

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX.

LOUISVILLE: THURSDAY, APRIL 16, 1896.

NUMBER 29.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00  
After three months 1 50  
After six months 1 00

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The salvation of the world depends on the will of God and the faithfulness of his people. Those who live near to God will have power with Him.

This is well put: "Superstition drops her work and says: 'I am going to let God do it for me.' Faith sticks to her work and says, 'I am going to let God do it through me.'"

It has been well said that some men's idea of peace is that every one shall keep the peace except themselves. Generally these men soon come to be well known, and they are let alone because they are not worth fighting.

THE *Christian Intelligencer* says truly: "It is an evil day in the history of a congregation when it is called upon to seriously consider the question whether, in its case, the church is the tail, and some society in it the kite."

DR. PARKHURST said what it is well for all mothers of sons to remember: "More men are injured by having things made easy for them than by having their path beset with difficulties, for it encourages them to stay themselves on circumstances, whereas their supreme reliance needs to be on their own personal stuff."

A TOUCHING incident of heroism comes from Marash in Turkey. During the slaughter a young man was offered life on condition that he would turn Mohammedan. He chose death and was killed. His body was taken to his mother who kissed his cold hand saying: "Father so, my son, than living to deny our Lord and Saviour."

THE London correspondent of the *N. Y. Times* says of the Boers: "The Boers know the Bible, if they know nothing else of what is called literature. They are probably the only homogeneous people remaining on the globe whose reading and whose intellectual ailments are purely Scriptural. . . . They are essentially a Puritan nation." May the Lord protect them from the greed of English gold-seekers.

An appeal was made to fifty thousand ministers in England to preach sermons favouring the opening of the museums on Sunday. The idea of appealing to the preachers of all men on earth to favour a desecration of the Sabbath was an exhibition of cool effrontery. Thirty Unitarians responded, twenty-two Episcopalians and seven of various "ethical" bodies.

Mrs. MOODY, the mother of D. L. Moody, was left a widow with nine small children and a mortgage on her home about to be foreclosed. She trusted in God, bore poverty with unflinching cheerfulness, and raised all her seven boys and two girls to be God-fearing men and women. One cold night she was entirely out of fuel. She put her children in bed to keep warm and knelt down to pray. While she was praying she heard a neighbor bringing in a load of wood.

## OUR COUNTRY BAPTIST PREACHERS.

BY OBSERVER.

A few men wearing the title of "Baptist preacher" are poor, indolent and thriftless; and now and then one of them is detected as a criminal. But these are rare exceptions. True, we hear of the latter class, through the secular press and haters of Christianity, oftener than of others; and the one in a thousand who deviates from the path of virtue, receives more notoriety than the nine hundred and ninety nine that do not go astray. This is on the principle that one black spot on the sun attracts more attention, and elicits more comment, than the millions of square miles of luminous surface. The curious multitudes are more attracted by an eclipse of a planet than by the splendor of its sheen. One total shadowing of the moon will be remembered when a thousand beautiful, fair nights are forgotten. Men love darkness—moral more especially than physical—rather than light, because their deeds are evil. They would be better pleased to pull angels down to their own level than to attempt to rise to where angels stand. It is this disposition that causes them to rejoice over the fall of a preacher, or a spotless virgin, and publish it to the ends of the earth.

But both of the above-named classes of preachers have been put into the ministry through the mistakes of human weakness. They are not such men as God calls and his churches propose to set apart to the sacred office. They have crept in unawares. But they are few in number when compared to the whole fraternity of the true and faithful. Leaving out these small classes, and a few other wandering stars, who need not be classified, I do not hesitate to say, after having freely mingled with them and closely observed them, during a period of nearly a half century, that there are no better or nobler men in the world than our country Baptist preachers in the Southern States. Perhaps they are just as good and noble in other sections of our great country, but I do not know them so well.

As heads of households, none better govern their families, or provide better for the real wants of their dependents. The old popular fallacy, that preachers' children are worse than those of other men, has been so often and fully refuted, that a refutation need not be repeated here. It is utterly false. Their children, like all others, inherit the depravity of fallen human nature, and sometimes they turn out badly, though far less frequently than the average of other people's children. In the main, as recent observation has abundantly proved, they become among the best citizens of the country. The fallacy originated from two causes: primarily from the world's innate hatred of Christianity, and, secondarily, from the exponents and advocates of it. The "scolding fact" that preachers' children, like preachers themselves, are watched more critically, and with more malignant vision, than other people's children. Then, when one of them does go astray, the fault is magnified and given the greatest practicable publicity, just as are the failings and crimes of recreant preachers. This is, in itself, a high compliment to our ministers, inasmuch as it presupposes that the children of preachers ought to be better than the children of others, since they have better fathers.

There is another popular allegation against our country preachers, scarcely less detrimental to their reputation and influence. It is the expression of an assumed pity, close akin to open contempt. It characterizes them as "poor Baptist preachers," assuming that they are a class of in-

dolent, helpless, dependent mendicants, little or none removed from common beggars. Nothing could be farther from the truth. Not many of them are rich. But this is not because they are incapable of acquiring wealth, should they direct their energies to that end. They are picked men, chosen by the churches on account of their superior intelligence, energy, integrity and moral force—just the qualities that enable men to succeed in any course of life they undertake. But they are moved by infinitely higher motives than that of acquiring superfluous riches, which would only be a burden and an embarrassment to their holy calling. But if few of them are rich, still fewer of them are really poor. They occupy the happiest of all positions—that of possessing neither wealth nor poverty. Their highest principle requires them to provide for the wants of their own households, and this they do better than an average of their neighbors. They are not, and ought not to be, what men call "shrewd financiers," but, what is far nobler and more honorable, they are sober, honest, diligent in business and economical. A majority of them live on small farms of their own, or, at least, it has been so in the past, and surround their families with substantial comforts. Many of the brightest, happiest homes I have ever visited were those of country Baptist preachers—the very pictures of home delights and heart-felt hospitality.

As citizens, our country preachers have been, and are, invaluable to society. Despite the unceasing efforts of the vicious to mar their reputation, and destroy their influence by incessant insinuations, evil surmises and secret slanders, the preachers so order their lives as to retain the confidence of the people. Their example of sobriety, orderly conduct, prudent management of their temporal affairs, wise government of their households, temperate industry and honest integrity in their business transactions, exercises an immense influence for good on their neighbors. If it be said that there are others that possess these qualities in an equal or approximate degree, it is admitted with pleasure. But their number is far too small; and the preachers are the leaders in, and promoters of, these virtues. Then the preachers possess far more than the average measure of general information, and breadth of useful experience and observation, and they become the leaders in neighborhood social and moral reforms and other reforms for the common good of their neighbors. More than a half century ago I knew a venerable country preacher, who, though comparatively illiterate himself, had, during many winters, conducted a free night school among his unlettered neighbors, and thereby wrought among them a great educational and moral reformation. Until the great day of revelation, I shall never know how much our country preachers have done for the temporal happiness and elevation of even the sinful world, to say nothing of the countless multitudes they have led out of the dark shadows of death into the realms of life and light.

But invaluable as are country preachers as citizens, their highest excellence is in their ministry. In general they are not highly educated in human lore. Perhaps it is well that they are not. During the apostolical age, when the churches were purest, and their ministers were most successful, there were among the latter, so far as we know, but one ecclesiastical scholar, and one eloquent orator; and the former of these wrote something hard to be understood, while the latter knew less about the way of the Lord than the pious wife of the itinerant weaver. Yet God had called into the ministry many "unlearned and ignorant men." Of these one was full of the Holy Ghost and of faith, and through him much

people were added to the Lord; while under the ministry of another, about three thousand gladly received the Word, and were baptized in one day. God does now as he did then—choose the weak things of the world to confound the mighty. There are about the same differences now between the scholastic and the comparatively unlettered preachers, that there were in the beginning. Of the former, some write (and preach) things hard to be understood; and others—wise enough about other things—are ignorant of the way of the Lord; while the unlearned and ignorant men are full of the Holy Ghost and of faith, and through them much people is added to the Lord. Both classes have their appropriate position in the divine economy; but God gives the place of honor—that of bringing the multitudes to Christ—to the latter.

As they have no superiors as men and citizens, so I unhesitatingly express my opinion that our country Baptist preachers of the Southern States have no equals as sound, effective ministers of Christ. They are not familiar with the general literature, or the abstruse and speculative sciences, nor are they trained in the arts of oratory. But they are well versed in the sacred Scriptures and the principles and practice of their denomination; and, with souls burdened for the glory of God, and the salvation of sinners, they preach the simple Gospel of Christ to the hearts and consciences of the people. This, with their reliance on the Holy Spirit to make their preaching effective, is the secret of their unparalleled success. Had they expended their rugged strength in preaching altruism, higher civility, ethical non-moral, the new theology, evolution and other modern speculations, our fair Southland would have been a religious pandemonium, instead of the spiritual stronghold of the world. I say nothing in disparagement of our city preachers, for they are not here under discussion. But let us thank God for our noble, godly and manly country preachers, to whom we must still look to maintain the Gospel in its purity, and reap the broad field white unto the harvest.

We all, in turn, must face our forlorn hours of bereavement. For us, sooner or later, our House must be left unto us desolate. But these natural sorrows are, and are meant to be, full of blessedness; the light of God shining upon them transmutes them into heavenly gold. The wounds which God makes God heals. The fire which kindles the grains of frankincense upon His altar at the same time brings out their fragrant. All that he sends, if borne submissively, becomes rich in mercy. Upon the troubled soul which seeks Him His consolations increase "with the gentleness of a sea which carries the shore it covers." Canon Farrar.

A RICH and godly merchant was solicited for a subscription to a philanthropic object. He was very busy, and said he would give \$5. One day, being presented to him on which to sign his name and gift, he saw that a neighboring merchant had subscribed \$50. "What's this?" he asked; "this matter must be more important than I thought. Tell me about it," and in the end he subscribed \$50 also. By the first merchant letting his light shine, the second one saw his good works, and so he also glorified the Father whose Spirit was in them both. "But," as he said, "if I had not seen that man's light, I would not have known the importance of this work." The Presbyterian.

A MAN should live with his superiors as he does his fire—not too near, lest he burn; not too far off, lest he freeze.—Diogenes.

For the Western Recorder.

INTRODUCTION TO THE HITO-PADECA.

BY PROF. J. E. HARRY.

The "Book of Good Counsel" (Hito-padea), which has been handed down by tradition, varies cleverness in cultivated expression, variety of words everywhere, and knowledge of political and social ethics. For the sake of knowledge let the wise man reflect, as if ageless and immortal; seized by the hair, as it were, by death, let him do right. Of all things right knowledge, they say, is the best thing, because it can not be stolen, because it is priceless, and because it is imperishable. There are two kinds of knowledge that one may acquire: knowledge of weapons and knowledge of books. The former is ridiculous in old age; the latter is always respected. As ornamentation put upon an unburned dish does not change, so in this book the rules of conduct are communicated to children in the guise of fable (i. e., a dish is decorated before it is burned, and children should be taught wisdom while they are young). The acquisition of friends, the separation of friends, and discord and peace are the subjects treated by the author, who has drawn his materials from the Pancatantra and another work.

Knowledge is the destroyer of much doubt, the revealer of the invisible, the eye of everything: He who hath it not is blind.

What profiteth the birth of a son who is neither wise nor just? An unborn son, a dead son, and a son that is a fool, of these three the first two are better than the last: they cause sorrow but once, the fool causeth sorrow at every step. The best thing is one good son, but there is no profit in a hundred fools. One moon doth dispel the darkness, but not with innumerable stars can this be done. The virtuous son is honored, no matter who his parents are. A bow made of the best bamboo, but without a string—what can it accomplish? Alas! Alas! my ignorant boy, though hast, it may be, a good time those nights spent in carousing, but among the learned thou sittest like an ox in a bog. As for the saying, "What is not to be, that will not be."

If it is to be, then it will not be otherwise, this medicine, which is the destroyer of the poison of sorrow, why is it not drunk? Nay, it is sloth-talk of people who are unfit for work. We should not stop trying, thinking Fate will do all. Prosperity falleth to the lot of the stout-hearted energetic man. Strike down Fate and do by the power of thine own hand. As a cart goeth not with one wheel, so fate is not realized without the effort of man. Therefore, take pains unweariedly, for by exertions are deeds done, not by wishes. Beasts do not enter the jaws of the sleeping lion. Even a fool well-dressed shineth in society—so long doth the fl of shine as he saith nothing.

Glass, by contact with gold, assumeth an emerald hue. In like manner the ignorant man by intercourse with the good arriveth at cleverness. A man's understanding is lowered by association with the low. By association with the mediocre one attaineth unto mediocrity, but with the distinguished into distinction.

THE ELEPHANTS, THE RABBIT, AND THE MOON.

Once upon a time, in the rainy season, a herd of thirty elephants said to the leader of the herd: "Lord, what means have we to exist? Here is a bathing place for small creatures; but we, who are almost blind from want of bathing, where shall we go or what shall we do?" Then the leader of the herd, having gone not very far, saw a clear pool. Then the rabbits standing on the bank were crushed in great numbers by the tread of the elephants. Afterwards a rabbit, blocks out by name, addressing all, made an observation: "So thirsty that they are at their wit's end and they come hither daily. Hence they destroy our family." Then an old rabbit, named Victory, said: "Be not cast down. I must take a counter-action." So he began with a promise. Then he went and reflected: "How shall I speak when I come into the presence of the leader of the herd? Since

An elephant killeth by touching, a serpent by smelling, a man by laughing, a rascal by honoring, I will ascend a mountain-peak and ad-

dress the lord of the herd." This being done, the leader of the elephants spoke: "Who art thou? Whence comest thou?" The rabbit replied: "I am an envoy, my lord, sent by the moon." The leader of the herd answered: "Let your business be spoken." Victory said, "Listen king of the elephants:

Even when the weapons are raised, an envoy speaketh not falsely; since he is inviolable, he always speaketh the pure truth.

Hence, I knowing this, say 'Listen': In driving away these rabbits, protectors of this clear pool, not rightly has thou done. Since these rabbits (Cacakas) are mine, I am known as Cacanka (the moon) among men." When the envoy had thus spoken, the leader of the herd from fear, said: "That was done unwittingly; I will not go again." The envoy spoke: "At that pool the moon-god is trembling with anger; go and do obeisance to him and propitiate him." Then the rabbit at night led thither the leader of the herd and showed him the trembling reflected disk of the moon in the water. The elephant did obeisance: "Lord (said the rabbit), unwittingly was this sin committed, therefore pardon." So saying the rabbit dismissed the elephant. Hence I say:

One meets with success by a false show of authority; by using the name of the moon the rabbit lived in peace.

For the Western Recorder.

CHURCH TRAINING.

BY REV. E. N. DICKEN, D. D.

Church training is a very important and much neglected work in many parts of our State. Many of our churches have only monthly preaching and the preachers live so far from the churches as to be unable to do anything but preach and many of those do not attempt anything else. The churches of this class are wholly without training. Prayer-meetings and Sunday-schools are neglected, little or nothing is given to missions and the idea of systematic work for the Lord has never been seriously entertained among them. They admit that work must be done, but they are satisfied to let others do it. Perhaps it would not be untrue to state that the majority of our churches are in this condition to-day. And if so how great is the necessity for church training! Church training is pre-eminently the duty of pastors. They are appointed to feed, edify and tend the flock of God. They must teach faithfully the whole truth and urge believers to exercise their gifts and talents in working for the Lord. This part of pastoral work is often neglected because it is difficult, requiring tact, patience and perseverance. It is much easier to play at evangelism, which many good brethren are doing, than to attempt the more difficult task of being a pastor. When I read in our paper the rather boastful statements of great accessions to the churches I am led to inquire, Who is training these people to work for the Lord? Are they seeking to save others? How much do they give for missions? Could not the able brethren who preach to them also train them to work for the Lord? Is not such training greatly needed? And if these so-called pastors do not train their own people who can or will? What our brethren hope to accomplish by their Young Peoples' Union I know not, unless it is to stimulate pastors to do their duty in training their young church members in christian labor. Certainly not one per cent. of our young people would ever attend the meetings of such a union and therefore they must get their training at home from their pastors and in their own churches. It is equally true, that many who advocate such union and would become leading spirits in it, are not young and never will be again. Doubtless their motives are good, but whether they are wise time alone can reveal. No combination of effort can atone for the neglect of pastoral duty in the churches themselves. But pastors often excuse themselves for lack of opportunity. But do we improve our opportunities? Where there is a custom, as with many of our country churches, of calling a pastor annually we admit that the opportunities for church training are limited, because the pastor who faithfully reproves idleness and urges his members to duty will be exchanged at the end of the year for one who

will say pleasant things, find fault with nobody and indorse the do-nothing policy. The practice in question is a very injurious one to the churches, since it practically excludes all training. But what can pastors do who preach only one Sunday in each month to the churches? They can and are, in duty, bound to be faithful, reprove sin and negligence and teach plainly the duty of every member to work and give for the glory of God. Some brother can be encouraged to superintend a Sunday-school and others persuaded to teach. In like manner prayer-meetings can be kept up and the young men can be taught to pray in public when first they join the church. Systematic giving for missions can be started and all can be encouraged to participate in it.

This is the road to church development. Will we walk in it? Let us, fellow pastors, remember we are working for the glory of God, and not become discouraged or "weary in well-doing for in due season we shall reap if we faint not." Personal attention to the details of duty is necessary to success.

Franklin, Ky., March 27, 1896.

ETHICAL AND EVANGELISTIC PREACHING.

BY REV. D. H. COOLEY, D. D.

By ethical preaching we understand that preaching which relates to morals or conduct. It holds up morality in the foreground and concerns itself with our obligations to God and our fellow men, especially the latter.

Evangelistic preaching has to do with the great and fundamental doctrines of redemption, such as the exceeding sinfulness of sin, the lost condition of the soul out of Christ, and the salvation provided by the expiatory death of God's Son and his resurrection to eternal life and blessedness, and his second coming and the gift of the Holy Spirit.

In the eighteenth century ethical preaching was the prevailing type in this country as well as in England and Scotland. But when God raised up Whitefield, the Wesleys and Jonathan Edwards a great change took place in the orthodox ministry. These leaders and their followers dealt principally with the lost condition of man and the great salvation provided and offered by Christ. With all the earnestness and intensity of their natures they warned men of their doom and entreated them to be reconciled to God. This was the preaching for many years of the dissenters and not a few ministers of the Established Church. But when the fervor of a warm Christian life had died away the pulpit occupied itself with other themes than spiritual life and death—ethics took the place of salvation. This substitution prepared the way for the rise of the Unitarians, which is always ready to eulogize the life of Christ but has no use for his suffering and death. The great subject-matter of Unitarian pulpits is morality. This outcome of ethical preaching led the ministry and churches which clung to the divinity of our Lord to betake themselves with renewed fervor to the great doctrines of redemption. The fathers of our denomination as they threaded their way through the wilderness and preached in cabin and by the wayside besought men to be reconciled to God through our Lord Jesus Christ. Their preaching was not in vain. Multitudes turned from the error of their ways and were saved from their sins. The last few years have witnessed a great change in the character of our preaching. We have become a great people, we have increased in wealth and culture and the soul-humbling doctrines of the cross seem to be at serious discount in many of our pulpits. The trend now is towards morality, sociology and politics. Ethical has largely supplanted evangelistic preaching. We would not be alarmists or pessimists, but we ask, is it not wise to call a halt and consider whether there is not danger that we lose our power as ambassadors of Christ and our churches wander from the truth because we fail to feed them with the bread of life.

What was the character of the preaching of Christ and his apostles? Did not our Lord show that everything culminated in his atoning sacrifice? As his disciples were able to bear it, he alluded to the cross. Paul says to the cultured Corinthians, "I determined to know nothing among you save Jesus Christ and him crucified." And

"God forbid that I should glory save in the cross of our Lord Jesus Christ." Every-where he went his one theme was Jesus and the resurrection. By the proclamation of this great doctrine he overturned the strongholds of Satan and turned the world upside down as was charged against him at Ephesus.

In his epistle to the churches he pursued the same course. It is life and salvation first, conduct afterward.

It may be well to inquire what preaching has the greater drawing power? There have been noted ethical preachers who have attracted great crowds to the ministry, but it is a well established fact that, as a general thing, in the long run, men come in decreasing numbers where ethics furnishes the staple of the pulpit. The churches were not thronged in Great Britain when the smooth inanimates of Blair, Robertson and of the English church were dealt out in moral essays. But where the pulpit declared the depravity of the human heart and its lost condition, and that the only salvation was the shed blood of Christ, the people in increasing numbers thronged the sanctuary. It made no great difference when or where Whitefield preached, the people heard him. Before light in the open field, the sooty colliers gathered by thousands to hear the words of life. Does any one believe that if he had preached mere morality his popularity would have been so great! What is the secret of Spurgeon's wonderful power over all classes of men for forty years? We may concede all the advantages of his musical voice and wonderful delivery, and yet the question remains, why did he exert a greater lasting influence than any other teacher of modern times? The same question might be asked with regard to Moody. We are forced to the conclusion that the great source of their power was and is because they held up "Christ who died for our offenses and was raised for our justification." Christ says, "I, if I be lifted up will draw all men unto me." Who would think of a revival of genuine religion growing out of mere ethical preaching? Whenever the pulpit will keep prominently before the people the lost condition of man and the expiatory death of Christ it will not suffer from lack of hearers when these doctrines come from the hearts filled with burning love. The hearers may be offended, yet they will come again and again to see their hearts laid bare by the mirror of God's truth. Man's fall and recovery furnish exhaustless themes which will be always fresh and living. The old and yet ever new gospel has an attractiveness that is perennial. The evangelistic preacher is not forced to resort to sensational topics to keep up an audience. Men want to hear the verities of the gospel. The fundamental doctrines are the bread of life, which never palls on the taste. For continual power of the preacher these are essential. They have a grip on the conscience which nothing else has. With few exceptions the great preachers of the world have been evangelistic.

If we turn to the effect on the life and character, and inquire what preaching has been the more blessed and effective, we shall find that mere ethical discourses long continued have ever been weak.

The regenerative saving power comes alone from the cross. The tendency of all human conduct is downwards, and nothing can arrest this tendency but the new life imparted by the Holy Spirit. He can take the expiation of Christ and make it effectual to the renovation of life and character. Even Christ's Sermon on the Mount, which is the highest reach of ethical teaching, would have been powerless to save men from their sinful passions were it not for his shed blood. Without his death it would have been wholly condemnatory, without one ray of hope. Ethics is in place when the soul has been made alive but is powerless when it is dead in trespasses and sins. First life, we repeat, then rules of conduct, but never conduct first. If the pulpit would retain its power over men and would see genuine transformation of character, let it seek to save the lost by pointing them to "the Lamb of God who taketh away the sins of the world."—The Standard.

The advantage of study, I expect, is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how to think. Nobody can learn that from other people.—James Russell Lowell.

TRUTH IN NATURAL RELIGION THE ANTIDOTE TO ERROR AS TO REVELATION.

BY G. W. RAMSON, D.D., LL.D.

The affecting history of Prof. Romanos, of Cambridge University, England, stated by his friend, Canon Gore, of Oxford, is but one of many instances showing how Paul reached and won Grecian hearers. Of course Jesus was the Author of truth in the natural world, and he cited the fact as the foundation of revealed truth when he said to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God."

The counterpart is so frequently repeated that it certainly claims the special study of those called to meet the skepticism so prevalent in some of our institutions of learning. Even Rousseau, who, to gain notoriety, wrote as his first work, for which he gained the prize offered by the Academy, an Encyclopedic dictionary devoted to the best men of ancient Greece and Rome, afterwards laboriously wrought out by Sabbathier in thirty-six volumes, from which Tempriere collated his Classical Dictionary—Rousseau confessed to Hume, and Hume to Burke, that he did not believe that his fictitious characters had any fancies to gain notoriety, not to rule his own mind. In one of his "lucid moments," as Burke called them in his master analysis of the Spirit of the French Revolution, in which in 1790 he forecast what occurred some three years later, Rousseau, after reading Plato's Book of the Republic, wrote: "La vie et la mort de Socrate sont d'un sage; la vie et la mort de Jesus sont d'un Dieu"—The life and the death of Socrates were those of a sage; the life and the death of Jesus were those of a God. And now Prof. Romanos, by reading Plato, is brought to the Christian "conclusion" with an instructed faith and an intensity of conviction that recalls what Augustine and Paul himself taught in the Greek schools of Tarsus.

The essential point of Canon Gore's Memoir of Prof. Romanos, written after his death, is as follows:

Graduating with high honor at Cambridge, Romanos obtained a fellowship by an essay on "Christian Prayer in Harmony with a World of Universal Laws." Entrapped by Darwin's "hypothesis, as Agassiz often said, without one fact to sustain it," he abandoned his Christian faith, and under the assumed title of "Physicus," wrote what he called, "A Candid Examination of Theism," perfectly in denial of his former logical demonstration, whose force men like the Roman Clergy felt to be unanswerable. For, with the same vigor and fervor that bread had no Maker, so much more to deny that grain and fruits had no Creator; and that the Maker of the grain, as of the bread, would give it, as Christ's prayer implies, when asked. In a private note book, used by permission after his death, Romanos, reviewing the sermon of Canon Gore of Oxford, who had been successful in winning him back, expressions of unusual interest are met, some of which two or three religious papers have copied. Soon after becoming aware of the skepticism in others which he was awakening, he wrote: "I am not ashamed to confess that in this virtual negation of God the universe has lost the soul of its loveliness. When at times I think, as I think must, of the appalling contrast of the hallowed glory of that crowd which once was mine, and the lovely mystery of existence as now I find it, at such a time I shall ever find it impossible to avoid the sharpest pang which my nature is susceptible of."

It is seldom that the deep truth that the heart reels the intellect so brought out. It was more than human wisdom that penned as the first command, "Thou shalt love the Lord thy God with all thy heart, first; with all thy mind, second; with all thy strength, or as it is put in pulses, third; and with all thy might, fourth. Never will the effect on able statesmen of a series of discourses on the "Sermon on the Mount," when the leading utterance of Jesus, "Blessed are the poor in spirit," was made to echo through the whole succession of the following precepts and exhortations. Best of all, a link passed from himself to thoughts of others whom he had influenced, Romanos writes: "I did not appreciate the immense importance of human nature as distinguished from physical nature. In those days I took it for granted that Christianity was played out, and no longer had any bearing at all on the subject." He adds: "But now all this kind of skepticism has been rendered obsolete and forever impossible."

The intellect now has grasped demonstrative truth. Then faith, the evidence that cannot comprehend a spiritual law, as in growth of grain, comes out: "The soul could not think God out of its life. A belief in Him furnished the only reasonable explanation of the universe." It was, then, considering the fact Newton hinted, how little "ten thousand eyes" could see of the faithless ocean. When troops of children pick up pebbles on the shore, Romanos' eye fell on Plato's expression, which he wrote on the fly-leaf of a book: "There is an eye of the soul more precious than the thousand bodily eyes, for it sees the truth." If in God's works this is true, what wonder that David wrote as the contrast in Psalm six: "The heavens declare the glory of God; the firmament sheweth His handiwork. The Lord is perfect, converting the soul!" The "soul" now, third, the animal impulses, are not reached and scanned. Romanos adds: "Man is thoroughly miserable without God. Some men are not conscious of the cause of their misery. This,

however, does not prevent the fact of their being miserable. For the most part, they conceal the fact as well as possible from themselves, by occupying their minds with society, sport and frivolity of every kind, if intellectually disposed with science, art, literature, etc. This, however, is but to fill the starving stomach with husks. \* \* \* I know from experience the intellectual distractions of scientific research, philosophical speculations and artistic pleasures. The whole conception is but high confectionery to a starving man. He may cheat himself for a time with it, but will some time find he is made for an altogether different kind of food. The soul of man will starve if it feeds on God. \* \* \* Christianity is immensely in advance of all other systems of religion. Whether it is true or false, it is certain that neither philosophy, science nor poetry has ever produced anything to be compared to it. True or not true, the story of the cross, from its commencement in prophecy to its culmination in the Gospel, is by far the most magnificent in literature."

This mode of appeal some heralds of the Gospel may not appreciate, but experience of thirty years with able statesmen in Washington, when skeptical hearers were drawn as hearers at first by purely social courtesy, and yet more in the Liberal Club of New York as a favorite lecturer for twenty years—this test has called attention to Christ's example of indirect, tentative, questioning appeal, which so wonderfully characterized both the addresses and sermons of Paul. Dogmatism, the "I declare" style of address (false Romanos adds: "The most remarkable thing about Christianity is its adaptation to all sorts and conditions of men. Are you highly intellectual? There are problems, philosophical and historical, you may spend your life upon with the same interesting interest as is open to the student of natural science. Or are you a peasant in your parish church, with knowledge of little else than your Bible, still are you?" he leaves the sentence unfinished).

If I am asked what is the remedy for the deep-seated sorrows of the human heart—that a man should chiefly look to his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—W. B. Gladstone.

It comes from various sources that the boys and girls of to-day—nay, that the young men and young women of to-day—are amazingly ignorant of the Bible. And yet we are in an age of such Sunday-school work as was never known before. It has been giving more attention to the bath-school, during the past twenty-five years, than during the preceding fifty years. Convention follows convention; institute succeeds institute; adepts in teaching and in illustrating didactic methods come before us and charm us with their well-considered. And yet you may tell us that the boys and girls are growing up without a knowledge of the Bible: What does it mean? Think of the "helps" turned out monthly and weekly. Think of the pictures and diagrams. Think how many ingenious ways have been invented for the better illustrating and applying the Word of God to the minds and hearts of the young. And yet they tell us there is an increasing ignorance of the Bible among our young people! Is it so? Are all these efforts and devices vain? Is the new method less effective than the old method?—Jour. and Mess.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publisher's prices by the Western Book Concern, postpaid on address, on receipt of price.)

THE WILD ROSE OF CHEROKEE. By E. Sterling King. Nashville: University Press.

One vacation when Mr. King was a student at Carson and Newman, he went into the valleys of the Hiwassee, where a remnant of the Cherokees still live. There, at the house of her grandson, he met an old Cherokee woman who said she was more than one hundred years old, and who remembered the war of her people with Gen. John Sevier.

"She was the granddaughter of the famous 'Wild Rose' of the Cherokees, who was the wife of Sir Francis Ward, an English officer, and after he died went back to her people, among whom she was queen for many years. Her granddaughter told Mr. King a history of her life, and he has woven it into a romance full of thrilling scenes and hair-breadth escapes. The story is exciting, and holds the attention as the only one does not fling put down the book till it is finished. There is no reason to doubt that the old Indian told the facts as she knew them, and several thrilling incidents prove the old saying that truth is stranger than fiction.

THE AGNOSTIC GOSPEL. By Prof. Henry W. Parker. New York: John B. Alden.

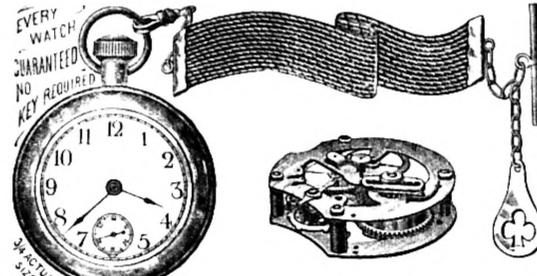
This is a review of Huxley upon the Bible. But it is written by a "delicate evolutionist," who does not himself believe that the Bible is the infallible word of God. He shows many of Huxley's errors in an inclusive way, but we prefer answers from an orthodox standpoint.

WE have received from C. H. Kerr, 56 Fifth Ave., Chicago, two booklets bound in what has been called the "Beauty of Kindness," by James V. Blake which is interesting. He takes the view that habitual kindness gives beauty to the face. The other is a poem, "America Liberata," by Robert H. Vickers, which gives the story of stirring events when

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We have had one of these watches in our office for some time, and find it to be an excellent time piece. NO EXCUSE for any one who wants a watch and chain, for this can't beat this and you can't afford to miss it. You may think this is a Waterbury but you are mistaken. Order one and see for yourself.

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DR. ANDERSON, Webb City, Mo.

Baptist Book Concern, (Incorporated) 307 West Jefferson St., LOUISVILLE, KY.

the South American Republics were fighting for freedom.

FROM HOLLOW TO HILITOP. By Mary Lowe Dickinson. Philadelphia: American Baptist Publication Society. 12mo, 54 pages. Price, 50 cents.

A young girl taught school for awhile in a small village. She married and went to Europe. After some years her husband died. She became possessed of the feeling that the children she taught, and taught well and conscientiously while she taught, had been given of God to her instead of to their parents, and that she was responsible for their after-life. So she went back to the village, and very soon wrought a great transformation in their lives. The quickness with which they gave up the habits and the ingrained dispositions of long years, reminds one of the ease with which a child knocks down a row of blocks by a touch.

THE ASPECTS OF HEAVEN. By Rev. Burdett Hart, D.D. New York: American Tract Society, 10 East 23rd St. Price 75 cents.

There is one by in the ornament in this book which utterly appeals for us what would otherwise be very enjoyable. In the chapter on the Central Sight of Heaven we find these sentences: "God could not withhold Himself from what He did for us here. Christ's death is a necessity of his being. Christ's death is simply God doing what God, if he be God, must do. He could not keep from saving men."

Besides having no shadow of foundation in Scripture for such assertions, they utterly destroy free grace. They are directly contrary not only to Calvinism, but to Arminianism. God was not under the slightest obligation to save any one of his guilty creatures. That He does is an exhibition of such amazing grace that the angels desire to understand it, and the redeemed can never adore Him enough for it.

DR. GILMAN'S BOOKLETS on the Last Events in the Life of Our Lord. New York: Thomas Whittaker, Publisher, 2 and 3 Bible House. Price, 10 cents.

The secretary of the American Bible Society, the Rev. Dr. Gilman, has written a series of very excellent tracts which illuminate and explain, with great tact and sympathy, the stirring events at the close of our Lord's earthly life and the period between His Resurrection and Ascension. Four of these charming booklets have appeared in as many years, and now comes a fifth entitled

"A Doubting Disciple; or, Thomas Didymus." We know of nothing quite so good, in a simple way, on the subject, and we recommend our readers to send for a copy, which costs but ten cents, or for the series of five, which the publisher will supply for fifty cents.

We have received from the American Book Company a number of school text-books. They have clear type, and are substantially bound and are cheap. We have not sufficient knowledge of modern methods of teaching to know whether they would be of great value in the school-room. The books are English Grammar, by Baskerville and Sewall; Metcalf's Elementary English; Manual of Phonography, by Helly. There are also two editions of Viri Romanos, one bound in heavy paper and the other in cloth with a good vocabulary, and Maire's La Taou du Petit Pierre.

Magazines.

The Bibliotheca Sacra for April, contains a powerful analysis and criticism, by Dr. A. H. Plumb, of the new theology put forth by Dr. George A. Gordon, of Boston; thus opening a discussion bearing upon most vital interests of evangelical Christianity. Professor Moore's Commentary on Judges is dissected by an anonymous but evidently most scholarly hand, and is characterized as a specimen of what the higher critics are doing for the Bible. Hon. James Monroe gives from the experience of a long and eventful life the grounds of his confidence in the Divine Origin of the Religion of the Bible. Dr. Bemis writes in a masterly way on the Demand for More Moses. The Builders of the Second Temple, by Prof. Walter K. Biederidge, of Rochester; Studies in Christology, by Prof. Frank Foster; What the Working Classes Owe to Christianity, by Rev. G. F. Greene, of Cranford, N. J.; Semitic and Oriental Notes, by Dr. A. A. Berle. Bibliotheca Sacra Co., Oberlin, Ohio. \$3.00 a year.

The Preacher's Magazine for April opens with a sermon by John Watson, better known by his name-de-plume "Isa MacLaren," on the Burning Bush. Other good sermons follow. The Preacher's Magazine is always worth reading. Published by Wilbur B. Ketcham, 2 Cooper Union, New York.

The Homiletic Review for April is a strong number. Among the writers and speakers are Phillips Brooks, Canon Farrar, David J. Burrell, J. Hawthorne, Charles A. Young and other men of renown.

SUNDAY-SCHOOL.

INTERNATIONAL  
Bible Lessons, 1896.  
SECOND QUARTER.  
SUNDAY, APRIL 26.

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

MOTTO TEXT.—Ye cannot serve God and mammon.—Luke 16:13.

In this parable our Lord lifts the veil between this world and the next as it is lifted nowhere else, and men have always studied these glimpses into the hereafter with special interest.

"There was a certain rich man which was clothed in purple and fine linen."—The Tyrian purple was the royal colour and was very costly. The fine linen was his tunic or under garment. This linen was made from the byssus of Egypt and was worth twice its weight in gold. "And fared sumptuously every day."—Had a banquet every day. Not merely on great occasions did he array himself in royal splendor, but every day, and every day he had a great banquet. All which the world could give it had given him, in wealth, position, pleasure.

"And there was a certain beggar named Lazarus."—Lazarus was a common name among the Jews. It signifies "God helps," and indicates that the poor man looked to God and obeyed him. "Which was laid at his gate full of sores."—Being so diseased he could not work. The Greek verb indicates that he was carried to the gate purposely and did not happen to fall there unable to go further. The gate was the entrance to the inner court.

"And desiring to be fed with the crumbs which fall from the rich man's table."—This shows that Dives was good to the poor, in his lordly way, and in so far as he could be without putting himself to any inconvenience. In these days he would endow hospitals and give largely to public charities. The rich men who were generous in a careless way allowed the poor to gather in the shadow of their gateways and the servants carried out to them the remainder of the feasts, which in the case of such a man as Dives would be enough to feed many. The poor did not gather at the gates of the rich who were avaricious and refused to have them fed.

Moreover the state of Lazarus shows that Dives was not only carelessly generous, but that he was kindly as well. Many men who were willing the poor should have what was left from their table would not have suffered a beggar covered with sores to lie before their doors to be seen by themselves and their friends whenever they passed out. Imagine a rich sinner in Louisville allowing a strange beggar to lie on his porch, day after day, and having him fed as he lay there from his own table. Dives was a philanthropist of that day, unusually generous and kindly to the poor.

"Moreover the dogs came and licked his sores."—This touch shows how ragged he was that the sores were exposed. It shows how weak he was that he could not drive away the dogs whose rough tongues aggravated his suffering. It shows how friendless he was that there was no one to sit beside him and drive away the dogs. The only one who showed him any kindness was Dives, and he only in a careless way.

Such was the great contrast between the state of the two men in this world. The picture is most vivid. But the parable teaches by

illustration the truth the Lord had uttered to the Pharisees in verse 15. What men saw has been told. What God thought follows.

"The beggar died, and was carried by the angels into Abraham's bosom."—"To lie in his bosom, as John in that of our Lord was to be there as the most favoured guest."—*Ellicott*. Lazarus was a child of God, and the angels waited for him in the valley of death. Thus we know what death is to those who die in the Lord. It is not a lonely going out into darkness. It is to be caught in the arms of God's strong angels and carried to Him. What does it matter how poor and sad life may have been for three-score years and ten when death brings such joy and such glory?

"And the rich man also died and was buried."—No account of the burial of the beggar. But the rich man was buried with great pomp. "And in hell he lifted up his eyes, being in torment."—The dead are conscious immediately after death, for Dives' brothers were yet alive. And the lost are in torment. "And seeth Abraham afar off and Lazarus in his bosom."—There is no question then about heavenly recognition. Dives could recognize Lazarus across the great gulf which separated them, how much more easily shall dear ones in heaven know each other.

"Father Abraham."—This constituted his claim that Abraham should have his sufferings relieved a little. "Send Lazarus."—He had a claim on Lazarus. He had allowed Lazarus, although a most loathsome looking object, to lie in the shadow of his gateway, and had fed him from his table. Then Lazarus ought to be willing to do the very little favour which he asked at his hands. "For I am tormented in this flame."—What sort of fire that may be chemically is not of the slightest importance. One thing is awfully true, it burns so that even a drop of water is worth praying for.

"Son, remember."—Abraham does not deny the relationship. The fact that he acknowledges it, and yet refuses makes the refusal the more positive. The next words show us why Dives is in hell. "Thou in thy lifetime receivedst thy good things."—He had what he wished, all that he wished. He had cared for the world, he had had no thought of God and the hereafter. That was his sin. And for it he was sent to hell. "The heathen shall be turned into hell and all the nations that forget God." He had no special hostility against God, beyond the natural enmity of the carnal heart. He was indifferent to God and his sinfulness towards God.

"Likewise Lazarus evil things."—Abraham does not say his evil things. Lazarus thought nothing evil which God sent him. "God helps" was his comfort in his affliction. But Lazarus had received what Dives thought were evil things. "And now he is comforted and thou art tormented."—Because the one made God his good, and the other the world.

"And besides all this, between us and you there is a great gulf fixed."—The gulf is the emblem of God's inflexible decree.—*Godet*. No kindly feeling on the part of Lazarus or Abraham would enable them to comply with his request. Dives feels that they would be glad to do anything in accord with God's will, and therefore he makes another request. There is no great gulf fixed between heaven and earth.

"I pray thee therefore, father, that thou wouldst send him to my father's house."—He takes Lazarus' willingness to go for granted. As he had seen enough of the beg-

gar fed from his table to recognize him in heaven we may infer that Lazarus had shown himself grateful for the food he had received. Relying on his claim upon Lazarus for his past kindness, he desires him to go to warn his five brothers in their father's house.

Dives shows his kindly disposition in this request. Men in hell grow worse and worse; but they begin their downward course with the character they had at death. Dives was what is called in these days an "altruist." He was kind to his fellows, so far as he could be without personal inconvenience, and even to the extent of some things disagreeable. But he forgot God, he did not repent towards God. He felt no need of God's pardon.

"They have Moses and the prophets; let them hear them."—Abraham in heaven is not a "higher critic," he believes that Moses wrote the law. Moses and the prophets were full of God's greatness, man's duty of obedience and warnings against sin towards God. They were all which Lazarus had had, they must suffice. But Dives pleads, "Nay Father Abraham, but if one went unto them from the dead, they would repent."—This is a charge against God, and indirectly an excuse for himself. The revelation in the Scriptures was not sufficient to make men seek salvation. Had one risen from the dead he himself would not have come hither.

But Abraham will not acknowledge that God had not given them light enough. And the truth of his words was abundantly shown by the course of the Jews when men were raised from the dead.

The parable is a most solemn and awful warning to careless worldlings. Dives is not represented as a bad or immoral man. He was known to be kind to the poor, and therefore their friends laid them before the entrance of his great palace. He was so kindly that he even allowed one who was a loathsome sight to lie there. After death, being in torment, he desired that others should be saved from suffering, but not from sin. He does not desire that his brothers should love God for himself, but only that in whatever way they could, they should escape hell. God cannot be crowded out of the thoughts of men in this life and receive them after death. Godless here, shut out from His presence there.

The people of Wilmington, N. C., want the Southern Baptist Convention in 1897. An invitation from the Baptists here, seconded by Chamber of Commerce, city government and citizens generally, will go up to Chattanooga. We propose to entertain all delegates and official visitors free of cost and to secure very favorable rates for those who come at their own expense. We will have accommodation for the convention itself in our work.

This State has had the convention but once since its organization. In 1878 Raleigh entertained it. Now the 100,000 white Baptists of North Carolina think the convention owes us a visit, and we want the brethren in our midst. Will you not help us with your influence, that at Chattanooga there may be a hearty decision for Wilmington in '97.

Fraternally,  
WILL B. OLIVER,  
Pastor First Baptist Church.

LESS THAN ONE BOTTLE DID IT.  
Mr. P. W. Withers, Deputy Sheriff, Jefferson county, Ark., writes: "I can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. I used only part of a bottle and used no quinine and it cured me."  
Sold by druggists. 50c and \$1 bottles.

Dr. Miles' Remedies  
Restore Health.

They Cure Nervous Troubles and Heart Disease.



REV. WM. M. BELL, D.D., Dayton, Ohio.

**M**EDICAL SCIENCE has made its greatest progress during the last quarter of the nineteenth century. Since the wonderful discoveries of Dr. Franklin Miles demonstrate the fact that the derangement of the nerve centers of the brain was the most potent factor in the production of disease, scientists and students have given the greatest attention and closest study to the nervous system, fully verifying his theories and giving their approval and highest commendation to Dr. Miles' System of Restorative Remedies. Educated physicians have constantly prescribed them, experienced nurses have regularly administered them, and grateful people in all walks of life, who have been restored to health by them, have testified in the strongest terms as to the wonderful restorative powers possessed by these scientific remedies.

Rev. Geo. W. Kiracone, of Hagerstown, pastor of the First Baptist church, Frostburg, Md., wrote last November: "I deem it a duty to add my testimony regarding your Dr. Miles' New Heart Cure. For several years I have been a severe sufferer from heart trouble. Breathing had become at times short and difficult with frequent pains about the heart. Sometimes a distressing feeling of languor and faintness, while the most excruciating mental worry would almost prostrate me. After trying many remedies prescribed for me and finding the trouble constantly growing worse, I was induced to try Dr. Miles' New Heart Cure for the heart, together with Dr. Miles' Restorative Tonic, and in a short time I completely recovered, all symptoms were removed and I have since enjoyed perfect health."

The Rev. Wm. M. Bell, D.D., of Dayton, Ohio, writes as follows: "It has been my privilege to be for years personally acquainted with Dr. Franklin Miles and the other members of the Dr. Miles Medical Co., and I know them to be thoroughly educated, reliable and trustworthy gentlemen. In recent years I have used Dr. Miles' remedies in my home and always with good results. I cheerfully recommend the company and the confidence of the general public, and their remedies as possessing real restorative merit."  
Rev. J. R. Meredith, of Denver, Col., has

this to say: "For four or five years I had severe pain in back of head at base of brain and before I was fully aware of it I was suffering from nervous prostration. My heart became affected and a constant soreness with sharp pains in the small of my back, indicating kidney trouble, came upon me. Some 18 months ago I began using Dr. Miles' Restorative Nervine, Nerve and Liver Pills and New Heart Cure and soon felt great improvement. I take pleasure in recommending Dr. Miles' remedies for restoring me to health."  
Rev. W. J. House, Grace U. B. church, Carlisle, Pa., says: "Dr. Miles' Restorative Nervine has done me untold good. My nervous system, greatly impaired by over work, is completely restored. Indeed I am in such a condition that the mere sight of a last congregation would so tire me that it would require a day or more to recover from the exhaustion. Yesterday I preached three times and I feel as vigorous this Monday morning as I ever felt in my life."  
Rev. Dr. Alex. Holman, pastor Congregational church, Crystal, Mich., writes: "I had a stroke in Chicago in '91, health poor ever since. I have suffered terribly with pain in my head, top of head would be very hot, could not study, was very nervous, irritable, could not bear noise, physicians did not help me and I felt I must give up the mission. I commenced using Dr. Miles' Restorative Nervine and now I am like my old self again, doing hard work and preaching two or three times every Sunday."

Alderman George Fry of Allentown, Pa., writes: "For over three years I suffered from the effects of LaGrippe which attacked me while on a visit to Nebraska in 1891. My worst trouble was rheumatism in my shoulder. My physician said my spine was affected and my nervous system much weakened. In November of 1894, a friend advised me to try Dr. Miles' Restorative Nervine. I took five boxes of the Nervine and two boxes of the Nerve and Liver Pills which resulted in a perfect cure. I am 58 years of age and enjoying excellent health. I cannot praise Dr. Miles' remedies too highly."  
Dr. Miles' Remedies are sold by druggists on positive guarantee, that the first bottle sent will cure the patient. Dr. Miles' book on the Nerve and Heart Free. Address the Dr. Miles Medical Co., Elkhart, Ind.

A MUMMY OF AN EGYPTIAN PRINCESS;

It gives me pleasure to announce that I have obtained for the Seminary Library the mummy of an Egyptian princess. It was recently taken out of the tombs near Thebes, and is an admirable specimen. The mummy has never been unwrapped, and what treasures it contains is not known. Both on the wrapping and on the sarcophagus there is a beautiful picture of the princess' face, in gilt. It is in perfect preservation and the hieroglyphics are as plain as when put there. It was in possession of the American consul at Luxor, from whom I bought it. Messrs. Large & Co., undertake to get the mummy to Louisville,

and Prof. Brush Bay, the great Egyptologist, gives a certificate of its genuineness and of its history.

So far as I know there is not a mummy in Kentucky, and those in America are, for the most part, ghostly things. This one, however, is perfect and shows the best artistic skill. It illustrates the religion and the burial customs of the ancient Egyptians. It will prove an object of interest to all students of antiquity.

Just when the mummy will arrive in Louisville, it is not possible to say, but Messrs. Large & Co. promise to have it there before the close of the current season.

T. T. EATON,  
Luxor, Egypt, March 20, '96.  
SALERIES WANTED: \$100 per month and expenses. Address, with stamp, Kline Mfg. Co., R. 1, Chicago.

THE GENERAL ASSOCIATION.

The meeting of the General Association at Bowling Green in June will be one of great importance. The work done in this state in the past by this body has been very successful in the development of the missionary spirit and in the establishment of churches in important centres of influence, as facts which will be brought out in the report of the Corresponding Secretary this year will show. The work, especially in the last ten or fifteen years, has been largely educational.

Under the admirable plan by which the work has been carried forward, the success has been marked. Ten or twelve years ago about two hundred and fifty churches in the state were contributing to the mission cause. Now there are near eight hundred churches contributing. The work was never in a more prosperous condition than at the present. True the Board is in debt about fifteen hundred dollars. This arises, not from the lack of interest in the mission work, but for two reasons. First, because of the stringency of the times financially. For three years times have steadily grown harder and the ability consequently of the churches to contribute less. In all departments, religious and secular, money has been scarcer and less easier obtained for benevolent objects.

Second, because the Board in the beginning of the fiscal year added to the force of the missionaries in the field, hoping that times would get better and hence contributions larger. In this the Board has been somewhat disappointed. But there is no reason for discouragement in the work. The work in various parts of the state is solid and never more hopeful. In view of the fact that all our mission Boards, Foreign, Home and State, are burdened with debt, and also that the times are still hard and likely to continue so for a time yet, the Board would urge upon the pastors and churches the importance of increasing contributions through the regular channels now open. It is not asked nor desired that there shall be a departure from the regular method of raising money through the card and envelope system by special extra collections, but that the usual plan in each church be pressed to the utmost between now and the meeting at Bowling Green. Each pastor urging upon each member to increase his contribution during the year will, it is believed by the Board, result in liquidating the debt on our state work and largely contribute to lessening the burdens on our Foreign and Home Boards at the same time. In fifteen years the State Board has never asked for nor received special contributions, nor does it seem wise to do so now. These special calls have to some extent injured the cause by interfering with the regular work.

Now, brethren, let us all, as far as possible, go to the meeting at Bowling Green and have an enthusiastic consideration of all the interests entrusted to the Board. Let us as ministers, from now until then, press these matters upon our churches, and urge our prominent members to go with us to the meeting. It is believed that the gathering there will be larger than usual and result in giving a mighty impulse to the state work. Let us pray earnestly that God's rich blessings shall be upon us in our efforts to glorify him in that meeting.

These matters were discussed with deep interest by the members of the Board at its last meeting,

and this article is the result of the discussion, as the Corresponding Secretary was instructed to place the matter before the denomination. He, because of sickness in his family and the pressure of other necessary duties, has asked the writer to do it for him. It has his full endorsement.

J. M. WEAVER, Chairman of the Board.

DR. ROWLAND'S PROPOSITION.

To the S. S. Board of the Southern Baptist Convention Nashville, Tenn.

DEAR BRETHREN.—We are informed by those whom we believe to be acquainted with the facts that there is an earnest desire on the part of many of our brethren in the South that our Society should make overtures to your Board looking to greater harmony in the publication of Sunday-school literature. Influenced by this, and also by a desire to enter into closer relations with our Southern brethren, we present the following proposition for your earnest consideration:

1. We propose that from July 1896 to the end of this year, or six months longer if necessary, we print the Sunday-school publication as now issued by your Board; this literature to bear the imprint and to be sent out in the name of the Sunday-school Board of the Southern Baptist Convention; we agreeing to pay the net profits of such publications during the period named to the treasurer of your Board.

2. We propose that not later than July 1st, 1897, such portions of the literature of the Sunday-school Board as are now essentially duplicated, for example the *Teacher* and *Quarterlies*, be incorporated with similar issues of our own; the remaining numbers of the series now issued by the Sunday-school Board to be continued, as far as may be desired, the whole to be combined in a series to be called "The Southern Series."

3. We propose and will agree that our Society use its influence to have "The Southern Series" taken throughout the territory covered by the Southern Baptist Convention, and not to push the circulation of any other Sunday-School Periodicals upon that field.

4. We propose and will agree to pay to the Sunday-school Board one half the net profits of "The Southern Series", to be used by the Sunday-school Board at its discretion in Sunday-school work in the South. We agree also to cooperate in the employment of Sunday-school Missionaries and other agencies in such work.

5. We propose the annual appointment by the Sunday-school Board, said appointment to be subject to the approval of our society, of an editor who shall have sole charge of that portion of "The Southern Series" which is continued without change, and shall cooperate with our editor of Periodicals in the production of the other issues of the Series; said editor to reside at Nashville or Philadelphia, as may be deemed best.

Requesting your early consideration of the proposition, we remain Very truly yours,

A. J. ROWLAND, Sec'y.

REPLY OF SUNDAY-SCHOOL BOARD.

TO PROPOSITION OF DR. A. J. ROWLAND, SECRETARY, AMERICAN BAPTIST PUBLICATION SOCIETY.

To the Executive Committee of the American Baptist Publication Society, Philadelphia, Pa.

DEAR BRETHREN.—Your communication of March 18th., embodying certain propositions sub-

mitted to us, came to hand by due course of mail.

At a called meeting to-day, the earliest date convenient for our coming together, your communication was laid before the Board by our secretary, as has been previously done with the correspondence between him and Dr. Rowland.

After due consideration of your proposition, we are unanimous and hearty in our decision and submit the following answer.

1. As clearly set forth in the correspondence with Dr. Rowland, we cannot accept your proposition, deeming such alliance neither desirable nor feasible.

2. We have no thought whatever of surrendering the work entrusted to us by the Southern Baptist Convention. Under the blessing of God, our work has had in these five years a success almost unprecedented in Baptist circles. Every day the Board is growing in power for usefulness and in its ability to meet the great end for which the Convention brought it into existence.

3. Your proposition does not commend itself to us as a business proposition. It offers nothing in the way of sufficient inducement, is impracticable, not to say impossible of execution, involves not only the integrity and efficiency of the Board, but its very existence and contemplates the destruction of our Sunday-school periodicals. We contend not simply for a "Southern Series", but a series owned and operated by the Southern Baptist Convention, a series with distinctive features and a great factor in the work of the Convention, being an immense power in the execution of the Convention's purpose as set forth in its constitution, of "eliciting, combining and directing the energies and benevolence of our churches."

4. Your proposition, moreover, involves questions which have been repeatedly passed upon by the Southern Baptist Convention with uniform results, and each time in a more pronounced way. We must be excused from being in any sense a party to their reopening and agitation. It cannot be otherwise than exceedingly distasteful, not to use a stronger term, to the great majority of our leading brethren as well as to the rank and file of our great Baptist Brotherhood in the South. It will bring harm, and nothing but harm, to the good of the general cause; it will surely awaken in more intense form the strife and bitterness which we regretted, and which this Board has diligently sought these five years to allay.

5. We agree with you as to a desire for "greater harmony in the publication of Sunday-school literature"; indeed as a Board we have always desired and wished for this. Every policy we have adopted in the conduct of our affairs has contemplated the allaying of ill feeling and the promotion of a spirit of fraternity becoming our great brotherhood, a spirit before which even business friction would be entirely removed, or at least reduced to a minimum.

In conclusion we venture to express the conviction that it is possible for you and us to mark out a plan of co-operation in which we could conduct each his respective work in a way that would render no injustice to either and be helpful to both. We have always held ourselves ready for this and are willing to make any concession toward it, providing always the Board itself be not marred as to its integrity, or weakened in its efficiency for meeting the great responsibilities God has laid upon us and attaining the great responsibilities which God has opened to us here

in the South. Praying that God may guide us in the conduct of these great affairs to the glory of his name and the bringing in of the kingdom of His Son, we remain

Sincerely yours,  
The Sunday-school Board of the Southern Baptist Convention.  
J. M. FROST, Cor. Sec.

RESOLUTION.

It is my purpose to offer the following resolution to the meeting of the Southern Baptist Convention when assembled in Chattanooga.

Resolved, That a committee be appointed, composed of one from each state in the bounds of this Convention, to consider the advisability of instructing the Sunday-school Board to purchase a printing outfit to be used especially for the printing of the Convention series of Sunday-school literature.

I publish it now that brethren may have the opportunity of giving it due consideration.

Fraternally,  
J. K. PAGE,  
Hazelhurst, Miss.

WHEN TRAVELING.

Whether on pleasure, or business take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver, and bowels, preventing fevers, deadaches, and other forms of sickness. For sale in 50-cent and \$1 bottles by all leading druggists. Manufactured by the California Fig Syrup Company only.

MT. PISGAH CHURCH.

For the benefit of some of your readers, please allow space in your paper for notice of a recent meeting and revival in Mt. Pisgah Baptist church, Fleming county, Ky. For some months the church was without a pastor, but in January our pulpit committee reported two or three good men the church could employ; but just at that time our young Brother Hugh Harvin came home from Georgetown for a year, and he having been licensed by this church some three years ago to preach, and the church up to this time had not aided him any in getting him through his college course, decided at once that it was both the church's duty and opportunity to call Bro. Harvin to preach for us, and he began his work March 1st, to preach twice a month. At the same time we decided to begin a protracted meeting, the second Sunday, and that Elder Wm. E. Mitchell, of Carlisle, Ky., should assist our pastor.

The meeting began March 9th. Bro. Mitchell preached. Subject: "Revive us again." He did all the preaching, and during the eleven days he labored with the church there were many hinderances—an epidemic of measles and much other sickness and bad weather. March seemed to try

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Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit proper to tone, sustain and renew the wasting of nerve, muscle and tissues. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous. That because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good medicine that purifies and vitalizes the blood's circulation. For the troubles peculiar to Women at change of season, climaxes, or the result of hard work, over-exhaustion, and impure blood, thousands have found relief and cure in

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herself, we were forcibly reminded of Mark Twain's "New England weather," except that it was God's weather and we do not murmur; notwithstanding, by Friday night there were ten additions. The meeting continued the second week, and all the obstacles mentioned above continued with it, and we decided it would be best to close, doing so on Thursday night, with twenty-four additions, eight joining the night it closed, three married sisters from the Methodists, two restored and fourteen for baptism. Our young pastor not yet ordained, Brother Mitchell agreed to return in two weeks and baptize; he did so, and when he had baptized all fourteen of the new converts, he announced at the water that he would preach that night and the new members would be received in full church fellowship. At the hour for service the house was full. He preached from Ephesians, fifth chapter, and latter part of eighth verse: "Walk as children of light." He also gave some talk to the older members from portions of our church covenant, and said some things that our young pastor might not have risked saying, but it was timely. At the close of his sermon, another invitation was given and seven more came forward for membership, two from the Campbellites, one by letter and five for baptism, making thirty-one additions in all. This ended one of the best meetings of the church and community in years—not since Elder J. H. Wright, now of Nashville, Tenn., was our pastor, whose labors among us put this church on a higher plane than ever before or since its history.

We have it in our hearts to say that we have much admiration and love for Bro. Mitchell. As a preacher he takes first rank, and as an instrument in God's hand his influence with the people is great; he contends earnestly for the faith once for all delivered to the saints.

When Willie was a small boy, his mother visited some family in this neighborhood, and his father, Harry Mitchell, and W. P. (now Dr.) Harvey held a meeting with this church, some thirty years ago, therefore we feel a special nearness and interest in Bro. Mitchell. Why, some of us think he is a better preacher than his namesake, but we don't intend to say so.

Brethren, we ought to thank God for the fine equipment the Baptists are making of so many of our young preachers. Already we have many proofs of the wisdom of this church in calling our Brother Hugh Harvin to be its pastor; for all of which we praise God and give Him the glory. DEACON.

For the Western Recorder.]

FAITH.

BY HARRIET DAYTON MARTIN.

Faith is a tower, strong and safe
That never knows decay;
It is a glorious sun, whose light
Can never lead astray.

OUR PULPIT.

THE JOY OF REDEMPTION.

BY C. H. SPURGEON.

Sing, O ye heavens; for the Lord
hath done it; about, ye lower parts
of the earth; break forth into singing,
ye mountains, O forest, and every tree
therein; for the Lord hath redeemed
Jacob, and glorified himself in Israel.—
Isaiah 44:23.

E. The first is, redemption by
blood.

You know the story. Man had
sinned against his God, and God,
the Just One, must punish sin.
But it was agreed that, if a plan
could be devised by which justice
should be satisfied, mercy should
have full play for all her kind de-
signs. What a day was that when
the eternal wisdom revealed to
man the plan by which the Son of
God should suffer instead of us,
that so justice might have its
claims discharged in full, and yet
mercy enjoy its boundless, unlim-
ited sway! Sing, ye heavens, be-
cause of the wisdom which devised
so benevolent a scheme! Rejoice,
O earth, because of the marvel-
ous, matchless understanding
which framed so wise a plan!

The terms or preamble thus
agreed upon, it was necessary that
some one should suffer instead of
man, in order that man might es-
cape. Will the Eternal Son un-
dertake to do this? He is God;
his glory is excessive; angels veil
their faces as they adore him. Is
it possible that he will ever be-
come a man, to bleed, to be spit
upon, to be scourged, to be cruci-
fied? Will he undertake to do it?
He said unto his Father, "Lo, I
come; in the volume of the book
it is written of me, I delight to do
thy will, O my God!" Sing again,
ye heavens! Let your hallelujahs
rise aloft, ye angels! The Son of
God has undertaken the redemp-
tion of men! That which was
once only a scheme, has now be-
come a covenant. That which was
but a plan in the divine mind is
now a compact between the Father
and the Son.

But though Christ has under-
taken it, will he perform it? The
years roll on, the world gets gray,
and yet he does not come. But on
a sudden, when the shepherds were
keeping their flocks by night,
there was heard a sound up yon-
der, and straightway a multitude
of the heavenly host appeared,
singing, "Glory to God in the
highest, and on earth peace, good-
will toward men!" What means
this? It is Jesus, the Son of God,
comes to do what he undertook to
do; and there he is, lying in a
manger, wrapped in swaddling
bands, and God is born into the
world. God has become flesh.
He, without whom was not any-
thing made that was made, has
come down to tabernacle among
us, that we may behold his glory,

the glory as of the only begotten
of the Father, and yet a man of
the substance of his mother, like
ourselves. Sing, ye angels! Let
the carols of that first Christmas
night never cease, for that which
was once a scheme, and then a cov-
enant, has now commenced to be a
work in real earnest.

He has come to do it, but will
he ever fulfill it? Will he ever
accomplish the stupendous obliga-
tion? Two and thirty years roll
over him, during which he is de-
spised and rejected of men, the
Man of sorrows and acquainted
with grief. But will he ever
be able to perform it? Will he
give his back to the smiters, and
his cheeks to them that pluck off
the hair? Will he verily be led
like a sheep to the slaughter?
Can it ever be that the Lord of
life and immortality will actually
die the death of a criminal, and be
buried in a borrowed tomb? My
brethren, not only will it be, but
it has been. Recall to memory
that eventful night when Judas
betrayed him with a perfidious

kiss, when, in Gethsemane, he
was covered with a bloody sweat,
a sweat caused by your sins and
mine. Do you not see him led
away by those who have arrested
him? Do you not see the Lord of
glory mocked and set at nought,
made an object of ridicule, the
jeer of sarcasm, and the butt of
scorn? "Ecce Homo!" Behold
the man covered with an old robe,
the cloak of some common soldier,
and his back laid bare to show you
that it is covered with another
crimson, the crimson of his own
most precious blood, fetched by
the accursed scourge from those
bleeding shoulders! Do you see
him staggering along beneath the
weight of that heavy cross, hur-
ried and hounded through the
streets of Jerusalem? Do you
mark him as he bids the daughters
of Jerusalem stay their tears, and
weep not for him, but for them-
selves and their children? Can
you not see him as they fling him
on his back, stretch out his hands
and feet to the wood, and then
drive the cruel nails through their
tenderest parts? Can you not see
him as they lift him high between
earth and heaven, and then dash
the cross into its place, dislocating
all his bones, till he cries out, "I
am poured out like water, and all
my bones are out of joint. Thou
hast brought me into the dust of
death?" Yes, he is accomplishing
it all. Jehovah's wrath is pouring
over him, wave after wave, and he
is meekly bowing his head to it
all! Jehovah's sword is being
driven into his heart, and he is
baring his breast to receive it, for
your sakes and for mine! Sinner,
he does it altogether. He can do
it. He is doing it, he has done it,
for he bowed his head, saying, "It
is finished!" and gave up the
ghost. That which was first a
purpose, then a covenant, and
then a work initiated, is now a
work achieved. Jesus Christ has
redeemed his people with his most
precious blood.

But they took his mangled corpse
down from the cross. They put
it in the tomb. It remained a
question whether he really had ac-
complished the work, for if he
had, God would set two seals to
it; first, by his rising from the
tomb, and secondly, by his ascend-
ing into heaven. See then, be-
liever. On the third day, the
mighty Sleeper unwound his
grave-clothes; an angel came from
heaven and rolled away the stone,
and in the glory of a life un-
shackled by the trammels of van-
ity to which our poor creature-
ship is made subject, he rose from
the dead. And when he had shown
himself to his disciples, and to oth-
ers, for forty days, he took them
out to Olivet, and as he communed

with them and blessed them, he
went up into heaven, and a cloud
received him out of their sight.
Can you not, in the devout exer-
cise of imagination, track him past
those clouds? Do you not see
heaven's heroes as they meet him
and welcome him? See you not
his chariot waiting for him? Do
you not behold him as he mounts
it, and they sing in advance of him
till they come to the crystal gates,
and then, from over the gates, the
watchers cry, "Who is this King
of glory?" while others shout,
"Lift up your heads, O ye gates;
and be ye lift up, ye everlasting
doors; and the King of glory shall
come in!" Yes, in he rides, up to
his Father's throne, and there he
sits in state, God over all, blessed
forever; the Lamb once slain, no
more to die. Sing, ye heavens,
and be glad, O earth! The work
which was accomplished is accept-
ed. The deed which was finished
is stamped and recognized by
heaven, and now there is peace
"through the blood of the ever-
lasting covenant."

Ah! I know what would make
some of you very happy. Should
you come to-night to the cross,
look up and trust Christ to save
you, your joy would then be un-
speakable. Never did a soul trust
Christ in vain. You would re-
ceive pardon, you would get peace,
you would feel as if heaven did
sing, and as if earth did rejoice.
You would say, "Here am I, a
poor, guilty sinner, having nothing
to trust to of my own, but I
know my sins were laid on Christ,
and if they were laid on Christ,
they cannot be in two places at
one time; consequently, they can-
not be put on me when I trust in
Jesus; they were put on his bleed-
ing back, and they are gone, and
there is not one left in the Book
of God against me." O dear
hearer, if thou believest in Christ,
thou art perfectly absolved. Thou
needest not a priest to say, "Ab-
solvo te," "I absolve thee." There
is no condemnation to them that
are in Christ Jesus. Who can lay
anything to the charge of God's
elect, since Jesus died? If you
rest in Jesus Christ, he has paid
all your debts; you are out of
debt; Christ has discharged all
your liabilities, and you are free.
Let your soul, then, be happy.
Let your soul be so happy that it
transfers its joy to all nature, and
makes heaven and earth glad with
its own gladness.

This is the first redemption—re-
demption by blood.

II. Let us strike another key,
and celebrate the second theme
that redemption unfolds—redemp-
tion by power.

Those for whom the Savior shed
his blood, and so redeemed them
by price, are by-and-by redeemed
by power. The Spirit of God
finds them, like other men, fond
of sin; like other men, blind to
the beauties of the Savior, deaf to
the commands of Christ; but if
Christ has bought them with his
blood, he never paid for what he
will not have. The price was too
precious to be paid for those who
are not saved. If Christ has paid
his blood for a soul, he will have
that soul. Neither will God's
honor rob him of his purchase, nor
will Christ be content to lose what
he so dearly bought.

This second redemption, which
is conversion and regeneration, is
equally a subject of holy joy; very
briefly I will set it forth. What
sort of people are those whom
Christ saves? Why, some of them
were the very worst of the worst.
Some of them were the compan-
ions of the lost; nay, they were
lost themselves. But when the
grace of God met with them, it
washed them and made new men
of them. There is many a man
who has been a captain in the

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devil's service, but whom the Lord
has taken, and made a valiant man
for the truth. Oh, what a great
sinner John Newton was before
his conversion! You who have
read his life know that he went
about as far as a man could go.
What an offender was John Bun-
yan before the Lord met with him!
What a blood-thirsty wretch was
Saul of Tarsus! What a horrible
life had the thief led with whom
Christ met at last! Now, when I
think of these being saved, I feel
as if I could say, "Sing, ye heav-
ens, and be joyful O earth!"
Sometimes, at our church-meet-
ings, when some brethren have
told the story of their past lives,
we have felt inclined to stop and
sing. Some have said, "I never
entered a place of worship for
years; I cursed at the very
thought of it; the Sabbath I never
regarded; yea, the very name of
God himself I despised; but eternal
mercy met with me." "Sing,
O ye heavens; for the Lord hath
done it; about, ye lower parts of
the earth; break forth into sing-
ing, ye mountains, O forest and
every tree therein; for the Lord
hath redeemed Jacob, and glorified
himself in Israel." Ay, the great-
est wonder to every one of you
will be that ever God's mercy
saved you! I can understand very
well his saving of you; but I often
can not comprehend why he should
save me. Oh! this will be the
wonder of heaven to each one of
us, to find ourselves there; and
how will we say, "Sing, O heaven,
and be joyful, O earth!" if once
our poor guilty feet tread that
golden pavement; and if, once
being washed in the precious blood
of Jesus, we shall be permitted to
sit down with Abraham and Isaac,
and Jacob in the kingdom of heav-
en! Oh, the joy, to think that
such sinners should be saved!

And still further, think of what
these souls are saved from. But for
grace, the very hottest hell would
have been our portion; but we are
saved from it. We should have
been made to drink of the bitter
cup of wrath forever; but we
shall never drink a drop of it now.
And then consider what the man
of God is saved to. He is saved
for heaven. He is made meet to
be a partaker of the inheritance of
the saints in light. His head shall
wear the crown. His hands shall
sweep the strings of harps of gold.
Sing, O heavens, and be joyful, O
earth! Saved from hell and lifted
up to heaven, let the bass notes of
our songs go down to hell and
make the devils grind their teeth
with rage, and let the alto notes go
up to heaven, and make even the
angels glad as they see how sinners
saved exult in Jesus' name.

Mighty as is the power, are we
not often constrained to marvel at
the weakness of the instruments
which the Lord employs? Some-
times a soul is saved by Christ's
grace through a poor preacher,
who is despised by many, and who
in himself is humble, and weak,
and feeble. By means of a tract,
or a quotation from the Bible, or
something of that sort the heart is
turned. Any instrument in the
hand of God, though it seem most
unlikely, is capable of bringing a
soul to Christ. Oh, rejoice, ye
heavens, for God is glorified in

using poor instruments to work his
will.

III. And now, lastly, what a
song will that be as heaven and
earth, mountains and forests, re-
joice when the believer is per-
fectly redeemed!

On earth he was still the subject
of temptation, and he wrestled
hard with inbred sins, but when
death comes, he shall be perfect.
There shall not be a rag of cor-
ruption, nor a relic of the old man.
Brethren will you not make the
heavens and earth ring when you
find yourself made unto Christ;
when you shall find that nothing
that old Adam gave you is left,
but that all sin is gone, and that
you are like the angel of God?
Surely there shall be no voice in
heaven more exulting, more
joyous, than that of men delivered
from strong passions and deep
depravity, and made perfectly
like the Lord Jesus.

And there we shall be perfectly
free from all the cares and troubles
of this mortal life. No sweat to
wipe from aching brows! No
tossing upon beds of weariness!
No nights of languishing! No
question of "What shall I eat, and
what shall I drink, and wherewith
shall I be clothed?" The Lord
God shall wipe away all tears from
their eyes." There shall be no
more spiritual battles and conflicts.
Death and hell shall no more an-
noy us, nor sinners vex the right-
eous with their ungodly conver-
sation.

"Far from a world of grief and sin,  
With God eternally shut in,  
They are for ever blest."

Oh, blissful hour! Oh, happy
moment! when—

"We shall be near and like our God!"

Brethren, does it not make you
long to be gone; when you think
of the perfection of redemption?
The body will be redeemed. It
will rise from the dead. This poor
dishonoured body will be made
like unto Christ's glorious body;
and then body and soul together
shall, like twin angels, glorify God
throughout eternity.

"There shall I bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast."

Do you not wish you had wings
to flee away? Well, it is but for
a few minutes that you are de-
tained here. "Minutes!" you say.
"Why, they are months and years!"
Ay, but what are they? When
once they are gone, they shall be
but as a watch in the night. You

◆ THAT  
◆ LONG-SUFFERING  
◆ STOMACH  
◆ needs attention. Its mere ex-
istence is painful. You have
under-fed it with ill-cooked
food or overloaded it with rich
dainties; cease doing either.
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pure Blood, Weakness, Nervous Trou-
◆ bles, Chronic Headache or Neuritis.  
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shall think of them as God thinks of them now, as but a very small moment. Courage! Wait with patience, and you shall make all eternity sing because the Lord hath redeemed his people, and glorified himself in Israel. Alas! I fear there are some of you who will have no part in this matter! Look to the price,—to the blood,—and then the Holy Spirit will give you the redemption which is by power. Your faith will be the first proof that you are so redeemed, and will lead you on until you attain that perfection for which we groan, that adoption for which we wait, to wit the redemption of the body. Bought with the blood of Jesus, quickened into newness of life by the power of his resurrection, and at length gathered unto Jesus, to be with him where he is, the joy of his salvation shall swell into a mighty chorus, in which heaven and earth shall ring out their loud-sounding music, while our tongues shall sing Immanuel's praise for ever and over. Amen.

THE POOR WOMAN'S GIFT.

Bless God that he asks for this and accepts it. The widow's mite is well-pleasing to Him. He needs it. This glorifies Him. It opens the heart and pocket-books of the wealthy. It is the small seed that multiplies a thousand fold. Then the poor man or woman needs to give to God. Why? Because God always gives back to us more than we give, and the poor need these multiplied blessings. It is a privilege to be a co-worker with God. Then know that God looks at our hearts which give and blesses as the heart is liberal.

A man with a dime may be as liberal (or stingy) as a man with a dollar, with a mite as with a million.

God's cause needs the gifts of all, rich and poor. Let no one withhold. We all need to give, God calls on us to give, God will bless us in giving, yea, as surely as He will bless the heathen to whom we send the Gospel.

Brother, sister, poor or rich in this world's goods, may you be rich in the grace of liberality and in God's smile resting on you.

Fraternally yours,  
R. J. WILLINGHAM.  
Richmond, Va., April 3, 1896.

HELP NOW.

Only twenty-eight days till the books of the treasurer of the Foreign Mission Board will close. Then the reports will be prepared for the Convention in Chattanooga. Shall we go to Chattanooga in debt or out of debt? The next few days will decide. The fact that our Northern brethren are in debt, and that the Methodists and Presbyterians are in debt will not excuse us.

On the 15th of March, Kentucky's contributions amounted to nearly three thousand dollars less than the same date last year. Why is this? Our people believe in the great importance of missions. They know we ought to send out more missionaries. All would oppose recalling a single missionary. All know it requires money to support the missionaries. The trouble is that churches and people simply put off this matter till it is too late. When these lines reach the readers of the RECORDER only two weeks will remain.

Brothers, let us stir Kentucky as never before on this subject. Preach missions. Pray for missions. Let every church help. If

it is only a dollar, give it for the glory of Christ and the good of the world. Will you help, and help right now!

C. G. JONES.  
Covington, Ky., April 2.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.  
F. J. CHENEY & CO. Props. Toledo, O.  
We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honest in all business transactions and financially able to carry out obligations made by their firm.  
W. A. TRUAX, Wholesale Druggists, Toledo, O. W. L. KINSMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50¢ per bottle. Sold by all Druggists. Testimonials free.  
Hall's Family Pills are the best.

SOUTHERN BAPTIST CONVENTION.

The forty-first session, fifty-first year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of Chattanooga, Tenn., be held in the meeting house of the First Baptist church of Chattanooga, beginning Friday, May 8th, 1896, at 10 A. M.

The annual sermon will be preached by Rev. Charles A. Stakely, D.D., of District of Columbia.

LANSING BURROWS,  
OLIVER F. GREGORY,  
Secretaries.  
JONATHAN HARALSON,  
President.

RAILROAD RATES.

The Southern States Passenger Association, the Seaboard Air Line, Louisville & Nashville R. R. Co., Associated Railways of Virginia and the Carolinas, Mobile & Ohio R. R., the Cotton Belt Route and the Queen & Crescent Route, and all lines south of Washington, together with all railroad lines in Texas, have granted the following:

Rates of one first-class fare for the round-trip, tickets of iron clad signature form, limited to continuous passage in both directions, to be sold May 5th, 6th, 7th and 8th, 1896, valid for return within fifteen days from date of sale, and to be extended and made good for return within fifteen days additional upon their deposit with Joint Agent at Chattanooga, on or before May 14, 1896.

The Tennessee River Transportation Company grants a rate of one fare for the round-trip.

Other announcements may be made later. Any information regarding railroad matters will be cheerfully given by

OLIVER F. GREGORY,  
Sec'y. in charge of Transportation.  
Baltimore, Md., March 26, 1896.

On account of the Southern Baptist Convention at Chattanooga, we will sell round-trip tickets from all principal stations on our line at one fare, May 5th to 8th, limited to 15 days from date of sale, with provision for 15 days' extension by depositing tickets with Joint Agent at Chattanooga on or before May 14th. Round-trip rates from some of our points will be as follows:

Cincinnati, Ky.	\$10 15
Covington, Ky.	10 15
Kentucky, Ky.	10 15
Lancaster, Ky.	9 75
Maginness, Ky.	9 75
Pewee Valley, Ky.	9 45
Anchorage, Ky.	9 30
Shelbyville, Ky.	9 30
Louisville, Ky.	9 30
Bardonia, Ky.	9 30
Springfield, Ky.	9 30
Lebanon Junction, Ky.	9 17
Ellisabethtown, Ky.	8 78
Glasgow, Ky.	7 84
Smith's Grove, Ky.	7 06
Bowling Green, Ky.	6 65
Cave City, Ky.	6 52
Russellville, Ky.	6 55
Guthrie, Ky.	6 55
Hopkinsville, Ky.	6 64
Norcrossville, Ky.	6 64
Henderson, Ky.	7 70
Henderson, Ky.	8 75
Owensboro, Ky.	9 60
Evansville, Ind.	9 50
Clarksville, Tenn.	8 32
Springfield, Tenn.	5 71
Paris, Tenn.	9 05

Milan, Tenn.	8 60
Humboldt, Tenn.	8 94
Brownsville, Tenn.	9 30
Memphis, Tenn.	9 30
Franklin, Ky.	6 04
Madison, Tenn.	5 30
Franklin, Tenn.	5 10
Columbia, Tenn.	5 90
Pulaski, Tenn.	4 52
Athens, Ala.	4 07
Mt. Vernon, Ind.	10 07
Carmi, Ill.	10 64
Enfield, Ill.	10 92
McLeansboro, Ill.	11 33
Mt. Vernon, Ill.	12 04
Ashley, Ill.	12 52
Nashville, Ill.	12 84
Belleville, Ill.	12 88
East St. Louis, Ill.	13 25
St. Louis, Mo.	14 50
Eldorado, Ill.	11 40
Shawneetown, Ill.	11 75

C. P. ATMORE, G. P. A.  
Louisville & Nashville Railroad.

For the occasion of the Southern Baptist Convention, all ticket agents of the Mobile & Ohio railroad at coupon stations will sell round-trip tickets at one first-class fare for the round trip, on May 5th, 6th, 7th and 8th, limited for return passage fifteen days after date of sale. Extension of fifteen days longer allowed by depositing tickets with Joint Agents of Ter. Lines at Chattanooga, on or before May 14, 1896.

The committee on arrangements for the entertainment of the delegates to the coming session of the Southern Baptist Convention, wishes to have at once, the names of all persons knowing themselves to be delegates to the Convention or to the Woman's Missionary Union. Before replying to this request please observe closely the following points, viz:

1. The committee will provide free entertainment for duly certified delegates for foreign missionaries under appointment or home on leave, and for no others.
  2. The committee will not pay any hotel or boarding house bills.
  3. The committee will gladly make all necessary arrangements, and secure comfortable quarters at hotels or boarding-houses, for those who are willing to pay their own expenses, whether delegates or visitors.
  4. Hotel rates have been reduced as follows, viz: Lookout Inn \$4.00 to \$2.00, the Southern Hotel from \$3 to \$2, the Rossmore from \$2 to \$1.50, the Read House from \$3 to \$2, the Shipp Hotel from \$2 to \$1.25, Merchant's Hotel from \$1.50 to \$1.25, Stanton House \$2 to \$1.50. A number of comfortable boarding-houses within easy reach of the church will give a rate of \$1 a day.
  5. All letters must be addressed to Houston R. Harper, Secretary Room 29 Times building, Chattanooga, Tenn.
- NEWELL C. SANDERS, Chairman.  
HOUSTON R. HARPER, Secy.

50 cents

In some conditions the gain from the use of Scott's Emulsion of Cod-liver Oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold, or useful as a trial for babies and children.

In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

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Dropsy is a dangerous and fatal disease. It is caused by the accumulation of fluid in the body. It is often the result of heart disease, kidney disease, or liver disease. It is a medical emergency and requires prompt treatment. Our medicine is the only one that has been proven to cure dropsy. It is safe, effective, and easy to use. Write for a free trial.

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Any man or woman can earn \$100 a month with DARKNESS & DAYLIGHT IN NEW YORK. A Captain's exciting adventures of Twenty Years of experience in the Army and Navy. Illustrated. Top Introduction By Rev. LITTON ABRAHAM. Ministers say "God speed it." Everyone laughs and cries over it. Now only \$2.00. Sent by mail for 25¢. Write for particulars and specimen copy to: WALKER PUBLISHING CO., 100 West Broadway, New York.

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Paper \$8 to 10 per Roll  
Finest Embossed Paper \$5 to 8 per Roll

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G. P. & T. A., Nashville, Tenn.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 16, 1896.

FREE TRIP TO SOUTHERN BAPTIST CONVENTION.

At CHATTANOOGA, MAY 8, 1896.

WESTERN RECORDER ALWAYS LEADS

Knowing that our Home and Foreign Mission Boards are in the toils of debt, and that hard times may hinder many from attending our Convention, we make the following offer, good to April 25th, 1896:

Any one who secures ten new subscribers to the WESTERN RECORDER, each paying \$2.00 cash in advance, may keep \$10 for Convention expenses, and divide the balance equally between our Home and Foreign Mission Boards. Forward Home Mission money to Dr. I. T. Tichenor, Secretary Home Mission Board, Atlanta, Ga., and Foreign Mission money to Dr. R. J. Willingham, Secretary Foreign Mission Board, Richmond, Va., and the names to us without any money, and we will send paper as agreed for one year. Our offer is generous; all we ask in return is that in every case you get our regular subscription price, \$2.00 per year.

P. S. At the request of several brethren we extend the time for getting ten subscribers as above to the 1st of May. Brethren will please remember that there must be ten subscribers secured, and there is no partial offer for a less number.

W. P. HARVEY, Manager.

BIBLE STUDY.

Dr. J. A. Hodge has an admirable article on this subject in the Herald and Presbyterian. He tells us some unpleasant truths which ought to be faced, because they are, alas! truths. And shutting one's eyes does not alter them.

He says: "Home religious instruction is more and more neglected. A few years ago family prayers, doctrinal instruction and Bible exposition were the rule in every Christian family. These were not confined to the Sabbath. These good habits are now almost entirely given up. I cannot stop to inquire into the causes; the sad fact cannot be denied. The Bible is not in the home as formerly."

He goes on to show that the Bible is not taught in the Sunday-schools as it was. "The Sabbath-school has been made more attractive. The maps, pictures, rolls, decorations and the elaborate opening and closing exercises are considered great improvements, but the time for Bible instruction has been much diminished."

He goes on to say that the helps in the Sunday-school help too much. Everything is done for the teachers and scholars so that they will not need to think and to study. Pepsin is good to aid weak digestion, but strong men will not be raised on a diet of peptonized food. And Dr. Hodge asks a pertinent question, "Why is it so difficult to retain the lads? Are they attracted by the increasing liturgy of the opening and closing exercises? Are they interested in this babying method of instruction?"

And the Bible instruction which they fail to receive in their homes and in the Sunday-schools is not made good in the church. "More

and more is the Sabbath-school taking the place of the church. The children are disappearing from the regular services. A week ago yesterday I spent in New York, and visited three of the largest churches in that city. The children were not there. I could count only six at the morning service, and there were very few young men. I may have been unfortunate in my selection of churches, yet it is notorious that our young people seldom attend more than one service, if they do that, notwithstanding all the new devices used to draw them. Doctrinal preaching is objected to. Courses of sermons are unpopular. Discourses must be as short as possible for the debilitated powers of those who do attend. Our young men do not obtain in the church the Bible instruction they need."

The Bible has been driven out of the public schools, and Christian parents do not all as yet send their children to their denominational schools. Therefore they are not taught the Scriptures and the doctrines of the churches in their schools.

But the remedy for this which Dr. Hodge suggests does not seem a remedy. He says, let the young men study the Bible in the colleges. That ought to be done of course, but that will reach but a small part, and will not undo the evil of previous neglect. And if Satan has succeeded in driving out religious training from the homes, in making the Sunday-schools entertaining to the natural man till Bible study is well nigh given up by them, driving the Bible out of the public schools, and the children away from the preaching, how long will it take him to banish it from the colleges also!

The thing to do is to begin at the right place, and that is always at the beginning. Let family prayers be again found in every home. Let the father be a father and not merely a business machine. Let the parents see that the children memorize the Scriptures and learn their catechisms—Spurgeon's being incomparably the best.

Let the Sunday-schools quit their elaborate opening exercises to entertain the children, and give the time to the lessons. And let not the Sunday-school be a substitute for the church in any child's life. So long as he is too young to attend both let him go to church. Let all who can possibly do so, send their children to their own schools, and see to it that the Bible is taught in those schools. Then will teaching it also in the colleges be practical and enduring.

Years ago, when we went to school, we went to a Baptist school. We never attended any other so much as a day. In that school all the scholars studied the Bible for the first half hour every day. A professor read a chapter and prayed and the school sung a hymn. To this day we remember Dr. C. C. Bitting's prayers. Then the scholars went to the recitation rooms, and every teacher had a Bible class for half an hour.

Three mornings in the week we memorized Scripture, the other two we read a chapter and the teacher instructed us upon it. Frequent examinations on what we had memorized kept it so fresh in our minds that at the end of the session we could repeat it all. There is not a scholar among all the grey heads who attended that school in their childhood who will not say that nothing in all their lives has been of greater help to them than that study of the Scriptures.

We wish that every Baptist child in the land was in a Baptist school in which the Bible was thus regularly taught every morning.

AN INDIGNANT MISSIONARY.

The American Board, the foreign mission board of the Congregationalists, having cut the salaries of the missionaries 10 per cent, and cut the other expenses of the work a much greater per cent, the Congregationalist is publishing protests which have been received from the missionaries.

Rev. J. E. Tracy, of the Madura Mission, waxes indignant and talks back to the Congregational churches in this country in this spirited style:

In the first bitterness of the news I was tempted to say, "Is it for this that I left my children at home and came back to India?" But I have got over that now. I can stand the reduction on our salaries, but to cut down on the work to the extent of one-half is more than I can believe is the Lord's purpose, though it may be the fat of the impoverished churches at home.

When I hear of large numbers of Congregational pastors voluntarily contributing one-tenth of their salaries to the cause of home or foreign missions, and hear of "business men" on business principles who follow their pastor's example, I shall feel that there is hope. I believe that the church as a whole, needs something drastic to wake it up. Somebody wrote me that the churches are hungering and thirsting for information. It is not information they lack, but Christianity. I wish I could have a committee of those who make this reduction necessary (if it is necessary) have to attend my next meeting with my native helpers, to meet the dismissed men and women, go with them to their hovel homes and come in contact with the people whom they teach. In the presence of the poverty and self-denial which they would see I would like to have these representatives of some churches to explain all the sweet reasonableness of the reduction and the poverty and self-denial which press so heavily upon the congregations of Christ in Massachusetts and Connecticut that they are constrained to order reductions. My impression when I was at home recently was that the interest felt by the mass of Christian people was very largely an interest in being entertained and very little an intelligent interest—too much reading of the newspapers and too little reading of the Bible."

DON'T.

The Washington correspondent of the Independent tells of a Congressman who paid some attention to the begging letters he received. This is a most unusual occurrence, by the way. He did not pretend to read the letters, but he filed them during the two years of his term. At the end of that time he had the amounts for which these begging letters called summed up. In the first year he was asked for \$22,000; in the second for \$22,500. And he was not a rich man, receiving a salary of \$5,000.

How many letters he received in which no sums were mentioned, but merely a contribution asked for; the correspondent does not state. As he only filed the letters for his own amusement, to see how much would be asked of him, those which asked no definite amount were no doubt destroyed by his clerk.

Men of known wealth receive many thousand such letters. It is enough to make them cynical, and to incline them to stop giving at all. If they ever read the letters it would have this effect upon them. But they don't.

Take the famous advice of Punch, and if you are thinking of writing to any man or woman who is not a personal friend for any contribution, "Don't." Rest assured the rich man or distinguished one will not read your letter, will never know you have ever written a letter. The probability is his clerk will not read, the certainty is, no matter how urgent your plea, nor how beautiful your words, he will never inform the one to whom you write that your letter has been received.

It will be a great thing when

there comes a revival of the sturdy independence and self-respect which will prevent men and women from making professional beggars of themselves on any pretext, no matter how pious. But from the signs of the times, we cannot hope for such a revival in the near future. We can only hope to cause some to cease wasting time and paper by assuring their letters will not be read. And by reminding them that no special need will make their case an exceptional one. If it were indeed exceptional, no one will ever read the letter. That you may get a polite excuse typewritten is no reason to believe that the prominent man saw your letter, or that the clerk read any more than your address.

If George Childs had ever filed the letters he received, or taken the trouble to have a clerk add up the amounts for which he was asked, the total each year would have been in the millions. He was known over the whole world and famous for his generosity, hence he received hundreds of letters where a Congressman would receive one. Had he taken the time to have read them, he could have done nothing else, not even to sleep at night. Yet many will continue to imagine that no one else has ever heard of a man's wealth or his benevolence, and will write on to ask for money. And the laws which suppress beggars on the streets, have found as yet no way to suppress beggars by mail.

Once in a million times some such letter may reach the man to whom it is addressed. And once in a billion times he may respond with money. One such instance will be noised abroad over the land, and give encouragement to the writers of begging letters, just as one success in drawing a lottery prize is talked about for years. Such stories are told again and again, always growing as they go. As a general thing, there is no foundation whatever in fact for them. But that does not prevent their giving encouragement to those who write letters to entire strangers.

OWING, we presume, to the vigorous protests of the English and Swedish Baptists, Baptists in Russia have been allowed some rights which were not granted to other Stundists. Recently the Russian correspondent of the N. Y. Observer says, several Stundists who had been arrested were released. The archbishop and the governor of the province complained of this to the police, who replied that the men were Baptists, and that Baptists had been granted certain privileges. Thereupon the governor sent a circular to the police authorities saying that they must not allow the word Baptist to appear in the pleadings, and that if a Stundist declares himself to be a Baptist, they are to take no notice, but persistently employ the word "Stundist." The correspondent has a copy of this infamous document.

One aged preacher who had been released was again arrested, and is now on his way to Transcaucasia, to which he was banished for five years by the governor. His wife and children are left in Russia in helpless want.

We greatly enjoyed a visit from Pastor Jeff. D. Ray, of Eminence, the other day. We are glad to have such men come to Kentucky. He is already a Kentucky Baptist, because he has the great admiration and reverence for J. H. Spencer, which is a leading characteristic of Kentucky Baptists.

REMEMBER them that are in bonds, as bound with them,

Editorial Varieties.

The Index says that signs are multiplying of a revival of interest in systematized doctrine. And they are the most hopeful of the signs of the times.

Mr. W. C. McDonald has recently given \$500,000 to McGill University. This makes two millions which he has given to that institution.

Mrs. W. T. Sherman says of the waltz: "It is an evil as the sight of which my soul revolts. Its effects are most direct and pernicious. I have always refused to allow any of my daughters to participate in it under any circumstances whatever."

The \$500,000 of Mr. Rockefeller enables the Missionary Union to pay out for this year, add the debt is reduced to \$167,000. As they have cut expenses \$100,000, there is great reason to hope another year will enable them to pay of the debt entirely.

John Handolph once wrote an obituary for a citizen of Charlotte county, Va. He said: "Without shining abilities or the advantages of education, by straightforward industry and old-fashioned honesty, he accumulated an ample fortune, in which there was not one dirty shilling."

The catalogue of the Southern Baptist Theological Seminary is now out and shows that the total number of students for the session is \$16. The frontispiece is a fine picture of North Hill, a worthy picture catalogue shows that Southern Baptists have great reason to thank God and take courage.

The Christian Advocate says truly: "The liquor business is wholly bad. It has not a single redeeming feature. There is not a word to be said for it. There is not a Southern state in which a majority of the white voters would not wipe it out to-morrow."

A brother in Georgia writes to the Index that he intended to read the Index for a year to every minister in the Association who was not tazing it. He found only three and sent their names and the money for them. He is doing a work which will bring forth a hundred fold of good to the cause.

There is a church of the Disciples in Cleveland, Ohio, which has received untapped members without baptizing them. They had been baptized by private life. We do not know which one. This church sent its contributions to the Disciples' Foreign Mission Board, and it was promptly returned.

There are not very many Baptists in Louisiana, but they make up in quality what they lack in quantity. Instead of falling behind in foreign missions this year, they are ahead of what they were last year. The Baptist Chronicle is a worthy representative of such a people. It rings true all along the line.

The truth of Gen. Booth's remark that his son Ballington had been spoiled by the flattery of some of the high people of New York is confirmed by the amusing naïveté of his assertion that the American people are not willing he should retire to private life. No doubt they would be heartbroken by the million.

Dr. T. L. Cuyler, on the first Sunday in this month, preached to the Lafayette-avenue church, of which he was pastor so long. It was the fiftieth anniversary of his entrance into the ministry. During all those years he has been a power for righteousness. May he be spared, with mental and bodily strength unimpaired, for many years.

Prof. Francis H. Fava, of the Columbian University, was the son of the Italian Baron Fava. He renounced the title and was naturalized in this country. He was converted and leaving the Catholics became a Baptist. He had won a high reputation, and his death at the early age of thirty-five is greatly deplored.

While the consumption of liquor has greatly decreased in this country, for which we have great reason to be thankful, it has greatly increased in France. There is now a drinking hole for every eighty-four persons, and in Paris for every sixty. The consumption of drink per citizen has increased from 1.12 liters in 1876 to 4.04 liters in 1894.

We call special attention to the article in this issue of the chairman of the Board of the General Association. Let the ministers and churches read and set upon it. Especially would we have them give heed to the urgent appeal therein to press vigorously the increase in contributions through the regular channels from now until the meeting of the General Convention. We hope for a large and enthusiastic meeting there in June.

Prof. William Sanday, of Oxford University, is of course an Episcopalian. He says in paraphrasing Romans 6: "When we descended into the baptismal water, that meant that we died with Christ so soon. When we were raised out of our heads, that meant that we lay buried with him, in proof that our death to sin, like his death, was real. We must also henceforth conduct ourselves as men in whom has been planned a new principle of life."

Dr. Stimson, a young man with new methods of church work, though entirely sound in doctrine, succeeded the great W. M. Taylor at the Broadway Tabernacle in New York City. He was earnest and pious but not wise in working along the lines of the church. Consequence was much friction and his resignation. The church accepted the resignation, Cornelius H. Billie, one of the deacons, reading a statement from the deacons, that was the leading objection to the new methods, that there had been during Dr. Stimson's ministry a serious decline in the attendance and prosperity of the church.

Among the Churches.

LOUISVILLE. Walnut-street—Prof. W. H. Whit-street preaching in the morning and Bro. C. M. Thompson at night.

Broadway—Pastor Pliskard preached. Four baptized. Pastor has gone to Russellville to hold a meeting.

Chestnut-st.—Pastor Weaver preached. Two baptized, one received by letter, and one under the watchcare.

East—Bro. W. O. Carver preached in the morning and Bro. C. W. Duke at night.

McFerran Memorial—Prof. W. J. McGlothlin preached.

Twenty-second and Walnut—Pastor Hunt preached. One received by letter.

Franklin-st.—Pastor H. C. Roberts preached. Two received for baptism.

German—Pastor Ritzman preached. Highlands—Pastor Dawes preached. Two received by letter.

Logan-st.—Brother A. S. Worrell preached in the morning and Pastor Ewing at night.

Parkland—Pastor Nowlin preached in the morning and Bro. C. Bently at night. Collection for missions the largest in the history of the church.

Portland Avenue—Pastor Irvine preached.

Third-ave.—Pastor Taylor preached. Largest Sunday-school in the history of the church.

Southgate-street—Pastor McFarland preached.

Twenty-sixth and Market—Pastor Inlow preached.

City Mission—Usual services during the week. Dr. Wilton preached at night. One profession.

Point—Bro. Harlingame preached at night. One profession.

Clifton—Pastor Roddy preached. Glenview and Eight Mile—Pastor Martin preached.

SEMINARY NOTES. Bro. J. H. Jones has been called to a church in Pennsylvania.

Bro. Oliver P. Harris made a flying trip to Evansville Sunday. Ask him about it.

Evangelist John Bass Shelton is aiding Pastor Baylor in a meeting with his church in New Albany.

We note with pleasure that Dr. P. S. Johnson is to deliver a lecture in the city about May 1st under the auspices of the Broadway Young People's Society. He will, as usual, be heard by many of the students.

The new catalogues are now out. If you are thinking of attending a theological seminary, or of purchasing one for one of our new catalogues. Even if you are not thinking about it, write for a catalogue and it will put you to thinking.

The Missionary Band of the Louisville Seminary and Southern Baptist Theological Seminary has a joint session at the Second Presbyterian church on Monday evening. Addresses were made by Messrs. Hickman and Taylor of Presbyterian Seminary and Creek and T. T. Martin of Southern Baptist Theological Seminary. After the specifying of the refreshments were served in the parlors of the church.

Supplies for Sunday: W. H. Whit-street, Walnut-street; W. J. McGlothlin, McFerran Memorial; W. O. Carver and C. W. Duke, East; T. B. Hay, Fisherville; J. C. Franklin, Pewee Valley; W. B. Sledge, Columbus; T. M. Green, Greensburg; B. Perry Weaver, Muldraugh. H. B. T.

THE STATE. Bro. A. B. Gardner writes from Townsville: "As Bro. R. E. Smith, of Rockport, Ohio county, has failed, on account of sickness in his family, to take the field of the Gasper River Association in the interest of missions, I have been appointed by the Board to do the work, and I have received the hearty approval of the churches in said association to let me know at the earliest convenience what are their meeting days at their respective churches, so that I may arrange my appointments so as to visit as many churches on their regular days as possible. I ask a hearty co-operation of both pastors and churches."

Pastor T. T. Martin, who finishes his course in the Seminary in June, has resigned the care of the Glenview and Eight Mile churches, and they have called Bro. Calvin Thompson. These churches have been greatly blessed in that they had, and will have such pastors. Both of these young men are not only pious and godly, but superior preachers.

Pastor J. H. Anderson writes from Owenston: "We have sold our old church building, and have commenced preparatory to our new building. It will cost \$3,000, and will be one of the best arranged houses in the State. We

are now worshipping in the court house. There is no diminution in our congregations, which have been uniformly large all along. The church has had over 50 additions to the last year."

Bro. M. B. Adams writes from North Fork, Ark. 11: "Will you please announce in the next two issues of your paper that the Executive Board of Bracken Association will meet at the Lewisburg church on Friday after the third Sunday in this month. Session opens at 10 A. M., April 24."

OTHER STATES.

Rev. C. Hozekiah Swem, pastor of the Second Baptist church of Washington, D. C., held revival services with the Baptist church of Warrenton, Va., from March 16th to 21th. During this time he preached in the afternoons and evenings to large congregations of attentive hearers. Mr. Swem is an able and consecrated minister of God, and a faithful and efficient laborer in evangelistic services. As a result of our brother's labors, many souls were brought from darkness into the marvelous light and liberty of children of God.

Bro. A. Wilson, of Alton, Mo., writes: "I have a son who left home in August, 1892, and was last heard of leaving Willis' Point, Texas, in the fall of 1893. I am in great suspense about him. I am a poor Baptist preacher; have spent all my means trying to find him. His name is Thomas E. Wilson; he is about 23 years old; he has no trade, but works on the farm or about public works. Will you do me the Christian kindness to make an inquiry of his whereabouts through your paper?"

A meeting in the Park avenue church, Memphis, Tenn., closed with 9 additions to the fellowship of the church.

A meeting in the Four Pole church, Wayne county, W. Va., greatly revived the church and added 35 to its membership.

Bro. A. T. Read writes from Third Baptist church, Houston, Texas: "This church is situated in a part of Houston (Sixth ward) containing at least 3,000 inhabitants. Our pastor is Elder J. C. Midgett, who was called last October while at the convention. Last year we sold property we owned and bought more valuable property, throwing us in a new way at erecting a tabernacle on the land and will be able to occupy it in a short while. The State Board is helping us to maintain our pastor. Our church has a good Sunday-school and maintains a mission Sunday-school."

A Baptist writes from Sims, Ill.: "A six days' discussion has just closed at this place. Elder W. J. Moore, of Galatia, Ill., representing the Missionary Baptists, and Elder I. N. White, of Independence, Mo., representing the Mormons. Elder Moore is an able defender of Baptist doctrine (the New Testament), and as to Mormonism, he scattered it like chaff; he left them without even a sandy foundation on which to stand."

A three weeks' meeting in the Pleasant Point church, Johnson county, Mo., closed with 25 additions to the fellowship of the church. Two of those baptized were Lutherans, and 3 from the Catholics.

Forty-two have been added to the fellowship of the De Soto church, Missouri, 38 by baptism.

DELEGATES TO THE CONVENTION. Brethren desiring to go as delegates to the Convention will please notify the Corresponding Secretary without delay that these names may come before the committee appointed by the State Board. Delegates elected by churches on the basis of \$250 contributed during the Convention year to the Foreign and Home Boards are requested to report their names to the Secretary when they appear in the published list. J. W. WARDER, Cor. Secretary.

THE Southern Baptist Education Conference will meet in the Cumberland Presbyterian Church, Chattanooga, Tenn., May 7th, at 10 o'clock A. M. President Whitsett, of the Seminary, will open the discussion. The brethren generally are invited to attend. Educators are urged to attend. J. B. GAMBRILL, Macon, Ga., April 11, 1896.

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EDITORIAL CORRESPONDENCE.

TO NAPLES—SORRENTO—BLUE GROTTO—POMPEII.

It is an interesting ride from Rome to Naples. The Alban and the Sabine mountains rise to our left as we go over the campaign. We note the great aqueduct built by the Cæsars to bring water to Rome from the mountains, repaired and still in use. Segni is the ancient Signia colonized by Tarquin the Proud, and ancient walls and gateways remain. The old Roman ruins have a peculiar appearance. They can be recognized at a glance everywhere. Indeed it can be told when they were built by the thickness of the brick, for they are mostly brick, though often faced with marble, and by the thickness of the mortar between the bricks. Different times had different thicknesses. At Anagni the Popes lived for a while and there Boniface VIII was taken prisoner, though soon released, by the French. A little further on in Sorrento, which was destroyed in the second Punic war, though now a brick town of 11,000 people. We pass Aquino, the ancient Aquinum, famous as the birthplace of the "angel doctor," Thomas Aquinas and also as the birthplace of Juvenal. The monastery on Mount Cassino, where Thomas studied can be seen from the train. This monastery was founded by Benedict A. D. 529, and was made famous by him, as he sent forth from thence his chief literary monks. But the point of chief interest between Rome and Naples is Capua, which was taken by Hannibal after a vigorous defense. It is still a fortified town and has 14,000 population. At Caserta we had a fine view of the immense but deserted palace built by Charles III. We wandered at its deserted. It is 830 feet long and 134 feet high, and presents a fine appearance to our left. Vesuvius came into view before we reached Naples, and we saw fire on the side and smoke arising from the top. Our hotel faced the Bay and we could see the volcano plainly at night, except as the clouds interfered.

NAPLES.

Naples is the largest city in Italy (527,000 population) and one of the oldest. Here Virgil sang and the poet Lucan lived. Not far to the coast at Puteoli where Paul landed on his way to Rome. Here also is the seat of much of the old mythology. It was on yonder rocky promontory the Sirens were believed to have sang to lure the sailors. It is here, also, that, near the sea is Lake Averna, where Æneas is said by Virgil to have found the entrance to the infernal regions. In the caverns near dwell the Cimmerii of Homer, who were later identified with the Neapolitans of to-day have superstitions enough of their own. Here is where they have the blood of St. Januarius, which liquefies (?) by a miracle, as the people believe, at certain seasons. Naples is the city of beggars, the carter and soldier. The people crowd the streets, and no more motley crew can be found anywhere in Europe than on the Toledo after nightfall. It is refreshing to buy some macaroni, give it to a Neapolitan boy and see him suck it down with delight. One sees in various places long strings of macaroni hung up on rods to dry, very much as tobacco is hung up in Kentucky. The Bay of Naples is beautiful indeed—no wonder Augustus liked to come here.

There are fewer great works of art in Naples than in Rome or Florence, but there are some the tourist can not afford to overlook. The Farnese Bull, the Farnese Hercules, Venus of Capua and Venus Callipyge are in the National Museum along with a great array of other ancient statues. The Farnese Bull represents Amphion and Zethus, the sons of Antiope blinding her rival Dirce, who had cruelly treated her, to dwell blind to be thus put to death while Antiope stands by encouraging them. It is the largest group of statuary which has come down to us from antiquity. It was dug up from carnelian baths in Rome, somewhat mutilated but restored by the skillful Angelo. It is a pity that the mutilation, though slightly could not have been restored by a like master hand. It is a work of great power, and like most ancient works of art, depicts figure and suffering. One is more and more impressed in looking at the Roman art, with the cruelty of the most civilized heathenism. There is also in this museum a remarkable mosaic taken from the ruins of Pompeii, representing the battle of Vesuvius.

There is a very fine and ancient apartment in the world. It is the headquarters for the study of deep sea life, and they have specimens of all the known fauna of the Mediterranean. One cannot avoid to miss this apartment. Students come here from all the world to study deep sea life. It had been to the market and seen more kind of fish for sale than I supposed existed in the Mediterranean, and some of the oldest looking ones imaginable. All these and many more kinds are represented in the aquarium. I had occasion to see the Turkish consul to get him to vouch the passport of one of our ladies, and went to the office and had Mr. P. Dean, our American consul. He received me kindly and did all for me in his power. He sent a note and a messenger with me to see the "grand Turk," requesting him to do as I desired. We drove to the place, had an interview with a guard at the gate, another interview with another man at the entrance and still another with a man at the landing of the stairway. This last one ushered us into an office where an oriental man sat at a desk, whom I took to be the grand Turk himself, but who turned out to be the secretary. We explained, my companion acting as interpreter, our business, which he seemed to understand, and favored us with the ushered alone by the secretary into the presence of the consul himself. He wore a red fez cap, had a pleasant face and a very affable manner. He told me in English to "take a seat," which I did, but observing that he did not sit, I again arose. He knew some English, a little more French and still a little more Italian, but not sufficient to enable me to carry on a satisfactory conversation, so I had to call in my interpreter. We got him to understand that we wanted and he ordered the secretary to fix it, and while the latter was at work the consul engaged me in pleasant conversation. He mentioned a Turk who had married an American lady and asked me if I knew her, and also that he knew a Mr. Jenkins, an American he had seen. He asked me if I liked it for American ladies to marry Turkish gentlemen, and I said I thought it well for the Turkish gentlemen, at which he laughed, and became quite cordial and showed me Mr. Jenkins' card; whereupon I handed him my card. Instantly he ran to a drawer and gave me one of his own. Then he began to intently study mine, which in addition to my name had "Pastor of Walnut-street Baptist Church" and putting his finger on it held the card at me and asked if I was that. I assured him that I was pastor, at which he was greatly delighted. Perhaps he thought "pastor" was the American for "Pasha," and regarded me as an American Pasha. We parted with the utmost cordiality, and I hoped to see him some time in America. He followed me to the door and bowed to me down the steps with the greatest marks of respect. I will not soon forget the interview.

BLUE GROTTOS.

In a little English vessel we sailed over to the island of Capri, under a point on the north side of which is the famous Blue Grotto. The water was rough and our vessel tossed so as to sicken and disgust some of our ladies so we went ashore at Sorrento, where we touched on the way. They did not believe the Blue Grotto was much anyway, and they would not ride on that rocking vessel any longer to see any grotto on earth. The wind was strong and so on the north side of the island we had smooth water. Under were a lot of small row boats each manned by a swarthy and jabbering Italian who made madly for the side of our vessel. Two of our party got into one and went down to see the hole yonder under a huge precipice. We had to lie flat down in order to enter, but once in the ceiling of the cavern rose to a height of, say 40 feet. It had been cloudy and showery, but just then, (about noon) the sun burst out clearly and its light reflected on the rock gave us an effect that was wonderful. We never saw anything so beautiful. The blue was bright, soft, rich, yet different from any I had ever seen. The bottoms of the boats and the ends of the oars under water seemed to be of silver. It was fairly land. A man leaped into the water and he seemed made of gleaming silver. We saw the grotto in the best possible conditions and it was worth a journey to see.

We landed at Capri, famous for the summer residence of Tiberius Cæsar. Indeed that monarch covered the island with his buildings, some ruins of which remain. Down that perpendicular precipice, 500 feet high, he used to amuse himself, the story being that he was flung into the sea. The result was generally instant death to the slave. That was a Roman Emperor's (and by no means the worst one either) idea of fun. We went to Sorrento for the night. Sorrento is said to be the birthplace and residence of Tasso and the death place of the elder Pliny, who was hero suffocated by the fumes from Vesuvius when Pompeii was destroyed. This is a typical Italian town. Next morning we had a carriage ride along the shore, over looking the Bay of Naples, amid gardens, orange groves, vineyards and villages to POMPEII. About half the burned city has been

uncovered, and they have wisely adopted the policy of preserving on the spot what they find instead of carrying it off to museums. Thus what they call the New House, conveys the best impression of the private lives of wealthy Romans. There are no windows, but the houses were built around courts that had fountains and flowers. The decorations were handsome, though often vile. The red of the pictures on the walls is peculiar, and modern artists are unable to imitate it. Hence it is called Pompeian red. The stonework is of the most durable, by wheels, mills, bakeries, jars and all the arrangements for living are seen, as the lava found them A. D. 79 when the town was destroyed. It is estimated that only about 2,000 people survived, since the shower of ashes that preceded the lava gave them abundant warning. It may be that many more bodies will be found in the part not yet excavated. The forum, the basilica and the theatre have been uncovered. Election tickets were found for votes for certain candidates were found on the corners. Instead of taking out simply the skeletons of the bodies as formerly, the entire form is preserved. When a man was covered with lava, his body was moulded and filled space the lava did not reach. When his body decayed the lava had hardened so as to leave a hole just the size his body was when covered. Now whenever the pick of a workman, for the excavations are going on, strikes a cavity he immediately stops and plaster of paris is poured into the place, thus getting a complete figure of the person who perished, the expression of the skeleton. These show the picture and even more an expression of countenance of the poor victim. Some had fallen on their faces and covered their heads with their arms. Some were in a violent struggle. One cast shows a dog in most fearful condition, as if he had brought the whole fearful scene most vividly to view. We saw bread taken from the ovens, the forms being perfectly preserved. Utensils of various sorts are there and surgical instruments up to date (this 1896) according to the latest improvements of our surgeons. T. T. EATON.

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school-house was on fire in the basement, and that the flames had made headway already. He knew that all in the basement were in imminent danger—particularly those in the upper rooms, for the long hall staircase was the only means of egress. The school-house was not provided with fire-escapes.

Now, what was he to do? Of course, his first impulse was to jump back and yell "Fire!" That would be every boy's natural impulse at such a time. Whether he yields kindly to this impulse, or restrains himself and takes quick but intelligent second thought, is the test of his nerve, and proves whether or no he will make a man fit to be trusted with great interests.

Though half-choked with smoke, Denman did thus control himself. Seizing hold of the door with both hands, he forced it shut and turned the key in the lock. That done, he sprang back through the other door and locked it.

His instinct had told him instantly that it was of no use for him to try to descend and put out the fire. It had gone too far. The heat was too great. He could only shut it up for a few moments. He felt sure the school house must go; that no power at command could save it.

He realized, too, that the basement under the hall was probably a pent-up volcano of fire, which, when it burst forth, would stream swiftly up the staircase into the hall above. Seven hundred children, with their teachers, utterly unconscious of their peril, might in a few brief moments be cut off from escape.

He knew, too, that a sudden alarm would cause a frenzied rush that must invariably block and jam the long, narrow staircase. Master Ferguson and the teachers had often warned the children on this point. At noon and night the pupils in the different rooms always marched out, two by two, to the beat of the drum, and fire drills were occasionally given. All these requisites to safety flashed through Denman's mind in that one supreme instant that he stood there, bracing himself. Flames were tearing at the woodwork under his feet, and seven hundred imperilled lives were overhead! Could he do the right thing? He would try. This was what he did:

He sped up the long staircase to the third floor; for his conviction was that the upper room pupils would need the most time to get down. The lower floor children could be put out at the windows.

"What shall I say to the teachers?" he thought as he dashed upward. "If I say the school-house is afire, they cannot hold their classes steady. I'll make believe it is only a fire-drill."

With this resolution he drew up short at the door of Miss Edinger's room on the upper floor, and even summoned a smile to his face. He had often brought a fire-drill for the fire-drill from Mr. Ferguson to the other rooms. Opening the room door, he advanced quickly half-way down the center aisle and called, as the custom was:

"Fire-drill! Out! Quick time!" The children dropped their books and rose gleefully to their feet. "First aisle on the right, front seat, two by two, march!" cried the teacher. Denman meantime had run to Miss Matthews's room opposite, and there given the order. In half a minute the pupils of both these rooms were streaming out and down the stairs, rapidly, yet orderly and under control.

In rooms eleven and thirteen Denman repeating the order smiling. "Fire-drill, fire-drill, with a terrific misgiving in his heart, and then dashed down the stairs amidst the hurrying children to turn out the second floor rooms.

In these rooms the tramp of feet above had already been heard; and on opening the door of number eight, Denman saw the pupils already standing, expectant. He had but to put his head inside and call out "Fire-drill!" to set them in motion. In fact, scarcely ten full minutes passed from the instant he dashed up the stairs, before the eight rooms of both upper floors were emptying.

There was now a considerable commingling of the children on the stairs as they swarmed down to the lower hall; yet fair order was still maintained; nor had smoke enough as yet issued to create serious alarm.

Caught in the hurrying, laughing throng, Denman was borne downward with it, just in time to meet Master Ferguson, who, hearing the tumult, had suddenly opened the door of the grammar room near the foot of the staircase.

"What's this? What's this?" he exclaimed, and his eye falling on Denman, he added sharply, "I have given no order for this."

"Fire-drill, sir!" shouted Denman, looking him in the face so significantly that the master comprehended his meaning. More expressive evidence was at hand, however, for even so he spoke a little puff of hot smoke, fol-

lowed by a tiny tongue of flame, seemed to spurt out at the crack over the basement door.

At sight of this the children screamed suddenly and ran out the faster over the steps into the open air. Those on the stairs behind came crowding after them, shrieking, when they saw the fire and smoke; but rushed past and out-of-doors without much injury to themselves.

In his astonishment the master would have snatched open the basement door, but found it locked. He clapped his hand down to the floor of the hall. It was hot.

"Hurry them out, Lindbloom!" he exclaimed, and turned to enter his own room. In a few moments the outer of the two basement doors and a part of the floor beneath it gave way with a dull crash. Stiffing smoke and a burst of fire flew up, and a sudden roar shook the whole doocase rattling.

Such of the children as were in the hall rushed heading out-of-doors over the steps. Forty or more were still on the staircase, however, and some of them at least must have been cut off, for the outbreak of flame was between them and the door, had not Denman, who remained at the foot of the staircase, thrown open the door of the master's room and directed their flight to it.

The master himself had already thrown open the four windows of the ground floor room and was assisting his pupils to jump out. In half a minute more the room was cleared, not only of the grammar school pupils, but of the refugees who had run in from the hall. Yet so swiftly and fiercely did the old structure burn, that by the time the master and Denman had helped the last little boy out of the window, and ran around to the front of the house, it was literally wrapped in flames. But every one of the seven hundred pupils from the old rookery was now outside, looking on, safe and unhurt.

"I have no doubt whatever that a hundred lives would have been lost, if that boy had not closed those basement doors and given just the right word for clearing the building," the chief of the fire department said to me, that afternoon; for I am a citizen of the town and had two children of my own in that burned school-house.

It is in a spirit of personal thankfulness, therefore, that I tell the story of Denman Lindloom's heroism—for it was heroism of the truest kind,—and hold him up as an example of coolness and courage.—Youth's Companion.

Who hath greater combat than he that labors to overcome himself? It ought to be our endeavor, to conquer ourselves and to daily be stronger and to make a further growth in holiness.

MEN do not know how happy they are till they cease to be so. Our present miseries and our past blessings are the themes on which unbelief harps.—Alexander Maclaren.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

"No," protested Adam, "that is absurd upon the face of it. Not a sin will I do with me, nor a word that I didn't originate the mother-in-law joke."—Detroit Tribune.

"Well, father," exclaimed the prodigal son, as he made his appearance at the family breside, "are you ready to kill the fatted calf?" "No," replied the old man, grimly, "I think I'll let you live."—Seattle Times.

Doctor (to brother physician)—"Yes, sir, the ointment remedy for all ills (fresh air and plenty of it. People don't let enough air into their houses. Well, I must hurry off; I'm on an errand."

Brother Physician—"Going far?" "No, only down to the hardware to get some weather-strips."

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**MY DEAR MR. GURNEY:**

I have read your volume with interest and admiration. It is not possible for me to do as far as you do in certain directions; but, though I differ from you in interpretations, I agree in preserving the Lord's Day to the people. You have written well, clearly and eloquently, and I am sure the book must continue for a long while to be read, and wherever it is read it must do good.

Yours truly,  
GEO. C. LORIMER,  
Boston, Mass., April 3, 1895.

**MY DEAR MR. GURNEY:**

Your book is at hand. I can gratulate you upon your success in winning the prize. I have carefully read it, and with unusual interest. The use of Scripture quotations is admirable, and the popular objections to the use of the Lord's Day are ably met. Your discussion of the whole subject is broad, your arguments are cogent, and you have shown an excellent spirit throughout.

Cordially yours,  
R. S. MACARTHUR,  
New York, April 19, 1895.

**REV. GEORGE GURNEY:**

Your book entitled "The Hallowed Day," and treating of the Christian Sabbath, proves to be, upon examination, the most valuable work now available on the subject. You have covered the ground in the most painstaking manner, and your arguments and conclusions are irresistible. The appendix upon the Seventh Day Question is of peculiar importance and worth at the present time. Every member of the Christian church should read this book.

Fraternally yours,  
CHARLES D. SHAW,  
Paterson, N. J., July 15, 1893.

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**Gleaner Department.**

J. K. 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.)

**ELD. J. H. GOMEZ**, of Water Town, Tenn., is a lovable brother, and a man who dares to have convictions of his own. He fears not to engage in open debate with the heretics around him, and has done yeoman service in that line. He was Moderator of the Hall-Fleming debate last week.

"**OLD FOGY**," of Ensor, Ky., asks what should be done with a pastor that circulates *Compromise Sunday-school literature* and who will not resign the care of the church when asked to do so, nor receive kindly a lecture on the subject. I think it will be better to get rid of him. It will be legitimate for a respectable committee of such members as are not ready to give away the cause to ask him to resign in such an emphatic way as to enable him to know that you mean it. If our pastors can give away our cause with impunity what shall the end be of the rest of us? Such a man ought not to want a parastore.

**BRO. L. L. UNDERWOOD**, of Union City, Tenn., has passed over the river to the rest of the good. He was one of the most useful members of the church in that town, and will be sadly missed by those who survive him.

**BRO. FOLK**, editor of the *Baptist and Reflector*, has a sensible article in a recent issue on a contrast between city and country churches. He says there are three essential ideas in church work and life—the doctrinal, the emotional and the practical; and that country churches have the doctrinal and emotional, while the city churches have the practical. It would seem that when it is granted that country churches have two to one over the city churches in the essentials of church life we country folks ought to be satisfied; but I insist that in proportion to our ability and opportunity the country churches average up as well as the city churches in practical matters. We have confessedly the advantage in the doctrinal and emotional, and are side by side in the practical. But all of us could and should do better on all sides.

We have a clear case of a vote on candidates for baptism in the conversion and reception of Cornelius, Acts, 10:43. The six brethren who went with Peter were called upon to state their reasons for objecting to the baptism, if they had any. This shows that the Baptist custom of allowing a church to decide if candidates that profess conversion should be baptized is a proper and scriptural one. No preacher, unless he is acting under express direction of the Spirit, as were Ananias and Phillip when baptizing Saul and the Eunuch, should

presume to baptize a person without the vote of his church, or that part of his church that may accompany him as an arm.

I ENJOYED two pleasant services with Bro. Hailey's church at Murfreesboro, Tenn., the fifth Sunday in March. This church is in good shape, and moving along nicely. They have a magnificent house of worship, and a consecrated, earnest membership. Bro. M. Jordan showed me many courtesies, and Pastor Hailey did the same. This church has been a mighty factor in denominational affairs. The old Union University, in which Dr. Pendleton was a teacher, and where the RECORDER editor and many other celebrated leaders amongst us received an education, was located at Murfreesboro; and the influence of that institution, and the fathers who labored there, is yet felt in that city. The pastor and the brethren did not hesitate to say that one great need of the cause in the town is a series of straightout, progressive sermons on Baptist doctrine, just what every town in the land ought to have.

**BRO. W. H. SMITH**, of the *Baptist Helper*, is sorely bereft in the death of his wife, which sad event, occurred April 4th. Together they had journeyed over a large part of life's pathway, and it must be a sad experience to bid farewell under such circumstances. But she rests from her labors, while her husband toils on.

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**FROM CINCINNATI.**

The WESTERN RECORDER of March 26th, was pronounced a strong number by more than one reader on this side of the river. Not to make any invidious comparisons there may be mentioned E. T. Hiscox's strong and timely caveat, W. L. Pickard's glorious tribute to the most extensive school of theology in the world, and Dr. Eaton's racy correspondence from the old world. There would be fewer lop-sided, weak-kneed Baptists if the bracing RECORDER's columns could be more widely diffused. How would it do to have it bottled up—a la compound oxygen—and prescribed for inhalation, in severe cases, say in Chicago.

We had the pleasure of greeting Dr. J. T. Christian and his genial fellow-delegates from Kentucky at the great Sunday-school reception at the Grand Hotel in this city March 26th. Eight denominations were represented by about 150 men, three quarters of whom were laymen. For a wonder among all the speakers there was only one minister. Nobody grudged B. F. Jacobs his forty-five minutes, speaking out of his great heart and holding his audience to the end. There is only one B. F. Jacobs. Much regret was felt that owing to lack of time, Dr. Christian could not be heard.

At the Ministers' Conference April 6th, Rev. G. W. Lasher, D. D., read a vigorous and timely paper, by appointment, on "The New York Plan for a Permanent Council." The paper was strongly commended. There does not appear among Cincinnati Baptists any strong leanings toward a religious oligarchy. Rev. C. G. Jones of Covington was heartily elected President of the Conference for the opening quarter. The Social Union has recently elected to its membership several laymen from the churches across the river.

It is no secret that the "era of good feeling" has set in strong on both sides of the river. "Let brotherly love continue." The Lincoln Park church, of Cincinnati is rejoicing at the beginning of its great building enterprise. Ground-breaking service was held on the spacious and eligible lot on Freeman-avenue, overlooking beautiful Lincoln Park, April 1st.

Addresses were delivered by Dr. Lasher, Thos. J. Peale and Pastors Partridge, of North Street, Loucks, of Walnut Hills, and Northrop of the first. Others who participated were Bro's J. H. Strong, of Mt. Auburn, W. O. Shaw, and Joseph Emery. It was a memorable day. Lincoln Park is a strategic point in the campaign against Satan in Cincinnati. Pastor Robbins and his noble coadjutors are determined to make this city a safer place for the noble sons and daughters of country

christian homes to come to for education or business.

Dr. Wm. Howard Doane, C. G. Herrick and G. E. Stevens recently had a delightful visit to the Dayton Ky. church, and held evangelistic services. They were very happy at the cordial reception given them by Pastor Blake, Superintendent M. T. Colford and the church generally. A work of grace is in progress. Pastor G. W. Perryman reports increasing congregations at Newport, Madison-avenue at Covington are getting strong meat from B. F. Swindler. Additions are made at Third Covington under Bro. Lee, Pastor J. B. Crouch reports severe and prolonged illness of members of his family, though turning favorably now. T. A. Suddarth has recently buried his honored and beloved father, in Missouri. Rev. W. G. Partridge, of Ninth-street church (Myers' successor) is winning golden opinions. He is to deliver one of the addresses at Northern Anniversaries, at Asbury Park, New Jersey, May 18th. Ninth-street has had a vigorous relief department this winter aiding over 200 families. 17,880 loaves of bread and 1,167 bushels of coal have been distributed. Geo. E. Stevens. Cincinnati April 6th 1896.

**THE RICH MAN'S GIFT**

The cause of the Lord in Foreign Missions needs more large gifts from those who have means. While we call to every church and every member to help as they are able, yea even at a sacrifice, we ask has not the Lord some to whom he has entrusted wealth who will make a large gift now that His cause so greatly needs help. We mean make a gift of hundreds or even thousands of dollars. We need between sixty and seventy thousand in the next four weeks, by April 30th. We can, we ought to pay all. Will you let God's cause suffer when you, brother, so richly blessed of God, have a plenty and to spare? There is no better investment than that made, to give the Gospel of Christ to lost nations. It will take great faith and love, but how richly God will reward you. It will be turning your money into better investment than bricks and mortar, stocks and bonds. It will be putting it into God's hands. The dividends will be certain to come in blessings, just in the form most needed. It looks like sending it far to China, Africa and the Isles of the ocean, but God is very near to those who trust and serve Him. You send your money far for Him, He will draw very richly to you.

Some brethren of large means and with larger hearts have recently sent some glorious gifts. May the Spirit of God open wide the hearts of many with means, who can do great things so that they will give cheerfully and liberally to this great work. E. J. WILLIAMS.

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Boys' American Print waists at 20c each; dark or light.  
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Boys' White Blouse Waists, trimmed in Embroidery, at 50c each.

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Knickerbocker and Scotch Plaid Dress Ginghams at 7 1/2c per yard.  
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REPLIES FROM DEACONS.

Dear Recorder: It having been my lot for a number of years to look after the interest of missions in our church, I shall try to give what I think to be some of the reasons for the decline in contributions and its remedy.

I think one of the prime reasons is the scarcity of money among the masses. If they have not got the money they can not give it; and it is a fact that many when they want to curtail expenses, to economize (!) they begin at the house of God, by diminishing their contributions for missions, pastor's salary, etc.; and sad to say, many cease entirely to give for these objects. While many if they had the money would give more liberally and willingly not a few excuse themselves on the plea that it is their duty first to provide for those of their own household (often for self), and if they have anything left they will give a part to the cause of the Lord. They don't seem to realize that it is their imperative duty to give a portion of whatever they are blessed with.

Another cause is want of information in regard to the work that is being done. Comparatively few read what is published in our periodicals on the subject of missions. Consequently they need to be enlightened on the subject. Our pastors should be well informed and speak often, both from the pulpit and in the family circle during their pastoral visits, on Christian benevolence, of the great work of missions and what is being done, both on our home and foreign fields, and of the imperative duty of every lover of Jesus giving liberally to the cause of our Master.

The committee, whose duty it is to raise the money for missions (which I think should generally be the deacons) should be well posted, so that they could meet any objection, and tell in an intelligent way all about what has been and is being done by our missions and what is done with the money contributed; for many are curious to know just what is done with the money they give.

In the meantime the pastors and deacons should try and get every member of their churches if possible to talk and read the WESTERN RECORDER and as many copies of the Mission Journal.

ANDERSON HOLLADAY, A Deacon of Zion Church.

SMITH'S MILLS, KY, March 30.

Dear Recorder: Please find check for four dollars for self and daughter, Mrs. J. H. Gabbort, Smith's Mills, Ky. I have been a reader of your valuable paper many years; it is next to the Bible. I see many suggestions as to the cause of the falling off in missions. It seems to me the great cause is the large number of unconverted we have in our churches that know nothing about Christianity, taken into the church without religion, until we are overloaded.

B. F. MARTIN.

Dear Recorder: I do not know whether you recognize me as one of the old guard or not, though I have been a constant subscriber and reader of this most excellent expounder and defender of Bible truth for forty-three years. But to the question.

I suggest that the Scriptural plan is the best. Best because it is Scriptural.

When Christ organized his church he gave to that organization or church a charge or commission, and in that we find in Matthew, "Go ye, therefore, and teach all nations," etc. In Mark he said unto them, "Go ye, and

preach the gospel to every creature." Remember this commission was given to the church already having been organized. And that commission is as applicable and as binding to-day as when given, and will continue binding until Christ's second coming, and the way to hasten his coming is to send the gospel to all the nations of the earth and thus leave all without excuse.

How was this commission to be carried out? Paul in his letter to the Romans, 10 ch. 14-15 v. tells us somebody must be sent. Who must do the sending? Paul was writing to the church and of course the church must do the sending. Very well. How can the church send without money? We find even in Moses' time when money was needed the people contributed and disbursed as Moses the servant of God laid upon Israel in the wilderness. See 2 Chron. 24 ch. 6-11 v. Paul's instruction to the church at Corinth teaches us how to raise money. 1 Cor. 16 ch. 1-2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Paul did not say that a few members are not as able, but every one. This includes every man, every woman—every one, old and young. I wish to emphasize the importance of every one. Every member of the church of Christ: when they unite with the church they take the most solemn obligation of their lives. They enter into a covenant that is as strong as death and is binding as long as life lasts. And this covenant is for the love we have for our Lord and Savior, and in that covenant we obligate ourselves to support missions at home and abroad.

I sometimes think what a pity it is that this obligation or covenant is not often explained to the young members. It would do more good than all of the multiplied societies that are creating such discontent. The young members would at once realize that they already belong to the best and highest organization on this earth, and none other is needed to carry out our obligations in everything and in every way pertaining to the church of Christ. When we consider the high relationship we sustain to Christ and to one another, Christ being the head, the Holy Spirit our guide, God's word to sustain us in every thing that is right and condemn every thing that is wrong; you ask whose duty it is to give this much needed information? I answer, the church through their officers. God works through means and instrumentalities. For this very reason churches have officers to perform official work that the church could not do with certain officers.

When the first church was organized they had no deacons. The preacher acted in the capacity of preacher and deacon both. But as the interest increased and the membership enlarged and multiplied the emergency appeared to bring about the necessity of deacons. Of course it would be out of place here to discuss the office work of deacons, as you only called on us to suggest some plan to increase contributions for mission.

First—I would suggest it is certainly one of the duties of deacons to see after the poor of the church, for this appears to be the prime reason for their appointment. And if there are any poor members in the church it is certainly the duty of the deacons to search for them and if they find any that are so poor that they can not contribute they should be reported at once to the church, that their necessities may be supplied. Bear in mind, this suggestion only applies to the poor members that are too poor to contribute to missions, orphan's

home, old ministers, pastor's salary or any other church expense.

You ask what about the members, young or old, who do not come under this head and do not contribute either. Must they be reported to the church? Most assuredly. We are all under the watch-care of each other, and it would be doing such members in justice not to report them. Such members, above all others, have the greatest need of instruction. How is the church to find out such members? How is the pastor to know about this defect among a membership of several hundred? Such members should be instructed very tenderly. They may not know that they have violated their church covenant. Such cases are numerous.

Baptists, as a general thing, are willing to discharge their duty after being informed what their duty is. Let us quarrel less with our members and labor more in love and tenderness to inform one another as to how best to serve the Master.

Bro. Editor, please ask some other deacon who belongs to some secret society, such as the Odd Fellows, Masons, Knights of Pythias, all of which may be very good. I do not know. I do not belong to any of them. Please ask what they do with the members belonging to these organizations who fail to pay their dues or help pay other expenses arising from such organization. I fully concur with you in your opinion that the best way to diminish agency expenses is to increase the contribution. I am satisfied the contribution can be more than doubled by every one doing something according to the directions of Paul, regularly and constantly and in the spirit of Christ.

Please permit me to congratulate you and Bro. Hal on your grand success as editors; especially your firm and steadfast position on unnecessary organizations and societies.

Give my best regards to Bro. Harvey and Kerfoot. We rather claim their presence once a year at least. In fact, we would feel disappointed if they did not come. JOHN OVERALL.



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SOUTHERN BAPTIST CONVENTION.

The Committee on Entertainment for the Southern Baptist Convention desires again to urge upon those who expect to attend the convention the necessity of sending in their names at once if they want to be comfortably located. It will be useless to ask for homes "near the church" if you delay longer. To visitors and delegates preferring to pay their own expenses we would say, don't "trust to luck" in getting a home after you get here. Send in your name, state the price you wish to pay, and the committee will secure quarters for you and notify you by mail. As has been stated before, good homes will be provided for delegates but we can not board them at hotels.

Please notice carefully that your assignment cards are not in effect until Thursday morning, May 7th. We can not entertain free those who come to the B. Y. P. U. meeting, except those who are also delegates to the convention, and those only from Thursday morning, as our home cards were made out to cover only the dates of the convention. The committee will send out no assignment cards after May 4th and will not guarantee free entertainment to anybody whose name is not sent in before that date.

NEWELL SANDERS, Ch'mn. HOUSTON R. HARPER, Sec'y. Room 29, Times Building, Chattanooga, Tenn.

NOTICE.

The following notice is given to the churches composing Little River Association of Baptists:

DEAR BROTHERS:—I take this method of calling your attention to a resolution passed by this body at its meeting with Little River church in August, 1895. Moved that \$25 be collected to defray the messenger's expenses to the Convention which meets at Chattanooga, Tenn., in May, and that the churches composing this body be requested to send all contributions for this purpose to Brother Wm. Wharton, Cadiz, Ky.

Cadiz, Kentucky, brethren will please take up a collection for this purpose at once, as only three weeks remain to attend to this matter. Forward money for this purpose to me at Cadiz, Ky. Fraternally yours, WM. WHARTON.

There is a time in every man's education when he arrives at the conviction that envy is ignorance. —Emerson.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Dropsy, Nephritis, Asthma, and all throat and Lung Affections, also a positive and radical cure of Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to any desiring it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail by enclosing stamp, naming the paper. W. A. Novis, 620 Powers' Block, Rochester, N. Y.

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for fitting the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames.

The Lawton Simplex Printer



saves time and labor; money too! 100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.

LAWTON & CO., 50 Vesey St., New York

OLYMER B. CHURCH

BUCKEYE BELL FOUNDRY... CHURCH BELLS... Church and School Bells.

ITALIAN BEES

Yours the best unless you have tried them... ITALIAN BEES... J. M. JENKINS, Wetumpka, Ala.

About Lands

COTTON BELT ROUTE

If you are thinking of changing your location, write to us and perhaps we can assist you. The

Cotton Belt Route

passes through the finest farming, grazing and timber lands, and reaches the most prosperous towns and cities in the

Great Southwest

Our illustrated pamphlets, Truth about Arkansas, Homes in the Southwest, and Texas Lands, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas.

THE ONLY LINE

Operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas. Direct connections are made for all points in the Great Southwest.

The Farm

F. T. Martin sold 20 head of 1900 pound cattle, court day, to Jessamine parties at 3 cents... Durland & Leonard sold to Chas. Powell a batch of 9; bar-old steers at \$11.25 per head last week...

Capt. T. W. Bottom cried the sale of Will Burns, near Mackville, last week. He reports a good crowd of leading stock men of Mercer, Washington and Boyle counties in attendance...

'Squire Charles Gentry, who has been over a good portion of the county, says there will not be a heavy apple crop this season, but there was never a better prospect for peaches. The same may be said of cherries, the trees being loaded down with buds.

There has been much speculation as to the condition of the peaches. Many claim that they are killed, while others assert that they are still uninjured. H. F. Hillenmeyer, writing to the Farm-er's Home Journal, says: "At this writing all the fruit is safe—peaches, early blooming pears and Japan plums."

D. N. Prewitt bought of Brent Barnett 25 sheep at \$2.60 per head, with 27 lambs thrown in. T. L. Lillard also bought 30 sheep from Col. Underwood at the same price, with 37 lambs thrown in.—Kentucky Advocate.

Jessie Lynn bought of N. W. Sampson a bunch of cattle averaging 875 lbs. at 24c... Thompson Bros. sold to B. F. Robinson a small lot of mountain cattle at 24c.—Interior Journal.

OUR TEETH.

BY DR. DIO LEWIS.

"Wanted by a South Carolina planter, a wife. She must be under thirty years of age, have a good disposition and good teeth. Address—"

The above advertisement appeared in the New York Herald. I know nothing of this planter, but venture the opinion that he is a bright fellow, who has been using his eyes and wits, and knows what he wants.

Health is impossible without good digestion; good digestion is almost impossible without good teeth. The South Carolina wife-hunter is on the right track.

WHY DO OUR TEETH DECAY?

- 1st. Listen to the usual answers: 1st. Because we eat sweet things. Don't you remember how the affected tooth aches when sugar touches it? 2d. Because we eat sour things. Lemon juice, vinegar and other acids injure the enamel. 3d. Because we use hot and cold things. We take hot coffee, then ice water, a scalding pudding, then ice cream. These extremes injure the teeth. 4th. Because we use saleratus in our food. When Saleratus was first introduced into New England we had but one dentist; now we have thousands. There may be no connection between these facts, however.

These things are bad for the teeth, and not many persons have indulged in every one of them and suffered no loss of teeth.

KEEP YOUR TEETH CLEAN.

Clean teeth do not decay. Look at that man's front teeth. See how clean and white! How long before that front, flat, white surface will decay? Never, you say! You are right. Let me ask another question. How long before the surface between the teeth will decay, if kept equally clean? I answer for you, not in a hundred years.

The decomposing bits of food between the teeth produce disease in the gums and teeth.

HOW SHOULD THE TEETH BE KEPT CLEAN?

You say with a tooth brush. Yes, a tooth brush is a good thing; it keeps the flat side of the tooth clean, but on that flat side the food does not stick, and so there is no decay.

In our warmest summer weather a piece of meat soon spoils. The mouth is warmer than our warmest weather. So the bits of meat between our teeth soon decompose. The teeth and gums must suffer. I am astonished that they are no sooner in trouble.

A tooth brush will not go between the teeth, especially the double teeth. The brush keeps the teeth clean on the flat sides, but the means of preservation must be something which goes between the teeth and removes the particles of food.

RULES FOR KEEPING THE TEETH CLEAN.

- 1st. On rising from the table use the goose-quill toothpick thoroughly, and rinse the mouth with salt water, so as to remove such particles as the toothpick may have left. 2nd. On lying down at night use a toothbrush, broad and soft, with pulverized soap and very fine chalk. The best formula is one part soap and ten parts of chalk, with a little camphor andorris root, or wintergreen, to give a pleasant taste. 3rd. As often as you discover any tartar about the neck of a

tooth, go to your dentist, have the tartar carefully removed, and then scour away with the brush and the dentifrice.

Parents should see that their children attend to their teeth. Ah, what would I give to restore some which I lost before I knew what I am telling you!—Journal of Hygiene.

A LEG OF LAMB.

TO ROAST A FORE QUARTER OF LAMB.—Take a nicely cut fore-quarter of lamb, place it before a quick fire, and baste it well all the time it is cooking; about a quarter of an hour before it is ready to take from the fire, dredge a little flour over to froth and brown it. When laid on a hot dish slip the knife between the shoulder and ribs to partially separate them, and place in the aperture a slice of fresh butter, a squeeze of lemon and a small pinch of cayenne; serve the lamb with a paper ruffle round the shank-bone and a little good gravy under the joint (mint sauce generally accompanies this dish). Allow a quarter of an hour to twenty minutes for every pound of meat to be roasted, and remember that lamb, like all young meat, should be thoroughly and well cooked.

TO BOIL A LEG OF LAMB.—Put the leg of lamb in as much water as will just cover it and no more, let it come to the boil and allow it to boil a few minutes, then add a teacupful of cold water, remove the scum carefully as it rises, and simmer the lamb very gently until done. Throw a teaspoonful of salt into the water when about half cooked; place the joint on a hot dish and garnish with small boiled carrots, pour a little caper sauce over the leg and send some to table in a tureen. Allow for boiling a quarter of an hour to a pound of meat, and a quarter over.

SHOULDER OF LAMB AND TRUFFLES.—Take a shoulder of lamb, bone and trim it neatly, and sprinkle over it a pinch of salt, pepper and nutmeg. Cut a truffle into thin slices and place them on the underpart, double the shoulder over and press it together, and tie firmly with string; place in a saucenpan some rashers of fat bacon, put the lamb on these and put some more of the bacon on the top of the meat, add a small bunch of parsley, a sprig or two thyme, two or three small carrots, onions, half a teaspoonful of salt, two or three peppercorns and a pint of good stock; cover up closely and stew gently for an hour and a half to two hours; when done sufficiently, place the meat on a hot dish; thicken and boil the gravy and strain it over the lamb; garnish with lemon and serve hot.

LAMB BRAISED.—Take the bone out of a shoulder of lamb, fill up the space with forcemeat, skewer securely and braise it for two hours over a slow fire. Serve on boiled spinach.—London Lady.

A SIMPLE FILTER.—A correspondent of the Philadelphia Star says that an old lady tells him a simple filter can be made by filling a muslin bag with coal ashes and suspending it to the water faucet whenever the water is discolored by freshets, breaking up of the ice in spring, etc., in rivers furnishing the supply. One who used it in Philadelphia recently says it acted charmingly—the water being as limpid and clear after passing slowly through the ashes, as it would have been were there no occasion to improvise the filter.

WHO'S SHELLABERGER? He's the Wire Fence Man of Atlanta, Ga., and sells the best and cheapest fencing in the South for all purposes. Catalogue free. Write for it.

Consumption

AND ITS CURE TO THE EDITOR—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So proof-positive am I of its power that I consider it my duty to send free bottles free to those of your readers who have Consumption Throat, Bronchial or Lung Trouble, if they will write me their express and postoffice address. Sincerely, T. A. SLEDGE, M. C., 183 Pearl St., New York.

WALL PAPER BY MAIL From 3¢ a roll up Gilt, 6¢ a roll up New and elegant designs. Samples and book "How to Paper," mailed free. 212 W. Market Street, Louisville, Ky. BOB MOUNTAINTS. Mention this paper.

PORTLAND SAN FRANCISCO

TAKE THE MONON ROUTE TO CHICAGO AND THE NORTHWEST.

CHICAGO AND THE NORTHWEST.

Only Dining Car Line. N. B. This is the Line Made Famous by a World's Fair Record. E. H. BACON, FRANK J. REED, D. P. A., G. P. A., Louisville, Chicago.

ST. PAUL DENVER

MISSOURI PACIFIC RAILWAY.

The Great Through Car Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and

All Western Points

Choice of two through car lines to Denver and only one with through car service to Ogden, Salt Lake City, or only one change to California and Portland, Ore. points.

Free Reclining Chair Cars on all Trains!

Iron Mountain Route, The Only Through Pullman Buffet Sleeping Car Line

St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the

southwest WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write R. T. G. Matthews, southern traveling agent, 204 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

B. & O. S. W. RY.

TIME TABLE. Trains leave Louisville as follows for Cincinnati, 7:30am 7:45am 7:55am St. Louis, 7:30am 7:45am 7:55am Parkersburg, 7:30am 7:45am 7:55am Columbus and 7:30am 7:45am 7:55am Pittsburg, 7:30am 7:45am 7:55am Daily. For suburban trains, see local time card which can be procured from agents. For full information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., apply to agents.



### Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a congested condition of the system, which the pleasant family laxative, Syrup of Figs promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

John B. Castleman. A. G. Langham.

## THE ROYAL Insurance Co

LIVERPOOL. (INCORPORATED)

Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky.

Agents in all towns in the south.



Our Razors have been in use for over twenty years and are superior. It is a pleasure to shave with them. Illustrated Priced Catalogue of Razors and Shaving Outfit sent to any address. We warrant our Razors - Razors Refurbed and Sharpened. C. F. Barnes & Bro., 154 W. Market, Louisville, Ky. This firm verifiable. - Publishers Western Recorder.

### THE GREAT CHURCH LIGHT

HO! FOR THE SOUTHERN BAPTIST CONVENTION!

AT CHATTANOOGA, BEGINNING MAY 8.

Only one fare for the round-trip. \$9.20 from Louisville and return.

The Baptist train will take the old and approved and popular route—the Louisville & Nashville, Chattanooga & St. Louis Railroad. No change. Fast train.

Will publish rates from other points in Kentucky next week.

LADIES I MAKE THE WAREHOUSE pleasant home work, and will gladly send full particulars to all mail orders.

### Items of Interest.

The last Congress sent a committee of experts to examine into the Nicaragua canal. They brought back a most unfavorable report unfavorable in every respect. The expense would be twice what was estimated at least. It was doubtful whether the canal would have traffic enough to pay—at both ends it struck a calm belt of ocean which would hinder if not prevent sailing vessels using it. But this report had no effect upon the Committee of Congress which has just brought in a bill that the United States shall guarantee \$100,000,000 bonds for the company.

The Congressionalist says the rule of the Baltimore & Ohio R. R. is traced to a champagne supper to which Robert Garrett went. He talked too freely was overheard by a man connected with a great rival road, and the result was a loss of \$100,000. It would be well for railroads to have presidents who are teetotalers.

Our modern civilization seems to be advancing in a circle. Our savage ancestors used to delight in tattooing, and the dudes in the Eastern cities, the "centers of modern progress" are so-called, that fashion. Signs are out on the streets advertising electricity and skilled operators to do the tattooing in the latest style.

The Board of Trade and Transportation in New York City has adopted unanimously a memorial to Congress and has sent it to every commercial organization in the United States with the request that they join in it. This memorial sets forth that the "heated discussion in Congress of international questions, involving menaces of war, following so closely upon our tariff agitation and financial difficulties has, in the belief of the Board, been highly detrimental to every interest of the nation." It closes by urging Congress to give its attention to the needs of this country.

If Senator Hoar can only get his bill passed by the Senate he will receive ovations from all parts of a wearied country. He has introduced a bill which provides that when any bill has been before the Senate for four days a Senator may demand that the debate be closed, which demand shall not be debatable. If the majority present agree, after that each Senator can make one speech not more than one hour long upon the bill.

Colon. Columbia has suffered from a most disastrous fire. The market was burned and nearly half the city. The loss is estimated at more than \$300,000.

Mexico and Canada have resented Secretary Olney's most amazing assertion that in America the United States is practically sovereign and its fiat is law. "and now Chili is heard from. Chili says: "The Spanish Americans have nothing in common with the people of the United States. We are a thousand times more distant from them than from any European power." It is added that "the United States will not be allowed in South American affairs to give decisions which nobody wants."

There is little use in Congress wasting money in building war ships which will be antiquated before they are finished. Isaac G. Johnson, of Spoken, Duvvill, N. Y. has invented a solid projectile with a soft cap. This projectile was fired on the best seven-inch plate made for the turret of the new battleship, the Iowa. The projectile made a clean hole through the plate and penetrated 12 feet into the earth beyond. It went through an eighteen-inch plate of the best Harvay steel with the greatest ease.

Mr. Terrell, United States Minister to Turkey, is discouraged and wishes to come home. At first the Turkey seemed to be anxious to do everything he desired, and they readily protected all United States citizens. But since the speeches in Congress denouncing Turkey, he finds it increasingly difficult to do anything. It is a great pity there is not a clause in the Constitution requiring both the Senate and the House to do all the talking about foreign nations in secret session.

Breadstree says that trade improved very much after March last year. But the reports for the first quarter of this year are very disappointing. Congress began to get in its work scores about the middle of December, as the people have said and reason to know. If we could get Congress met only once in four years commerce could have long breathing spells.

In recognition of the service he has done to science and to surgery by the discovery of the X rays, Prof. Rontgen has been made a baron by Prince Ludwig of Bavaria.

Mr. Christian Conrad died near Manchester, Iowa, last month, aged 116 years and five months. The New York Advocate wrote to Manchester and made investigations in regard to his age, which proved that the figures are correct. Mr. Conrad was born in Northumberland county, Pa., Sept. 22, 1779. He was accustomed to tell of his seeing Washington when he was a young man. He rode to Philadelphia on purpose to see Washington, whom he described as a tall man with a smooth face and a large nose. Mr. Conrad was a soldier in the war of 1812.

Men have been sent to search for any information in regard to the whereabouts of Dr. Nansen, the Arctic explorer, who was said to have discovered the North Pole. They have taken provisions to replenish the supplies which had been left for his use at various points.

Niagara river generally confines itself to its bed but its flow is now burst in banks on the Canadian side at the Niagara Falls. The Grand Trunk Railway depot is an island in a lake, and half the town is under water.

We notice a curious development of spiritual pride in many of those who profess to have attained to a state of sinlessness. It would be expected, of course, on all ordinary principles of reasoning, that lowliness of heart would be a sure and constant accompaniment of growth in grace. The Sinless One said of himself, "I am meek and lowly of heart;" and he said to his disciples, "Blessed are the poor in spirit." But certainly, in the samples of "sanctification" which have come under our notice, poverty of spirit is not a characteristic feature. On the contrary, the new experience which they have had, or fancy they they have had, seems to unduly exalt them. They ought to remember that the man who ostentatiously thanked the Lord that he was "not as other men are" was by no means a beautiful character, and as the Scriptures distinctly inform us, was not acceptable to the Judge of all hearts. If these dear brethren and sisters, who have been so remarkably and signally blessed, were made gentler in manners, humbler in spirit, less self-confident in bearing, we should feel better satisfied of the genuineness of their "second blessing." As a matter of fact, the announcement of the sanctified brother that he has been made sinless is the only evidence the public has of that interesting fact, and that evidence is wholly vitiated by the further fact that those who have made the greatest attainments in religious life are the least likely to speak of it.—Religious Herald.

### DEATHS.

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

#### HARRIS

Mrs. Jane Harris, whose maiden name was Bush died at her home in Stanford, Ky., on March 16th in the 66th year of her age. Sister Harris was born on Oct. 12, 1831. When she was 15 years old she joined the Providence church Clark county. In 1843 she moved to Lincoln county and joined the Stanford church of which she was a consistent member till her death. Her funeral was preached at the church by Rev. A. V. Simpson and she was buried in Buffalo cemetery. The pall bearers were P. P. Nunley, B. K. Warren, Thomas Newland, A. J. Upp, James Florence and John Mentice.

#### BERRY

Mrs. Fannie C. Berry, wife of Rev. C. L. Berry, pastor of the Garden Baptist church, Indianapolis, died Sunday evening, March 29. She was a Miss Zertosa, born in Hummelstown, Pa., and married May 31, 1864. At the time of her death she was 29 years and a half of age. Reared in the Lutheran faith after marriage, was baptized by her husband into the fellowship of the Garden church, the first baptism in Brother Berry's present pastorate. She leaves a babe only four weeks old. Funeral services were conducted at the residence Tuesday afternoon, March 31, by Rev. C. E. W. Dobbs, D.D., assisted by Rev. C. A. Hare, D.D., and Rev. C. B. McDowell. Sister Berry was a woman of noble character and proved herself to be a true pastor's wife, being earnest and active in every good word and work, and winning the love and co-operation of the church her husband served so faithfully. C. E. W. DOBBS.

#### CREWSDON

On Sunday, March 8, after an illness of five weeks, caused by cutting his foot with a nail, during which he endured the most excruciating pain, our beloved brother and father in the ministry, Rev. J. W. Crewsdon, of Hampton, Ky., fell asleep in Jesus. But with his usual manly courage and Christian fortitude he bore his suffering. From the first he seemed to be untroubled that which would not wait, and was resigned to the will of Him in whose service he had spent the greater part of his life. He was about 62 years old and had been preaching 40 years, but his last sermons were among the best of his life. He was born in Logan county, Ky., converted and called to the ministry in Henry county, Tenn., associated with the church in the State of Tennessee, moved to Pope county, Ill., where he spent the early years of his ministry. In 1876 he moved to Livingston county, Ky., where he lived till death. Brother Crewsdon was known as one of the leading preachers of his association. He served as pastor nearly every church in Livingston county, some of which were from ten to fifteen years' duration. At his death he was pastor of Smithland and Dyers Hill churches. J. S. MILLER.



### Give Ear

To the plain facts about Pearlina, and then give Pearlina a chance to prove them, by giving it a fair trial. Nothing else will give the same result. It washes safely, as well as surely; it cleans carefully, as well as easily. It is as cheap as soap and better. Anything that can be washed can be washed best with Pearlina. It lightens labor and does lightning work. As nearly as we can figure, about eight millions of women use it. Do you? You will sooner or later. Don't Listen

For results of our investigations given, who offer imitations of Pearlina, and who do not give you the same as Pearlina. ITS FAULTS are its quality and price. JAMES FYLE, New York.

## STEWART DRY GOODS CO

We Lead In Everything that is New, Everything that is Nice, Everything that is Nobby, Everything that is Proper, Everything that is Friseworthy, Everything that is Desirable

OUR STOCK is three times larger than any in Lou'ville

### Dress Goods.

- NEW MOHAIR, NEW CREPON, NEW TAILORING
- Great stock of Novelty Patterns, one of a kind
- 21c
- French Challis, pure wool, new patterns.
- 25c
- 3-in. Covert Cloth, new spring shades.
- 37 1/2c
- 5-in. Glasgow Checks, all wool.

### Men's Furnishings.

- White Percale Shirt Bosoms, white body, at 89c
- Fine Madras Bosoms, white body at \$1.00
- Shaker Unlaundered Shirt, 1900 linen, Wamsutter cotton, hand-made buttonholes.
- 50c
- Egyptian combed cotton rib Shirts and Drawers, extra value.
- 50c
- Men's fast black and tan Seamless Half Hose, line quality.
- 15c
- Men's fast black, medium and light weight, spliced feet.
- 25c
- Newest shape Ties in Tecks Four-in-Hands and Bows, extra quality silk.
- 25c
- Full line Night Shirts, neatly trimmed, white and colored embroidery, extra fine cotton.
- 50c

### Black Goods

- 35c
- Brocade Mohair, 35 inches wide
- 53c
- Pure Worsted Serge 50 in wide.

### KID GLOVES.

- 59c
- 6-button Biarritz, fine quality.
- 69c
- 8-button Mousquetaire Suede, fancy colors.
- 59c
- Men's Undressed Kids.
- 98c
- Men's 2-clasp English Walking Glove.

### SILKS.

A new and complete line of Black Satin and Gros Grain Brocades in all the wanted styles from 90c to \$3. Special value in Black Virgin Faille. This is the most serviceable silk made, and is worth \$1.00. \$1.15 Warp Print Taffets, in light and dark shades, sold everywhere for \$1.35.

Our Mail Order Department the best in the South

The Stewart Dry Goods Co. (INCORPORATED)

**NEW YORK STORE** FOR SAMPLES. LOUISVILLE, KY.

PLEASURE CARRIAGES, LADIES' PHAETONS, BUGGIES, WAGON, HARNESSES, SADDLES & BICYCLES.

At Factory Prices. All goods guaranteed as represented and sent on approved terms. Write at once for our free beautifully illustrated Catalogue showing all the latest styles and new designs in large variety from a stock of the most stylish Pleasure Vehicles. Price in plain figures and Testimonials from every state, sent free to all who mention this paper. Manufacturers. ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O. Established 1860.

## Kentucky Guarantee Co.

315 FIFTH ST. CAPITAL \$100,000, FULLY PAID. LOUISVILLE, KY.

Offers for investment its coupon certificates, secured by first mortgage on real estate, and guaranteeing 6 per cent. interest, together with a share in the profits of the business. Also initial interest certificates yielding 12 to 15 per cent. Write for prospectus with full particulars. Live agents wanted in every county in the State. Money to loan.

J. T. GATHRIGHT, President. GEO. E. WILLIS, Sec. & Manager

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

On April 6th the railroad to the top of Mount Snowdon in Wales was opened. The engine of the first train jumped the track and went over the precipice. Fortunately the coupling broke, and the cars were saved. The engineer and fireman jumped in time to save their lives. The passengers got out of the cars, and no one was injured when the second train rushed into the rear car and smashed it.

Whatever the white people of Cuba wish in the way of government we wish them to have. It is thought they generally belong to the enormous party who wish Spain to govern them about as England rules Canada. They were anxious to be annexed to the United States till this country put an amendment to the Constitution giving suffrage to all races. Now they dread annexation because the negroes and mulattoes would oust them. What ever sympathy the planter class had with the insurgents has been destroyed by the burning and plundering of the sugar plantations.

A strong effort has been made in London, Berlin and Vienna to get the governments to agree to bimetallicism. England and Germany refused, and now Austria has refused. Every newspaper protested against the proposition which was introduced into the Reichsrath by Prof. Edward Suas.

It is said that King Menelik feels very much slighted that Congress has not passed any resolutions on his fight with the Italians. Let him be patient. This is the long session, and Congress seems to have resolved to do nothing for the United States, but to regulate the affairs of other nations, and they will get round to Italy and Menelik after awhile. Just now they have gone back to England's affairs, and a resolution has been introduced instructing the English courts as to what they ought to do with one of their criminals. Oh for an hour of Oliver Cromwell.

The Cuban insurgents commanded by Zayas entered the village of San Juan during the night, plundered the stores and factories and burned fifty-seven houses. The men of the town succeeded in driving them away before they burned more. Five of the insurgents were killed and left behind, how many of the citizens were killed is not said. In retreating they devastated the Pastora plantation.

The Sultan has prepared an irade though he has not issued it, ordering all Protestant and Catholic missionaries out of his Asiatic dominions. The United States, England and France are protesting, but it is not thought their protest will have any effect, because the banishment is without doubt Russia's work, and Turkey has a right to send out of her domain unassimilated foreigners. It is an outrage, but as it well known, Russia allows no missionaries where she has power.

The Parliaments seem vying with each other in efforts to bring representative government into disrepute. In the Austrian Reichsrath there was a violent row a few days ago. Members called each other names and threatened to break each others' heads. The row began over the charge that the Jewbaiters used free beer as a bribe to voters.

The Russian Red cross Society has sent an expedition of ten doctors and eighty nurses to Abyssinia to help take care of the Abyssinians wounded. Contributions in money have been flowing in. There are many cases signifying that it "shall be devoted exclusively to the service of the Abyssinians; not a kopek for the relief of the Italians."

The Olympian Games or a modern imitation of them are going on in Athens, the 77th Olympiad opening on the 6th. On the first day six out of seven of the contests were won by young men from Princeton and Boston. The most interesting contest, the race from Marathon to Athens, about 25 miles, was in memory of the runner who brought the news of the Persian defeat in 490 B. C. and died as the result of the long run after battle. This race was won by a Greek.

### MONEY FOR MISSIONS.

The Convention Year and the General Association year close April 30th. All who have in their hands funds for the State Board, the Foreign B'ard and the Home Board whatever the amounts, are requested to forward them so as to reach the secretary by April 26th.

J. W. WARDELL  
Secretary.

### An Excellent Tonic,

HOBBS' ACID PHOSPHATE.  
Dr. H. E. Lindholm, Whitefish, Wis., says: "I have prescribed it with excellent results in dyspeptic and nervous troubles, and consider it an excellent nerve and general tonic."

PARUVIARA, which our readers will note is advertised in this issue of our paper is a new remedy of wonderful curative virtue. Emanating from that far-off South American country called Peru, noted for its herbs of rare medicinal properties, it is taking rank with the better remedies of our present day and proving itself a sure cure for all forms of Kidney ailments, Brights Disease, etc.

### Alaska Gold Mines.

The Valley of the Yukon River, Alaska, is the richest gold-producing country the world has ever known. For full particulars, rates of fare, etc., address JAS. F. AGLAN, Gen'l Agt., Union Pacific R. R., St. Louis, Mo.

### Napoleon's Value of Victory.

IT FINDS A STRIKING CONTRAST IN RECENT WORLD TRIUMPHS.  
Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdict that declared Dr. Price's for leavening power, keeping qualities, purity and good taste the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

# W. H. McKnight Sons & Co.

Novelty Importers.  
Wholesale and Retailers.  
Carpets,  
Curtains,  
Upholsteries,  
Rugs,  
Portieres,  
Screens,  
Etc.

228, 330 West Main Street.  
225 Fourth Avenue.

### THE MARKETS.

#### Report for the Week Ending Saturday, April 11, 1896.

Cattle.—Receipts of cattle to-day were very light and but little doing. The market closed up steady at about Thursday's prices, which were fully 10c lower than a week ago. At the close the pens were well cleared. The outlook is fair.

Hogs.—Receipts of hogs to-day were light. The market ruled strong and 5c higher, the best medium and light selling at \$3.75a3.75 and the best heavies at \$3.65a3.65. The outlook is fair.

Sheep and lambs.—Receipts light and market steady.

CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	\$3 75a3 85
Light shipping, 1,300 to 1,400 lbs.	\$3 50a3 75
Best butchers.	\$3 25a3 50
Fair to good butchers.	\$3 00a3 25
Common to medium butchers.	\$2 50a3 00
This, rough steers, poor cows and scalwags.	1 00a3 00
Good to extra cren 1,500 to 1,700 lbs.	\$3 00a3 25
Common to medium cren.	\$2 75a3 00
Feeders, 1,000 to 1,200 lbs.	\$2 50a3 00
Stockers.	\$2 00a3 00
Bulls.	1 50a3 00
Veal calves.	2 00a3 00
Choice milt cows.	30 00a35 00
Fair to good milt cows.	15 00a20 00

HOES.

Choice packing and butchers, 225 to 300 lbs.	\$5 00a5 45
Fair to good packing, 180 to 225 lbs.	\$4 60a5 00
Good to extra light, 100 to 180 lbs.	\$3 75a5 00
Fat shoats, 120 to 180 lbs.	\$3 75a5 00
Fat shoats, 100 to 120 lbs.	\$3 75a5 00
Moughs, 150 to 400 lbs.	\$3 00a3 25

SHEEP AND LAMBS.

Good to extra shipping sheep.	\$3 00a3 50
Fair to good sheep.	\$2 75a3 00
Common to medium sheep.	\$2 50a3 00
Beeks.	\$2 00a3 00

#### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, April 11, 1896.

BURLY-1894 CROP.

Trash, green mixed.	\$1 00a 3 00	Red.	\$2 50a 5 00
Trash, sound.	3 00a 4 00	Colony.	5 00a 7 00
Common lugs.	4 00a 5 00		7 00a 9 00
Medium lugs.	5 00a 7 00		9 00a 11 00
Good lugs.	7 00a 9 00		11 00a14 00
Common leaf, short.	4 50a 6 00		6 00a10 00
Common leaf.	5 00a10 00		10 00a12 00
Medium leaf.	10 00a12 00		12 00a15 00
Good leaf.	15 00a17 00		17 00a20 00
Fine and selections.	17 00a20 00		20 00a30 00

BURLY-1895 CROP.

Trash, green mixed.	\$1 00a 3 00	Red.	\$2 75a 5 00
Trash, sound.	3 00a 4 00	Colony.	5 00a 7 00
Common lugs.	4 00a 5 00		7 00a 9 00
Medium lugs.	5 00a 7 00		9 00a 11 00
Good lugs.	7 00a 9 00		11 00a14 00
Common leaf, short.	4 50a 6 00		6 00a10 00
Common leaf.	5 00a10 00		10 00a12 00
Medium leaf.	10 00a12 00		12 00a15 00
Good leaf.	15 00a17 00		17 00a20 00
Fine and selections.	17 00a20 00		20 00a30 00

DARK-1894 CROP.

Trash, green mixed.	\$1 00a 1 25	Red.	\$1 00a 1 25
Trash, sound.	1 25a 1 75	Colony.	1 50a 2 00
Common lugs.	1 50a 2 00		2 00a 2 50
Medium lugs.	2 00a 2 50		2 50a 3 00
Good lugs.	2 50a 3 00		3 00a 3 50
Common leaf, short.	2 50a 3 00		3 00a 3 50
Common leaf.	3 00a10 00		10 00a12 00
Medium leaf.	10 00a12 00		12 00a15 00
Good leaf.	15 00a17 00		17 00a20 00
Fine and selections.	17 00a20 00		20 00a30 00

DARK-1895 CROP.

Trash, green mixed.	\$1 00a 1 25	Red.	\$1 00a 1 25
Trash, sound.	1 25a 1 75	Colony.	1 50a 2 00
Common lugs.	1 50a 2 00		2 00a 2 50
Medium lugs.	2 00a 2 50		2 50a 3 00
Good lugs.	2 50a 3 00		3 00a 3 50
Common leaf, short.	2 50a 3 00		3 00a 3 50
Common leaf.	3 00a10 00		10 00a12 00
Medium leaf.	10 00a12 00		12 00a15 00
Good leaf.	15 00a17 00		17 00a20 00
Fine and selections.	17 00a20 00		20 00a30 00

# Spring Shoes.

We want to suggest that you buy yours at THE "MAMMOTH." If you are going to make an early visit to Louisville, and you don't know exactly what you want, write for our catalogue. If you want anything you see advertised (here or in any of the daily papers) send a cash MAIL ORDER. Money promptly refunded if goods fail to please. Out of our ABUNDANCE of good things we can mention but a few examples, viz:

- Ladies' Finest Vici Kids and Tans at.....\$3.00
- Ladies' Best Dongola, Button or J ace..... 1.98
- Boys' Russia Calf, Razor or London Toes, at..... 1.50
- Boys' Calf Lace, Extreme Razor Toe Shoes, at..... 1.36
- Misses' Tan and Chocolate Goat, Razor Toe..... 1.24
- Children's Tan and Chocolate Goat, Razor Toe..... .98
- Ladies' Regulation Bicycle Leggings..... 50c to .42
- Men's Russia Calf Tans, Latest Razor Toes..... 2.50
- Hanan's Finest, all styles Black and Tan..... 6.00

## Kleinbans & Simonson.

# Mammoth Shoe & Clothing Co.,

424 to 434 West Market.

No mechanism of the human body is more essential to longevity than healthy, active kidneys.

# Peruviana

The Greatest Medical Discovery of the Century.

AS I AM BEFORE USING PERUVIANA. FREE until June 1st. AS I AM SINCE USING PERUVIANA.  
We desire to inform all sufferers from Kidney or Urinary Diseases, Bladder Trouble, Bright's Disease, Dropsy, Rheumatism, Jaundice, etc., and all those distressing ailments that originate from diseased kidneys, that Peruviana can not fail to cure them. So confident and anxious are we to prove the above statement, that we will send, FREE, a large sample bottle to any person suffering with any disease herein named. Do not forget that loss of flesh, shortness of breath, nervousness, etc., always result, directly or indirectly, from wasting kidneys. Peruviana has proven a cure for every form of kidney degeneration, even in the latest stages of Bright's Disease.

INCONTESTABLE PROOF—KIDNEY DISEASE CURED.  
"I have tried many remedies, but have never been benefited until I used your Peruviana. It has cured me. I think it a great medicine, and will gladly recommend it to all who suffer from Kidney Disease."  
C. C. WRIGHT,  
6120 Woodlawn Ave., Chicago.

AN OLD MAN TESTIFIES.  
"I can not recommend your great Peruviana too highly. My age is 70 years, and I was a sufferer for years with inflammation of the Kidneys and Bladder. I paid out hundreds of dollars to doctors, but got no relief until a neighbor persuaded me to try Peruviana. I felt better almost from the first dose, and after taking three bottles I feel as well and strong as I ever did in my life. I will not fail to tell my neighbors, and friends of your wonderful medicine."  
EMANUEL JOHNSTON, 1003 Scott St., Covington, Ky.

## PERUVIANA HERBAL REMEDY CO.,

Sole Importers,  
6120 Woodlawn Ave., Chicago.

FOR THE SOUTHERN BAPTIST CONVENTION, which will be held at Chattanooga, Tenn., May 8-14, 1896, the MOBILE & OHIO R. R. will sell tickets at ONE FARE—FOR THE ROUND TRIP.

For further information regarding time, tickets, etc., call any railroad agent or address,  
E. E. POSEY, F. L. HARRIS,  
G. F. A., F. A.,  
Mobile, Ala., Cairo, Ill.

Good lugs.	\$ 50a 3 00
Common leaf, short.	2 50a 3 00
Common leaf.	3 00a 4 50
Medium leaf.	4 50a 6 00
Good leaf.	6 00a10 00

SALES, WITH COMPARISONS.

Following were the sales for the week and year to April 11, with comparisons:

Year	Week.	Year.
Year 1895	4,874	61,001
Year 1894	5,000	61,200
Year 1893	2,269	58,918
Total new crop sold to date.		58,029
Sold to date in 1895.		64,857
Sold to date in 1894.		62,721
New crop sold to date, orig. inspec'n.		46,751
Sold to date in 1895, orig. inspec'n.		58,029
Sold to date in 1894, orig. inspec'n.		54,421

REJECTIONS.

Rejections this week.	1,130
Rejections same time in 1895.	1,127
Rejections same time in 1894.	615
Rejections since Jan. 1 to date.	25,670
Rejections same date in 1895.	22,266
Rejections same date in 1894.	11,009

RECEIPTS.

Receipts this week.	2,677
Receipts same time in 1895.	2,611
Receipts same time in 1894.	1,290
Receipts since Jan. 1 to date.	42,610
Receipts same time in 1895.	45,247
Receipts same time in 1894.	46,490