assert that more than half of the membership of this church, and of the membership of every other church in this Missionary Circle, are living in wilful disobedience of a positive command of their Lord and Master, Jesus Christ. They deliberately refuse to investigate Christian duty in the light of God's Word; they are unwilling that others should teach them their responsibility, and actually become offended at those who press the matter upon their attention. They have become so confirmed in their obstinacy and prejudice that they even reply against God and argue that it would be hard dealing and injustice on the part of the Almighty to send the heathen to the world of lost spirits; at the same time they refuse to become God's appointed messengers to carry salvation to those benighted by sin. They reject the multitude of witnesses who testify to the deplorable moral state of the heathen, and shut their eyes to their degradation, guilt and misery. As invited guests at the Gospel feast they have no thought or care for the hungry outcasts in the highways; they have no part in compelling them to come in that their Lord's table may be furnished with guests.

In Rom. 1:19-23, we read, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

God has endowed the heathen with a faculty that teaches them right from wrong, that approves certain actions and condemns others. They have a law within their own hearts. Rom. 2:14, 15: "For when the Gentiles, which have not the law" (the apostle means the written law), "do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The heathen acknowledge that they continually violate their own standard of right. The Romans, Corinthians, Galatians, Ephesians, Colossians, Philippians, were heathens before the Gospel came to them, yet Paul thus describes their former state. Romans 1:29-32: Ephes. 2:1-3: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The condition of the heathen of India, China, Japan, Africa, and other countries, is to-day if possible, worse than it was in the apostolic ages. In all their intercourse with heathen races, our missionaries have

not found one devout spiritual worshipper of the God of nature and providence. The great mass of the heathen feel condemned by their own hearts, and look forward to future punishment as their just and certain desert. Shall we conclude that the subjects of the fearful picture painted above are fit candidates for heaven or hell?

If saved by obedience to the law and light within, they must do the best they know how. They must be accepted of God as good; their morality must be apparent to their fellow-men. No sinner can be justified by a law he has broken. A debtor cannot cancel a debt by prompt payment in the future. Perfect and perpetual obedience to the law would secure eternal life, but a violated law demands satisfaction. If the heathen can be saved under a law which they have violated, then all sinners might be saved without Christ, and his death was unnecessary. Those just saved could never join in the song of "Moses and the Lamb," and the harmony of heaven would be broken by discordant notes.

God's Word expressly declares that those who have not the law (that is, the written law), shall perish. They despise and reject the law written in their hearts. Who art thou, O man, that repliest against God, or that sayest they are excusable for their ignorance; or that settest up to judge the severity or righteousness of God; or that sayest, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not sown, and gathering where thou hast not sown?" Who shall say what God hath given to the heathen, or what withheld from them in the way of law and light? Where God speaks by his Word let us be silent and cease to cavil.

On this subject we have Christ's own declaration, Luke 12:47, 48: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." The antinomian Christian would have the Lord say to this last, "Thy ignorance excuses thee from all love and service, enter thou into the joy of thy Lord."

God is gracious and compassionate. He has purposes of mercy for the heathen, but wherever the salvation of the heathen is prophesied or promised, it is through a knowledge of Christ. "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "Christ is the way, and the truth, and the life; no man can come unto the Father but by him."

That Christ might become the salvation of the heathen, the Savior gave his Great Commission to his people. Rom. 10:13: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they believe without a preacher? And how shall they preach, except they be sent?"

Here are some of you accusing God of harshness, severity, or even injustice, while you have not love or pity enough in your own breast to fall in with God's appointed means of mercy, and go, or send the tidings of salvation to the perishing millions of earth.

A very intelligent gentleman of my acquaintance said to me not long since, "I don't take any very great stock in Foreign Missions while there is so much to be done at home." If Peter and Paul and all the other apostles had waited for the conversion of all the wayside hearers, and the stony-ground hearers of the Jewish race before carrying the Gospel to the Gentiles, we would be in the darkness of heathendom to-day, for the Jews are not all converted as yet. My brother, my sister, what would you and I know of Christ and his salvation, had not the missionary spirit impelled Roman Christians to preach Christ to the Celts and Anglo-Saxons of Britain without waiting for the conversion of the Jews.

Good resolutions are often nothing more than a dose of soothing syrup given to a restless conscience.

You help a man in proportion as you strengthen his faith. You injure him in proportion as you weaken it.—Kilburn.

For the Western Recorder.

THE SIN OF LYING.

BY C. H. WETHERBE.

We hear little or no preaching on this subject, and but very little concerning it is seen in religious papers, yet it is a sin which is committed to a very large extent, by many, too, who are called quite respectable people. Perhaps there is no sin which people generally are tempted so frequently to commit as this one, and there are several reasons why this is so. It is not needful to specify all the reasons, but if one will carefully think over the matter he will soon discover them. One prominent reason is that the devil is mightily busy in trying to get people of all classes to lie, in one form or another. Very aptly does the Bible call him "the father" of a liar. It was through a lie that the devil succeeded in the downfall of Adam and Eve, and the scheme worked so well that the devil has kept at it ever since. Then, too, people are greatly tempted to lie, in order to shield themselves from unpleasant exposures. Rather than have certain facts made known they will tell a falsehood, thinking that thus they will keep those facts from others. But lying is not only a great sin, it is also a very foolish thing. Scarcely anything injures one's moral nature equal to habitual lying. It is self-destruction. Besides, how soon is the character of a liar found out! He may fancy that his lies are covered up, but he is grossly deceived. By all means be truthful.

EFFECT ON THE PASTOR.

Touching the relations of the pastor to the multiple machinery in the modern church, it is evident that a new clerical type is demanded and is being evolved. The Highland church session that advertised for a pastor who, among other qualifications, must be a good "hipper," described the ministerial candidate in popular demand among the pushing, competitive churches of the day. The term indicated the ability often necessary to the pastor of some mountainous parishes in Scotland to use skillfully the leaping-pole in visiting his scattered flock among the swollen streams and unbridged gorges of the Highlands. If ever a man needed a similar accomplishment, it is the minister of a fully organized American church, with its innumerable demands for his presence, and with its social risks and difficulties. He must be spry indeed, and should be, according to the prayer once made for a new undershepherd, "a man with all the modern improvements." He has to combine in his single person the three functions of a complete government—the legislative, judicial, and executive—often with not a shred of authority to back him up. Whatever else he lacks, he must possess executive ability sufficient for a railway president. If in charge of a thriving city church, his "study" will have much the air of a down-town business-office. The typewriter secretary is present, ready to lend a hand, an eye, an ear, and, some do slanderously affirm, the filling up of a sermon, to the busy pastor. The assistant minister or ministers; the paid missionaries, visitors, messengers and chorists; the officers of church, Sunday-school, and numerous societies, committee people, agents and ax-grinders from everywhere, cranks and crank-turners, besides callers and applicants from the congregation—all have their turn or take it. Paul himself might have hesitated between the "care of all the churches" and a call to the care of a single metropolitan church at the end of this century.

What time and strength is left the pastor is necessarily put into sermon-making, with the literary helps, in books or boots, so easily accessible in our day. If he is the oratorical head of a large ecclesiastical business-house, where will be his leisure for profound study, meditation, and prayer? By his acquired skill in manipulating second causes he doubtless gains great practical efficiency and can turn off manifold more work than pastors of the olden time. Yet it must not be forgotten that the hiding of the Christian minister's strength is where it was in Luther's day, in study, prayer, and trial. The Pauline rule, "This one thing I do," is better still for the making of strong men in the ministry than the reversed motto, *multa non multum*.

If the pastor's spiritual life, intellectual vigor, or bodily health suffers from the accumulation of cares caused by hyperorgan-

ization of church agencies, his poor suffer with him. They will not be the finest of the wheat well kneaded with hot cakes and puff-paste. Their money, thought, and strength will be scattered among a multiplicity of more or less useful enterprises, till the one thing needful is practically forgotten. After a period of religious drought the really loyal heart will be aroused to the spiritual poverty of the church and the sad condition of the impenitents around. The faithful bodyguard will respond to the call for a special campaign of evangelism. A new driving-wheel is now added to the church machine, and it is set to work at a feverish rate to turn out a grist of converts. Well will it be for that people if they escape the insistent presentation of a mechanical Gospel warranted to furnish salvation to all who will raise their hands for it, or sign a card of good resolve. The old sinner who wanted an arrangement by which he could "drop a nickel in the slot and git religion" might be accommodated in some of our mass-meeting revivals. Not a word is intended against any tried or fit methods for bringing the Gospel of Christ to men, but only a caution lest, with all the improved patents on old ways, we fail in bringing men to Christ.

Just one other word of caution: It will be an unspeakable loss if, through the mechanization of church life, with its distracting time-consuming calls of numberless major and minor societies for all manner of objects, the Christian home shall become decadent, and cease to be the nursery of piety and of pious generations yet to come.—Homiletic Review.

CONSOLATION IN OLD AGE.

The complete assurance of the aged Christian based on the experience is a blessing which younger people cannot possess in an equal degree. The young may hope and believe that God will care for them and keep them. They have good ground for this hope. They have the Word of God, the testimony of those in whom they have confidence, and their own faith in the character of God. But they have not yet tried and proved his promises in their lives. The aged Christian knows that God has kept his word with him, and displayed his faithfulness and truth through many years. In times of trouble and affliction, in hours of temptation and darkness, he has proved the God in whom he has trusted, and he can say as Paul said concerning his trial in Rome when deserted by men, "Nevertheless the Lord stood by me." This experience confirms his faith and elevates it into the plane of assurance. Others believe and hope; he knows. This is the peculiar privilege of aged believers.

There is a symmetry of character in an aged Christian which those who are younger seldom or never attain. Good men have their faults. Even Christian perfection, according to the standard of Paul, does not abolish the natural and innocent infirmities which are common to men in this life; but the difficulties of a Christian life removes many faults and flaws by which the character was marred. Here is one whose antipathy to wrongdoing bordered on severity and almost indicated a want of charity. He hated all forms of iniquity. This was a virtue. But it was sometimes displayed in an exaggerated form, or with feelings and language which were too intense. Gradually this fault has been worn away by discipline. Frequent views of his own infirmities have increased his charity toward others. Clearer views of the divine patience and love have modified the intensity of his condemnation. Thus prolonged study of the character of Christ, years of communion with God and good men in welldoing, have eliminated troublesome and unseemly faults, and enlarged certain virtues which were once weak, and developed a character beautiful for symmetry, the peculiar treasure of aged saints.—Lucien Clark, D.D.

Shun all that is distracting and quieting, both within and without. Nothing in the whole world is worth the loss of thy peace. Even the faults which thou hast committed should only humble, but not disquiet thee.—G. Terseegen.

I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

HERE THE DANGER LIES!

A PUZZLED PASTOR IN THE NORTH.

the local society should be strictly sub- ordinate to the local church is a leading idea of the Baptist Young People's Union of America...

the B. Y. P. U., ... has two prayer-meetings "of their own." The "old folks" are not allowed to take part...

The writer is a firm and enthusiastic believer in the B. Y. P. U., ... and the wisest men are young magicians...

The old go slow; the young go fast; a good idea is to combine the two. The old, to wisely guide and direct the inexperienced enthusiasm of the young into safe and steady channels...

Two regiments of soldiers were marching to help Grant "whip the secesh." The soldiers of one regiment were hallowing; shouting, hurrahing, cheering for the old flag...

JUST A WORD ABOUT THE PILGRIM.

BY REV. C. A. S. DWIGHT.

The Pilgrim was a grand man. Nobody dares, or wants, to assert the contrary anywhere in Massachusetts within a hundred miles or so of Plymouth Rock.

The Pilgrim was a man who hated God's enemies (and some of his own included), who was all ways watching to how some Ag-ag-in-places-be- fore-the-Lord (or at least, on occasion) who was virtuous, temperate, rugged, industrious, honest, reverential—in fact almost the whole Decalogue in parvo.

But the Pilgrim missed some truths, failed of certain verities, narrowed God down into a sectarian partition.

they played on Thanksgiving or Christmas day. The Pilgrim, reacting from Popery, ridiculed re- ligious poetry and liturgy. He had no sense of what was fine, or if he had, dared not confess it, failing thus to approve the sentiment—

"The good is always beautiful The beautiful is good."

Almost everything was by him viewed in relation to sin, and almost nothing in reference to joy. Life to him was so much duty that it was never beauty.

The Pilgrim, that is to say, was a good man— a vastly better man than many a one of the multitude of the limbo, lifeless creatures (with never a hint of such a thing as a sturdy backbone in their anatomy), who, at the present day, sneer at him, but the Pilgrim was not the perfect type, nor the full-rounded character.

He missed the sense and enjoyment of some good things which the Lord had made, and blessed when he made them. He denied himself too much; most people, at the present day, deny themselves too little.

The Pilgrim might have been happier if he had not been so much out of his huge rutted col- lege; the modern man of the world would be better if he put a little more starch into his limp principles.

To sum it up, the Pilgrim had few things, but he had God. Multitudes of present day men and women have many things, but they have not God. And so we say that the man of Plymouth Rock—the Rock-man of American history, the Cephas of the bleak Cape Cod littoral—was a man grand in his conception, daringly high in his aspira- tions, but narrow in his views of certain as- pects of life.

But because of his moral earnestness, people are talking about him still. Men regard him as heroic, while they are glad that two and a-half centuries ago he between him and them, since the majority consider that the Pilgrim could have been as good a Christian and a better companion, if less of an ascetic.

But totally undisturbed by any dread of criti- cism in the hands of coming generations, the Pil- grim studiously pursued the unenvied tenor of his way, since not posterity he feared, but only the Judgment Day.

Some would declare that it was a pity that the Pilgrim could not have seen a few more things as well as a few things that he could not see. But then he would not have been the Pilgrim. He would not have come here, he would not have been talked about here. He would not have started off a big piece of American history so early in his time, he would not have been a gift, while for these times he would not have been broad enough.—Presbyterian.

EXTRACTS FROM MACAULAY.

BY THE REV. W. M. DAVIS.

"The general fate of sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful; and the reason is obvious. It is seldom that a man enrolls himself in a proscribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline that can be enforced within a religious society is the feeble instrument of purification when compared with a little sharp persecution from without. We may be certain that very few persons, not seriously impressed by religious convictions applied for baptism while Diocletian was vexing the church, or joined themselves to Protestant congregations in the risk of being burned by Bonner. But, when a sect becomes powerful, when its favor is the road to riches and dignities, worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities and frequently go beyond its honest members in all the outward indications of zeal. No discernment, no watchfulness on the part of ecclesiastical rulers can prevent the intrusion of such false brethren. . . . Soon the world begins to find out that the godly are not better than other men, and argues, with some justice, that if not better, they must be much worse. In no long time all those signs which were formerly regard- ed as characteristic of a saint are regarded as characteristic of a knave."

Who can dispute the truth of these views of the great historian? But, at the same time, who can deny that there is a very general ambition to make our churches POPULAR?—More than this, they are so much so, that any of our popular churches—of whatever name—exercise anything like strict discipline? Then, if the church be popular and discipline dead, what is the church but the world under another name?

ROMAN CATHOLICISM.

An Macaulay wrote of it 80 years ago: "The growth of the human mind has been her (the Papal church's) chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life has been made in spite of her, and has everywhere been in inverse propor- tion to the growth of her power. The most fertile provinces in Europe have, under her rule, been sunk in poverty, in political servitude and in in- tellectual torpor, while Protestant countries,

once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens and can boast of a long list of horses and states- men, philosophers and poets. Whoever, know- ing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of Papal dominion. The descent of Spain, once the first among monarchies, to the lowest depths of degra- dation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant prin- cipality; in Switzerland from a Roman Catholic to a Protestant canton; in Ire- land from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Pro- testants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil."

The author might have added that as men are contented with the present, so the thorough Papists to be other than corrupt and degraded slaves. A religion which makes the priest greater than the Bible, and the anathemas of the priest more dreaded than the penalties against sin which God pronounces, can make slaves, but leaves its votaries only corrupt in heart, while still they are ignorant of their own degradation. Only the Bible, properly followed, can make free men. And yet many seem to discern no danger to our nation in the rapid growth of Popery among us. But, as Popery is a natural product of half-truths in religion, as we may say, religious people of most nations are very busy clearing the path of truth for the success of the British church. We are doing this by introducing the expensively ornate and spectacular in our places of worship. What "leading church," as a rule, in any city now depends mainly on simple Gospel preaching to draw a congregation. What "Sunday-schools" are not being practically trained for the stage? Men and women have been drawn, in former times, by spiritual power. Some such might possibly still be found. The drawing power is now "dress parade." This all plays into the hands of the Church of Rome. White Plains, Va.

LITERARY Magazines.

THE ATLANTIC MONTHLY for June is in the front rank as usual. Elizabeth Stuart Phelps continues A Singular Life; Wm. Sharp gives Reminiscences of Rossetti; Percival Lowell discusses Marx; we take an interesting Pilgrimage to Great Ithaca; Saturday of Non-Parade. Beside these we have Rosita; A Walk on Walden's Ridge; On the Oregon Express; Through the Windows, or Two Glimpses of a Man's Life; In the Twilight of the Gods; The Seats of the Mighty; Vocal Culture; Recent Books on Japan; The Sunday-School Department is up to high water mark. Houghton, Mifflin & Co., Boston. \$4.00 a year.

CENTURY. Mr. Sloane's articles on Napoleon continue, and they have already caused a marked revival in the fame of that wonderful man. We would not have believed that so much of interest remained to be said concerning him. Among the other articles we note: The Comedie Francaise at Orange; Tribulations of a Cheerful Giver, by Mr. W. D. Howells, a bright and striking article which we hope will not discourage giving; Casa Braccio, xlvii xxx, by Marion Crawford; Discovery of Glastir Bay, by its discoverer, John Muir; The Sunday-School Public Library in Boston; On a Side-track; The Lady of Lucerne; Two Tramps in England; The New Old Testament, by Newman Smythe, so new as to abolish the old; The Gentleman in the Barrel. The editorials are good, practical and timely. The Century Co., New York. \$4.00 a year.

THE HOMILETIC REVIEW has articles in the review section by the Preacher and the Preaching for the Present Crisis; Henry Ward Beecher; Evangelization of Early England, by Dr. T. W. Hunt; Light on Scripture Texts from Recent Discoveries, by Dr. W. H. Ward. In the sermonic section we have: The Powers that Be; Relling; Rebuke Lost Art; Influence of Individuality, upon Christian Character and Life; New Testa- ment Perfection; Pentecost Lessons; The Faith of the Christian. The other departments are well filled. Dr. A. T. Pierson gives textual and topical hints, and Prof. W. G. Blake expounds Paul's pastoral epistles to the Corinthian; Funk & Wagnalls, New York. \$3.00 a year; \$2.50 to preachers.

SCHRIEBNER'S MAGAZINE opens with Chicago—Before the Fire, After the Fire and To-day. Then come the Story of Bessie Costrell; American Wood Engravers; Frank French; The Bicycle; The History of the Bicycle; Social Side of Bicycling; The Genius of Boulder Bluff; History of Last Quarter of a Century in the United States; The Centennial, by Pres. Andrews; The Gentleman from Huron; The Use of Time; Co-operative Courtship; The Amazing Marriage, and The Point of View. Charles Scribner's Sons, New York. \$3.00 a year.

THE MID-CONTINENT, formerly the Southern Magazine, has taken on new and vigorous life. We think it is too cheap at 15 cents a copy. We have Mid-winter Travels in Mexico, with fitting photographs; June Song; The Rejuvenation of Mr. Peyton; When June Comes Back; Men- tion; A Note on the Corollary; The Development of the Club Idea in Memphis; The Loving Cup; Common Things; A Box of Old Papers; Naita; The Prisoner Released; The Lyric Poet of Amer-

ica (Poet); John Keats—Ann's Home Coming; How Shall We Promote Education? A Case in Law; and The Autocrat. Mid-Continent Press, Louis- ville and Chicago. 15 cents a copy.

CURRENT HISTORY.—This bright quarterly gives the current history of the world arranged by countries for each quarter in the year. It is done with marked ability and discrimination. Frederick Douglass; The Yellow War; The Monetary Problem; Working of the New Tariff; Cuban Revolt; Hawaiian Insurrection; Interna- tional Affairs; Affairs in America, in Europe, in Asia, in Africa; Science, Literature, Miscellany, these are the general topics. We observe on page 242 a good likeness and an interesting sketch of Dr. Broadus.

THE REVIEW OF REVIEWS for June gives special attention to the money question, and names July, 1898 as the earliest possible date we can have free silver, even if the free silver men carry the next elections, of which there now seems little prospect. Douglass' year's Pastoral Prayer at Hertz is also discussed. Chicago Newspapers, College Oratory in the West, are added to the usual tempting array of this "businessman's magazine." \$2.50 a year, 25 cents a copy.

THE NEW ENGLAND MAGAZINE for June is a bright and lively number of the highest literary quality. "The Roxbury Latin School" is a valuable historical document, bringing to light interesting facts of a quarter of a millennium ago. "A Baptist Preacher and Soldier of the Last Century" is a lively account of John Pitman. Then follow six William Pennell's; Good Old Journeys in a Chaise; In the Middle Town of Whitefield; Artistic Domestic Architecture in America; In the Pullman Car; Some Half For- gotten New England Songs; The Capital of New Hampshire; A Famous Vermont Editor of a Hun- dred Years ago; Grandfather's Settlements; Good Old Families, and the editorials devoted to Hampton, Va. Warren F. Kellogg, Boston. \$3.00 a year.

SUMMER READING and some are (Summer) not.

Table listing various books and their prices, including 'Morecos', 'The Land of the Sunrise', 'The Graves Ditzler', 'Immersion', 'Close Communion', 'Ten Years a Priest', 'Modern Dancing', 'Glad Giving', 'How to Behave as a Church Member', 'Wives and Husbands', 'Sovereignty of God', 'Faith of Baptists', 'Travelling Church', 'Should Women Speak in Mixed Public Assemblies', 'Mission Envelopes', 'Missionary Treasurer's Book', 'How Christ Came to Church', 'How to Organize and Manage a Sunday-school', 'Origin of Sprinkling', 'Stepping Heavenward', 'Story of Diaz', 'Law of Baptism', 'Rome in Prophecy', 'The Bible Use of Wine'.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons. 1895. SECOND QUARTER SUNDAY, JUNE 23.

THE SAVIOUR'S PARTING WORDS.

Luke 24:43-53.

MOTTO TEXT:—"Go ye therefore, and teach all nations."—Matt. 28:19.

The two disciples hastened from Emmaus to the place in Jerusalem where they knew the apostles would be found. They are greeted by the joyful news that Peter had seen the Lord; they reply by telling their joyful news. And while they are hearing and telling, all at once, though the door was locked, the Lord stood among them.

They were afraid, as men always are in the presence of the supernatural. Any one of us would be frightened if our dearest friend should rise suddenly in his coffin. The Lord had appeared and talked to Peter, walked with and talked to Cleopas and his friend. Yet they thought it was his ghost they saw, and he had to demonstrate to them that it was he himself, and not a spirit. After they were convinced he went on to instruct them.

"These are the words which I spake unto you while I was yet with you."—It must have seemed strange to them as they listened that they had not understood and remembered what he had said to them about his resurrection. His enemies had not been so careless, they said to Pilate that this deceiver had declared he would rise again the third day. But the apostles were unwilling to believe that he would be killed and shut their eyes resolutely to that truth. Of course refusing to consider his death they thought little of the rising again which was to follow it.

"That all things must be fulfilled."—The Scriptures could not be broken. They were the Word of God, and therefore infallibly true to the least jot and tittle. The Jews divided their Scriptures into three books—the law of Moses, that is, the first five books which were written by him; the Prophets, which was subdivided into the Former Prophets and the Later Prophets; and the Psalms. In the Former Prophets were contained the historical books. Proverbs, Ecclesiastes and some others were included in the book of the Psalms. All of these spoke of the Christ, and every prophecy in them must be fulfilled.

How the heart rules the intellect is seen in the failure of the disciples to remember and to understand his words in regard to the resurrection. The heart will not allow the mind to comprehend what is disagreeable to it. It is this which accounts to a good degree to men's indifference to the fast approach of death followed as it is by the judgment. The Holy Spirit has to open the understanding of sinners, as the Lord needed to open the understanding of these men who had been with him for three years, and who ought to have known more than they did.

Their ignorance of the meaning of the Old Testament was a sin—they were fools and slow of heart in that they had not understood. They did not wish to understand, because their hearts were set on such a different Messiah, one who would save them from the Roman yoke.

"Thus it is written."—Which was for our Lord the end of all controversy. And it is enough, even for the most learned of his disciples that he shall be like the

Lord. The servant must not be above the Master in the liberties he takes with the Bible. "Thus it behoved Christ to suffer."—Because God had said he would suffer, and because in no other way could an atonement be made and guilty men be redeemed from eternal death. The rising from the dead proved that God accepted him as the Substitute for his people. As he was standing in their stead, had not the debt due to the law been fully paid, death would have held the substitute.

"And that repentance and remission of sins."—An evil generation dislikes to hear of repentance, wishes merely to "accept Jesus" in a sort of patronizing way without a thorough and complete change. But there can be no remission of sins without repentance towards God and faith in our Lord Jesus Christ. "In his name."—Pleading the merits of his sacrifice—that God laid upon him the sins of his people and because he has borne them, remits them for those who trust their souls to him. "Among all nations, beginning at Jerusalem."—To the Jew first, but also to the Gentiles. Spurgeon was right when he said there was no use in our discussing the question as to "whether the heathen would be saved without the Gospel. One thing was certain, if we do not send it to them we won't be." God has told us to do it; to stand and attempt to discuss the matter with the Lord God of Hosts and ask Him what he will do for his elect among the heathen if we do not obey him, is to add high-handed insolence to disobedience.

"And ye are witnesses of these things."—"Which from the beginning were eye-witnesses." Luke says in the beginning of his Gospel. This Gospel is founded on facts. These apostles had seen and heard. They knew their Master had risen from the dead; they knew he had worked many and great miracles. And they said so. John dwells on their seeing in his epistle. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life. That which we have seen and heard declare unto you."

Luke goes right on without pause to give the teachings and words of Christ at other times during the forty days before his ascension. It is probable that the break occurs at the end of the 48th verse, and that what precedes he said to them that night.

"And behold I send the promise of my Father upon you."—The promise of the Comforter. So important was his coming that it was expedient our Lord should go away that He might come. It was to be the dispensation of the Spirit. The Logos had done his work for man's redemption and was going back to his place at the right hand of the Father, there to be an advocate for us.

"Tarry ye in the city of Jerusalem."—They were to wait the coming of the Spirit, without whom they could do nothing. Meetings in these days might be productive of more good if they were held not when it is convenient for some evangelist to come, but when there are indications in the congregation that the Spirit is at work. For He is an absolute King: a God who goeth when and where he listeth, and men must wait and watch and pray for His coming. The disciples could win souls to Christ only when endued with His power.

"And he led them out as far as to Bethany."—Over the mount of Olives—where he ascended no one knows. "And lifted up his hands and blessed them."—For the last

time on earth. And as he stood thus, he began to rise, going up before their awe-struck eyes till a cloud received him out of their sight. In the first chapter of Acts is a more extended account. "And they worshipped him," giving him the adoration which belonged to God, and thus acknowledging him as God. They obeyed him by returning to Jerusalem, and they expressed their joy in his ascension and in the promise of His coming again by praising God in the temple.

Northern Anniversaries.

HOME MISSION SOCIETY.

This body began its meeting on Thursday. After prayer, Mr. Stephen Green, of Massachusetts the second vice-president made a pleasing but short speech. The President is in Europe, the First vice-president out West. Mr. Green said if any one thought the position of Second vice-president was a safe one, which he had thought himself, let him be undeceived by his fate. Mr. Green makes such a fine presiding officer and spoke so well every one felt the President could not have done better.

Dr. Morgan read the report of the Executive Board, or rather as the report covered 146 pages he mercifully read extracts from it.

From the sixty-third annual report of the Executive Board of the American Baptist Home Mission Society it is learned that the total receipts for the year amounted to \$515,446.96; expenditures \$455,024.39. The contributions from the New England District amounted to \$162,410.30; New York and Northern New Jersey, \$87,649.02; Pennsylvania, \$30,014.89; Ohio and Michigan, \$24,556.78. All of these districts gave more than they did last year. Indiana and Illinois also made large gains over last year's contributions.

A summary of a portion of the work accomplished by the Society throughout the country during the year shows 6,192 persons received by baptism, 5,029 by experience, 150 churches organized, 1,242 Sunday-schools under care of missionaries, 72,115 attending such schools. Benevolent contributions reported, \$91,151.87.

The suggestion is made that an expenditure of 25 per cent. more in the Mexican field would add from 50 to 100 per cent. to the efficiency of the service. Michigan, Montana, Wyoming, Idaho; Oklahoma, Indian Territory, New Mexico and Arizona are all considered needy missionary fields, which require liberal appropriations for the maintenance of churches and pastors. Mission work in Utah involves a large outlay of money, but is regarded as having great influence upon the destinies of the Territory. The youth of that Territory are especially accessible, and a discussion of the issue between Christianity and Mormonism will invariably crowd the house. The Gospel is regarded as one of the prime needs in Utah.

In Wisconsin the receipts of the past year have been the largest ever known, and the results of the missionary work have been correspondingly gratifying. In Iowa \$8,228.79 has been raised and expended within the State. Twenty-one new churches have been organized. The work has been hindered in Nebraska, owing to a serious exodus from the State during the year. The same condition of things has prevailed in Colorado. There have been forty churches organized in Oklahoma, and twenty-five in Indian Territory. Five churches have been built in southern California.

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considered encouraging. This is especially true in reference to Germans, Swedes, Danes and Norwegians.

The Chinese, owing to a variety of causes, are regarded as among the least promising of those among whom the missionary work is being done. Much gratification is derived from the results of labor in Mexico, where the number of baptisms is increasing steadily and substantially with each succeeding year. There are thirty-four Baptist mission stations among French Canadians, and their work during the past year is regarded as abundant justification for their existence.

The report being read he made a supplemental report. The books close on March 31, when the report was made; since then various legacies, the largest being \$87,000 have been received which have wiped out the debt. This statement was followed by prolonged applause. The Southern Convention in such circumstances would have sung the long metrodoxology instead of applauding.

The explanation in the report of the charge made last year in regard to the burning of three negro school houses admits that one fire was accidental. But in the face of conclusive proof that the houses in South Carolina and Little Rock were burned by negroes who were angry for some cause, Dr. McVicar says: "I am still of the opinion that prejudice against Negro education had much to do, if not more, than any other cause that can be assigned, with the origin of these fires." Dr. McVicar's opinion has not one atom of facts for a foundation—some men are so constituted they do not need facts as a basis of opinion. We are glad that the report of the Executive Board admits that there are grounds for difference of opinion, we are sorry that it did not go further.

In the report is a list of 87 legacies received during the past year. These vary in size from \$5 to \$20,000, a large number being \$100 and less. When will Southern Baptists learn to emulate this example set them and leave something in their wills for missions! Permanent endowments may be as bad for Mission Boards as for churches, but legacies to be used in the work are a great benefit.

The report was followed by an address from Dr. Z. Grenell, of Michigan, upon "The Pastor's Problem: How to develop the Liberty of the People." He began with stating a number of problems which confront the pastors and the churches, how to get spiritual praise when the choir is ungodly; how to get growth in grace out of commercial transactions in oysters and ice-cream; how to compel a pastor of whom the church wishes to get rid of to resign voluntarily etc. He urged the necessity for systematic giving, that is giving a certain per cent of one's income. He said the pastors must always set the example by giving themselves. It is a mistake to think the Jew only gave one tith to his religion. In all he gave two and one third tithes. But

while Christians should give more than one tenth, that was a good starting point. Let us bring to that point, and then some and will go beyond.

Night The subject at night was City Missions. The Home Society has worked in the cities only among foreigners, to any extent, and some are anxious it should throw its strength into the city work. Dr. Lawrence who was to have spoken first not being present, Rev. Mr. Rhodes made a very fine appeal for more work in the cities. He was followed by Rev. A. W. Clark, of Nebraska, and Johnston Myers, of Cincinnati along the same line. Mr. Myers began by saying that in the battle of Waterloo word was brought to Napoleon, "The centre is weakening." "Then strengthen it with all the reserve forces," was the reply. Some time after the message was brought, "The centre is broken." "Then the battle is lost," answered Napoleon. He took it for granted the delegates were here to confer about the battle and not on dress parade. And to them he brought the message "the centre is weakening," and unless something were speedily done the report would be that in the battle between sin and righteousness in this country, "the centre is broken." The only way to evangelize the West is to begin by evangelizing the cities.

All the speakers drew very dark pictures of the condition of the cities. Mr. Myers said that instead of advancing, in the cities the cohorts of God were retreating, and Mr. Rhodes proved this by facts and figures. From the statements of the speakers which were sternly truthful and not exaggerated for effect, it would seem it would be well for the Home Mission Society to quit spending money in the South in any way, trusting the Southerners not to go to the devil very rapidly even if left without missionaries, and to spend the money so saved in the cities of the North.

Friday morning before the speaking began, Dr. Wayland of the Examiner offered a resolution in regard to the Seventh Day Adventists in Georgia who have been punished for violating the Sabbath laws. He declared that if they conscientiously kept Saturday as a day of worship, it was a violation of the religious liberty for which Baptists have ever contended to punish them for working on Sunday. He said they were suffering for conscience sake. If they had been punished for not working on Saturday, it would have been a violation of their religious liberty. The resolution was really an attack upon all Sabbath laws. For if an Adventist may work Sunday because he has kept Saturday an infidel may work Sunday because he does not believe in any worship, and so on and the Sabbath is completely secularized. The Home Mission Society had the good sense to see the real aim of the resolution though perhaps not of its author, and not to be carried away by broad-angled speeches upon religious liberty, and the resolution was voted down. The opening address of the

morning was by Rev. George Horr, Jr., editor of *The Watchman*, of Boston. His subject was: "Formative Influences."

There are towns in the older states, he said, which have gained an unenviable reputation for social laxity. Social vices seem to flourish in them. On the other hand, there are communities like Bosca-wen, N. H., or Northampton, Mass., which for a century and a half, have maintained a singularly high religious and social character, and have sent forth a number of leading men entirely disproportionate to their population. The problem is explained when you study the character of the persons who set the ideals of those places when they were first settled.

Its work in the parts of our country in which society has not yet crystallized is of immediate urgency. Whether a new community in the West or South shall be permeated with Christian influence is largely to be settled this year, not next, still less in the next decade. There are hundreds of towns which are yet in their gristle, but the gristle is rapidly hardening into bone. A year's faithful work means more now than 10 years' work later on.

Missionary societies are not conducted with the hope that the population of the regions in which they labor will be converted through the direct work of their agents. We do not expect to convert Asia by the direct work of American missionaries, or to evangelize or educate the people of our own less privileged sections by the missionaries and teachers of this society. What we aim to do is to plant the Christian church in all lands; what we expect is that these local churches will become self-supporting, self-governing and self-extending.

There is no mystery about the success of the Baptist Burmah mission. The time that it took Judson and Boardman to win a few converts was well spent. When they were won they were won so thoughtfully that they leavened the race. The quality of leaven is more important than the amount of dough to be leavened. The Home Mission Society is not simply an evangelizing society; it is a church-planting, a school-establishing society. It stands for all the forces which impress the Christian type upon a community.

Rev. E. R. Pope, of Minnesota, General Secretary for Minnesota, spoke on Minnesota's Religious Development. He said that in 1860 a Roman Catholic Population of 50,000 was reported, something less than one-third of the entire inhabitants. Now, one archbishop, three bishops with their seats at Duluth, St. Cloud and Winona, 338 priests, 598 churches and chapels, 132 students in two theological seminaries, eighteen female academies, 98 parochial schools with 31,190 students and a population of 300,000 constitute the Roman Catholic force. Their churches are found in every county but six, and these six contain only 32,152 people. In five counties outside of the Twin Cities, they number over 10,000. In forty counties one half of the state, they stand in point of membership ahead of all other churches combined. Very little travel and observation is needed to mark the position and vigor of Roman Catholicism in Minnesota.

Minnesota is a stronghold of the Lutheran faith. Only two states, Pennsylvania and Wisconsin, have more communities, and in proportion to population Minnesota is first. Divided into twelve branches, four of which have over 25,000 members each, Lutherans number, all told, 145,908 members. Eighteen thousand pupils are enrolled in their parochial schools. Only six

counties with a population of 5,111 have no Lutheran churches. In thirty counties their membership outnumbered that of all other churches combined. The combined communicants of Roman Catholic and Lutheran churches in the state outnumbered those of all other religious bodies four to one.

Protestants, exclusive of Lutherans, have grown from 10,000 to 111,413. Roman Catholics have multiplied six times to Protestants eleven times. Let ten people pass by, representing the religious status of Minnesota's population, six of these would be outside the membership of all religious organizations, two would be Roman Catholics, one would be a Lutheran and the other one would represent the members of all other denominations, orthodox, heterodox and no-dox at all.

At the most conservative estimate there must be at least 200,000 people, one in six of Minnesota's population, who are not connected even in the loosest way with any religious organization.

The committee on enrollment reported 226 delegates present and 122 life members. The committee on nominations reported substantially the same officers as are now serving, and the ticket was elected. Then three places were put in nomination for the next meeting and a speech made in favour of each—Asbury Park, N. J., Pittsburg, Pa., and Portland, Oregon. Dr. Grant, pastor in Portland, urged their coming West very earnestly. He presented to Secretary Morgan, who gave to the venerable Dr. E. T. Hixcox, President of the Board of Managers, a handsome gavel, the head of which was made from the timbers of the first Baptist church which was built West of the Rocky Mountains. The head was ornamented with silver from Oregon. Dr. Hixcox received the gavel with a graceful speech.

Rev. A. L. Coats made one of the best speeches of the occasion upon the subject of "Work among the Italians and Poles." He is an evident believer in the great truth that machinery cannot take the place of growth in grace. He spoke at length of the work in Buffalo among these peoples, saying that a great difficulty was their blind devotion to Catholicism. The more ignorant they were, the stronger their superstition and their devotion to Rome. An Italian preacher followed him. But his English was so imperfect it was difficult to understand him. A Pole, who is a missionary in New York City, spoke of the work among his countrymen. He was followed by a Chinaman. He spoke of the fact that the United States and China were geographically antipodes, and in some of their customs as far apart. In China the parents govern, he had found in the United States that the parents say nothing and the children say it all.

The time having come for the Negro to monopolize the attention, the room of stray Southerners was better than their company. But according to reports a Negro girl from Vicksburg, Miss., showed off in a recitation. A Negro man followed glorifying Shaw University. He said that "a few years ago it was common in the South even for the deacons to get drunk." Charity requires one to believe that he meant that statement to refer to the coloured deacons, and so far as my knowledge extends among them, even then the charge is not true. But his words were reported to the papers merely "deacons in the South" with no qualification as to colour. A woman followed in a speech on some Negro school in the South somewhere for which she wished

an endowment.

A resolution was introduced by the committee on resolutions requesting that the time of the meetings be changed so as not to include Memorial Day, or to appoint an hour of their time for memorial services. Dr. T. A. T. Hanna opposed the latter part of the resolution. He reminded them that they were very anxious for union with the Southern Baptists, and said that something would be surely said in a memorial service to widen the already broad gulf between them and the Southerners. He reminded them that many of them were in the habit of observing "Memorial Sunday," and said their consciences would testify that the Gospel they preached on that day was not the Gospel of Jesus Christ. Quite a little discussion followed in which things wise and otherwise were said, but at last that part of the resolution was omitted.

Night.

Rev. Dr. Morehouse, who has been on an extended trip to Mexico, spoke upon that country. Speeches on Mexico are always monotonous and boring; his was an eloquent exception. He told of the religious history of the country, not of its "resources," etc., etc. He said the Government had fought the Catholic church more boldly and thoroughly than any other government now on earth. Every monastery and convent had been closed, and there is not a hooded nun in all Mexico. To show their defiance the Government drove a broad street through the center of the largest monastery in the City of Mexico and named it "Independence."

One of the sensitive subjects of this week's series of meetings was discussed by the Rev. J. B. Hawthorne, D.D., of Atlanta, Ga. It related to the co-operation of Baptists, North and South, in the religious and educational advancement of Southern Negroes. Dr. Hawthorne said that almost every negro Baptist church in the South had a house of worship, and these houses have been paid for largely by contributions of white Baptists. In measuring the disposition of the white people of the South to promote education among the negroes you must not fail to consider the taxation to which they cheerfully submit for public school purposes. The taxable property of Georgia is about three hundred million dollars, of this amount the negroes own a little more than six millions; and yet in the distribution of the public school fund they got almost as much as the white people.

"Within the last twenty years," said Dr. Hawthorne. "I have listened to something less than a thousand philosophers, each of whom was confident he had found the solution of what is called 'The Negro Problem.' I am vain enough to believe and audacious enough to say, that I see as far into that problem as any living

man; and that means I have not approximated a solution of it. To my mind it is a gulf of darkness into which there falls not a ray of light."

Bishop Turner, who is one of the most thoughtful men of his race, thinks that the removal of all the negroes of this country to Africa is not only desirable but feasible. My distinguished neighbor and friend, Hon. John Temple Graves, in advocating with the zeal of a crusader the organization of a state, which shall be occupied and controlled only by negroes, and in which all the negroes of this country shall be compelled to locate. I can see very clearly insuperable difficulties in the way of either of these schemes. One of these difficulties is the outspoken and incurable hostility of nineteenth-century Americans to any such movement. There are some lazy and worthless creatures among them who are willing to be transported anywhere, provided that transportation is free; but the self-respecting class will look you sternly in the face and tell you they prefer to remain where they have been born and reared, and that as long as they are American citizens, and have the protection of the Stars and Stripes, they will assert their constitutional right to remain there. How can this difficulty be removed? The only possible way of removing it is the adoption of a constitutional amendment that will deprive these people of the rights of citizenship, and that will never be done.

Such a proposition, if submitted to any Southern state, would be voted down by overwhelming majorities.

The last speaker was Dr. E. T. Hixcox. He spoke briefly as the hour was late. He expressed great gratification at the change which had come over the Southerners as shown by Dr. Hawthorne's speech. He said he heard the great and learned Dr. Winkler in an eloquent speech against the work of the Home Mission Society in the South, call it "a new invasion of the North" to which statement it was evident the Southern Baptist Convention assented. Dr. Winkler's desire and the desire of all then was that the Northern Baptists should stay on their own side of the line and "let the South alone." He was very glad of the great change which had come over the spirit of their dream. There was a pleasant and amicable little private discussion after the meeting was closed as to whether, if a vote was taken the majority of South-

ern Baptists would not be found still to agree with Dr. Winkler. This closed the meetings of the Home Mission Society.

PUBLICATION SOCIETY.

The meeting of this society began on Saturday morning. Very many had gone home.

The President, Mr. S. A. Crozer was absent, and vice-president Dr. Horr, of Massachusetts presided. He made a very brief address on the work of the Society, and appointed quite a number of committees. Total number in attendance was 238.

The annual report of the Board of Managers was printed and scattered through the room. The Secretary, Dr. Rowland read a few paragraphs from it to which he wished to call special attention.

Notwithstanding the continued business depression the year has been one of gratifying progress. The gross amount of sales exceeded that of the previous year. The sales of 1894 were \$497,807.48, those for 1895 are \$532,763.53. The receipts from all sources other than sales, viz., rents, interest on invested funds, etc., for the year amount to \$19,949.80. Transferred from the profits of the publishing department, to the missionary department, \$6,756. The contributions for the missionary work of the society have not been sufficient to meet the demand, and there is a deficit of \$3,868.94. This, added to the deficit of last year, gives a

[Continued on 13th page.]

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For the Western Recorder.]

A TRIBUTE.

BY ETHEL KEITH HUFF.

He lies as lowly now as any earth-born child,  
He shares the common fate of all;  
Wish foiled hands and fast-closed eyes,  
In dreamless, solemn sleep he lies  
At rest 'til Jesus' call.

But though relentless death has stilled  
That restless, ever-living brain,  
And though that much-loved face has gone,  
Think you that mind will not live on—  
'Till time shall wax and wane?

He stood in his grand might and power  
Far greater than an earthly king,  
A tender friend to all save wrong,  
His lofty spirit, brave and strong,  
Robbed e'en of death of its sting.

Ah, think of those grand acts of his!  
How down the ages they will roll!  
They'll still live on and blessed by God,  
Though he is resting 'neath the sod,  
Will save the full many a soul.

Our minds can never grasp the might  
Of these great gifts that God has awed us,  
A hero, Christian, prophet grand,  
His name, a monument will stand,  
The Christ-like JOHN A. BROADUS.

OUR PULPIT.

GOD'S WILL ABOUT THE FUTURE.

BY C. H. SPURGEON.

"Go to now, ye that say, 'To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow.' For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, 'If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.'"—James 4:13-17.

Men to-day are just the same as when those words were first written. We still find people saying what they are going to do to-day, to-morrow, or in six month's time, at the end of another year, and perhaps still farther. I have no doubt there are persons here who have their own career mapped out before them pretty distinctly, and they feel well-nigh certain that they will realize it all. We are like the men of the past; and this Book, though it has been written so long, might have been written yesterday, so exactly does it describe human nature as it is at the end of this nineteenth century.

To begin with, it will need but few words to convince you that counting on the future is folly. The Apostle says, "Go to now!" As if meant, "you are acting absurdly. See how ridiculous your conduct is." "Go to now, ye that say, 'To-day or to-morrow we will do such and such a thing.'" There is almost a touch of sarcasm in the words. The fact of frail, feeble man so proudly ordering his own life and forgetting God, seems to the apostle James so preposterous that he scarcely deems it worth while to argue the point, he only says "Go to now!"

Let us first look at the form of this folly, and notice what it was that these people said when they were counting on the future. The text is very full of suggestions upon this matter.

They evidently thought everything was at their own disposal. They said "We will go, we will continue, we will buy, we will sell, we will get gain." But is it not foolish for a man to feel that he can do as he likes, and that everything will fall out as he desires; that he can both propose and dispose, and has not to ask God's consent at all? He makes up his mind, and he determines to do just what his mind suggests. Is it so, O man, that thy life is self-governed? Is there not, after all, One greater than thyself? Is there not a higher power that can speed thee, or can stop thee? If thou dost not know this, thou hast not yet learned the first letter of the alphabet of wisdom. May God

teach thee that everything is not at thy disposal; but that the Lord reigneth, the Lord sitteth King for ever and ever.

Notice, that these people, while they thought everything was at their disposal, used everything for worldly objects. What did they say? Did they determine with each other "We will to-day or to-morrow do such and such a thing for the glory of God, and for the extension of his kingdom?" Oh, no, there was not a word about God in it, from beginning to end! Therein they are only too truly the type of the bulk of men to-day. They said, "We will buy; then we will carry our goods to another market at a little distance; we will sell at a profit; and so we will get gain." Their first and their last thoughts were of the earth earthly, and their one idea seemed to be that they might get sufficient to make them feel that they were rich and increased in goods. That was the highest ambition upon their minds. Are there not many who are living just in that way now? They think that they can map out their own life; and the one object of their efforts seems to be to buy and sell, and get gain; or else to obtain honour, or to enjoy pleasure. Their heart rises not into the serene air of heaven: they are still grovelling here below.

All that these men of old spoke of doing was to be done entirely in their own strength. They said, "We will, we will." They had no thought of asking the divine blessing, nor of entreating the help of the Most High. They did not care for that; they were self-contained; they called themselves "self-made-men;" and they intended to make money. Who cannot make money who has made himself? Who cannot succeed in business who owes his own character, and his present standing, entirely to his own exertions, and to his own brain? So they were full of self-confidence, and began reckoning for the future without a shadow of doubt as to their own ability. Alas, that man should do even so to-day, that, without seeking counsel of God, they should go forward in proud disdain, or in complete forgetfulness of "the arrow that flieth by day," and "the pestilence that walketh in darkness until they are suddenly overwhelmed in eternal ruin!"

Why, then, is it, that we are always counting upon what we are going to do? How, is it that, instead of living in the eternal future where we might deal with certainties, we continue to live in the more immediate future, where there can be nothing but uncertainties? Why do we choose to build upon clouds, and pile our palaces upon vapour to see them melt away, as aforesaid they have often melted, instead of by faith getting where there is no failure, where God is all in all, and his sure promises make the foundations of eternal mansions? Oh! I would say with my strongest emphasis: Do not reckon upon the future. Young people, I would whisper this in your ears: Do not discount the days to come. Old men, whispering is not enough for you, I would say, with a voice of thunder: Count not on distant years; in the course of nature, your days must be few. Live in the present; live upon God; trust him now, and serve him now; for very soon your life on earth will be over.

We thus see that counting on the future is folly.

Secondly, ignorance of the future is a matter of fact. Whatever we may say about what we mean to do, we do not know anything about the future. The apostle, by the Spirit, speaks truly

when he says, "Ye know not what shall be on the morrow." Whether it will come to us laden with sickness or health, prosperity or adversity, we cannot tell. To-morrow may mark the end of our life; possibly even the end of the age. Our ignorance of the future is certainly a fact.

Only God knows the future. All things are present to him; there is no past and no future to his all-seeing eyes. He dwells in the present tense evermore as the great I AM. He knows what will be on the morrow and he alone knows. The whole course of the universe lies before him like an open map. Men do not know what a day may bring forth; but Jehovah knows the end from the beginning. There are two great certainties about things that shall come to pass—one is that God knows and the other is that we do not know.

As the knowledge of the future is hidden from us, we ought not to pry into it. It is perilous, it is wicked, to attempt to lift even a corner of the veil that hides from us the things to come. Search into the things that are revealed in Holy Scripture, and know them, as far as you can; but be not so foolish as to think that any man or woman can tell you what is to happen on the morrow; and do not think so much of your own judgment and foresight as to say, "That is clear; I can predict that." Never prophesy until after the event, and then, of course, you cannot prophesy; therefore never attempt to prophecy at all. You know not what shall be on the morrow, and you ought not to make any unhallowed attempt to obtain the knowledge. Let the doom of King Saul on Mount Gilboa warn you against such a terrible course.

Further, we are benefited by our ignorance of the future. It is hidden from us for our good. Suppose a certain man is to be discontented till the happy hour arrives. Suppose another man is to have a great sorrow very soon. It is well that he does not know it, for now he can enjoy the present good. If we could have all our lives written in a book, with everything that was to happen to us recorded therein, and if the hand of Destiny should give us the book, we should be wise not to read it, but to put it by, and say:

"My God, I would not long to see  
My fate with curious eyes,  
What gloomy lines are writ for me  
Or what bright lines arise."

It is sufficient that our heavenly Father knows; and his knowledge may well content us. Knowledge is not wisdom. He is wisest who does not wish to know what God has not revealed. Here, surely, ignorance is bliss: it would be folly to be wise.

Seeing that these things are so, we should remember the brevity, the frailty, and the end of our life. We cannot be here long. If we live to the extreme age of men, how short our time is! But the most of us will never reach that period wherein we may say one to another, "My lease has run out." How frail is our hold on this world! In a moment we are gone, gone like the moth; you put your finger upon it, and it is crushed. Man is not great; man is less than little. He is as nothing; he is but a dream. Ere he can scarcely say that he is here, we are compelled to say that he is gone.

We are glad that we do not know when our friends are to die; and we feel thankful that we cannot foretell when we shall depart out of this life. What good would it do us? Some who are in bondage through fear of death might be in greater bondage still, while those who are now careless about

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it would probably feel more content in their carelessness. If they had to live another twenty years, they would say, "At any rate, we may sport away nineteen of them." As for those of us to whom this world is a wilderness, and who count ourselves but pilgrims hurrying through it, we know enough when we know that this is not our rest, because it is polluted, and that the day will soon come when we shall enter the Canaan of our inheritance, and be "forever with the Lord." Meanwhile the presence of the Lord makes a heaven even of the wilderness. Since he is with us, we are content to leave the ordering of our lives to his unerring wisdom. We ought, for every reason, to be thankful that we do not know the future; but, at any rate, we can clearly see that to count on it is folly, and that ignorance of it is a matter of fact.

Thirdly, recognition of God with regard to the future is true wisdom. What says our text? "For that ye ought to say, 'If the Lord will, we shall live, and do this, or that.'" I do not think that we need always, in every letter, in every handbill, put "If the Lord will;" yet I wish that we oftener used those very words. The fashionable way is to put it in Latin, and even then to abbreviate it, and use only the two consonants, "d.v." to express it. You know, it is a fine thing when you can put your religion into Latin, and make it very short. Then nobody knows what you mean by it; or, if they do, they can praise your scholarship, and admire your humility. I do not care about those letters "d.v." I rather like what Fuller says when he describes himself as "God willing," or "God lending me life." He says, "I observe, Lord, that I can scarcely hold my hand from encircling these words in parenthesis, as if they were not essential to the sentence, but may as well be left out as put in. Whereas, indeed, they are not only of the commission at large, but so of the quorum, that without them all the rest is nothing; wherefore, hereafter, I will write these words freely and fairly, without any enclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity." So he quaintly puts the matter. Still, whether you write, "If the Lord will," or not, always let it be clearly understood; and let it be conspicuous in all your arrangements that you recognize that God is over all, and that you

are under his control. When you say, "I will do this or that," always add, in thought, if not in word, "If the Lord will." No harm can come to you if you bow to God's sovereign will.

We should recognize God in the affairs of the future, because, first, there is a divine will which governs all things. I believe that nothing happens apart from divine determination and decree; even the little things of life are not overlooked by the all-seeing eye. "The very hairs of your head are all numbered." The station of a rush by the river is as fixed and fore-known as the station of a king, and the chaff from the hand of the winnower is steered as much as the stars in their courses. All things are under regulation, and have an appointed place in God's plan; and nothing happens, after all, but what he permits or ordains. Knowing that we will not always say, "if the Lord will," yet we will always feel it. Whatever our purposes may be, there is a higher power which we must ever acknowledge; and there is an omnipotent purpose, before which we must bow in lowliest reverence, saying, "If the Lord will."

But while many of God's purposes are hidden from us, there is a revealed will which we must not violate. It is chiefly in reference to this that the Christian should always say, "I will do this or that, provided that, when the time comes, I shall see it to be consistent with the law of God, and with the precepts of the gospel." I say now, "I will do this or that," but certain other things may occur which will render it improper for me to do so. Hence, to be quite in accordance with the Word I so deeply reverence, I must always put in the saving clause, sometimes giving utterance to it, but in every case meaning, whether I put it into words or not, "I will do so and so, if it be right to do it; I will go or I will stay, if it be the will of God."

May this be your resolve, then; let this clause, "if the Lord will," be written across your life, and let us all set ourselves to the recognition of God in the future. It is a grand thing to be able to say, "Wherever I go, and whatever happens to me, I belong to God; and I can say that God will prepare my way as well when I am old as grey-headed as he did when I was a boy. He shall guide me all the way to my everlasting mansion in glory; he was the guide of my youth, he shall be the guide of

my old age. I will leave everything to him, all the way from earth to heaven; and I will be content to live only a day at a time."

That brings me to my last and most practical point, which is this: the using of the present is our duty. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." I take this text with its context. It means that he who knows what he ought to do, and does not do it at once, to him it is sin. The text does not refer to men who live in guilty knowledge of duty, and yet neglect it; its message is to men who know the present duty, and who think that they will do it by-and-by.

In the first place, it is sinful to defer obedience to the gospel. "He that knoweth to do good, and doeth it not, to him it is sin." Do you say, "I am going to repent?" Your duty is to repent now. "I am going to believe," do you say? The command of Christ is, "Believe now." "After I have believed," says one, "I shall wait a long time before I make any profession." Another says, "I am a believer, and I shall be baptized some day." But as baptism is according to the will of the Lord, you have no more right to postpone it than you have to postpone being honest or sober. All the commands of God to the characters to whom they are given come as a present demand. Obey them now. And if anyone here, knowing that God bids him to believe, refuses to believe, but says that he hopes to trust Christ one of these days, let me read him this: "To him that knoweth to do good, and doeth it not," the word is in the present tense—"to him it is sin."

In the next place, it is sinful to neglect the common duties of life, under the idea that we shall do something more by-and-by. You do not obey your parents, young man, and yet you are going to be a minister, are you? A pretty minister you will make. As an apprentice you are very dilatory and neglectful, and your master would be glad to see the back of you; he wishes that he could burn your indentures; and yet you have an idea that you are going to be a missionary, I believe? A pretty missionary you would be. There is a mother at home, and her children are neglected while she talks to her neighbours; but when her children are off her hands, she is going to be a true mother in Israel, and look after the souls of others. Such conduct is sin. Mind your children; darn the stockings and attend to your other home duties; and when you have done that talk about doing something in other places. If present duties are neglected, you cannot make up for the omission by some future piece of quixotic endeavor to do what you were never called to do. If we could be all quiet enough to hear that clock tick, we should hear it say, "Now! now! now! now!" The clock therein resembles the call of God in the daily duties of the hour. "To him that knoweth to do good, and doeth it not, to him it is sin," even though he may dream of how he will, in years to come make up for his present neglect.

Last Thursday, when I was speaking, I said that some Christian people had never told out the story of the cross to others, and urged them to begin to do so at once. A young friend, sitting in this place, leaned over to the front of the pew, and touched a friend sitting there, saying to her, "I would like to speak to you about that." A member of the church, sitting by her side, who heard what the young man said, was so pleased with his prompt action, that she stayed after the service to

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sympathize and help, while he explained the way of salvation. The young person, to whom he spoke, came to tell me, last Tuesday, that she had found the Saviour through that well-timed effort. Dear friends, that is the way to serve the Lord. If we were to do things at the moment when they occurred to us, we should do them to purpose. But, oh, how many pretty things you have always meant to do, and have never even attempted! You have strangled the infant projects that have been born in your mind; you have not suffered them to live, and grow up into the manhood of real action. First thoughts are best in the service of God, and the carrying of them out would secure great benefit to others and much fruit for ourselves.

"To him that knoweth to do good, and doeth it not, to him it is sin." God help us, if we are saved, to get at this holy business of serving the Lord Christ, which as far exceeds buying, and selling, and getting gain, as the heavens are higher than the earth. Let us do something for Christ at once. You young people that are newly converted, if you do not very soon begin to work for Christ, you will grow up to be idle Christians, scarcely Christians at all; but I believe that to attempt something suited to your ability almost immediately, as God shall direct you, will put you on the line of a useful career. God will bless you, and enable you to do more as the years roll onwards.

I have this last word: "To him that knoweth to do good, and doeth it not, to him it is sin," that is, it is sinful in proportion to our knowledge. If there is any brother here, into whose mind God has put something fresh, something good, I pray him to translate it into action at once. "Oh, but nobody has done it before!" Somebody must be first, and why should not you be first if you are sure that it is a good thing, and has come into your heart through God the Holy Ghost? But if you know to do good, and do not do it, it will be sin every minute that you leave it undone. Therefore get at it at once. And you, my sister, who to-night, while sitting here, have been thinking of something you might have done which you have not yet attempted, attempt it at once. Do not let another sun rise if you can help it, before you have begun the joyful and blessed service. "The time is short."

Our opportunities are passing, "For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." Be up and doing. Soon we shall be gone. May we never hear the summons to go home while there

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY ..... JUNE 13, 1895

SUNDAY LAWS IN KENTKY.

As we announced last week, Judge Jackson of our Circuit Court, decided that the Sunday laws of the state are unconstitutional. If that decision be accepted, we have in Kentucky no legal Sunday whatever, and every business in the state can run at full blast on Sunday just as on any other day of the week; not only the saloons, but the factories and foundries and stores and everything. But, fortunately for our state, Judge Jackson's decision is not final. Unfortunately, however, an appeal cannot be taken on the case just decided, because the amount of the fine was less than \$50. Hence new cases will have to be instituted, but this will be done with as little delay as practicable, and they will be carried to the Court of Appeals with full confidence that the law will be upheld and Judge Jackson's decision will be reversed. It was no surprise to the people of Louisville when Judge Jackson announced his decision, and so those who believe in a weekly day of rest, decently observed, are not discouraged by that decision. The case was not instituted by the Law and Sunday Observance Association, as the new cases will be, but by the Board of Public Safety, and therefore it was not in the shape we desired. Still we thought it best to fight the case, and able counsel were employed who did their duty nobly.

The decision of Judge Jackson is a remarkable document. He decides that the Sunday law against saloons is unconstitutional because the lowest penalty is \$10 for each offense, while under the general Sunday law the minimum fine is \$2 for making a sale or keeping open a place of business; since the constitution provides that "where a general law can be made applicable, no special law shall be enacted." He says: "If, then, it is true that a general law for the observance of Sunday as a day of rest can be made applicable, by what law and with what logic can it be contended that if one person keeps open a bar-room, or other place for the sale of spirituous, vinous, or malt liquors, or who shall sell, or otherwise dispose of such liquors, that he shall be punished more severely than another person who keeps open another place of business, or sells any other article or commodity?"

This is remarkable language, coming from a circuit judge. In Judge Jackson's eyes intoxicating liquor is simply an "article of commodity," to be bought and sold just as a book or a new bonnet. He entirely forgets that in every civilized country of the world liquor is regarded and treated by law as a dangerous thing, whose traffic must be specially guarded. On election day, for example, liquor saloons are closed, while other places of business remain open; and why? Simply because when men come together under excitement, as on election days, they are in danger, if they drink intoxicants, of going into violence, and the breaches of the peace are likely to follow. Therefore, on such days this dangerous business of selling liquor by the drink must cease by law. Similarly on Sundays, when men are idle and free to congregate, they are in greater danger of violence and crime if they drink, and therefore the commonwealth im-

poses a fine upon saloons for selling liquor different from that imposed for selling meat or butter. It is on Monday our police docket is so full.

We would like to see a man brought before Judge Jackson for violating the law about handling dynamite and other explosives, and to have him claim that the law was unconstitutional because it required of him in handling powder and dynamite what it did not require of the grocer in handling flour and salt. We would like to hear what Judge Jackson would say to such pleading. He would be logically bound to decide the law unconstitutional, and to insist that men are at liberty to handle dynamite just as if it were salt.

Another delivrance of Judge Jackson is equally remarkable. In regard to the general statute which excepts certain lines of business on Sundays, he decided it unconstitutional on account of its exceptions. He says: "To hold that these exceptions were meant by the Legislature as a legislative declaration as to what are works of charity and necessity, would be to hold that the legislative department was invading powers expressly given to the Judicial Department by Section 27, greatly amplified by Section 28 of the constitution." Judge Richie, of the County Court, on this point says: "It is urged that the Legislature has construed these to be works of necessity, but it is not the province of the Legislature to construe the law; that is the duty of the courts." We do not remember ever to have known more remarkable utterances from the bench. The plain English of this is that the Legislature must not be allowed to say what they mean in passing a law, but must leave that to the courts. For the Legislature to say plainly what they mean to "invade the powers expressly given to the Judicial Department"!!!

This decision will do good in showing the people how far we have drifted, and waking them up to the perils of the present situation. The saloon men are banded together all over the state to wipe from our statute books everything in the way of carrying on their business in their own way. There is nothing too good or too sacred for them to destroy. They have raised a sum, reported at \$50,000, to elect only such men to the Legislature as they can control. It remains to be seen whether the good people of Kentucky will submit to saloon domination. The saloon keepers have boldly taken the state by the throat. We have no fears for the result if only the good people will wake up. There is decency enough in the state to preserve the day of rest we have received from our fathers, if only it will assert itself. The lawless elements are not by any means in the majority in our grand old commonwealth, as they will find out ere long. That public man who arrays himself on the side of the saloons in this contest is doomed.

There is one idea that has not occurred to the saloon men, viz., that when, if they ever do, they succeed in robbing the working-man of his Sunday rest, the saloon will have lost its Sunday customer. We hope our readers will think seriously and act vigorously on this Sunday issue, which is far more important than the silver question or the tariff. If our state goes to the bad, it will make little difference what sort of currency we have, or what per cent we pay on foreign goods.

Get the pattern of your life from God, and then go about your work and be yourself.—Brooks.

Dr. Strong, President of the Missionary Union at Saratoga, in welcoming the Southern fraternal messengers, expressed the hope that Baptists of the whole country would ere long be united in missionary work. Several Northern Baptist papers have expressed the hope that the Fortress Monroe conference and the agreement there reached, would result in the dissolution of the existing general organizations, and in the formation of one such body for the whole country.

Since the Fortress Monroe conference and the agreement there reached was the carrying out of a resolution we introduced in the Southern Baptist Convention at Dallas, it is fitting for us to say that there was in it all no thought of interfering in the slightest degree with the autonomy of the Convention. The object was rather to strengthen the Convention, to enlarge its work and to put it in right relations to the work of the Northern and of the colored Baptists. This has been accomplished most happily. And now for brethren to favor this result on the ground that they can thus promote organic union in mission work between Northern and Southern Baptists, will serve only to hinder and embarrass the work so happily inaugurated. Let us all favor the result reached at Fortress Monroe, and confirmed at Washington and Saratoga, on its merits, and do all we can to get the utmost good out of this result, and not complicate the matter by introducing the idea of organic union. The efficiency of the work of missions will be greatly promoted by strengthening the Southern Convention and the Northern Anniversary as separate organizations, working without friction and in brotherly love. There is no need for us to repeat the arguments so often made, or to give others which can be given, for the continued existence and increased power of our great and loved Convention. If all the Baptists in the Union were in one general body to-day, the best thing they could do would be to divide into three general bodies, one for the North, one for the white brethren in the South and one for the colored brethren—just as we have now. Indeed the time is coming when still farther division will be needed. But this does not mean antagonism or prejudice, it simply means the best development of the denomination in mission and benevolent work.

The Watchman, speaking of the Western Recorder, says: "It is not greatly interested in anything new. Unless you can quote chapter and verse from the Scriptures for any innovation upon established Baptist order, you have very little chance of getting your ideas admitted even to a hearing." Partly right, but largely wrong. The Recorder wishes "to prove all things," and to "hold fast that which is good." When men bring forward ideas that have been tried and found wanting centuries ago, labeling them a "new movement," the Recorder is not "greatly interested," even though the air rings with the cry, "Great is this movement, which has come to stay." When, however, men bring forward ideas that are really new, the Recorder proceeds to "prove" them, and to measure them by the Scripture standard. If they stand that supreme test, they are gladly welcomed; if not, they are rejected without the slightest regard to the number or size of the throats which cry in their behalf.

The Recorder believes that the Bible is the one "infallible and all-sufficient rule of faith and practice." Nothing we should believe and do in religion has been left out of Scripture teaching. Whatever

"innovation" therefore has no "chapter and verse" behind it is not favored by the Recorder. We believe that God Almighty has always had more sense than even the most "advanced" men of this "last decade of the nineteenth century"—and we are glad it is the last. "Established Baptist order" has a strong presumption in its favor, and is not lightly to be set aside. Still, since Baptists of all ages put together are not infallible, their established order may be wrong in some respects. But in correcting that order the correction must be made "according to the Scriptures."

In his speech before the Conference in Washington, Dr. Gambrell replied to our statement in Dallas, viz., There is nothing right in religion that is not sixteen hundred years old, and asked "How old is the Western Recorder?" If the opportunity had offered, we would have replied, "The Recorder is 68 years old; its principles are 1800 years old; and it is just \$2 a year in advance, if you please." A brother in the rear of the house did answer, "The principles of the Recorder are 1800 years old." We ask all who fancy something may be right in religion not 1800 years old, What made it right? Can pope or council or assembly make anything right in religion which was not right before? If not, who or what can do so? Either a man must deny that the Bible is the one "infallible and all-sufficient rule of faith and practice," or he must admit that nothing is right in religion which the Bible does not teach. And since the Bible is 1800 years old, the last book of it, it necessarily follows that nothing is right in religion that is not 1800 years old. Unless brethren are careful they will allow their zeal for "new movements" to weaken their regard for the authority of Scripture, and just there lies the chief harm of many of these movements.

As for allowing a hearing to opposing views, no paper has been fairer in that respect than the Recorder. Within the limits of good Baptist journalism (which limits the Watchman observes as well as any paper we know), we have ever been, are and will ever be ready to publish views differing from ours. And, more than that, we will always respect the motives of those who differ with us.

"CHAT" is the title of a breezy illustrated paper published at Nashville. In a recent issue the first page illustration is a good likeness of our good friend and brother, Col. John W. Thomas, President of the Nashville, Chattanooga & St. Louis Railway. On another page is a brief sketch of his life. He is a model railroad official, having risen purely on his merits from station agent to President of this great system. He has the confidence and love of all the stockholders, and of all the employees as well. He blends kindness and justice wonderfully. There are never any "strikes" on that line of road—from Atlanta, Ga., to the Mississippi River at Columbus, Ky. This road, including its branches, is nearly 1,000 miles long.

By an error of the printer the price of subscription to the picture lesson cards of our Sunday-school Board at Nashville was put in the advertisement last week and week before at 16 cents a year, when it should have been 12 cents a year. Since the language made sense, and the price was cheap at 16 cents, the error was not observed until Dr. Bell called attention to it. We hope not only these lesson cards, but all the publications of our Board will have the widest circulation.

Editorial Varieties.

The Emperor of China is studying English, and he gets up at 4 o'clock every morning for his purpose.

Pastors has refused a decoration from Emperor William. Whether this is because William is German while Pasteur is French and remembers the late unpopularity, the reader can guess.

The Immanuel church of Chicago have finally prevailed on Dr. Johnston Myers, of Cincinnati, to become their pastor. His leaving is a great loss and a great grief to Cincinnati, but it is a great gain and a great joy to Chicago.

A lady writer in the New York Herald takes off happily the heroines of modern popular stories, and, in summing up her work, says: "I have tried in my simple little way to suggest that lovely morbidity and soulful discontent and tendency to hysteria which raises the heroines of to-day above those of the past."

The case of Oscar Wilde shows that aesthetes and immorality can go together. Some people fancy that there is some connection between having things pretty and fine and being good. This is a complete mistake. The vilest characters often have things about them very pretty and very fine.

We are glad that there is at last a good prospect of a Baptist mission at Jerusalem. Heretofore Baptists have done no work in Palestine except the solitary station of the English Baptists at Nabotus. This has been on account of "the comity of missions." We think a "comity" that hinders the preaching of a pure Gospel is not a comity to be maintained.

There is a prospect of a Baptist paper in Philadelphia after all. It is proposed to raise a "founding fund" of \$100,000 in 100 subscriptions. The Rev. J. S. James, D. D., is at the head of the movement. It seems to us that there might be at least one Baptist paper in a city of the size and Baptist strength of Philadelphia. The new enterprise has our best wishes.

Dr. A. Gatlin, of Williamsburg, Ky., has given a fair course of his private lectures and far-seeing wisdom. He offers property valued at \$35,000 and which once was sold for \$70,000, to the Williamsburg Institute. If other friends will relieve the present financial pressure on the school, we hope this will be promptly done. The Institute has made a fine impression for his school in his address at Washington.

The emphatic refusal of the Northern Presbytery (General Assembly) to allow the New York Presbytery to receive and license any of Dr. Briggs' students, shows that the Presbyterians have not been "liberalized" much. We would have feared of this result, but it licenses a man simply because he studied in a particular institution. If he were himself sound in the faith, but our Presbyterians know how to back a backside in their dealing with heretics in this lax and loose age which is refreshing to content.

Some fifty "advanced" women are getting out a "Woman's Bible," as they call it, which shall advocate "women's rights," etc. Mrs. Elizabeth Cady Stanton, an avowed unbeliever, is at the head of "the movement," and two or three Unitarian and Universalist female preachers are included in the list, as is Mrs. Bob Ingersoll. If the "higher critics" can pick the Bible to pieces, taking what suits them and leaving out the rest, these women think they are at liberty to do the same. Some one may arise ere long to advocate striking out the "not" from the commands against lying, stealing, adultery and murder, so as to make the Decalogue command these crimes. When people once get too "advanced" to take the Bible as it is, there is no length to which they may not go.

There promises to be trouble at the coming N. Y. P. U. Convention at Baltimore over the colored brethren. They are asking admission, and the question is, what is to be done? So far an evasive answer has been given, but the colored brethren are not satisfied with this and are pressing their case, as they have a perfect right to do. They are entitled to a square answer and they ought to have it. We hope they will continue pressing their case until the matter is squarely decided one way or the other. Send your messengers to Baltimore, then, colored brethren, and let them be either squarely accepted or else squarely rejected. Then you will know where you stand. An evasive, time-serving policy never works among Baptists and never ought to succeed.

We hear that some brethren have been saying that Dr. Broadus changed his mind on the subject of women's speaking before mixed assemblies and would have announced his change of view had he lived. There is no ground for such a statement. Within a few days of his death, he spoke to us on the subject in a way that indicated he had not changed his view at all. He did intend to make an addition to his famous little tract on the subject, but the object of this was to strengthen the argument of the tract, to meet special objections. In the last article Dr. Broadus published, he spoke of the sitting of the Southern Baptist Convention and said: "One difficulty about the annual meetings of the Woman's Society is that it draws them away from attendance upon several sessions of the Convention. This would not have to be the case with meetings of the young people, since, with our views of strict construction of Scripture, it would, of course, be only young men, and not young women, that would speak on such occasions." Certainly this language shows decided opposition to women's addressing the Convention.



FAMILY CIRCLE.

HOW THE LEAVES CAME DOWN.

BY SUSAN COOLIDGE.

I'll tell you how the leaves came down. The great Tree to his children: "You're getting sleepy Yellow and Brown. Yes, very sleepy, little Red. It is quite time you went to bed."

"Ah," begged each sily, "pouting leaf. Let us a little longer stay. Dear Father Tree, behold our grief. 'Tis such a very pleasant day. We do not want to go away."

So just for one more merry day To the great Tree the leaflets clung. Frolicked and danced and had their way. Upon the autumn breezes swung.

"Perhaps the great Tree will forget. And let us stay until the spring. If we all be up and coaxed and freed. But the great Tree did no such thing. He smiled to hear their whispering."

"Come, children, all to bed," he cried. And ere the leaves could urge their prayer. He shook his head and said: "Down speed the leaflets through the air."

I saw them on the ground they lay, Spinners and red, a huddled swarm. Waiting till one far away. White bed clothes heaped upon her arm.

The great Tree looked down and smiled. "Good-night, dear little leaves," he said. And from below each sleepy child Replied, "Good night," and murmured: "It is no time to go to bed."

A BOW OF BLUE RIBBON.

A STORY FOR THE CHILDREN.

BY JENNIE CHAPPELL.

CHAPTER I.

"Look, mother—look at that little boy sitting there just like a boggar, and yet so beautifully dressed! What can he be doing?"

There was a block in the traffic over one of our great City bridges. A long procession of omnibuses, vans, cabs, and carriages of every description had been brought to a standstill at the busiest time of day by the collapse of a narrow-load of cailliflowers.

"Do look at him, mother!" repeated the child. "I do wonder what he is sitting there for. Isn't he pretty?"

Mrs. Melrose turned her head in the direction indicated, and there beheld the strange spectacle of a really lovely boy of seven or eight years old, with fair curls falling softly over a brown velvet coat, sitting alone on a stone seat in one of the alcoves of the bridge.

"Poor little fellow, how tired he looks!" said motherly Mrs. Melrose. "See, Edward," she added to her husband, "shouldn't you think he is waiting for somebody?"

"Must be, I should imagine. But there seems something rather queer about it, too."

At that moment the cab began to move forward, and in a few seconds the strange little boy was out of sight. Maisie Melrose and her parents were driven rapidly over the bridge and away to the great railway terminus, where, in the hurry and bustle of purchasing tickets, inquiring about luggage, and the settlement of herself and her mother for their ninety miles' journey to the sea, it is scarcely to be wondered at that the spectacle which had aroused Maisie's curiosity on her way to the station was completely banished from her mind, until the memory of it was recalled by the letter which she received from her father on the second morning after leaving home.

would not tell me. I don't know whether he was deaf, or if he were a little foreigner who did not understand English. A policeman came past while I was talking, so I called to his attention to him. He said the boy had been there ever since about eleven in the morning, and it was then nearly five! He had tried several times to find out who he was, but could not get a word out of him, and twice he had attempted to take him away to the police-station to be taken care of, thinking he must be lost; but the little fellow had resisted so violently, struggling and crying, that each time he thought he would let him alone for a while longer. "But I shall see him safe under cover before I go off my boat," he said. So, as I could not wait, I gave the policeman a shilling to buy the little fellow a good supper, and came away. I hope before this he has been found by his friends. How dreadfully unhappy about him they must have been!

"I have spent so much time telling you about this little boy," the letter continued, "that I have scarcely any left for the important events which took place this morning. When I came home to-day, and looked in Floss's basket, what do you think I found? The tiniest, prettiest, slickest, whitest baby Floss you could ever imagine!"

"A puppy!" gasped Maisie, when she reached this point. "Oh, what a shame of Floss to go and have a puppy just when I wasn't there! Now, I don't call that fair; do you, mother?"

"The little boy and puppy?" laughed Maisie. "It sounds just as if they belonged to one another, but they never will! I do wonder who that little boy could have been, though; and oh, I do want to see that dear puppy!"

CHAPTER II.

Mr. and Mrs. Hawthorne were near neighbors of the Melroses in London—in fact, their back gardens joined at the ends. Mrs. Hawthorne had no children of her own, and it was a great pleasure to her to watch Maisie's white sun-bonnet popping in and out among the green bushes as she wheeled her dollies up and down the paths in their smart "jags," and to see her running and playing so fittingly back and forth in the swing between the elms; and many a chat she had with the little maid over the wall, and many an apple or slice of cake or bunch of grapes came to her from across the same familiar fence.

"Ah!" ejaculated Mrs. Melrose. "That suggests a reason why the loss of the boy is so much advertised, and why no inquiries about him have been made."

"And now I hope they never will be," rejoined Mrs. Hawthorne, drawing the boy to her side. "I have long thought I should like to adopt a child, but I never quite made up my mind to it until my husband got me to go and look at this little man, and then I lost my heart on the spot. So we persuaded the workhouse authorities to let us have him, only promising to give him up should he make any progress."

"He has a right motherly hug," they shall not have him back unless they can prove that someone was at least as grieved to lose him as I should be to part with him now. But I doubt if he ever knew his mother's love, for his gratitude and attachment to me already are quite touching. He has kissed my hands repeatedly; and yesterday, when he saw me getting ready to go out, he actually threw himself on the floor before me, and tried to clasp and kiss my feet!"

"An Oriental demonstration," said Mrs. Melrose. "Is it possible that instead of being deaf the child is a foreigner, who does not understand what is said to him?"

"He may be foreign, but I am sure he is also deaf," said Mrs. Hawthorne. "I do not believe in his progress," asked Maisie. She had already, been making friends with the little stranger, after the manner of children, by means of a prolonged stare, developing into a smile of mutual understanding, several times repeated, and culminating in the tender, warm, and loving gaze from the pocket of a small doll, which had now changed hands. "Why do you call him, Georgie, Mrs. Hawthorne?"

"That was my dear father's name," the lady replied. "And I always made up my mind that if God sent me a little boy, I would call him Georgie."

"I feel sure," she concluded, "that God has just as much sent me this little friendless lamb to love as if he had come to me as my own new-born babe."

When Mrs. Melrose and Maisie reached home, the former found awaiting her a letter from her cousin, Dr. Audley, announcing that he was on the eve of removing from Jamnager, in India, where he had been residing for

bridge, and she squeezed her mother's hand and glanced eagerly in her face. Mrs. Hawthorne noticed the movement, and said: "You did not know I had a little boy of my own, did you, Maisie?" she said; "at least, I hope that Georgie will be my little boy. I should not like to part with him now, though we have known each other only a week. We have adopted him," she added in explanation to Mrs. Melrose.

"Indeed! Is he an orphan?" asked Maisie's mother, much interested. "We don't really know—that is the only difficulty," answered Mrs. Hawthorne. "But I must tell you the whole story, for it involves a good deal that is singular and mysterious. Georgie will not feel embarrassed by being talked about, for, poor child, he seems almost totally deaf!"

Maisie, unable to keep quiet any longer. "We saw him in the City the day we went to the seaside, and papa saw him again coming back. He was sitting all by himself on the bridge."

"I have seen him before!" exclaimed Maisie, totally at a loss. "I have seen him again coming back. He was sitting all by himself on the bridge."

"Is he dumb?" asked Mrs. Melrose, tenderly smoothing back a heavy wave of golden hair from the child's forehead, whose dark eyes gazed with such mute wisdom into her own.

"For a creature at once helpless and so lovingly to be left uncared for and unsought, to the mercy of strangers, seemed indeed an inscrutable mystery. His appearance that he made inquiries about him. It seems that the child was found wandering in the streets, and was taken to the workhouse by a policeman about three weeks ago, and though every effort has been made to discover his friends, no one has appeared to claim him. Of course, Georgie's inability to give any account of himself greatly increases the difficulty."

"I do believe he is quite speechless," Mrs. Hawthorne said, "for once, when some one wanted to take him from me, he clung to me, and cried 'No, no!' quite plainly. I would give anything if I could only get him to speak."

"That is a singular case in every way," said Mrs. Melrose. "He has by no means the appearance of an ordinary waif. Look at his sweet refined face and beautiful hair."

"And the clothing he was wearing when found, of good quality. The only strange thing about it was that from every garment the mark had been purposely cut out."

"Ah!" ejaculated Mrs. Melrose. "That suggests a reason why the loss of the boy is so much advertised, and why no inquiries about him have been made."

"And now I hope they never will be," rejoined Mrs. Hawthorne, drawing the boy to her side. "I have long thought I should like to adopt a child, but I never quite made up my mind to it until my husband got me to go and look at this little man, and then I lost my heart on the spot. So we persuaded the workhouse authorities to let us have him, only promising to give him up should he make any progress."

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When Mrs. Melrose and Maisie reached home, the former found awaiting her a letter from her cousin, Dr. Audley, announcing that he was on the eve of removing from Jamnager, in India, where he had been residing for

some years, to a remote island in the South Pacific Ocean, thence to continue certain scientific researches on which he was engaged.

"My chief regret," said the writer, "is that I must part from my little Cecil, who is still suffering from the effects of that accident he met with two years ago, and do not remember about that," observed Mrs. Melrose, in surprise, as she read. "But James is such a shocking correspondent. He only writes once or twice a year, and often thinks he has told me things which he has never mentioned."

"I care for the child in England in the care of a lady and a gentleman, with whom he is to be boarded and, as far as possible, educated for the next few years, and I have given them your address with a letter of introduction from me. I know I need not ask you, Cousin Carrie, to see my poor little lad as often as you can, and be good to him for the sake of his mother in heaven. My future residence is the most out-of-the-way, mail-forgotten corner of the coast, but I will let you have a decent address, which will send news of Cecil as soon as I possibly can."

"I wonder when the little fellow and his guardians will arrive," said Mrs. Melrose, as she folded up the letter. "We must expect him soon. James is a truly loving father, though a rather eccentric man."

"I hope he will come soon," said Maisie, characteristically. "Oh, mother!" she added, as a sudden thought struck her. "If George isn't really quite deaf, but only doesn't want to let us hear, perhaps Cecil will be able to talk to him—you said you thought he was foreign, you know—and then, perhaps, we shall find out who he is and all about him. Oh, I do hope Cecil will make haste and come!"

"Mother," said Maisie, a few days later, "don't you think I've got a lot of things to show you?"

She was kneeling on the couch by the window, gazing up to where the tops of the aspen trees quivered with flakes of gold against the pale blue sky, and her large grey eyes were soft and deep with thought.

"Yes, dearie, I do," her mother replied. "Well, I should like to give him something," said Maisie; "really give him something of my very own. And you know you said last night that if I have any love, of my own, that if I give it straight to him."

"That is the only way in which we can give anything to God, Maisie—by bestowing it upon his poor. But what have you in love of your own, that you feel you would like to part with?"

Maisie colored and smiled shyly. Her mother had expected to hear that some off-road story-book, or almost superfluous doll or toy, would prove to be the extent of the little girl's generosity. She was startled and even rebuked when Maisie whispered, with hung-down head and arms clasped round her mother's neck—seeking sanction only for her sacrifice, and dreaming nothing in her sweet whole-heartedness of being praised.

"Do, mother dear, do let me give Him Fluffie! I want to."

Fluffie, the new puppy, the dearest treasure the child possessed! How small, in Mrs. Melrose's eyes, seemed by comparison the gifts of fancy things, though the fruit of many months' labor and some self-sacrifice. Truly, the poorest as regards this world's possessions have the blessed privilege of offering the most magnificent gifts at the feet of Him who looked not on the outward appearance, but on the heart.

At length the day of the bazaar arrived. Fluffie's basket, softly lined with crimson as a contrast to the puppy's silky white beauty, was ready for him, and nothing more was needed but a smart box for his neck.

Mrs. Melrose searched her treasure-boxes, and produced two kinds of ribbon, one a terra-cotta shade, the other a lovely forget-me-not blue.

Maisie chose the latter without a moment's hesitation, as it suited Fluffie's complexion.

"But, mother, how scented it is!" she exclaimed; "and what funny scent! I could smell it almost directly you brought it into the room. What can it be?"

"It is an Indian scent," replied her mother. "I don't think it has any special name. It was made by a Hindu woman whom we knew in India, some years ago—little Cecil Audley's ayah, or Indian nurse, in fact, and I think it was from a special recipe of her own."

"What a long, long time Cecil is coming here!" observed Maisie. "Please, mother, tie it in a pretty bow while I hold Fluffie. I do wish he would make haste. I want to take him to Mrs. Hawthorne's, and see if he can get Georgie to talk. There's one who, I should think, doesn't he look a darling pet?"

The opening of the bazaar was a

[Continued on eleventh page.]



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time of great excitement. There were hundreds of pretty things to be looked at on the many gaily-decked stalls, but Maisie took up her station beside Fluff's basket, being tempted away by her nother concern "wax-works," the bran-tub nor the fishing-pond, in case he might feel lonely.

By-and-by, among the moving crowd, she was delighted to recognize the face of Mrs. Hawthorn and Georgie; the little boy was gazing about him with that peculiar, wistful, half-bewildered look which sometimes led his friends to wonder whether his mental capacities possessed their full power, though at other times his lay upon his forehead, notwithstanding his strange dumbness, seemed beyond a doubt.

He smiled radiantly at Maisie, and pressed forward to reach her; for the two children had already become frequent playfellows and great friends. He was at once began to stroke the puppy, and, after glancing up at Mrs. Hawthorn for permission, lifted it out of the basket into his arms.

It was then, while Georgie nestled his cheek against the little creature's forehead, as if he lay upon his shoulder, that a strange look came over his face, and Mrs. Hawthorn, who was ever watching for signs of intellect in the mysterious little walf whom she had adopted into her motherly love, saw something in his eyes which she had never seen there before—a sort of lighting up, as of an awakening consciousness that was joy.

He looked up at her, his cheeks flushed and his lips moving. She bent eagerly towards him, but amid the buzz of conversation around her an indistinct whisper was all that she could catch. But Georgie had spoken, she was sure of that; and her hope and delight were great, for her anxiety that her fountaining should prove able to talk was now as keen though the child had been her very own.

"I will buy your little dog, Maisie," said Mrs. Hawthorn. "How much are they asking for it? Georgie would like it, I'm sure. I never saw him look so pleased before."

**CHAPTER IV.**

There is no doubt that the departure of that frisky Maltese puppy left a blank in Maisie's small world out of all proportion to the little creature's actual size; dolls were not to be named in the same breath with that cunning ball of living mischief, and Mrs. Fluff herself, though a great pet, was dull and sedate in comparison. But Maisie never really regretted her gift; she only said, a good many times during the first few days of loneliness, "I should think Georgie has a lot of fun with Fluff, shouldn't you, mother?" and I am glad "Mrs. Hawthorn bought Fluff instead of anybody else, because she will be sure to be kind to him, and I'll make Georgie so happy."

"I am glad too," said Mrs. Melrose, "for you will be able to see the little thing sometimes, and know how it gets on."

But neither she nor anyone else could have guessed the important part which the purchase of Fluff was destined to take in solving the mystery of its new master's life and history.

A few days subsequent to the bazaar, Mrs. Hawthorn called to see Mrs. Melrose, bringing Georgie with her. As this occurred during Maisie's school-hours, the little girl missed the pleasure of being present at the extraordinary interview which ensued.

"Mrs. Melrose," said the visitor, plunging at once into the subject which was engrossing her thoughts, "I have come to you in the hope that you may be able to furnish the key to a riddle which has been puzzling my husband and myself for nearly a week. This little blue bow"—withdrawing from her reticule the band and knot of ribbon which had adorned Fluff's neck since the bazaar—"has acted like a charm on Georgie, and yet we cannot understand the secret of its influence."

"Indeed! You surprise me," replied Mrs. Melrose, taking the now soiled but still strongly scented loop of ribbon in her hand. "In what way has it acted?"

On three separate occasions—once at the bazaar, and twice since then—when Georgie has been fondling the puppy and had it near his face, he has seemed extraordinarily pleased, yet dreamily so, as though with happy recollections, and has attempted to articulate a word—always the same word, though in a completely unintelligible way. It has occurred to me—knowing the wonderful power of scent in recalling long-forgotten memories—that it must be this strange-smelling ribbon which has thus acted upon the child's mind, and awakened some dormant remembrance. What is this peculiar scent, Mrs. Melrose? I never came across anything exactly like it before."

"It is an Indian perfume, made by a native woman," Mrs. Melrose replied. "Its strength and permanence—qualities which most admired, I believe, by Orientals—have made it little short of a nuisance to me. Tulsyia herself and

all her clothing perpetually smelt of it, and a little basket which she once gave to me affects everything it touches with the same odor. This ribbon was lying near the basket in a box of mine for some months, and the result will last as long as the fabric does."

"May I ask you to repeat again the name you mentioned just now?" asked Mrs. Hawthorn with unconcealed eagerness; "the name of the Indian woman?"

"Tulsyia."

"That is it, then?" cried Mrs. Hawthorn delightedly. "That is what Georgie has been trying to say. 'Tul'—'Tul'—then 'Tulsy' he articulated quite plainly, but we could not make out what he meant."

"Is it possible?" exclaimed Mrs. Melrose, electrified in her turn by the startling discovery which, in her own mind, she had already made. "Tulsyia was the name of a young girl who went to India for his motherless baby boy. She died several years ago, but can this be the child?"

Then, as if by a sudden inspiration, Mrs. Melrose drew the boy to her, and placing her lips close to the top of his head, said slowly and clearly "Ceel! my dear child, can you hear me?"

Breathlessly Mrs. Hawthorn watched the child's face. It was a sight to behold. The large, wistful dark eyes dilated and grew so bright, the cheeks flushed, and the breath came and went tremblingly about the parted lips. The boy seemed afraid to move lest he should break the spell.

"Ceel!" he murmured, in a timid, questioning tone. "Ceel. Ceel. Ceel." Then, running to his adopted mother, he flung his arms round her neck, laughing and crying at once with almost hysterical joy.

A few days later, another letter from Mrs. Audley confirmed the little girl's identity as his precious only child, and, by giving further particulars of Cecil's state of health, explained much that to his new friends had been a great puzzle.

About two years previously, and shortly after the death of his dear Hindu nurse Tulsyia, little Cecil had suffered a severe fall, which, though his general health seemed in no way impaired, had rendered him almost totally deaf, and so affected his memory as to make him appear but weakly intelligent, and this, in conjunction with the great disinclination to speak which of accident accompanied deafness caused by accident, resulted in seeming dumbness. But when the child's past had been so strangely recalled to him by means of the powerful but subtle sense of smell, with a re-awakening of his benumbed mind, and Mrs. Melrose's discovery at the same time of a way to reach his hearing put him once more in communication with those about him, he was soon able to furnish a key to the mystery of his wanderings.

In truth, Cecil had not really wandered at all, having been left on the bridge by his faithless guardians, with strict injunctions, conveyed by signs, not to leave that spot until they returned to fetch him. Months afterwards, when the dastardly traitors were brought to justice by the efforts of the police, the female prisoner, whose plausible manners had thoroughly deceived Mr. Audley, confessed that, being involved in pecuniary difficulties, and having even more serious reasons for not remaining in England, they had purposely lost the child who had been entrusted to their care, in the hope that they might be able to go on for some time drawing for their own benefit, and without arousing suspicion, the handsome quarterly cheques which Mr. Audley placed with his London bankers for Cecil's maintenance.

The thankfulness of the father when he heard how marvellously this wicked plot had been overruled for the safety and happiness of his child, it would be impossible to describe. Cecil, from that time forward, during his father's prolonged absence in foreign lands, and scarcely less after Mr. Audley's return, was Mrs. Hawthorne's dear adopted son—as great a joy and comfort to her as though he had been her own. Under skillful treatment his hearing was completely restored, and years later he and his sweet wife Maisie often showed their children a faded but still odorous knot of pale blue ribbon, never weary of telling its strange story of their watchful love and care.—"The Quiver."

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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.]

OUR meeting at Cadiz, Ky., could not be called a failure, though we had not a single conversion, or addition. In fact the pastor and members decided that the great need of the field was the strengthening of the walls, rather than an enlargement of the building. So I told the people something about Baptist faith and practice, and the general interest of all parties was a real gratification, and so far as I heard no one got mad about it. The truth is, people want to hear the doctrines of God's word, and preachers fall far short of their duty when they fail to faithfully proclaim all the Lord has commanded. Pastor Compton is a stalwart preacher, both in physical capacity and in his power with his people. They love him much, and he is worthy. He is neither ashamed nor afraid to have his people know all the counsel of God. And his church stands by him in his work. The Cadiz saints are noble and faithful. They have not a large church, numerically, but it is large in faith and good works. Old Bro. White who has for a long series of years been a faithful preacher of the word, lives in Cadiz, and the sound of the Jerusalem doctrine is music in his ears. The hospitality of the people is unbounded, and my home with Sister Lindsey was like a king's palace. Two days with Sister Dunn in the Cadiz hotel were also days of royal supply. Altogether, my week's stay in Cadiz was a time not to be forgotten, and I thank my Bro. W. Wharton for his persistent entreaty in compelling me to make the visit.

ON June 2nd I tremblingly performed one of those delicate tasks that always unsettle my nerves when I undertake them—and that is seldom—in preaching the commencement sermon for Bethel Female College, Hopkinsville, Ky. Bro. T. S. McCall closes a prosperous year in college work with this splendid institution. He has enrolled fifty-five boarding pupils, besides several others, and his class of young ladies is a charming one, indeed. He is ably seconded (if it be second) by his wife, and a competent corps of teachers in the college work. This school has the most home-like appointments, and the best equipment generally, for the training of girls, that I have seen. President McCall is a hustler in either educational matters or in preaching—in fact, in both—and he is likely to give to the College a degree of prosperity that will be inspiring to its friends. The services were held in the magnificent new church building at Hopkinsville, and a fair audience took part in them. This was my first visit to the thriving city that bids fair to be the metropolis of Western Kentucky, and I was very much pleased with the warm handshakes and encouraging words of the hosts of Baptists in that goodly place. They have certainly wrought well in building such a magnificent temple to the honor of their Lord. I noticed a goodly number of the old land-markers in the audiences—brethren and sisters who have grown gray in the service, among whom I may mention old sister Trice. Though she is 77 years of age, and has suffered for three years with rheumatism, yet she was out for both morning and night services, and was thankful to God for the privilege. Such saints are the salt of the earth. I saw but little of pastor Nash, but

learned from the members of the church that he has a strong hold on the church, and that he is doing well.

"No denomination has the right to write itself down as The Church. That is not Christianity, it is arrogance."—The Interior. I suppose there is no "arrogance" in the dictum of the Interior! If "no denomination" can claim to be "The Church," then can all denominations together claim it? Does the "church" consist of all the denominations of the land? If so, then where is the unity, the co-operation, the fraternity for which the Master prayed, and that was enjoined by Paul? Surely the whole thing was a stupendous failure if that is the chance for "The Church." Many of these denominations originated in wicked schemes, and their doctrines are dangerous, and dishonoring to God, and yet our Presbyterian editor would have us conclude that such a motley mixture of mutually destructive elements, scrambling, warring, scandalizing each other, all together make up "The Church of God." If such were the case I would agree to the doctrine of apostasy, and exclaim—how are the mighty fallen. But this visionary church is altogether a whim of the imagination. In the apostolic age there was but one denomination, and that one constituted "the church," and there was no arrogance in their manner when they declined to have any religious fellowship for the Jews. Neither was that arrogance when they were told to avoid those who brought in division, and taught heresy. They were not to receive them in their houses, nor bid them God-speed. How does it happen now that people are chargeable with arrogance who still decline to countenance divisions and heresies? Ah! I prefer to say that no denomination is any part of "The Church" that has been invented by man, and teaches for doctrines the commandments of men. That denomination only that was established by Christ, and that teaches his word to men, is now "The Church." No other ever was, or ever can be. That is not "arrogance" either, but the simple truth.

One of my excellent and brilliant Campbellite exchanges says that as Alexander Campbell was baptized by Eld. Luce, who was a regular Baptist preacher, therefore the disciples are in the regular and true line of Baptist succession! That is a nice business, I think, to step right over on to Baptist ground, after having fought us so bitterly, and propose to follow our track back to Jerusalem. But we can stand it. We have enough Baptist succession to make out our own line, and allow the Campbellites to hitch on to us, too. True, they were cast out from us, because they were not of us, but they got loose baptism from Bro. Luce, and have nothing but loose baptism to this day.

The Christian Evangelist in issue of May 16th shows the trend of liberal thought amongst Campbellites on the doctrine of baptism for the remission of sins, in the following:

The doctrine of baptism for remission of sins, as taught in the New Testament, carries with it no wholesale condemnation of believing, pious, un-immersed persons, who have obeyed the Lord to the best of their knowledge and ability. It is designed to be a help, not a hindrance, to those seeking salvation.

Surely such a statement is a most remarkable change from the doctrine we have been wont to hear from that source. But I am glad to see our erring friends returning to Baptist ground even if they should never get within the

Baptist fold. The idea that any pious man or woman is likely to be lost for the lack of the immersion of the body in water, is as unscriptural as the idea that either will be saved by receiving a dip. Salvation is not by dipping, but by grace through faith.

I may be excused for mentioning specially my pleasure in meeting with that excellent, aged, and faithful preacher, A. W. Meacham, who lives near Tracy, Ky. He is 77 years of age, has baptized over 4,000 persons, and is yet pastor of the church where he has preached for nearly 30 years. He is a noble man.

I DENY THE CHARGE.

The following article was clipped from The South Kentucky Evangelist, a Campbellite paper published at Elkton, Ky.

"SPIRIT BAPTISM."

I have just read Rev. J. M. Sallee's article in The South Kentucky Evangelist. I am not a little surprised to see such an essay coming from such a source. I have recently attended a Baptist revival at this place, in which many urgent requests were made for a "baptism of the Holy Ghost," and not infrequently the addition of "and fire" was added. But Rev. Sallee says there are no baptisms of the Holy Spirit now, nor have been since the days of the Apostles. Surely he is right. This is one of the cardinal principles that we have been trying to impress upon the world now for more than half a century. The article is good, and, barring one statement near the beginning, I would not criticize one word in it; and I will not mention that statement, for fear that I mistake his meaning in it.

W. H. LIGON.

I am the pastor of the Baptist church at this place to which the writer refers his article, and state plainly and positively that this statement is a perversion of the facts as they exist.

I am very sure if there had been many urgent requests for the baptism of the Holy Ghost and fire I would have noticed it.

Others who were present during that meeting say there were no such prayers prayed. During the meeting the Methodist preacher was called on one night to lead in prayer, and in that prayer he prayed for the "baptism of the Holy Ghost" but did not add "and fire." That was the only prayer of the kind during the meeting that I remember, and that was not by a Baptist. The next morning I asked Bro. Couch, who was doing the preaching, why he did not say amen for Bro. Waters when he prayed for the baptism of the "Holy Ghost?" And his answer was, "I do not pray for the baptism of the Holy Ghost." But the writer says "there were many urgent requests for the baptism of the Holy Ghost." And goes still further and says "that not infrequently the addition of 'and fire,' and he is careful to emphasize 'fire' by putting it in large letters. That we prayed 'many' or one prayed during that meeting for the 'baptism of the Holy Ghost and fire' I deny and challenge the proof, so the burden of proof is on Bro. Ligon.

We did pray earnestly that the Holy Spirit might come in his convicting and converting power, and that we might realize his presence and power, and we feel that these prayers were answered in the conviction and conversion of many, as we had 34 additions to the church doing the meeting. And I baptized several "with water" but I didn't hear of any one being "baptized with the Holy Ghost and fire."

Again the writer says "Bro. Sallee says there are no baptisms of the Holy Ghost now. Surely he is right. This is one of the cardinal principles that we have been

trying to impress on the world for more than a half century."

I wonder if they were preaching this same doctrine one century ago, and if not, why not.

WM. D. NOWLIN.

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.

FROM CHINA.

I have just heard of the death of Dr. Broadus. I have no words to express my grief, for it is deep and penetrating. Dear, precious Dr. Broadus, I shall never see him again upon earth. I shall never again hear the words of his sweet, humble prayer, which came, as it were, from the very throne of God. Its spirit of humility was always a rebuke to my soul that brought me to my Savior's feet. How many, many times he has told us of Jesus. How many times he has urged us to be more like Him, and preach His Word with earnestness and might. But that gentle, tender voice is hushed in death; I shall never hear it again.

I well remember the day at Richmond when Dr. Broadus gave to us such words of comfort and love, words that stirred my most inmost soul, words that shall help and bless me forever. He commended us to Christ, whom he said, in his own charming way, "shall be with you all the days."

"Neuleo-vita has certainly proven itself the most valuable agent yet here for the disease indicated"—Medical Times.

Neuleo-vita. The essential elements of the Brain, Nerve and Blood. NEULEO-VITA—For disease of the Brain, Nerve and Blood, for Loco-motor Ataxia, Paralysis, Neurasthenia, (Nervous Debility from any cause) Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuralgia, Strabismus, Headache, Anemia, Chlorosis, Dyspepsia, etc. NEULEO-VITA—For Nervous Women. NEULEO-VITA by upbuilding the Nervous System and enriching the blood, eliminates the disease tissue and removes the tendency to Consumption by the same sustaining and re-vitalizing power it overcomes the craving for intoxicants and narcotics, effecting a speedy cure in a natural manner. NEULEO-VITA is NOT a Patent medicine, but the vital principles required by these organs. Sustain Epileptics and CURE. Price, 8 drachms \$1.00. One month treatment, \$2.50, prepaid anywhere by the authorized American agents. THE BLOOMINGDALE PHARMACAL LABORATORY, PHOENIX, ARIZONA. Beware of injurious imitations. When ordering ask for "How to get a second supply gratis."

His words have been true—Jesus has been with me in a most abiding, precious sense. These last parting words, which breathed the very Spirit of God, have done much to bring this promise to pass. While this is a great and crushing blow to us all, let us not despair. We shall all meet some day to part no more. Until then I shall preach more earnestly and faithfully to the heathen here. Will you also, dear loved ones at home, help us to "work while it is day, for the night cometh when no man can work." With a most ardent love to all the "boys" and the RECORDER as well, I am Yours in Christian love and hope, PEYTON H. STEPHENS.

April 28, 1895. Retrenchment for self, expansion for Christ.

Men's Suits at \$4 1/2, \$7 1/2, \$9 1/2. All-wool Cheviot Suits in light colors and blue mixtures; well made; lined with good Serge or Italian Cloth; equal to any \$7 suits in Louisville outside of THE MAMMOTH, where they are on sale now at \$4.50 Genuine "Clay" WORSTED Suits in long Sacks and "Rosent" Frocks; also fine All-wool SCOTCH TWEEDS, ENGLISH SERGES and HOMESPUN CASSIMERES; equal to any \$10 Suits in Louisville outside of THE MAMMOTH, where they are on sale at \$7.50. Superb WORSTEDS, CASSIMERES, SERGES and TWEEDS; made of IMPORTED GOODS; some lined with silk, others with fine silk serge; made by tailors designed by artists in the profession, and equal to any \$15 Suits in Louisville outside of THE MAMMOTH, where they are on sale now at \$9.50. Washable Office Coats as low as \$30. G. nu ne Moteski's Pan's as low as \$40. Black Alpaca Coats, cut long and full, as low as \$38. White Duck Pa-ts, with belt str-pes and concealed button, as low as \$38. All-wool Coats and Vests of very light weight fancy check flannel as low as \$1.48. Nice Black Coats and Vests, made of good quality Nun's cloth, cool and soft, as low as \$2. Ministers' Coats: Alpaca, Luster, Drab d'Tete, etc., cut very long and loose, in prices ranging from \$1.75 to \$5. All-wool Cassimere Pants, in light checks and hair-line stripes; just right to wear with a thin coat and vest, at \$2.98. Fine Silk Luster Coats and Vests, in ten different patterns, light and dark colors, such quantities as other stores sell for \$4—special with us at \$3. WE PAY EXPRESS MAIL ORDERS. Kleinhaus & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

**Northern Anniversaries.**  
(Continued from fifth page.)

total deficit in the missionary department of \$18,401.88. Measures will be set on foot to remove this deficit, which it is hoped will speedily prove successful. The amount received the past year for Bible work was \$15,242.84, and for missionary work, \$112,008.78. Sixty-three new publications have been issued during the year, of which 362,250 copies have been printed. The entire number of books, pamphlets, periodicals, tracts, 34,914,810 copies. The total issues since the organization of the Society are 599,230,773 copies of all publications.

**MISSIONARY DEPARTMENT.**  
The number of appeals has greatly increased during the past year of floods, fires, failure of crops and depressed business. Many who in ordinary times are self-reliant, now cry for aid. Churches, schools, pastors, missionaries, associations and State conventions plead and urge great and present needs. Many are asking for appointment. But the society finds itself with diminished resources when needs are greatest, and when advantages could be taken of present unusual opportunities. The society is necessarily and always missionary. The number of missionaries and workers employed was 85, by whom 41,079 families were visited, 4,684 prayer meetings held, 648 persons baptized, 62 churches constituted, 244 Sunday-schools organized.

**CHAPEL CARS.**  
Three of these cars have been at worked during the year—one in Arkansas, one in California, and one in Minnesota. They have visited many destitute places, many have professed conversion, and thousands otherwise unreached have heard the Gospel. Some churches have been established, and some ready to perish have been revived. Sunday-schools have been organized, Bibles, tracts and other literature distributed liberally and much good accomplished. Many and generous helpers contributed the necessary amount, and Chapel Car No. 4 is built and will be ready for dedication at this anniversary.

The greatest part of the report is occupied by the financial statements, which receive the careful attention of all who are interested in denominational progress.

Dr. Wayland introduced into the Publication Society the resolution censuring the Southern States which try to enforce the Sabbath laws by fining those who under any pretext disobey them. The resolution was voted down decisively by the Home Mission Society. The officials of the Home Mission Society were evidently trying in good faith to show their appreciation of the agreement made on the subject of co-operation by Southern Baptists, by countenancing nothing which might look like a reflection on anything Southern. That at least seemed to be the kindly attitude of the officials themselves, and the "Memorial" hour resolution was voted down and the resolution censuring those states which refused to allow the Seventh Day Adventists to work on Sunday.

Dr. McLaurin moved to lay the resolution on the table. He knew some of the Seventh Day folks, and he knew they made themselves obnoxious to their neighbors.

Dr. Mabie hoped the resolution would not be passed. He made a speech replete with common sense, and a true sense of what is meant by rendering unto Caesar the things that be Caesar's. He proposed to let Georgia and the other states attend to their own business and he was willing to trust them to do

what was right. He was opposed to religious bodies passing such resolutions. These Societies should not be used for purposes that did not pertain to them. They must not try to establish a quasi-ecclesiastical authority over states and nations. His speech was enough to make an old-fashioned Christian sing the long metro doxology. Several speeches were made favoring the resolution and at last it was passed by a rising vote. A large number did not vote at all, and Dr. Trowbridge of Michigan, editor of *Christian Herald* stood up and voted alone against the resolution, for which the censured States which have been enforcing the Sabbath laws ought to give him a vote of thanks.

Dr. Wayland Hoyt spoke upon the Benevolent and Missionary work of the Society. He made one thing at the Democratic Administration but with that exception confined himself to his subject and let the South and politics alone. He told many interesting incidents of work in Minnesota, and dwelt at length on the chapel cars. He was eloquent and entertaining.

**Evening.**  
In the evening the first meeting at 3 o'clock was of the Historical Society. The opening performance was a responsive reading by the B. B. which paraded around the streets of Saratoga for several days with a bigger base drum than whole armies have found necessary as they marched to battle. The President of the Historical Society was also missing, in fact the President of the Missionary Union was the only one in his place. Hon. James Buchanan has been President for two years but declined re-election and Dr. G. D. Boardman was chosen.

The Society is striving to get all the minutes of the Baptist Associations and Conventions and is meeting with gratifying success in securing these.

The Society hopes to have a fire-proof building some day in the near future. Several most interesting speeches were made, and at five o'clock the crowd went to the depot to dedicate "Good Will," the fourth chapel car. Dr. S. F. Smith has written a Chapel Car Hymn which was sung and three speeches were made. The railroads were thanked for their courtesy in allowing these chapel cars to go every where without any charge.

The speakers at night were a New England man, a Southern Negro, and a Western man, each of whom spoke of the work of the Society in their fields. The Negro's speech was exceptionally able. He emphasized the faith of his people in the Bible, their love for it and their need of it.

**Sunday.**  
Dr. Hawthorne preached the sermon before the Publication Society in the morning. When he spoke on "Co-operation," it was whispered round, "That is the greatest Southern orator," but the people while pleased with his speech were disappointed. He read, and consequently was not fully himself. But when he preached on Sunday, the great orator was himself again. His text was, "I am the light of the world," and, "Ye are the light of the world." The crowd enjoyed his eloquence, and the elect thanked God that he spoke of God, of His wrath; of the sinfulness and guilt of sin, etc.

In the evening, Rev. L. C. Barnes preached the sermon before the Home Mission Society upon Col. 1:24-29. At night, Rev. Dr. O. P. Gifford, about the most brilliant man in the Northern pulpit, preached a most brilliant sermon upon 3 Cor. 4:6. After the sermon, Dr. Mabie introduced

three missionaries who soon start to their fields and each spoke a few words.

**Monday.**  
The committee on publications reported. They were very much pleased with the books published during the year. The books were sound in their teaching, excellent in a literary point of view, and their mechanical finish was superb. Most enthusiastic eulogiums were spoken of Dr. Anderson, who, for twenty-five years, has been editor of the publications. Fine reports and finer speeches were made on the Bible, the Colportage and the Sunday-school work.

A resolution was passed appointing a committee to confer with the American Bible Society in regard to the version it has recently published in the Danish language.

Dr. Gifford offered a resolution to which the most ardent believer in the wisdom of the Lord's words to "Render unto Caesar the things that be Caesar's" could not object. He moved that the Society express sympathy for our persecuted brethren, the Stundists, and ask the brethren over the land to pray for them in their afflictions. The committee on chapel cars made an interesting report of their work. At night Dr. Ellis spoke upon The Field and Work of the Society, and Dr. Henson upon the Claims of the Society. The audience who heard Dr. Henson's speech thought the Publication Society had kept its best wine to the last.

The B. Y. P. U. held meetings every morning. But the newspapers said nothing of the meetings, your reporter did not attend and heard nothing talked in regard to them. The Baptist Boys' Brigade made the most stir and appeared on the scene several times during the regular meetings. One of the wisest and most level-headed of the preachers present being asked what he thought of these alphabet societies said they would do the churches great harm if they lasted. But they do not last. He declared that even the latest, the Baptist Boys' Brigade, was on the wane.

The thing which strikes a stray Southern Baptist is that everything of any importance is cut off and dried. In fact, debate is cut off and the announcement that the time is come for some address.

The discussions which are allowed to go on without being referred to the Executive Committee are when some irrepressible brother brings in a resolution, like Dr. Wayland's against Turkey, on some subject of no special importance to the business of the Union. The same thing is true in the other societies. One blesses the irrepressible brother, no matter how wild the resolution he introduces, because one knows there will be at least a brief discussion allowed and something will be said which was not written out or prepared in advance.

God gives us more wisdom than we use.



**Women and Women only**

Are most competent to fully appreciate the purity, sweetness, and delicacy of CURICCA SOAP, and to discover new uses for it daily. In the form of washes, solutions, etc., for distressing inflammations, irritations, and weaknesses of the mucous membrane, it has proved most grateful. CURICCA SOAP appeals to the refined and cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as purest and sweetest for toilet and bath.

**THE SUNDAY SCHOOL BOARD**

—OF THE—  
**SOUTHERN BAPTIST CONVENTION**  
STILL MOVES FORWARD.

- ITS REPORT TO THE CONVENTION SHOWED:**
1. Increase of receipts from \$48,539.16 to \$53,034.52.
  2. Increase of gifts to Sunday School Missions and Bible work from \$3,857.15 to \$5,918.83.
  3. Collections for the Home and Foreign Boards from "Missionary Day in the Sunday Schools," \$4,975.

**ITS BUSINESS GROWS BECAUSE ITS WORK IS MEETING THE APPROVAL OF THE BRETHREN.**

Keep your Sunday School children in touch with your denominational life and work.

SEND FOR SAMPLES OF PERIODICALS.

**Prices.**

The Teacher	50c. a year.	Kind Words:	
Advanced Quarterly	10c. a year.	Weekly	50c. a year.
Intermediate Quarterly	9c. a year.	Semi-monthly	25c. a year.
Primary Quarterly	8c. a year.	Monthly	15c. a year.
Lesson Leaflet	5c. a year.	Child's Den	10c. a year.
Picture Lesson Cards	12c. a year.	Bible Lesson Pictures	25c. a year.
Young People's Leader	40c. a year.		

When ordering for one quarter, divide the above prices by four. Terms cash. Broadside Catalogue, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday School Record Book, etc. Especially pretty line of Reward Cards, Bibles and Testaments any style and price.

**BAPTIST SUNDAY SCHOOL BOARD**  
T. P. BELL, Corresponding Secretary, Nashville, Tenn.

**STEWART DRY GOODS CO.**  
Louisville, Ky.

**HOT WEATHER ATTRACTIONS**  
AT THE NEW YORK STORE.

**Bicycle, Outing and Traveling Suits**  
Are now in demand and Storm Serge is the fabric most suitable for making them. We have a great assortment at  
**50c, 75c, \$1.**

**All-wool Crepon, 40c.**  
We have this quality in black and in colors. We show other qualities in black and fancy. **65c, 85c, \$1.**

**Printed Habutai, 69c.**  
A beautiful line of these goods and nothing else is as pleasant for a summer dress. We have other quality at  
**49c, 75c, \$1.**

**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  
**45c, 65, 75, \$1.**

**Men's Neckwear, 25c.**  
A great variety in all the newest designs. Were this a high-priced store you would be 50c, but we stop at a reasonable profit.

**Negligee Shirts, \$1**  
With one pair cuffs and two collars, made to fit the shirt. This shirt at \$1 is such a swell haberdasher sell for twice the amount.

**French Organdie, 25c.**  
This is not a domestic imitation, but a beautiful SHEER FRENCH GOODS. We have others at 30c and 35c, and would like to show them all to you.

**French Dimity Mull, 19c.**  
Sheer, beautiful fabric, with a cord that strengthens it, printed in lovely styles and just the thing for a summer dress.

**Duck Suits, \$2.25.**  
These goods are made in the best styles, and the skirts are extra wide; the hang is correct. We have a finer one at \$3.

FINE DOUBLE-DYED JAPANESE MATTING, 20.

LACE CURTAINS, 3-12 YDS. LONG, TAPE-BOUND, \$1.

Mail Orders Given Prompt Attention.

The Stewart Dry Goods Co. (INCORPORATED)  
**NEW YORK STORE**  
LOUISVILLE, KY.





Items of Interest.

On the 6th a bronze statue of Sir John A. Macdonald was unveiled in Montreal. The monument is 75 feet high, and the bronze figure of Sir John is placed under a canopy on the top of which is a female figure representing Canada.

A Chinese loan of \$80,000,000 has been taken by the Paris bankers. It is guaranteed by Russia, which proves there is an "understanding" between the two nations.

The Cuban revolution has revived the pained days of the grape vine, and Marti promises to have as many lives as had Emili Pasha. The "patriots" in this country declare that Marti is not dead, the Cuban authorities insist that he is. The revolutionists are fighting a guerilla warfare.

Mrs. John Sherwood has stirred up the horns. When she was in Chicago visiting Mrs. Huntball she talked with more freedom than discretion about New York society, saying too much wine, too many dinners and balls and coaching parties, too much freedom from restraint between men and women was bringing about social ruin and she expressed it "society in New York is going to the everlasting how-ows."

A cablegram has been received announcing the death of United States Consul, Charles H. Benedict at Capetown. Mr. Benedict was from Minnesota and was appointed in 1893. Attorney General Olney of Massachusetts has been appointed Secretary of State, and Judge Harmon of Cincinnati takes his place, as Attorney General. Even the New York Tribune praises Judge Harmon.

Forest fires are still raging in Pennsylvania. Mrs. Marian Reid, mother of Whitehall Reid, died Sunday, at her home in Ohio, aged 91 years.

A fire broke out in Segingoltes mines, near Ithaca. Of the 80 miners caught below the surface, only forty made their escape.

A missionary property at Cheng Tu, China, has been destroyed by a mob, but reports of the massacre of the missionaries there has not been confirmed.

Cameron W. Va. a town of 1,600 inhabitants, was entirely destroyed by fire Sunday night. As the town had no fire department, all engines from Wheeling, 30 miles distant, was telegraphed for. Just before reaching Cameron, the special train carrying the engine went down a fifty-foot embankment, killing the engineer and several others. The loss will reach \$100,000 and many people are penniless.

For Dyspepsia

Use Harnett's Acid Phosphate. Dr. F. W. Firlina, Findlay, O., says: "I have used it in cases of dyspepsia, with good effect."

PROGRAMME.

The following is the programme of the Ministers' meeting, to convene with Worthville church, Carroll county, Ky., Friday June 28, 1896, at 7:30 P. M.

- 1. The sphere of Christian Women, C. M. Killey, J. H. Anderson.
2. The acceptable and objectionable phases of modern protracted meetings, J. A. Hensley, J. W. Waldrop.
3. The Lord's Supper, C. T. Kincaid, W. J. Agee.
4. The preservation of the saints, J. S. Cheek, J. H. Wheatley.
5. Sanctification, J. S. Tanner.
6. The duty of God's children with reference to our mission work, E. G. Townsend, J. W. T. Givens.
7. Church Authority, J. M. Fowler.
8. Baptism as to subject, design, mode and administration, M. O. Sturgeon.
9. Do we need church societies? Forest Smith.
Each subject will be discussed after the appointees shall have concluded. Questions answered as usual.
W. D. BYRK, Secretary of Board.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand unlovely difficulties!—Macdonald.

MENNES' Borated Talcum Toilet Powder. Approved by the Highest Medical Authorities as a perfect Sanitary Toilet Preparation and a POSITIVELY RELIEVES PRICKLY HEAD, NETTLE RASH, CHAFED SKIN, SUN-BURN, ETC. Removes Blisters, Pimples, and Tan, makes the skin smooth and healthy. Beneficial after shaving. "Deodorized" Toilet Sprinkler Top. All druggists, or mailed for 25 cents. Send for Free Samples. J. BERNARD BERNER CO., NEWARK, N. J. own ar fr

IT CLINGS TO THE MEMORY.

Everyone who was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every State gathered together the good, the true and the beautiful, and made of them a gorgeous pageant that outshone even the splendor of the Caesars with all their ancient Roman pomp and magnificence. It is worthy of note, too, that in

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

WHY!

The illustration on this page shows the exact size of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co.,

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons," there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them, the money will be refunded. Address orders plainly: LEONARD MFG. CO., 152-153 Michigan Ave., E. B., Chicago, Illinois.

EXACT SIZE OF SPOONS. GENUINE BARGAIN ONLY 99c FORMERLY SOLD FOR \$9 FOR ALL SIX.

this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co., 152-153 Michigan Ave., E. B., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally, between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of the WESTERN RECORDER who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for \$9.00. They argue that there must be something peculiar about the offer, that there is a catch somewhere. To those who lag behind, it might be well to say that thousands who have bought them have written their thorough appreciation, and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain, and the offer is a genuine one.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavy coin silver plated, with gold-plated bowls, each Spoon has a different World's Fair building exquisitely engraved

152-153 Michigan Ave., E. B., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art, and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page, and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and we keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price for six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

NOTES FROM CORRESPONDENTS.

Marmora, Ont., Canada. Leonard Mfg. Co. Dear Sirs:—Enclosed please find 99 cents, for which send one-half dozen souvenir spoons, same as you sent before. I will probably send for more later on. They are nice for presents. Please send through P. O. MISS PHENIE CAMPION. May 10, 1896.

Lewis, Iowa. Leonard Mfg. Co., Chicago, Ill. Dear Sirs:—The souvenir spoons came last evening. We are much pleased with them. Yours respectfully, OLIVER MILLS. May 16, 1896.

The above are all unsolicited words of appreciation. Read the description of the spoons on this page. Send us your order and ninety-nine cents, and if you are not satisfied we will refund your money. Address Leonard Mfg. Co., 152-153 Michigan Ave., E. B., Chicago.

FROM GAINESVILLE, TEXAS.

There is no prettier city in Texas than Gainesville. We have the advantages of street railway, electric lights, gas and water. The school houses and churches would be a credit to any city. The business parts of the city impress the stranger favorably with its enterprise. I have been here four months, and during that time we have received thirty-two into the fellowship of the church. We have a full house at both services, a good portion of the congregation being men; indeed, I have never yet preached to a church where there were so many young men. The outlook is encouraging. I found upon taking charge of this church a Young People's Union, having no connection with any organization except the Gainesville Baptist church. On June 12th, I will deliver the address before the Literary Societies of the Northwest Texas Baptist College at Decatur.

My family and self eagerly await the coming of the WESTERN RECORDER each week, and are of the opinion that the editor's views of things are right. With warmest love to my Kentucky friends, I am yours fraternally, W. S. SPLAWN. June 3, 1896.

STATE OF OHIO, CITY OF TOLEDO. 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 FRANK J. CHENEY'S CURE. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896. 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. Sold by all Druggists 75c.

A NEW BOOK.

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