

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX.

LOUISVILLE: THURSDAY, MAY 28, 1896.

NUMBER 35.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

Send every one year (in advance) \$1.00
After three months \$1.25
After six months \$1.50

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God does not give advice—he issues commands. To every one of his laws there is a penalty attached, and no one must bear that penalty.

No one can do anything well who does not do it heartily. Even in material things handwork is better than machine work.

God says He will be merciful to whom He will be merciful; He never says He will be just to whom He will be just. He must be just.

The man is on dangerous ground who says, "God is just, therefore He will not do or has not done something which I think is wrong." That is to make himself a judge of God. He should say, "God is just; He has done this thing, therefore it is just."

St. Paul says of the theory of evolution that it is now "honeycombed with internal differences." The great lights of science have never adopted it, and even among the infidels it is already a backnumber.

St. J. W. Dawson, than whom no scientist of this century stands higher, says of the opinion of scientific men about higher critics: "I know with what scornful loathing science's mind rejects the attempts to unite the higher criticism with Christianity. They know that if they believe the one they must reject the other."

The Standard, of Chicago, is right in saying: "Those 'progressive' Baptists who are so afraid they will be regarded as bigoted if they stand loyally by their own church and denomination, might profitably ponder a recent remark made by Dr. Patton. The president of Princeton well said: 'The best way for any man to serve the church at large is to, serve the church to which he belongs.'"

A METHODIST writer having said there must be a new statement of Christian doctrine which will be both Calvinistic and Arminian, and will magnify grace and divine sovereignty but will not minify man's free agency, the Christian Intelligencer answers well: "We do not see any call for any such statement. We know of no accepted Calvinistic creed, still less of any living Calvinists, who do not on one hand assert divine sovereignty and grace, and on the other loudly proclaim man's free agency. To reconcile the two, troubles them no more than it did Paul" (Phil 2:13).

For three months, the Christian Intelligencer tells us, a meeting has been kept up in Cooper Union on Monday evenings from three to five o'clock. Crowds, mostly men, go every day, and though told to leave whenever they wish, almost all stay the two hours. More than three hundred have been converted. The Intelligencer comments: "This service proves there is a desire to hear the Gospel. It proves that a simple service of extemporaneous prayer, of proclaiming the Gospel, and of congregational singing attracts the men."

OUR SCHOOLS AND THE MISSION WORK OF OUR CHURCHES.

(Read before Southern Educational Association at Chattanooga, by H. H. Harris, of Southern Baptist Theological Seminary.)

The topic assigned for this paper raises many questions concerning the mutual relations of educational and missionary work in the past, the present, and the future. For want of time some interesting points must be entirely omitted, and the few taken up will be briefly handled, in suggestions to the thoughtful rather than in exhaustive discussion.

Schools have been invaluable helpers in mission work. So vast an idea as that of bringing the whole world to Christ is not easily grasped by an untrained mind. The Corypheus of the Twelve was a man of sturdy intellect and fervent piety, a born leader, and God's own choice, "that by his mouth the Gentiles should hear the word of the Gospel." Yet Simon Peter did not see so deeply or so clearly into "the mystery of Christ. . . that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise," as did that other apostle just quoted, who, though "born out of due season," had been trained in the best schools of his day. Moreover, the enthusiasm needed for consecration to the hard work of a missionary life is fostered by contact with youthful and congenial spirits. To mention a few of the most illustrious: out of many instances: Tiegenbalk, who opened the Danish-Halle mission in India, 1765, was selected while a student under the pious Franks; Hans Egede was sent from Copenhagen College to Greenland, 1721; Tinzendorf, more than any other one man founder of Moravian missions, had at school formed with other boys "a society to seek the conversion of heathens and Jews;" Roman Catholic missions, since 1627, have been supplied from the Collegio di Propaganda Fide; Mohammedan missionaries go forth in large numbers from the 10,000 or more students in the college at Cairo; William Carey was first stirred by teaching geography, and his little shop at Hackleton was well called "Carey's College;" the scholarly Morrison was unwittingly trained to become translator of the Bible into Chinese; Livingstone, at the University of Glasgow, was preparing himself for a medical missionary to China. God was raising up in him a man to open up Central Africa; the hay-stack prayer-meeting at Williams College in 1808, and the meeting two years later at Andover, between Judson and Mills, lead to the missionary revival in America. Why continue the list? Call the roll of missionaries now at work under our Board, or any other, and nine-tenths of them will be found to have been impressed with this duty during their course at school, college or seminary.

The converse proposition is equally true. Mission work has been an invaluable helper of our schools. Enlargement of heart and mental development react upon each other. Even a few students animated with a lofty purpose exert a most salutary influence on the whole institution. Moreover, a large proportion of our best institutions of learning have sprung directly or indirectly out of the missionary revival just above mentioned. Two appointees of the American Board of Commissioners met in India in 1813, and found that in fealty to God's Word, which they had been studying in the long voyage out, they must be "buried with Christ in baptism," and thenceforth declare the whole truth as held by Baptists. Upon conference it was decided that one should remain on the field while the other returned to organize for his support and reinforcement. Everybody has heard of the heroic Judson; comparatively few know of the equally important and far-reaching

labors of Luther Rice, without whose self-sacrifice Judson's work could not have prospered. Rice materially assisted in gathering at Philadelphia, May 18th, 1814, thirty-three brethren representing Baptists in eleven States, who effected an organization to "elicit, combine and direct the energies of the whole denomination." They requested him to remain in America for the purpose of "awakening in the public mind a livelier interest in missions, and to assist in organizing societies or institutions for carrying the missionary design into execution." Whatever the brethren may have meant by "institutions," it would seem from the subsequent course of their agent, that he at least included schools. We find him, at any rate, taking active interest in literary and theological foundations at Hamilton, N. Y., 1819; Waterville, Me., 1829, and more especially at Washington, D. C. (now Columbian University), 1822; Georgetown, Ky., 1824; Newton, Mass., 1825. All our Southern colleges, Richmond, Wake Forest, Furman, Mercer, Howard, Clinton, Waco, William Jewell, Bethel, Carson-Newman, with the rest too numerous to mention, have grown out of these beginnings. It is, therefore, not too much to say that all Southern Baptist educational institutions owe their existence, in large part, to the agreement made eighty-three years ago between two missionaries in India. So much for the past connection between schools and missions.

Turning to the present, we note with pleasure that missionaries are among the most ardent advocates of thorough education. They are in position to observe the want of it, and so to estimate its value as a factor in Christian life. Some of them come in daily contact with the keen metaphysics of Brahman and Buddhist; some with the worldly morality and practical shrewdness of Confucius; some with rationalism, rampant in the flush of its lusty youth in Japan; some with the Jesuitical sophistries of Romanism—all realize that vigorous, well-trained minds are needed to cope with these alert thinkers, and that broadened sympathies are required to become in the apostolic sense "all things to all men," that by all means they may save some. With equal pleasure we note that every denominational college, and many un denominational institutions, have their mission bands, or societies, or at least regular meetings of students, and sometimes of professors also, for interchange of views on missionary matters.

Looking towards what most concerns us, the future, it is easy to see that the cause of missions needs the help of our schools. The romance which in former years fed upon the enchantment of distance and upon incorrect imaginings in reference to the condition of the heathen world, is rapidly passing away. The ends of the earth have been brought nigh, more accurate knowledge is attainable and is demanded. The appeal to-day is more and more to the truer and higher ground of duty to Christ and love for him who so loved us. There is correspondingly more need for disseminating correct information about the social, moral and religious condition of what we call heathen or semi-heathen nations, as well as about the unevangelized classes and communities of our own highly favored land. Here is need, too, of better information about the methods of missionary work, the functions of a Board, the plans for supporting the work. Many intelligent brethren seem to believe that the Gospel is preached in China to decorous assemblies, gathered on Sundays into comfortable chapels. Everybody speaks of giving to the Boards, as if they were beneficiaries. Few among the millions of Baptists who recognize to some extent church duties, realize their own personal responsibility. There is little hope of eradicating errors of this

character from minds whose habits have been fixed by fifty years of thinking, or perchance, of failure to think. They can be corrected in the minds of such as are now in training for leadership in the twentieth century, and most of these, for the first half at least, are at present in our schools.

There is an old question whether ideas permeate a people by working upward from the masses, or downward from a few choice spirits. Both are true, and neither is independent of the other. Rain falls freely when the earth is already moist, but the heaviest cloud is soon dissipated when wafted over Sahara. A great university will, in course of time, be felt in the supporting colleges, the academies, the primary schools, the homes of the people, provided it can touch responsive chords at every step. On the subject of missions there is in the heart of every true believer, sometimes deep down and covered over by the debris of other cares, yet surely somewhere in every converted soul, a spirit of obedience, a yearning love for sinners, a passion for the spread of "the Gospel of the glory of God." But alas! in myriads the chords of the harp are slack and rusting for want of some effort to tune them, some movement to wake their sweet harmony. The pastors whom our Lord represents himself as holding in his own right hand and sending as angels to the churches, are in a position to tighten up these idle strings, and bring to bear upon them the wind, the breath, the spirit of God. Will they do it! That depends upon whether they have been themselves aroused to a sense of their responsibility, and whether they can find encouragement and support from the membership. For both these requisites in the coming years we must look mainly, so far as human instrumentalities are concerned, to our schools.

Now comes the practical question, the most important and most difficult of all—how shall our schools best discharge their responsibility to the cause of missions? Let us promise that no one plan is best for all grades of schools, under all sorts of differing circumstances, and further, that any plan in any school will need amendment from year to year, even changes for mere novelty. The great trouble is to find room in a curriculum already seriously overcrowded. In former generations the three R's constituted the menu for every primary school, with spelling for a wholesome finish of the daily meal; the best colleges gave their Baccalaureate degree on a course in which Latin, Greek and Mathematics were the staple, with a little Physical Science and some Moral Philosophy for dessert. In those "good old days" there was time for pupils to masticate and digest their intellectual pabulum, and to grow thereby. But there has been wonderful progress in every direction. With vast increase of knowledge and corresponding complexity of civilization, lines of thought formerly unknown have become essential to a liberal education. The old has succeeded thus far in holding its place, while the new claims admission on grounds that cannot be disputed. The result has been that most of our schools offer a course of study entirely too extensive to be really mastered in the limited time at command. The leading medical colleges, in view of the many recent advances, notably in surgery and prophylactics, have extended to three and now to four years the time within which it is possible to secure a diploma. Till literary institutions can make a like change, their crowded courses must often lead to superficiality and cram. Dare we propose any addition! Surely nothing burdensome. The problem is to find some way in which attention to the principles of mission work

(Continued on fourth page.)

For the Western Recorder.

THE REASON WHY.

BY THE REV. J. M. ROBERTSON, D.D.

I was greatly interested in an article in the Recorder of March 26, by E. T. Hixcox, D.D., on "Crowding Out the Old," in which he used the following language:

There is a grievous evil under the sun which I have seen—in fact, several of them; but, for the present one. It is that in our churches there is a tendency to crowd out the older members, who have borne the burden and heat of the day, from all positions of influence and direction, and place the direction and administration of affairs wholly in the hands of the younger members.

He gives a number of reasons for this state of things, but, I think, failed to give the main reason, and I am sure that when his attention is called to it, he will admit that it is the principal cause of all our tendencies toward youthful folly.

The only officers in a church, authorized by the New Testament, are bishops or elders, and deacons. The former are charged with the ministrations of the spiritual affairs of the church, through the preaching of the Word. The deacons are charged with the ministrations of the secular interests of the church. There will be no controversy among Baptists on the theory of the two classes of officers. If there has ever been a contention among Baptists on this subject I have not heard of it.

The trouble is, that in practice, in many of our churches, and the number is growing at an alarming rate, the deacons have ceased to be the financial officers of the church, and have become a sort of board of presbytery, or ruling elders. They become spiritual advisers to the pastor, a sort of grand jury in disciplinary matters, pulpit committee and directors to the church, and, in general, take the place of the ruling elders in a Presbyterian congregation. The finances of the church are administered by a "committee on finance," made up of "young and active men." The deacons are of the strong financial men of the church, whose business interests will not allow them to devote time and labor to the secular affairs of the church.

In some Baptist churches the office and work of deacon has so far been lost sight of, that they have what is called "advisory" and "active deacons," the latter never having been ordained. A prominent layman said to me, not long ago, that the policy of a certain church in having one of its deacons for treasurer, was "stupid." "Why," said he, "do they not select some young, active man to do the work of collecting and disbursing funds?"

The administration of the finances of a church has come to be regarded as a cold-blooded, business matter, without reference to the spirituality and standing of the man. If he is a "hustler," he is the man for the work. In some instances deacons deliberately retire from their office work, and appoint a young man to do their work, and pay him a commission on all moneys collected.

Is it any wonder that the older and more experienced brethren are being pushed aside, and all the activities of the church being led by the young and inexperienced? Who is to be blamed for the cold formality with which secular affairs are administered, when the men who are solemnly set apart by prayer and imposition of hands deliberately and persistently fail to perform the duties of their office?

In almost every instance where a preacher is broken down because of his failure to meet his financial obligations, it is due to the unfaithfulness of deacons. They neglect to perform the duties of their office, and force the pastor to buy on credit, thus increasing the cost of his living at least twenty per cent. It often happens that rather than place the responsibility where it belongs, he takes it upon himself and allows his creditors to unmercifully abuse him for failing to meet his contracts.

Many of our churches are scrupulously prompt in meeting their financial obligations. But it is true that an overwhelming majority of them are always in arrears, and, in nine cases out of ten, this state of things is due to the fact that they have no deacons, as the Bible defines that office. If the duly chosen and solemnly set apart officers of the church will not administer the business of their office, they ought not to complain if they find themselves pushed aside in all departments. While the open Bible remains in the hands of the masses, officers of the

church will be influential, and direct affairs just in proportion as they are faithful in their office.

McKinney, Texas.

For the Western Recorder.

PROFESSOR WHITSITT.

BY R. EYLAND, D.D.

Although I have long thought that Roger Williams was baptized, i. e. immersed, and that immersion was used in the ordinance in England and on the Continent till the thirteenth century, yet, if I have been in error on the subject, I shall be greatly obliged to Dr. Whitsitt or to any other person, who would correct me. As it is a matter of pure history, it can be easily ascertained and should not, therefore, cause any serious agitation among us. Should our good professor have made a blunder on the subject, he ought to be admonished to be more cautious in his statements in the future; but as we are all fallible, and all deny infallibility even to our wisest and best men, I do not believe that the occasion calls for official censure. My reason is this: Our unanimous and strong belief in Scriptural baptism and our universal practice of what we believe, do not depend, in the smallest degree, on the history of Roger Williams and the English Baptists. We cannot establish apostolic succession, historically, and although we believe that our doctrines and usages have, under different names, been held by the followers of Jesus, continuously, through all the centuries of the Christian era, yet not even on this basis do we build our faith and hope. We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20. In other words, the Baptists take the New Testament as their infallible guide, and try to conform their faith and practice to its teachings, and they claim to be the true church of Christ so far as their belief and usages correspond with its teachings. Some simple writer, in a recent journal, has boasted that the bottom of the Baptist church has been knocked out by Dr. Whitsitt's discovery! If the Baptist church is built on the history of Roger Williams or of the English Baptists, or on any other human basis, the sooner its bottom is knocked out, the better! As it is built on the Rock of Ages, I do hope our brethren will not be alarmed by any visionary theory. Our Denomination is not endangered at all by the truth or falsehood of Dr. Whitsitt's statement; and I shall be greatly distressed if we throw away a valuable teacher, even if he has been honestly mistaken in this matter. I am only a unit in the Denomination, but I claim to be a unit.

Bristol, Va.—Tenn., May 6.

ARE WE DRIFTING?

BY REV. I. W. LAMB.

It has long been the assertion of Baptists that we have maintained our remarkable uniformity in faith and practice because we have gone to the Fountain Head, the Word of God, for our creed and discipline.

The writer has often called attention to the protection which we, as a denomination, have against a widespread heresy, because we have no central fountain, which being contaminated, can send its poison throughout the body of the churches. If the Pope and Cardinals of Rome go wrong, then the whole Roman Catholic church will go wrong; for one stream flows from the common center throughout all the complex organization, and the central authority can direct the stream into any channel, and soon give it the controlling influence. So, only in a somewhat modified degree, is it with every form of episcopacy.

But to-day we see unmistakable signs of a tendency to centralization, in our own denomination, which needs only time for development when it may rival any of the existing political systems in those evil fruits which all careful students have learned to associate with centralized ecclesiastical power.

Centralization seems to be the watchword all along the line, although it is called by the somewhat more euphonious name of organization, and on every hand we are hearing its praises proclaimed, and its advantages pointed out, with a view of securing the general assent of the denomination.

The danger of these tendencies lies in the

very fact that it is true, that centralization and organization multiply the efficiency of any body of people who may wish to work together for a common purpose.

But that is not a sufficient reason for departing from the old and safe ground of the fathers, namely, that such local body of any name or character should have any controlling or moulding influence over the faith or practice of the local body.

There were reasons in the beginning why our Master chose that his church should forego the advantages which a strong organization could give it, and that she should receive instead the power of the Holy Spirit. The repeated and uniform results of organization and centralization have been the same in all the past ages of the church. By this means almost the whole body, or population of the Roman Empire were brought into the church, the number of converts being multiplied perhaps tenfold in a few years. By the same means the whole church came practically under the despotic rule of the Roman hierarchy. And the authorities of the church, no doubt, looked on and said, "Great is organization;" but we believe that the true church of the Living God was becoming really weaker and weaker, and that the result was the paganizing of the church, rather than the Christianizing of the pagan peoples.

Some one may say, "That was a time of ignorance, while we are living in a time of general intelligence." Such a statement would be hard to maintain. As a matter of fact, there never had been a time in the history of the world when there was so much of ripe scholarship, or when there was so general a diffusion of knowledge as there was in the apostolic age and the centuries immediately following.

Passing on in the world's history to the time of the great reformation under Martin Luther and his collaborators, and we see how God visited his people in mighty power and broke the bonds which organization and the resulting despotism had fastened upon them, and once more made them free, but the Reformers took the same methods which the Roman church had adopted; they organized; and so successful were they that in a little time they had won the whole population, save only here and there a few obstinate ones, who denied the right of any man to exercise any lordship over them in things pertaining to their relations with God and the Lord Jesus Christ.

What have been the results! The results have been such that to-day we are giving our money to send men to different nations of Europe to instruct them in the things of God.

Despotism is a growth; its seed is organization; its leaf is centralization of power; its fruit is insufferable oppression.

Because of the insidiousness of the development of this great monster there have been good men in all ages who have mistaken its real character; and so generation after generation have been deceived in the same way, and because of the same apparent benefits. It is indeed true of all things that are of the earth, that they begin, they develop, they come to maturity, they grow old, and then they die and pass away. But we believe that the church of the Living God, the Body of Christ, is not of this world, and that it is not to grow old nor to pass away. If this be true, then it must not change.

God, her organizer, does not change; the needs of the sin-ridden race do not change. Jesus Christ, and his Word, and his church, are the hope of the world.

The world is to be saved, if saved at all, by coming to Christ, obeying his Word, and becoming members of his Body, the church. Conformity with the world, whether in systems of work, or in spirit, or in life, will gain many friends, and add to the numbers of the outward organization, called the church, but so long as salvation is from God, and power is from the Holy Spirit, so long will the church find it a losing practice to secure apparent prosperity by any such means.

If organization, and its ever accompanying centralization, was deemed by the Master as needful for his church, then surely the colossal organization of the Roman Empire was so prominently before him and his disciples that it would seem to be inexplicable that in all the Gospels, in the book of Acts, in the Epistles—in the entire New Testament—the subject was never so much as mentioned. And this seems yet more

strange when we read so much about the difference between his people and the world. "It shall not be so with you," is his command when he points out how the rulers of the world exercise authority over the people. "Call ye no man master, for one is your Master, even Christ."

We are drifting—unconsciously it may be; slowly it may be—yet surely we are drifting into the same currents which have again and again carried the church away from her Lord and into the arms of the world. The movement has as yet but just begun, but there is no mistaking the character of the movement.

Sooner or later it must result in a disruption of the denomination: when, as in the past under like conditions, the thoughtful, spiritual, the few, or many, who are loyal to God and his Word, will hear the command, "Come out from among them and be ye separate."—Christian Herald.

SERMONS FROM THE BACKWOODS.

Day by Day.—Luke 11:3.

Do not try to live long at a time. No mortal power can put two days into one, and not come out minus one day at the end of the year. If you must do two days' work in one day, do not do it. Pay somebody else for a day's work. It does very well for poets to sing of scorning the nights and living laborious days, or of those who while others sleep are climbing the rungs of the upward ladder, but an honest day's work should be enough for an honest day's living. The man who lives so high that he has to do two days' work in one to keep it up is living too much. One cup of coffee per day for a year makes three hundred and sixty-five cups of coffee, but a prodigious fool would be he who should try to down them all at a sitting. A steak a day means a whole ox in course of time, but do not try to take him in all at once.

Day by day is the way to suffer. Not that I hanker after suffering. Even to-day's grace is not sufficient for to-morrow's suffering. To-day's grace never did undertake to tackle to-morrow's suffering. The old word is, "As thy day thy strength shall be," and the first caller in the morning will be strength for the day.

Day by day let your plans and projects for the world's betterment be carried out. A day's digging in the garden for many days repeated will turn the waste place into a rose bed. Day by day sing your doxology of praise; day by day give your dime to the cause that needs assistance. Day by day lift your prayer for others to listening heaven. Day by day give a hand grasp to some weary worker, and when life is done, you will go to a tearless world, and your works will follow, a very regiment in number.

Day by day I seek to feed and to lead you, brethren. With some anxiety lest I break the rules of propriety, or fail to give you healthful variety, or to afford your hungry hearts a full satiety, I labor to mete out the meat of the day. I have no admiration for the minister who had served three years in his first pastorate and who on going to pastorate No. 3 said, "I have a set of sermons good for three years, and I am set up for life, for I am sure not to stay more than three years anywhere." He did not realize that his people wanted their bread fresh. Surely, the pastor should learn that the wants of one day may be the woes of another, and the blessing of one day the base of another, the meat of one Sunday almost poison the next.

PETER PECULIAR,
In N. Y. Observer.

"UNCLE ALLEN," asked the caller, "do you know anything that's good for a cold?" Uncle Allen Sparks opened his desk, took from one of the pigeon-holes a large bundle of newspaper clippings tied with a string, and threw it into the other's lap.

"Do I know of anything that is good for a cold?" he echoed. "My young friend, I know of 627 infallible ways of curing a cold. I've been collecting them for forty-nine years. You try those, one after the other, and if they don't do you any good, come back and I'll give you 116 more. Bless me!" added Uncle Allen, with enthusiasm, "you can always cure a cold if you go it right. He dug a bundle of yellow, time-stained clippings out of another pigeon-hole, and the visitor hastily coughed himself out.—Chicago Tribune.

For the Western Recorder.

DR. WHITSITT ON THE "BAPTISTS."

EXTRACTS FROM HIS ARTICLE IN JOHNSON'S ENCYCLOPEDIA.

The name "Baptist," as applied to this body of Christian people, first appears in literature in the year 1651 in a volume composed by Rev. William Britten, Nottinghamshire, entitled "The Moderate Baptist." Prior to that date they were without a name, and commonly designated themselves as "those unjustly called Anabaptists." But for some years already they had quitted the defensive to assume an aggressive position by styling themselves the "baptized churches." By degrees that was contracted to "Baptist churches." The new name gave great offense. It was charged "that they arrogate to themselves the title of Baptists, as if none were baptized but themselves." The contrasted form, Baptist, finally came into general use, though the original form "baptized people," was frequently employed along with it down to the middle of the eighteenth century. Much speculation has been bestowed to determine why this more aggressive attitude should have been assumed about the year 1654. Some have fancied that the new title was claimed and maintained because of the change in the form of administering baptism, which is alleged to have occurred about the year 1641, when immersion was substituted in the place of sprinkling and pouring. If these had been admitted, it could have been as impossible for them to shake off the name Anabaptist as it was in the case of the Anabaptists of Germany. After the adoption of immersion, it was easy to insist that those who practiced it were alone "baptized people," emphasis being laid not only on the subjects as formerly, but also upon the mode of baptism. This latter emphasis was indicated by the name Baptist.

The earliest organized Baptist church belongs to the year 1610 or 1611. The Puritan movement was in progress. Ainsworth, Johnson, Clifton, and their adherents were already settled in Amsterdam, where they took refuge from their English persecutors. In 1608 John Smyth made his way to Amsterdam from Lincolnshire for the same purpose, with another party composed of about thirty adults. Arrived in Amsterdam, Mr. Smyth fell in with the Mennonites, and fell out with Ainsworth and his members, who had hitherto co-operated. The Mennonites, who opposed infant baptism, persuaded Smyth that he had never been baptized. All of Smyth's company apparently joined him in this conviction, and decided to have themselves rebaptized. Smyth took the opportunity to perform the rite in his own case, proceeded to baptize the others. The mode of this baptism, it is believed, was by sprinkling, since that had now become the general mode in England, and the Brownists do not appear to have used any other. Coming to terms with the other members of the Mennonites, and sprinkling had by this time become almost universal in every section in Holland and Germany.

Instead of welcoming this change, the Mennonites criticized it, and the people, asserting that they had no right to baptize themselves, for the reason that they had no succession in respect to baptism or the ordination of elders. Smyth was impressed by that reasoning, and shortly became assured that his new position was untenable. According to De Hoop Scheffer, it was in the year 1609 that he applied to be admitted to the Mennonite church in Amsterdam, where he fancied was true succession both as regards ordinances and officers. Twenty-four of his followers went with him in that request. They were not admitted, and remained on the threshold till the year 1616 passed away, meanwhile, in 1612.

Four persons of the party of Smyth were unwilling to join him in seeking admission to the Mennonite church, and they were the first to mark the mark of the beast, and intimating that the Mennonites could not demonstrate their own succession. Their names were Thomas Helwys, William Pigott, Thomas Seaver, and John Morton. Their protest was uttered on March 12, 1610. Some time afterward, possibly belonging close of the year, they concluded to organize themselves into a church, a step in which they may have been joined by their wives or other members of their families. De Hoop Scheffer suggests that as many as ten persons participated in founding the first church. In the year 1611 appeared their earliest confession of faith, entitled "A Declaration of Faith of English People Remaining at Amsterdam, in Holland." They shortly returned to England, and established their church at Newgate, in London. In the year 1626 there were five churches in England, which comprised about 150 members. By the year 1644 the number of churches had increased to something like forty.

Though the church of Helwys and Morton had refused to enter the Mennonite communion, they had not escaped the influence of the Mennonites. They lost in Holland the assured faith which they had carried thither in the doctrines of the Calvinistic system, and became Arminians. The denomination which they founded has been known ever since as General Baptists, owing to the fact that they believed in a general atonement. They also succeeded in the Brownist ecclesiastical condition, and borrowed from the Mennonites the constitution with elders and deacons, which has now become almost universal among Baptists. They stoutly refused to accept the Mennonite opinion regarding oaths and the magistracy, but were much disposed to favor the idea "that it was sinful for a Christian man to bear arms."

The other branch, known as Particular Baptists, had a different history. At the outset, all Brownists who could conveniently escape took refuge from persecution in Holland. By the year 1616, however, it was considered possible for them to remain in that year the first independent church on English soil was estab-

lished at London. In the course of time it was seen that a portion of the members scrupled the propriety of infant baptism, and this led to a peaceful separation, the seceding party organizing a new church in September, 1633. All submitted to adult baptism, apparently by sprinkling, and under their leader, Mr. Spillsbury, maintained the most fraternal relations with the brethren from whose fellowship they had departed. Having no kind of connection with Holland, the Mennonites and Calvinists remained intact. Their church constitution was likewise at the beginning unaffected by the Mennonite scheme; they were in favor of the four grades of officers—pastors, teachers, elders and deacons—which at that period prevailed among the Independents. In fact, so intimate and fraternal between the Particular or Calvinistic Baptists and the Independents, that the custom was almost immediately established of organizing mixed churches composed in part of Independents and in part of Baptists, with a pastor selected indifferently from either denomination. The church over which Mr. Bunyan presided was of that sort, and there were many others. The lines between the two denominations are now more strictly drawn, but there are still numbers of these mixed churches in England. The Particular Baptists, after receiving no education in their own land, did not, as the General Baptists are known to have done, feel any scruples touching the lawfulness of military service. That a Christian might become a magistrate, or incur the responsibilities of a judicial oath, was also never questioned among them.

Soon after the organization of this first church, a discussion was raised concerning the proper mode of administering baptism, and the conviction was at length established that immersion was the only Scriptural mode. Much embarrassment resulted when the brethren who had been to the proper course of procedure, Mr. Spillsbury and most of the members of his church held the opinion that, since the circumstances were extraordinary, it was admissible for any minister to administer immersion, even though he himself had not received the rite. It was said that John Hunt, Baptist, and the twelve apostles, had been baptized before they commenced to baptize others. That position was approved by the larger number, and those who were accounted by most judicious. Others were discontented, and insisted upon rebaptism. Some of the members of Mr. Spillsbury's church, but it is believed that the majority still belonged to the Independent church from which Spillsbury's church had separated. No succession could be obtained in England; they were aware of the existence of the General Baptists, but as that denomination there is no reason which renders it probable that Mr. Richard Blount took an active part in favor of succession, was master of the Dutch language, and well acquainted with the condition of affairs in Holland. He cited attention to the Collegiants, who in the year 1619 had established the practice of immersion at Rhynsburg, and proposed to send thither and obtain succession from them. He was deputed to go abroad for that purpose, and, arriving at Rhynsburg, was courteously received by Mr. John Baten, successor of the brothers Van der Grinten in the pastoral office there. In due time Baten consented to immerse him, and returning to England he administered the rite to the rest of his company. Thus the Particular Baptists became divided into two separate tendencies, the followers of Spillsbury laid no stress on succession, his opponents regarded it as indispensable. The same division prevails at the present time.

If the Rhynsburgers introduced immersion only in the year 1619, it might be claimed that their succession was a mere myth, and that they did not know what they went so far to seek. That question has investigated in a special treatise by De Hoop Scheffer, entitled "Overzicht der Geschiedenis den Doop bij Onderdopping (Amsterdam, 1882), in which he suggests that immersion had been fetched out of Providence by Johannes Goezteranus. From the Polish Anabaptists it might also be traced back to Switzerland and the Reformation. Hence the friends of succession are not so hardly bested as might at first appear. Their case is stronger than some are aware of who oppose their claims.

For a whole generation a line of division was drawn between English Baptists. Opponents of succession who administered immersion without having themselves received it were denominated "the Old Men," or Asperis; those who had submitted to immersion denominated "the New Men," or Immersi. Mr. Spillsbury was the leader of the former, and Mr. Kiffin of the latter.

As soon as they perceived this change, the General Baptists almost immediately adopted it; one of their ministers, Mr. Edward Barber, has the honor to have written the initial treatise, in which the controversy in immersion was first titled "A Treatise of Baptism, or Dipping (1641). The Particular Baptists, who had now increased to seven congregations, published their earliest confession of faith in 1644, and took pains to provide for immersion. With that and a few other exceptions, this confession was copied almost literally from the confession of the Brownist churches which had been issued in various years in Holland. The confession of 1644 retains the independent form of church constitution, providing for pastors, teachers, elders and deacons; but when the edition of 1646 was issued, they adopted from the Mennonites, by the General Baptists from the Mennonites. As already intimated, that scheme has become prevalent; but some of the older churches, as that of Mr. Spurgeon, still retain the main features of the Independent scheme.

Baptists of America.—In 1636 Roger Williams, who had been banished from the colony of Massachusetts Bay, established a community at Providence, and set up a church. He preached with zeal and regularity until March, 1636, when it was decided to make a new departure. Williams, after bringing disaffection with yourself and your attendants. It brings the uselessness of spiritual hunger.—Joseph May.

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people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

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A Noted Divine

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Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible.

as well as others find it difficult to pronounce the hard proper names contained in the Bible, at the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the RECORDER for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to

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ing Bible, The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

LITERARY.

New Books.

"WHERE STAY'S SHOWS HIS SPEED," is a paper-covered book by M. B. Williams. Satan sows his seed in four places, the card table, the wine glass, the theatre and the dance. Published by Fleming H. Revell Co., New York and Chicago. Price 25 cents.

SUMMER LIFE AT BAY VIEW.

I shall never forget two remarks about Bay View. Going to the train one summer morning, my reply to the gate-keeper's "whereof?" was "Bay View. Quick came the words back, "Prettiest spot in all the world." The close of a delightful vacation came all too quickly and found me waiting for the homeward train. Turning to a bright-faced woman for whom I had done some trifling favor, I said, "Have you brought everything?" "Everything but my heart—that I have left with dear, lovely Bay View." The words of an affection thousands have felt. But what of Bay View, and what of the place about which so much is said? It is a summer watering place in the famous resort region of Northern Michigan, on the picturesque shore of Lake Michigan. On the material side it is a summer city of over 500 cottages and hotels, a beautiful spot in the receding terraces where the cool Northern breezes quicken all the energies of life. On the spiritual and intellectual side it is the seat of the Bay View Assembly and Summer University. Here in the former for four weeks music, eloquence and entertainment from some of the most gifted people from England and America help to pleasantly pass the summer, while in the University a staff of more than forty instructors from leading colleges, schools of art, music and oratory allure hundreds of teachers and students. The system includes the Bay View Reading Circle, enrolling 5,000 members, and at the head of all is Mr. J. M. Hall, of Flint, Mich., while Dr. J. M. Coulter, now holding a \$7,000 professorship in Chicago University, directs the university work. Strangers always comment on the pleasant cottage life at Bay View; it is a place of quiet taste, and so popular that people from all parts of the Union come here. There are cottagers from New York and Brooklyn, Buffalo, Kentucky, Texas, Iowa, while large numbers come from the nearer States. The season opens in June, but the Assembly and University work do not begin until July 8, closing August 12.

OUR SCHOOLS AND THE MISSION WORK OF OUR CHURCHES.

[Continued from first page.]

can be so introduced as to be a refreshment, a sort of rest arising out of a change from the regular routine.

In theological seminaries the matter is most important and easiest of solution. From an able report presented and discussed at a recent missionary conference, we learn that over forty years ago Dr. Duff urged "a course of evangelistic theology" for bringing before students "the nature, history, and obligations of the missionary enterprise"; that twenty years ago Dr. Happer still further insisted upon the need and feasibility of studying comparatively other religions with their institutions, collecting lessons from missionary history and biography, and considering the best method of approach to heathen people. We learn further from statistics gathered by the committee that of fifty-seven seminaries responding to their inquiries, four have professorships of missions and twenty-nine have partial courses. All these seem to look especially to the preparation of young men for the work as missionaries, only incidentally to the more needed work of helping those who will be pastors in the home land to inform and train their churches for the support of missions.

In our Seminary at Louisville it has been decided, with the cordial approval of all the Faculty except the one on whom the work will mainly devolve, to curtail somewhat the former course in Polemic Theology, required for all degrees, and so make room in this class for more careful study of the great systematized religions with which our missionaries come in contact, abroad and at home, and for some free discussion of plans and organizations. This has been done this session to a limited extent and with gratifying results. It is to be extended next year. It has been further decided to organize next October a special class, open to all students but not required of any, to meet once a week for systematic study of the history of Christian missions, supplemented by wide readings from the long list of missionary biographies. In both these classes emphasis will be put upon preparation of pastors even more than of prospective missionaries.

A somewhat similar and more elementary outline of studies for young people's societies has been prepared, in a series of pamphlets, by Dr. Henry C. Mabie of the Missionary Union and would be found very useful in many schools and colleges, especially if some popular and earnest teacher will consent to take charge and push the work enthusiastically for five or six months of every annual session, keeping well away from examinations, holidays and other such interruptions.

Brief courses of lectures on missions have been tried at some institutions, with what success I have no sufficient means of knowing. The main objections are that they must usually come in close succession and cause some interruption of regular work, and that the temptation to popularize is almost irresistible. If lecturers and auditors could be willing to dispense with impassioned appeals and startling statements, and to give undivided attention to fundamental facts and principles, such a course would be likely to bear abundant fruit and be well worth the trial in college routine.

Much has been spoken and written about the preparation of missionaries by studying the language, so that they may begin to

preach as soon as they reach their fields. For foreign missionaries this is delusive. It is possible to learn in this country the written tongue, but that, however valuable for literary purposes, is almost useless for "the foolishness of preaching." The preacher needs the spoken dialect and the popular modes of thought. These he can get on the ground, with alert ears and open eyes, and he can get one about as soon as the other, in fact the two are inseparable. What can and ought to be done in our schools pertains rather to an intelligent and faithful holding up of the home end of missionary work, by sympathy, by prayer, by active fellowship with the pioneers at the front. The committee on program were, therefore, wise in formulating the subject for this paper, so as to direct attention rather to what can be done in schools for the mission work of our churches.

MISSOURI LETTER.

We are anxiously looking forward to Stephens College Commencement, introductory to which Rev. J. R. Pentuff, of Shelbina, Mo., will preach the sermon on the 31st of May, 7:30 p. m. On Wednesday following Rev. T. P. Stafford, Ph.D., of Liberty, Mo., will deliver the literary address before the graduating class.

Stephens College is taking high rank among the female institutions of the West; and with the continued good and sensible management of President Sam Frank Taylor, to say nothing of his progressiveness, there is a bright future before this institution.

On "candidates for graduation," Prof. R. H. Jesse, President of State University, says: "I have been asked to say whether the young women among our graduates are preparing for domestic or professional life. It is scarcely proper for me to make too minute inquiry into this matter, but I hold it to be natural and indeed inevitable that sensible young women everywhere should prefer domestic life. This is woman's end in nature and should be her aim in education. No education, in my opinion, is true that would seek to divert her from it. But whether they marry or remain single, follow things domestic, or things professional, these young women will find the education they have received a source of unending pleasure and profit. But it does not fall to the lot of all women to marry happily. It is well, therefore, that they should be prepared to spend life well, even though lack of chance at happy marriage, they should remain single.

The Doctor further says, "In teaching as a profession the outlook for men and women thoroughly qualified for work is better than it has ever been in the past. The school authorities are demanding more of qualification, and the prices paid everywhere are either stationary or increasing. Therefore the outlook is getting constantly better for teachers thoroughly qualified and constantly worse for teachers poorly qualified." These are wise words and should be heeded by every young man and woman in this country, as the demand seems to be on the increase for just such young men and women respecting all professions.

Everything is quiet on the Potomac with regard to the Campbellite Bible School located in this city. The lightning has struck, the thunder has been heard, nobody has been killed or hurt. Mr. Moore, the Dean, will return to London in the near future and remain during the summer.

The Campbell Female College

will have commencement exercises at the same time that the University and Stephens Female College are having theirs, so you see what is crowded into one week at Columbia, the "Athens of Missouri." The city will be alive with people, and the literary treat in waiting for us is most delightful to anticipate. JOS. N. BARBER, Columbia, Mo.

ORDINATION.

At the special invitation of the Baptist church at Long Lick, Ky., the following brethren, Dr. A. C. Davidson, T. W. Beagle, T. J. Stevenson, R. M. Strickler, H. M. Shouse, G. S. Greene and J. M. Shelburne, convened May 2nd at their house of worship for the purpose of ordaining to the full work of the Gospel ministry their beloved pastor, Bro. J. A. Taylor. After a brief service, conducted by Bro. Stevenson, during which the candidate was received by letter into the membership of the church, the council was organized with Bro. Beagle as chairman and Bro. Shelburne as secretary.

Bro. Taylor, having been called upon to relate his Christian experience, call to the ministry and views of Bible teaching, responded in a manner eminently satisfactory to the council. The examination was thorough, and Bro. Taylor's prompt and complete replies were very gratifying to all present.

The council, having unanimously recommended the candidate for ordination, the ordination sermon was preached by Bro. Stevenson; ordaining prayer by Bro. Strickler; charge to candidate by Bro. Beagle; charge to church by Bro. Davidson; benediction by the candidate.

Bro. Taylor is a native of Virginia and is now attending college at Georgetown. In his charge at Long Lick he has a good people who are very devoted to him. May God bless him and them.

T. W. BEAGLE, Ch'n, J. M. SHELBURNE, Sec.

REV. J. S. COLEMAN, D.D., of Kentucky:—"You may state in the Religious Herald that these are my reasons for offering the resolutions in the Convention about Dr. Whitesitt: 1. That the constituency of the body may be informed as to what authority the Convention has over the Seminary. 2. There seems to be great restlessness among the Baptists of the South concerning the points made by Dr. Whitesitt in his discovery, so-called, along the lines of Baptist history. While I differ in toto from Dr. Whitesitt, still I am conservative in my feelings, and earnestly desire that great wisdom and discretion be manifested in the action to be taken.

COMMENCEMENT BETHEL FEMALE COLLEGE.

FRIDAY, MAY 29th. 8:00 P. M.—Reception to graduating class.

SATURDAY, MAY 30th. 8:00 P. M.—Recital for graduation.

SUNDAY, MAY 31st. 8:00 P. M.—Commencement sermon, President T. Simpson McCull.

MONDAY, JUNE 1st. 8:00 P. M.—Annual concert.

TUESDAY, JUNE 2nd. 8:00 P. M.—Graduating exercises. Commencement address by Rev. M. P. Hunt, D.D., Louisville, Ky.

WEDNESDAY, JUNE 3d. 4:30 P. M.—Class exercises on the lawn. 8:00 P. M.—Elocution recital.

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Is Warranted to Cure Nervous Headache in 3 minutes! Bilious Headache in 5 minutes! Neuralgia in 1 minute! Dandruff and Itching of the Scalp! Premature Hair and Baldness! Premature Grayness! Make the Hair grow Long and Glossy! It will positively produce a rapid growth of Hair on bald heads where the glands and follicles around totally destroyed. The continued use of PILLS, etc. works irreparable injury. Ask any Physician.



An Instant Remedy Prescribed and used by our Best Physicians. It cures by natural means, will always do good, never hurts, and is a remedy lasting for many years. It should be used daily in place of the ordinary hair brush. The brush handle is made of a new colorless composition resembling ivory. A combination of substances producing a permanent electro-magnetic current which stimulates the hair glands and follicles. This power can always be kept by a silvered compass which accompanies each brush. PRICES: \$1.00, \$1.50, \$2.00, \$2.50, \$3.00.

Free to All on 6 Months' Trial. Remit us the price by check, post-office order, or currency in registered letter at our risk, and we will mail it at once on six months' trial. If you are not then satisfied with it, write us and we will return your money. We have advertised very extensively in this publication, and when we fail to keep our promise, the publisher will estimate our advertising charges, inclose 25 cents extra.

FALL HALL ELECTRIC ASSOCIATION, Room 9, 844 Broadway, New York.

RESIGNATION.

I have resigned my work in Anglaze Association, Ohio, to take effect in July. My connection with this pastorate has been pleasant and greatly blessed by the Lord.

On account of the health of my wife, I desire to seek a more Southern climate. I expect to locate near Ekron, Ky., Salem Association. Will you please announce in your paper these facts, and also should there be any churches accessible to this point in need of a pastor, desiring to correspond with me, they can address me at Dasie, Ohio.

As I am a native of Kentucky, educated at Georgetown College and the Southern Baptist Theological Seminary, also spending the first five years of my ministry as pastor in Kentucky, I feel drawn that way.

It has been seven years since I left Kentucky for work in the North. I have taken the WESTERN RECORDER all of that time, and have been in sympathy with the principles it advocates.

I look forward with pleasure to when I shall meet again with the brethren in the ministry and my many friends in Kentucky.

Yours very truly, J. J. WILLETT.

A WARNING.

Having just recently passed through a trying experience at the hands of a man claiming to be a Baptist minister and wishing to warn all others against him, we feel it our duty to expose him. He is a man giving his name as John Milton Picklesimer, an evangelist from Kentucky. He is about five foot, 6 inches in height, black hair and moustache (sometimes a beard), gray-blue eyes, small and very close together, speaks very huskily, and carries his head to one side while talking. He was excluded from this church on the following charges:

1st. Making false and malicious accusations against members of the church. 2d. Disorderly conduct in endeavoring to organize a church without the authority of and in direct opposition to the church of which he is a member. 3d. General conduct unbecoming a minister of the Gospel.

By order of the church, W. A. BARTON, Clerk First Baptist Church, Bridgeport, Ala. (Baptist papers please copy.)

DR. FROST'S EXPLANATION ACCEPTED.

DEAR RECORDER:—I want to say that I as gladly accept Dr. Frost's explanation of the objectionable article in the Convention Teacher as he frankly gave it.

Fraternally, JOHN D. JORDAN, Little Rock, Ark., May 20, 1896.

ABUSE God's love and you strike at His heart.

GEORGETOWN COLLEGE COMMENCEMENT.

June 7th, 11 A. M. Sermon, Rev. C. G. Jones, Covington, Ky.

June 7th, 8 P. M. Sermon, Rev. B. B. Bailey, Winchester, Ky.

June 8th, 8 P. M. Address before the literary societies, Rev. W. T. Bowling, D.D., Lexington, Ky.

June 9th, 10 A. M. Reunion class '71.

June 9th, 2 P. M. Meeting of the Board of Trustees.

June 9th, 5 P. M. Meeting Education Society.

June 9th, 8 P. M. Address before the Students' Association by Hon. Jefferson S. Polk, Des Moines, Iowa.

June 10, 10:30 A. M. College Commencement.

June 10th, 8:30 P. M. President's Levee.

Monday and Tuesday afternoons, Recitals by Music Department.

This year the Commencement will be on Wednesday instead of Thursday, as usual.

A. C. DAVIDSON.

MARRIED.

At the popular Willard Hotel, Louisville, Ky., Mr. Tom Andrew and Miss Mamie McLellan, both of Rockfield, Ky., and Mr. Carl Walton, of Rockfield, and Miss Ida Price, of Auburn, Ky., J. Henry Burnett, of Louisville, Ky., and Miss Ida Price honored the occasion by standing up with the contracting parties. Ceremonies performed by W. P. Harvey.

EVERY person has two educations—one which he receives from others, and one, more important, which he gives himself.—Gibbon.

CANCER.

Its Scientific Treatment and Cure without the Knife.

Dr. McLaugh & Weber, 419 John St., Cincinnati, Ohio, have made the treatment of Cancer and other external abnormal growths, a specialty for many years, and their success is fully attested by the large number of permanent cures which they have made. We cite the names of a few well-known persons who have been cured by them:

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Flows," was cured ten years ago of cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Pres. Bethany College, Bethany, W. Va., was cured four years ago of cancer of the face. Before their treatment was applied the diseased part had been cut out twice, each time retreating in about six months.

Mrs. M. A. Gage, of Crystal Falls, Texas, was cured of a very bad breast cancer, which had resisted all previous operations.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of face cancer of many years' standing.

Dr. McLaugh & Weber solicit correspondence with the afflicted, and will mail free any one a treatise containing full information in regard to their method.

BUFFALO WATER

For Bright's Disease about your using
 DR. ALFRED L. LOOMIS'S to us. In the Department of the University of New York.
 "For the past four years I have used BUFFALO LITHIA WATER in the treatment of Chronic Kidneys, occurring in Gouty and Rheumatic subjects."
 DR. WILLIAM A. HAMMOND, of Washington, D. C. (Special-General U. S. Army (retired)).
 "I have for some time made use of the BUFFALO LITHIA WATER in cases of affections of the Nervous System, complicated with Bright's Disease of the Kidneys or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been favorably with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is moreover better borne by the stomach."
 This Water is for sale by druggists generally or in case of one dozen half gallon bottles, \$5 00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address.
 Proprietor Buffalo Lithia Springs, Va., on the Atlantic & Danville Ry.
 Springs open for guests from June 15th to October 1st.

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BAPTIST SUNDAY SCHOOL BOARD.

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

LESSONS FROM NIAGARA.

Niagara is a prodigious production of nature and marvelous transpirations are known in connection with its history. Not the least of these was the falling of Table Rock into the rapids. It was an event never to be forgotten by those who witnessed the terrific scene.

I call attention to this circumstance not to make a display of splendid word painting, such as its marvelous magnificence justifies, but to gather from it lessons of supreme importance to every human being.

A recent writer says: "A striking example of fleeing for safety is furnished by an incident that occurred when Table Rock fell into the rapids. A coachman was upon it, washing the coach, which was his only possession. He heard the cracking of the crumbling cliff and felt its tremor. He perceived the danger, and he wished to save his property. But, fear for his own safety deterred him from the attempt. He left it and fled for his life, and barely had time to leap the opening chasm, as rock and carriage together plunged into the gulf."

Several things are to be noted in connection with this circumstance that are worthy of consideration.

1. The coachman unconsciously stood over a yawning chasm just about to be plunged into its dark and dismal depths beyond all hope of rescue.

2. Sufficient and even unmistakable warning of danger was given him. "He heard the cracking of the crumbling cliff and felt its tremor."

3. He gave ear and heeded the warning. It is said that he "heard" the noise and "perceived" the danger.

4. He wisely relinquished his hold upon his property to save himself. "He left it and fled for his life."

5. Still, he but scarcely saved himself. He "barely had time to leap the opening chasm as rock and carriage together plunged into the gulf."

6. The wealth of earth is uncertain and of little consequence. "Rock and carriage together plunged into the gulf" and were lost. What are the lessons this circumstance teach? They are many and, as we have said, of the very highest importance. Let us see:

The coachman well personates man in his unregenerate and lost condition. His danger is appalling and yet he knows it not. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4). "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them" (John 12:40).

"Dead in trespasses and sins" (Eph. 2:1) they have no life, no consciousness of the fearful precipice on the brink of which they stand liable any moment to be plunged into the dark and fathomless abyss of boundless and irretrievable woe. No other danger approaches, even remotely, a tittle of the imminent character of this. It is fearful and appalling beyond all human conception. Unmistakable warnings have been and are constantly being given. God's Holy Spirit is perpetually laboring with men to awaken, to warn, to woo them back to God. All the angelic hosts are ministering to the race with the same purpose in view (Heb. 1:13, 14). God's ambassadors proclaim a crucified Savior to the world most faithfully as its only hope. Divine providences are constantly intervening to awaken serious reflections. In-

deed, everything that divine wisdom itself can devise, consistent with the holy attributes of the divine personage, have been and are being brought to bear to awaken in men a consciousness of his supreme peril. How many will hear and heed the faithful warnings remains for eternity to reveal. One thing we know: had the coachman failed to hear, and failed to perceive his danger, and failed to give up his clings to his property, and failed to flee with all his might for his life, he surely would have gone down into the yawning gulf with rock and coach to ruin. And so it is with the sinner. He must be brought to a consciousness of his supreme danger; he must be made to realize his guilt and his utterly lost and ruined condition before God; he must become willing to relinquish his hold on the world even to the forsaking of father and mother and wife, or husband and children and all things, if necessary, for Jesus sake, and he must flee with his might from the fearful peril threatening him to the blood-stained cross of Calvary for safety. This is his only hope. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Princeton, Ky.

THE PARABLE OF THE POUNDS.

Luke 19:12-27.

Age makes one discard so many youthful notions that even age itself distrusts its most permanent convictions. But a notion a fad, if not true—which I conceived in middle life, anyhow a very peculiar view concerning the kingdom of God, for I know no one who holds it, which, as a key, unlocks many dark Scriptures, threatens to cross the river with me into the land of light, where all errors are intruders. If it is wrong, will not some D. D. who sometimes has leisure for less important work, aid me with better reasons to discard it than are at hand? For thirty years or more I have cherished the notion that God's kingdom was "set up" in "the age of the Caesars," or that, according to Daniel 2:44, it ever has been "set up." If Jesus does not throw darkness on his subject by the Parable of the Pounds, He tells us He has now gone to receive his kingdom and will return when he does so and enforce its laws. Daniel says his kingdoms shall break in pieces and consume all others and stand alone "not be left to other people." Jesus says, "Satan shall be cast out." God and Satan will not be contestants for rule. Will not some one tell us of a kingdom, province, city, village or family subdued by it? While Christendom confronts a scoffing world with the testimony that Christ has subjugated all adverse powers, or that his promise

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and time to do so are out and unrealized, does it not abet infidelity? I have offered to give my views, which are certainly not unfriendly to Christ's veracity or to Christianity, to several of our papers, but their editors seem to prefer that the renderings heretofore made shall be considered final. I have not asked our RECORDER, but mean by this to do so. She has a corps of able contributors and an editor who fears not nor need fear anything calculated to tarnish our Christianity, and I wish my views refuted if untenable.

B. T. TAYLOR.

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Chief Marshal, C. J. Faulkner, Jr., W. Va.

MONDAY, JUNE 15th.

9:00 P. M.—Final celebration of the literary societies.

Graham Lee Society—President, H. H. McCorkle, Virginia. Orators: H. V. Canter, Virginia, J. A. McClure, Virginia.

Washington Literary Society—President, J. W. Lattomus, Delaware. Orators: M. W. Ripy, Kentucky, S. B. Settle, Virginia.

TUESDAY, JUNE 16th.

11:00 A. M.—Law class celebration. Address before the law class by Hon. William Lindsay, Kentucky.

6:00 P. M.—Annual meeting of the alumni association.

9:00 P. M.—Address before the alumni association by Hon. D. Gardiner Tyler, Virginia.

WEDNESDAY, JUNE 17th.

11:00 A. M.—Closing exercises. Delivery of diplomas, certificates, prizes, etc. Law class oration by J. D. C. DeJarnette, Virginia. Valedictory address by L. M. Winn, Alabama. Address before the literary societies by Hon. Charles S. Hamlin, Massachusetts.
 2:00 P. M.—Alumni dinner.

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FAITH, HOPE, LOVE.

BY MARION WOLFORD WAYTE.

Christians 19:14.

There is a faith, true, peaceful, sweet,
And trusting all to God
That he may guide our willing feet
In paths his saints have trod.

There is a hope, a promise grand
Sent to our rapturous souls,
That points them to the better land
Beyond where Jordan rolls.

There is a love, a precious love,
To truly believers giv'n,
That draws our longing souls above
To seek our Lord in Heav'n.
Morganfield, Ky.

OUR PULPIT.

HEDGED IN.

BY THE REV. T. M. MORRIS, PRESIDENT OF THE BAPTIST UNION.

"Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?"—Job 1:10.

"Why is light given to a man whose way is hid, and whom God hath hedged in?"—Job 3:23.

Placing these passages side by side, we are presented with a curious coincidence. We have Satan and Job complaining of the same thing. They are complaining of something which they agree in regarding—though for different reasons—as a hindrance, an obstruction, which they would like to have removed. They are both complaining of a hedge which God has created, and with which he has encircled his servant Job. Satan and Job are on two different sides of this hedge. So far as they respectively are concerned, it serves two very different purposes, and, viewed from different sides, it awakens different feelings; but both to the one and the other—to him who is inside and to him who is outside—it is an occasion of irritation and discontent. Satan complains because, as long as that hedge remains he cannot get in to inflict any real injury on God's servant Job; and Job complains because, in painful and straitened circumstances, shut up to endure loss, bereavement, personal affliction—literally "hedged in"—he can discover no way of escape. As he exclaims elsewhere: "He hath fenced up my way, that I cannot pass." Satan complains of the hedge because it will not let him get in; Job complains of it because it will not let him get out. We see, then, that this hedge is both a protection and a restraint; a protection because it is a restraint. If Job could have easily got out, Satan could as easily have got in; and if Job had availed himself of the opportunity of getting out, Satan would have had no need to get in. If we would enjoy the protection which the hedge affords, we must submit to the restraints and limitations it imposes.

The history of this hedge planted round his servant Job—or, rather, perhaps, the ledges with which he encompassed them—is very remarkable. When we first meet with Job, he is occupying a very large place; the protected area is very extensive; larger than that occupied by any other man in the East. We see a series of "concentric circles of defence, shutting in and protecting Job's property and servants and family; and there in the centre is the small innermost circle—the citadel, as it were, the impenetrable hedge which God had planted round Job himself.

At first, the protecting line encompassed and safe-guarded all Job's property and possessions—sheep and camels, and oxen and asses, and a very great household. It was about all that he had. Another line of defence was drawn around his family, and then an-

other around himself.

God, for purposes of his own, allowed these external defences to be destroyed; we know how hedge after hedge was broken down, and how, in swift and terrible succession, unexampled calamities broke in upon him—a very sea of troubles; and he saw all his vast possessions and his hitherto prosperous and happy family swept away. But we have Job himself left—ruined, desolate, personally afflicted, yet safe: the man himself unharmed within that innermost circle of defence. There, in that narrow place, he who a little while ago was the greatest man in all the East, the head of a large and powerful and prosperous family, sits in poverty and distress, his only company being a complaining wife, and three friends, who come to inspect his misery and talk with him through the hedge, and whose ambition seems to be to convince Job that he would not be shut up there to the endurance of all these miseries unless, in some unacknowledged way, he had brought this trouble upon himself by misdeeds, which they implore him without any further delay to confess and repent of.

We need not wonder that Job having, as he thought, so little left to protect, should undervalue this remaining hedge as a defence, and think of it chiefly as a restraint, as a limitation, as that which shut him up to the endurance of what he found to be very hard to bear, fencing him in on every side, so that there was no room to pass.

We see here as in a picture or a parable what God is ever doing. He is putting around all of us a hedge which is at once a protection and a restraint, and which is a protection because it is a restraint. Around men are placed providential and circumstantial safeguards, through which they have to break with more or less of difficulty and pain to themselves, before they can get into serious mischief. In a country like this, and certainly of the class of persons such as would be found in Christian congregations, it may be said that before they can go very far wrong they have to break through many a thorny hedge. There are many who do not respond to the highest motives, and who do not enjoy the protection of personal religion, who yet are kept out of a great deal of mischief by those social, circumstantial, providential restraints which are seldom thought of, but which in a Christian country are constantly and powerfully operating. God has ordered human life in such a way that we not only suffer for wrong-doing after the wrong is done; but we always find that there is some impediment, some hindrance, some instruction which has to be removed or overcome ere the wrong can be done. There is some hedge of thorns that must be broken through.

It is not easy to realize what we owe to the restraints imposed by a Christianized civilization. We, as a nation are far from being what we ought to be, and have often occasion to hang our heads in shame and penitence; but with all these drawbacks, Christianity has done great things for us. There is the subtle and powerful restraint of public opinion, which, if it be not moulded, is at least modified, by the Christianity that dwells in our midst. In a country like this there are almost innumerable restraints and limitations, the value of which cannot be estimated till we visit countries where life is lived under different conditions, and where such restraints do not operate at all, or only in the slightest degree.

But we have to consider not so much the hedges of limitation and protection which are placed more or less around all, as the way in which God deals with those who place themselves under his protection. The hedge referred to in the Scriptures quoted at the commencement of this paper, and of which both Satan and Job complained, was a hedge which God put around his servant—a good man, who feared God and eschewed evil.

Let us, then, look again at the position of Job, and see what lessons we can learn from the Lord's dealings with him. He is in a very strait place; he has not much room to move; he is in what men would call "a tight corner." He has lost his property, been bereaved of his children he has lost nearly everything that men ordinarily value; on every side of him there is a thorny hedge; no way of escape to a more prosperous condition; he is fenced up; hedged in. His way is hid; there is mystery, perplexity, painful restriction; but there is light above; and if he cannot move forward in any direction, he can rise up.

We learn from this that a good man may have to complain that his way is hidden, and yet have to acknowledge that light is given. In every life, in varying degrees, we have those two things of which Job speaks *obscurity and illumination*. These two things always go together. Where the darkness is thickest there is some illumination, and where the illumination is strongest there is always some remaining obscurity.

The way is hidden. In all life there is a measure of obscurity and of consequent perplexity. We cannot conceive of anyone whose way is more completely hidden than that of Job as he lies there in the dark shadow of that sheltering hedge. Every way seems closed. Moving in any direction, he comes almost at once upon the sharp prickles of this impenetrable hedge. It is not given to many to have such an experience; but while that extreme is not often reached, we may be often so bewildered and perplexed, that we know not which way to turn or what next to do. There seems no open, available way. Behind, there is Egypt, and we can hear more and more distinctly the tramp of the pursuing host; on either side are the mountains, which offer no shelter, and open up no way of escape; and before us is the apparently impassable sea, the wash of whose waves we can already distinguish. We are hedged in—our way is hid.

But we learn from Job's experience that where the way is hidden light is given. Where the obscurity is most dense and the perplexity most bewildering, there is always some illumination. However straitened our circumstances, there is room above; and however dark and discouraging our outlook, we find there is some lingering light left in the heavens.

By means of this light we discover that, though our way is hidden, it is not hidden from the Lord. He knoweth the way that we take.

There is light enough given us to reveal the meaning and merciful design of the hedge which encompasses us, and of the restrictions and limitations imposed by it, of which we are tempted to complain. It should silence our complaints to remember our bitterest, most impleacable, most dangerous foe is complaining of the same thing. We complain because we can discover no gap in the hedge through which we can creep and run away from what is so little according to our mind; and there is Satan complaining

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because he can find no gap through which he can gain an entrance and get us more completely in his power. Let us not forget that the hedge which means restraint and limitation means also protection and safety.

We have light enough to read the assurance which God gives us that when the time comes for it he will open up a way of deliverance. He did so in the case of his servant Job; God brought him out into a large place. The sharp, searching discipline answered its purpose, and Job came forth as tried gold; and the Lord blessed the latter end of Job more than his beginning.

It is not always that God deals thus with his people. They are sometimes kept closely hedged in all their lives. But while they may not have a door of immediate deliverance set open before them, there is the door of hope in the Valley of Achor, and they know that deliverance is coming, and that deliverance is sure. The narrow and painful limitations of this life will be forever left behind when once they pass through the gates into that City which no enemy can enter, and the gates of which may be safely left open night and day. But in this world, so full of perils, and crowded with watchful and malignant foes, they have reason to thank God for the hedges he has planted around them, which, if they often obscure their view, and sometimes limit their activities, are a protection as well as a restraint, and protection because they are restraint.—The Quiver.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.
SECOND QUARTER.
SUNDAY, JUNE 7.

WARNING TO THE DISCIPLES

Luke 22:24-37.

MOTTO TEXT.—Let this mind be in you which was also in Christ Jesus.—Phil. 2:5.

The little band had finished the supper. It was their Master's last night with them. How little they realized this, and how far they were from understanding the nature of the kingdom he had come to establish is shown by their disputes. They still expected a literal kingdom. John and James had gone so far as to get their mother to go with them and ask for them the highest places. It is likely the others were thinking of this procedure on the part of the sons of Zebedee when they engaged in the dispute.

The patience of the Lord with human infirmity was indeed infinite. He rebukes them gently, he remembered that they were dust. "The kings of the Gentiles exercise lordship over them."—Just what they were desirous of doing over their fellow-disciples. "And they that exercise authority upon them are called benefactors."—Those whom they rule give them flattering titles, even though the rulers are tyrants. "But ye shall not be so."—The laws of

God's kingdom differ entirely from those of earthly kingdoms. "But he that is greatest among you let him be as the younger."—Some men are greater than others. Greatness in Christ's kingdom consists in humility and spirituality. Godet tells us that among the Jews the humblest and hardest labour was committed to the youngest. "And he that is chief as he that doth serve."—He must show his superiority by doing more service for God. The highest station in his kingdom is the lowliest; before honour is humility. He had given them an illustration of his meaning in the washing of his feet, thus teaching them to do whatever was needed for the glory of God and the help of their fellows, no matter how lowly the service.

"Ye are they which have continued with me in my temptations."—In all the trials which had beset him. Many had gone back and walked no more with him; the rulers were hostile and the multitude was ready to cry "Not this man but Barabbas." But these, so far, had been faithful.

"I appoint unto you a kingdom, as my father hath appointed unto me."—His kingdom is over the hearts and minds of men, and this kingdom he has given unto his apostles to share with him. They rule the world to-day as no other men rule it, and their sway shall continue to the end of time. This verse is thought to refer to this sway over man's hearts and minds in this world. The next refers to heaven.

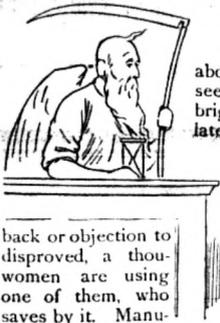
"That ye may eat and drink at my table in my kingdom."—"This was a symbol of the highest dignity and closest intimacy with the king of kings."—Peloubet. "And sit on thrones judging the twelve tribes of Israel."—What that means who can tell! It assuredly means that great honour and glory ineffable awaited those eleven poor fishermen who sat around him.

"Simon, Simon, Satan hath desired to have you that he may sift you as wheat."—Satan had triumphed over Judas, and, as in the case of Job, insisted that the apostles would fall if put to the test. Let him shake Peter with trials and afflictions, as one winnows wheat, and it would soon be seen that he was chaff. While they were contending whom should be chief, Satan had been asking God to let them be in his hand for trial. It seems that God had granted Satan's request in Peter's case as in Job's.

"But I have prayed for thee that thy faith fail not."—Peter had an all-powerful advocate. Satan might sift Peter, but his Master's prayer would keep him from falling. The faith of all the apostles in their Lord was sorely tested by his death and burial.

"And when thou art converted, strengthen thy brethren."—That his prayer for Peter would be answered he knew. Converted here means not regenerated, Peter was already that, but turned from his sin. That he had failed should make him more careful in guarding his brethren.

Peter was very confident of his strength. Let Satan sift; he loved his Lord and was ready to die with



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him. "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me."—The cock crowing was three o'clock in the morning. Peter declared his readiness to go to prison and to death even with his Master. The Lord tells him he will deny all knowledge of him. Afterwards, on the way to Gethsemane, our Lord warned Peter again. Would that Peter had met these warnings, not with self-confident assertions and denials, but earnest prayer to God to keep him from this shameful thing, humbly acknowledging that without God's help he was capable of such a fall.

"When I sent you without purse and scrip and shoes, lacked ye anything?"—Protected by the favour with which the people had regarded the Lord, the apostles had lacked nothing. When the enmity of the rulers had caused him to withdraw from Jewry, the common people still heard him gladly and supplied all the needs of his disciples. But the future would be very different.

"He that hath a purse let him take it."—They must rely upon their own resources for support. They must work with their own hands, and expect no longer hospitality but hostility. So surely would men be hostile that a sword was their most necessary equipment. "He that hath no sword, let him sell his garment and buy one."

—If the choice for a soldier is between comfortable raiment and his weapon, he will choose the weapon or he is a poor soldier indeed. Life to the disciples would be one long warfare, and there is no discharge in that war. It is evident that many who talk in these days of the "Christly spirit" are ignorant of many of the Lord's most earnest words.

The disciples understood their Lord literally, and thought he meant for them to take swords. They had two and showed them to him. Sadly, seeing they misunderstood, he answered, "It is enough." They would learn that the weapons of their warfare were not carnal some day, and he had patience with their obtuseness.

"This that is written must yet be accomplished in me."—The prophecy of Isaiah, chapter 53:12. "And he was reckoned among the transgressors."—He was treated as the worst of malefactors, though his judge declared that he found no evil in him. The end was at hand when all the prophecies in regard to him would have been fulfilled, and he should have finished the work which his Father had given him to do.

WHEN NATURE

Needs assistance, it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the syrup of Figs, manufactured by the California Fig Syrup Company.

PROGRAMME

Of fifth Sunday Missionary and Sunday-school meeting, of South District Association of Baptists, to be held with Doctors Fork church, Boyle county, near Brumfield Station, May 30 and 31, 1896.

Devotional exercises, Saturday, at 10 A. M.
Organization, election of officers, etc.

Introductory Sermon, J. W. Campbell.

Bible Sanctification, J. I. Willis, B. Urton.

The Mission of Baptist churches, J. W. Lynch.

How to interest our people in Mission work, John E. Ray.

To what extent are our pastors responsible for failure in Missionary and Sunday-school work? R. M. Strickler, T. F. Baker, J. P. Coleman.

What Relation does Baptism have to Church Membership? Wm. M. Kuykendall.

What Relations does Faith sustain to Salvation? J. W. Smith.

Children's Meeting, Sunday, 9:00 A. M.

Relation of Sunday-school to the Church, George West, B. F. Taylor.

Foreign Missions, J. F. Williams.

Missionary Sermon, Sunday, W. R. Cullum.

B. F. TAYLOR, Sec. Ex. Board.

ANNIVERSARY EXERCISES.

JUDSON INSTITUTE, MARION, ALA.
Sunday, May 31st

11 A. M. Baccalaureate Sermon, by Rev. J. A. French, D.D.

Monday, June 1st.

9 A. M. to 12 M. Art Exhibition.

8:30 P. M. Elocution and Vocal Music.

Tuesday, June 2nd.

8:30 P. M. Annual Concert.

Wednesday, June 3rd.

2:00 P. M. Annual Meeting of the Board of Trustees.

8:30 P. M. Class Exercises.

Thursday, June 4th.

10:00 A. M.—Commencement.

the food

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- 12c for striped or dotted grass lawns, 32 inches wide. Very stylish.
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- 18c for linen batiste, a new fabric, with white lace stripe through it, worth 25c.

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- 60c for your choice of a level line of fancy silks in Dresden patterns.
- 80c for black brocade silks, with heliotrope or white flower patterns.
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- 15C For Ladies' Derby-ribbed Vests, with lace-trimmed necks and sleeves.
- 35C For Ladies' pure white Lisle-ribbed Vests, silk-trimmed neck and sleeves.

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- Royal Violet Water 15c a bottle.
- Violet Face Powder 15c per box.
- Lilac or Violet Toilet Water in large bottles at 35c each.
- Violet Bath Satchet Bags at 12c.
- French Face Powder, pink or white (perfumed) at 20c per box.
- Very fine.
- Superfine Nursery Powder for infants 10c per box.

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- Ladies' Sterling Silver hat pins, in stylish patterns at 25c each.
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MAGAZINES.

COLONEL JOHN J. GARNETT, of the Confederate States Artillery, has contributed to the "Lee of Virginia" series, now running in *Frank Leslie's Popular Monthly*, a paper on "The Seven Days' Campaign near Richmond." It appears in the June number, and describes the second battle of Manassas, the first invasion of Maryland, and the battle of Antietam. The article is handsomely illustrated with battle scenes and portraits of General Lee, Stonewall Jackson, General Johnston and others.

We always enjoy reading *Good Housekeeping*, of Springfield, Mass., and do not wonder at its immense circulation. The May issue is fully up to the standard, containing interesting articles on an endless variety of subjects, menus, recipes and poetry.

A QUIET life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.—Louisa M. Alcott.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 28, 1896.

FOR THE STATE WORK.

The RECORDER makes the same offer for the General Association of Kentucky which it made for the Southern Baptist Convention. Any one who will send us the names of ten new subscribers may keep \$10 of the money, and send \$10 to Dr. J. W. Warder for the State Board, to be used in State, District and Colportage Work. This offer is for ten new names, there is no partial offer for fewer names. W. P. HARVEY.

THE Watchman quotes approving the criticism of a pastor in regard to young people's prayer-meetings: "Such meetings tend to make the children imitate their elders, not and talk beyond their experience, and it cultivates a precocity which American children do not greatly need."

The pastor might have added many other objections which will readily occur to every one. These things result from the giving up of the old idea that prayer-meetings are intended, so far as the speaking is concerned, for the edification of the saints—the building them up in their most holy faith. And the substitution of the modern idea that they are for the purpose of "testifying."

Now testimony is most precious; but our daily walk and conversation are to testify that our lives are hid with Christ in God.

According to the old idea of the prayer-meeting talk, that is for edification, those who had grown in grace, those who therefore could best discern spiritual things, were expected to speak. They were to speak as long as they had something to say, the Spirit giving them utterance. They were to instruct, exhort, rebuke, if it was necessary, with all gravity and sincerity, speaking to their brethren, but speaking for God. They said nothing of their feelings, and chose rather to expound the truth. There was no "go" about such prayer-meetings—but God's presence was there. They were not "lively," but solemn and spiritual. The unconverted found no entertainment there, but they often found conviction. There was joy, but no enthusiasm. And it was considered that two or three who came together to worship God would be surer of his presence and blessing than a multitude who came from other motives.

The modern idea is that somehow a man is more entertained in a meeting in which he hears the sound of his own voice. Hence a prayer-meeting is "livelier" in proportion to the numbers who have talked. Growth in grace is at a discount—men go for entertainment and not for edification. Spiritual things can be discerned without any great spirituality, and a youth who talks glibly is preferred to the godly man who has walked long with God and whose words come slowly.

As a consequence of the idea that all should talk, whether they can edify or not, and without a thought of the Spirit's giving utterance to whom He will, there are prayer-meetings for those of the same age, one night not affording time for all to take part. In its comments the Watchman speaks of prayer-meetings of children eight years old and under. These are the J. B. Y. P. U.—the Juniors. No wonder the Watchman adds: "It is not self-evident

that a prayer-meeting composed of children of tender age and conducted by one of their number is a good thing."

In a prayer-meeting no pastor would think of calling on an unconverted man to lead in prayer, nor to speak for the edification of the saints. Yet in these meetings of the young the unconverted are urged to speak. Few children eight years and under are Christians.

All such prayer-meetings besides discounting growth in grace have a tendency to hide the line between the regenerate and the unregenerate, and to make it seem that regeneration is a matter of no consequence.

Far better that no one should ever speak in prayer-meeting than that all should. In fact, one of the best prayer-meetings we ever attended was in Dr. A. D. Sears' church. He read a chapter of the Bible, and as it was a plain narrative, he made no comments. Then followed an hour of prayer and praise, with nothing but prayer and singing. Three-fourths of the audience—and there were as many present as the membership of the church, viz., 175—were men, and three-fourths of them were young men. Every one went out serious, joyful, helped, feeling that it was good to have been there because God was there.

SELF SUPPORT.

Bro. T. H. Hoste has charge of the mission of our Northern brethren at Lukunga in the Congo Free State. The work had been carried on for some years on the plan of paying native helpers with money from the United States. He saw the evils of this way of working, saw, too, the necessity of curtailing expenses in view of the lessening receipts of the Missionary Union.

It was not a matter for delay. If anything was done, the more thoroughly the better. He ceased paying out money for native helpers at once and entirely. He threw the support of the native preachers upon the churches and the preachers themselves. There was no reason why they should not support themselves as Paul did by labouring with their own hands.

They were no better men than the thousands on thousands of country preachers in this country who have worked on their farms, taught school, worked at a trade to support their families as the churches were not able to support them entirely. The native preachers were not like the missionaries, strangers, unacquainted with the language, but they knew the country, and were accustomed to earning their living in it.

At first there was a great outcry. It is astonishing in how short a time men can become pauperized and feel they are defrauded if gifts they had no right to demand are stopped. Mr. Hoste stood firm, knowing that he was right, and soon seeing that there was no hope of farther help the native pastors went to work, and the native churches were roused to their duty.

The result shows Mr. Hoste's wisdom. The native churches raised for home missions an average of 50 cents per member; they are helping besides to support two pastors at mission stations. They have a flourishing school, paying tuition for their children and not receiving a penny from the Missionary Union. And, strong proof of their honorable self-dependence, they do not ask to have medicines given them, but pay for their own medicines.

It is needless to add that spiritually the churches are much

strengthened. Pauperizing men by giving them what they can by any honest means earn for themselves always weakens character and destroys spirituality. The child who is always carried in the nurse's arms will be a poor weakling in mind and character as well as in body. Had Mr. Hoste had one weak fibre in his moral backbone, he would not have carried his reform through to its victorious end.

A CORRESPONDENT of the Watchman, Boston, whose name is not given, but who seems to be one of the Professors in the coloured Baptists' Theological Seminary in Richmond, Va., writes: "The WESTERN RECORDER is to be commiserated. It has long since given over the North to hopeless heresy. Now, alas! its two pet institutions, its boasted bulwarks of the faith, the Seminary and the Southern Sunday-school Publications, are unable longer to meet its tests of orthodoxy; and it stands alone in this degenerate age for the truth held by the fathers."

The good brother is evidently a reader of the RECORDER, for he is right in thinking that the Sunday-school Board and the Seminary, especially the latter, are the pride and boast of the RECORDER, strong bulwarks of the faith.

And we shall never give over the North to hopeless heresy while Henry G. Weston—to take a shining example out of many—lives and is honoured and followed by Northern Baptists. And should he and Howard Osgood and George W. Lasher and others die, and no men like them rise to take their places, we should still have faith in the remnant according to the election of grace, the seven thousand who have never bent the knee to monism, higher criticism, Darwinism, etc.

A PASTOR writes to the Interior that his church—a Presbyterian one—has inaugurated a series of afternoon Musical Services on Sunday, "in order to provide some place for people to go summer evenings, so that they cannot say the only way to spend Sunday afternoon is to attend ball games, or theatres, or so-called 'sacred concerts' in the parks."

If the "Musical Services" consist of praise and prayer to God, with an eye single to pleasing and glorifying Him, and with no thought of entertaining men, there is nothing to be said against them, provided they do not interfere with the attendance upon the preaching at night.

But the sad thing in the words quoted is the taking it for granted that the people must have somewhere to go on Sunday afternoons. Have they no homes? Are they not set in families? Why should they not stay in their homes on Sunday afternoons? Is home life utterly lost in the cities?

During the week the father is at his business, the children in school, the mother and baby left alone in the house. In the rush of modern life, a father sees little of his children except on Sundays. Sunday mornings and nights they ought to go to church. There is little time left for the family to be together except Sunday evenings. Is that to be given to meetings or to going somewhere? Is there to be no family life whatsoever?

It is time for serious thought along this line. Never were there so many and so fierce attacks made upon the family in so many directions as Satan is making in this day.

We were talking to a young father about the sin of going to the theater. He replied: "But what are we to do with our evenings! We go to prayer-meeting

Wednesday night, to church Sunday night, to father's one night, and one night our folks come to see us. But what are we to do the other nights?" He and his wife were regular attendants at prayer-meetings. They were members of the church and anxious to do right, but they must have some place to go in the evenings. Alack and alas for our homes!

VERILY it is high time for strong doctrinal preaching when a leading layman in Brooklyn says: "Christianity, as I understand it, means that love and sympathy for the masses of the people, for the poor, the needy, and the suffering which characterized the work of Christ when he was upon earth."

That may be the Gospel of altruism, it is certainly not the Gospel of Christ. The good tidings was the fact that a way had been found by which God could pardon guilty sinners, could be just and yet the justifier of him that believeth. To die for sinners was the great work of Christ; to work out a perfect righteousness for them was the object of his life. He worked miracles primarily to prove that he had come from God, was God, and that all which he taught was true.

He was compassion to all true repentance. He was kind, but no kinder to the masses than to the classes. Lazarus was a wealthy man; Jairus and the nobleman of Cans belonged to the higher ranks. The centurion was an officer and also a man of means, for he had built a synagogue. The widow of Nain would seem to have been a woman of importance in her town.

And our Lord's first thought was not for the sorrows and afflictions of men either high or low. His first thought was to do the will of His Father in Heaven, and to glorify Him. We may rest assured that if God could not have been glorified by the redemption of a people among the sons of Adam, the Lord would have passed us by as the fallen angels were passed by.

There is only evil to follow any such giving men God's first place. Christianity means, first and chiefest, repentance towards God and faith in our Lord Jesus Christ. The man who exercises this faith and repentance will do justly and love mercy as the result of his changed heart. But God stands first.

THE Northern Methodist General Conference voted to retire two of its bishops, Foster and Bowman, for the declared reason that they are "non-effective." For this the Conference has been severely criticized. But it is not possible the Conference acted so abruptly unless it had first privately asked the bishops to resign and they had refused. In that case the Conference had no right to fail to do what was necessary for the efficiency of their system.

THERE has been much said of the advantages of young people's societies in training for church work. But the Watchman says: "Leadership in the work of the young people's society is not necessarily a training for responsibility in the larger work of the church. * * * Some of the most successful workers in young people's societies have proved most efficient in the broader realm of church work."

PASTOR J. E. WILLIAMS has fully entered on his labors in Harrodsburg. He preaches to large congregations, and the Harrodsburg saints are greatly encouraged. Already he has the largest prayer-meeting and Sunday-school in the city.

Editorial Varieties.

The Congressionalist says the old headquarters of the atheists of London has become a Salvation Army barracks. It adds that ingenuity is the only "professional industry" left.

We had a pleasant call from one of the Old Guard of whom the RECORDER is so justly proud. Bro. E. C. Tichenor, who is 84 years old, came in to renew his subscription. He has been taking the RECORDER since 1852.

We are deeply grieved to hear of the death of Bro. G. W. Harstfield, of Louisiana. He was one of our strongest and most godly men, a man of wisdom and counsel, who can be truly spared from our ranks on earth.

Rev. Dr. Marshall, of Texas, is still bringing forth fruit in old age. He is pastor of a church and, though eighty-seven years old, went on a missionary tour in the month of March, preaching every night and three times on Sunday.

The incident, the Presbyterian paper of the Pacific, advocates authorizing the administrator to administer baptism under certain circumstances. The Catholics have long allowed that, but they believe their sprinkling is necessary to salvation.

Toronto is the city where the Sabbath is observed. The population is 200,000. On May 4, the Toronto Telegraph sent reporters to the various churches to count the congregations. There were 293 churches and the total attendance was 123,991. That is a noble record for a town of 200,000 people.

The Watchman says: "Coincident with the movement among Baptists for making their education institutions non-denominational, there is a parallel movement for Episcopally organized churches for making the influence of the denomination more direct and effective in all their colleges and universities."

We read recently somewhere the remark of a Baptist in regard to something new he was advocating, that it would no doubt injure the "local" churches of any given church but the local church. Are Baptists giving up their ideas of church independence? We do not like the phrase "the local church."

A woman spiritualist in New York protested vehemently against capital punishment because the criminals so executed come into the session of the spiritualists and take possession of their bodies. The moral of her statement is not the abolishing of capital punishment, but the abolishing of the senses.

A writer in the Congressionalist thinks there is too much talk in the prayer-meeting and too little prayer, and advocates that prayer meetings be a missionary as applied to some of the midnight services. There is scarcely any prayer heard. Brethren would be surprised if any one should notice just how few minutes of the hour called "prayer-meetings" are spent in prayer.

There is no history and intolerance—no, not even in Russia—where the teaching of irreligious scientists. Prof. Romanes, having abjured Darwinism and materialism and died a Christian, certain of these very liberal scientists are declaring that he had softened of the brain. His latest and unfinished book shows no diminution of mental power and proves them guilty of malicious spite.

A lady from the United States has been living in Europe for many years. Being in New York on a visit, the "Spectator" of the Outlook asks her if she would like to return here to live. She replied: "Mercy, no! I could not live the life of the women in America live so-called. It is a fearful thing to see the committee everywhere. Everything is connected with committees. There is no time to cultivate friends." What is worse, there is no time to get acquainted with their own children.

Very many are calling for the publication of Dr. White's article in the Encyclopaedia. They are not satisfied with what Dr. Roberts said in the Christianianity and they wish to know, as Bro. C. Hoste says, "what the lovely-hearted President of the Southern Baptist Theological Seminary" said. We give a lengthy extract from the article in the Encyclopaedia which covers the ground under discussion. On account of the copyright, we cannot publish the article entire.

The Congressionalist says that "inasmuch as the organization of the modern church provides for about twice as many women's societies as there are days in the week, some form of consolidation has become necessary." One would think so, but the trouble is that a consolidated society increases the number of presidents and secretaries, and the more presidents and secretaries, the more the condition of servitude, does dearly love to hold office.

These words express our views better than we can ourselves. They are from an editorial in the Watchman: "There are a good many associations of one kind and another devoting themselves to special lines of philanthropic and educational and quasi religious work, but they derive their principal support from Christians who are often suffering the activities of their own churches to languish because they withdraw their own time, and strength and means from their churches to devote to this, that and the other is doing a work which properly belongs to the church, let us help the church to do it; if it is not doing a work that is appropriate for the churches to undertake, then it is not very wise or important. The church stands for every work that tends to advance the kingdom of God in the earth, and primarily for winning men from sin to a life of holiness through the power of the Gospel. If there is any work that tends to advance the kingdom of Christians than the primary work of the church, we do not know what it is."

Among the Churches.

LOUISVILLE. Walnut-street—Prof. J. R. Sampy preached in the morning and Bro. C. M. Thompson at night. Took collection for Students' Fund and the response was liberal and general. Sunday-school will give its annual picnic Saturday. Broadway—Pastor Pickard preached. Chestnut-street—Pastor Weaver preached. One by letter. Pastor goes to visit Pastor J. H. Julian in a series of meetings at Burke Branch. East—Pastor Christian preached. Six by letter. Dr. Christian held a Sunday-school union at Taylorville last week. McFerran Memorial—Bro. L. A. Little preached in the morning and Bro. J. B. Shelton at night. Twenty-second and Walnut—Pastor Hunt preached. Ernest Quick and E. Sands ordained to the full work of the ministry. Two for baptism, one baptized. Franklin Street—Pastor Roberts preached. One by letter. German—Pastor Ritzman preached. Baptized one. Pastor will attend the Ohio German Baptist Association at Evansville. Highland—Pastor Dawes preached. One by relation and one for baptism. Logan-st.—Pastor Zwarg preached. One by letter. Parkland—Pastor Nowlin preached. Portland-avenue—Pastor Irvine preached. Received four by letter. Southgate street—Pastor McFarland preached. Baptized three. Third Ave.—Pastor Taylor preached in the morning, Prof. Dargan at night. One by letter, one for baptism. Largest Sunday-school in the history of the church. Twenty-sixth and Market—Pastor Inlow preached. The Point—Good Sunday-school. Bro. Lamar preached at night. City Mission—Interesting services during the week. Brother Franklin preached at night. Sunday-school increasing. Bro. I. T. Woodson, superintendent. Clifton—Pastor Roddy preached. One received by letter. Glenview and Eight Mile—Pastor Martin preached at Eight Mile and J. H. Martin, of Texas, preached at Glenview. One baptized at Glenview. Highland Park—Pastor Burroughs preached. Commenced a series of meetings, assisted by Bro. J. M. McFarland. Eleventh and Market—Bro. Callum preached at night.

SEMINARY NOTES.

Prof. Whitsett told the Mission Band Monday evening what he knew of the Student of South Itaska. Brethren Ernest Quick and T. E. Sands were ordained at Twenty-second and Walnut-street by a council composed of the pastors at B. Ray and others. Bro. Quick left for Nova Scotia to take work Tuesday. Bro. W. L. White has been called to the pastoral care of the Gurley and Scottsboro churches in North Alabama. He will leave the last of this week and take charge of them at once. We had a very pleasant call from Bro. W. M. Little and the latter part of last week. His response to the call of the boys for a speech after supper was as usual full of fun and to the point. The many friends of Bro. E. F. Wright, of Georgia, are gratified to learn that he will probably be pastor for New York Hill the ensuing year. A deserving honor conferred on a deserving man, another instance of good judgement on the part of the new manager of the Students' Fund. The following of the full graduates have been selected to speak in June on the condition that they make all their classes: Price E. Burroughs, of Chester; Claude W. Duke, of Virginia; Chester M. Truex, of Kansas; Warren F. Yarrow, of Mississippi; and H. Boyce Taylor, of Kentucky. Supplies for Sunday: E. C. Dargan, Third avenue; J. R. Sampy, Walnut-street; L. A. Little and J. B. Shelton, McFerran; A. S. Petrey, Twenty-sixth and Market; E. E. Dudley, Midway; G. E. Burlingame, Columbus.

THE STATE.

Pastor S. H. Pope writes from Harmony, Allen county: "Saturday, May 16, was a day of rejoicing with this church. After service at 11, met at 4 o'clock at the beautiful waters of Trammell Park, where the writer immersed 13 happy converts in the presence of one of the largest gatherings I ever saw at a baptizing. Others stand approved for baptism and more to follow. The church is in a prosperous condition."

Bro. H. A. Copas writes: "Please change the address of my paper from Clinton, Ky., to 1065 South Pearl street, Los Angeles, Cal. I leave for that place May 18, to take charge of the Central Baptist church."

Pastor J. L. Nunn writes: "On the fifth Saturday in May, Sunday in this month, May 30 and 31, there will be a missionary and Sunday-school meeting in the Baptist church at Bagdad. We will have an interesting programme, and hope to have a large attendance. Brethren of sister Associations are cordially invited to be present and participate in the exercises."

Pastor C. Hodge writes: "My three churches, Harmony and Kirkwood in Tennessee, and Middleton, Ky., are in a prosperous state, and are moving out along all lines of missionary effort with an ever increasing momentum. Baptized one at Middleton the 17th. Like the musterings of the far away cloud-bank are the persistent inquiries of the people concerning the utterances of our that was breaking out in the past and slaughter against Christians. But far above this we think of our Lord Jesus Christ, who was led out this way to be crucified. We first visit the orphan asylum, which is built on the site of Pilate's judgment hall, and recent excavations under this building, which is itself new, have verified the location. Parts of walls which suit are found, and below the pavement or *gabathitha* has been uncovered. Here the mad king Jesus was brought out to be crucified to defile himself by entering so unholy a place as the Roman governor's judgment hall though they did not consider that murdering Jesus defiled them—they did not enter and Pilate had to go out to them. Here thorn-crowned, bleeding and buffeted the Master stood, as the recent governor said to the howling throng: "Behold the Man!" Reading the account as given in the Gospels, the whole scene is before us, and we came real as never before.

Pastor John M. Bruce, of Elizabethtown, called at our office and reports the new church building assured, to be built on the most desirable lot in the city. Falling in line with the suggestion of the Southern Baptist Convention that our contributions to missions ought to be pushed immediately after the Convention, Dr. Pickard called his mission committee together and changed Broadway's mission year from May to May instead of from January to January. Sunday Dr. Pickard preached on the subject of missions and the church took its annual pledges. The subscription amounted to a considerable increase over that of last year. This shows the fine condition of the church.

OTHER STATES.

O'Connell's Times, May 19, says: "Pastor J. G. Bow preached a farewell sermon at the First Baptist church Sunday night to a house crowded to the very doors. This reporter has an idea that he is one of the most beloved men in this town, and his high estimate was not held alone by his own congregation, but by the congregations of other churches. He has certainly been, perhaps the most faithful pastor any church ever had, — a laborer of considerable and watchful shepherd of his people."

Bro. W. J. Barrow writes: "Bro. G. W. Hartfield, pastor of the Arcadia Baptist church, Secretary of the Louisiana Convention, and well known throughout the Southern Baptist Convention, on the 10th day at 10 A. M. He died at his residence in Memphis in the faith of God. A noble, grand and unflinching man in the service of his Master goes to his reward. He gave the greater part of his life to his Master and his people, and in the latter part of his life he was a minister to a multitude of alphabets across that are gradually drawing the life out of the church of God."

Bro. Ben M. Bogard writes from Charleston, Mo.: "I have just closed one year as pastor of the First church, Charleston, Mo. During the year I have baptized over 30 into the church. About the same number have been excluded. Thus we have about the same number of members now as at the beginning of my work, but it is of much better material. The church has recently bought a fine pipe organ, and the choir is regarded as one of the best in Missouri. The First Baptist church here is easily the leading church of any denomination in the state outside of St. Louis. St. Joseph and Kansas City I expect to make it my life work. I never was so entirely satisfied anywhere else. The church supports a missionary for his full time on the Gospel Mission plan. Love to my Kentucky brethren."

Messrs. C. J. Lincoln & Co., Little Rock, Ark., writes: "We have found that the best remedy to be used for the best selling Chill remediae that we ever sold. We have sold 15 gross in 8 months, and in selling Hughes' Tonic, feel that we are giving value received." Sold by druggists. 50c and \$1 bottles.

PASTOR A. S. Pettie, of Mayfield, has resigned to accept the presidency of Clinton College.

FIFTEEN GROSS IN EIGHT MONTHS.

Messrs. C. J. Lincoln & Co., Little Rock, Ark., writes: "We have found that the best remedy to be used for the best selling Chill remediae that we ever sold. We have sold 15 gross in 8 months, and in selling Hughes' Tonic, feel that we are giving value received." Sold by druggists. 50c and \$1 bottles.

EDITORIAL CORRESPONDENCE.

JERUSALEM.

Our hotel is outside the gates of Jerusalem. At first we regretted this fact, but after a walk through the city and a good whiff at its odors we were glad. Outside the walls in the last year or two a new city has sprung up. Indeed there is more outside than inside the walls. It is well that the old walled city is allowed to remain undisturbed. Within twenty-five years Jerusalem has increased in population from 10,000 to 60,000, although they claim 85,000. The influx has been largely Jews, who are by law prohibited from entering Palestine, but who come all the same, until many more than half the population of Jerusalem are Jews. This looks as if the Hebrews are going to possess the land again.

We enter by the Damascus gate, and think how Saul of Tarsus, armed with authority from the Sanhedrin, passing out that way, breaking out in rage and slaughter against Christians. But far above this we think of our Lord Jesus Christ, who was led out this way to be crucified. We first visit the orphan asylum, which is built on the site of Pilate's judgment hall, and recent excavations under this building, which is itself new, have verified the location. Parts of walls which suit are found, and below the pavement or *gabathitha* has been uncovered. Here the mad king Jesus was brought out to be crucified to defile himself by entering so unholy a place as the Roman governor's judgment hall though they did not consider that murdering Jesus defiled them—they did not enter and Pilate had to go out to them. Here thorn-crowned, bleeding and buffeted the Master stood, as the recent governor said to the howling throng: "Behold the Man!" Reading the account as given in the Gospels, the whole scene is before us, and we came real as never before.

From the top of this building a good view of the city is obtained. There just before us a little to the left is the Mosque of Omar, standing on the site of Solomon's temple, and recent excavations here show the Castle of Antonia this side a little way. Before us runs the Tyropoeon valley, separating Mount Moriah and Zion. We look into the valley of Jehoshaphat on the left and into the valley of Ben Haim on the right, while the Mount of Olives looks calmly down on us from the left, crowned by a tower of observations the Russians have lately built, from which the Dead Sea and the Mediterranean may be clearly seen. To the right of the Hill of Offense, so called because there Solomon established idolatrous wives and built for them as idol temples. To the east, corresponding to Olivet on the right, though not quite so high, is the Hill of evil counsel, named this because Caliphah had a residence there where the plot was formed for the arrest of our Lord. The village of Sileon clings to the side of the hill on the left side of the Kedron, with the Pool of Sileon beyond in the valley and "Job well!" near Job never heard of this well, but the Moslems must rival the Christians in finding sacred localities, and so they concluded, on what evidence they have never known to give. They must take some Old Testament character, and Job suited them as well as any other. We note three roads leading over the Mount of Olives, the middle one of which is the old Roman road, along which Jesus so often came and went. Bethany is out of sight over the hill, but Gethsemane lies below us near the foot of the mount. The road to Bethlehem crosses the valley of Hinnon by the lower pool of Gihon to our right, and then runs down the side of the valley southward. Turning around and facing north, as we have been facing south, we see to our right Mount Scepous, where Titus had his headquarters when he besieged Jerusalem. It is necessary to go in. This fits admirably the narrative (John 20:4-7): "So they ran both together; and the other disciple did outrun Peter and came first to the sepulchre. And he, stooping down and looking in, saw the tomb empty. He then went in. Then cometh Simon Peter following him and went into the sepulchre and saw the linen clothes lie, and the napkin not lying with the linen clothes, but wrapped together in a place by itself. And he then went out, and saw the winding sheet. Peter went in and saw also the napkin that had been about the Lord's head, and probably lying at the place where His head lay, and so not to be seen from the outside. Add to this that on the further end of the tomb is a sign of an old cross, such as the Coptics still use, and such as was used by Christians as a symbol as early as the second century. On one side of this cross is the Greek letter alpha and on the other omega. This alpha and omega were regarded as sacred places by the early Christians. Reading on the spot the accounts in the Gospels, we could not resist the conviction that this was indeed "the place where the

have exercised around the sepulchre, particularly about Easter time, they form processions and march around in a proarranged order—first one sect and then another. The patriarch, or high-caste functionary, whatever his name, in the front in gowns carried palm branches, twisted in olive twigs, and sang as they went very slowly. Then came higher dignitaries, one bearing a banner, one a cross, two swinging censers with burning incense. Two lines of Turkish soldiers surrounded the sepulchre, and allowed these the processions passed. These soldiers are needed to keep these professed Christians from fighting each other. What an object lesson to the modern world is this! It is little wonder that so few Mohammedans are converted. Add to this that no Jew is allowed to enter this church, and if any should go in he would be immediately set upon and killed by the Christians. It is a wonder that the missions to the Jews of which there are several in Jerusalem have but few converts."

This church of the Holy Sepulchre has a wonderful collection of sacred localities. They show you the grave of Adam, the altar of Melchisedek, the stone where Christ was anointed where He was scourged, where the angels appeared to Mary, where the Lord was crucified, where He was buried, where the "true cross" was found, and a rent rock is shown in the Greek chapel is an upright stone, rounded and shaped, which is said to be directly over the centre of the world. In the Mosque of Omar on the site of the Temple there is a natural rock which the Moslems say is immediately over the earth's center. We can agree with both parties, since every place on the earth's surface is directly over the center. It is really a relief to believe that none of these sites in the church of the Holy Sepulchre are genuine. It is painful to think that all these mummeries and fierce conflicts should have been carried on for centuries around the place where Christ was actually crucified and buried. Wherever the true locality may be, it certainly is not in this church. There, it seems to me, no reason to doubt that the hill over the Grotto of Jeremiah is the true place of the crucifixion. It is within not only to modern but to ancient walls. The hill is shaded like a skull and the front toward the city looks strikingly like the face of a human skull. A great highway runs near, and as I stood and pictured to myself the scene I saw the multitude of people passing and reviling Christ as He hung upon the cross. "And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buiddest it in three days, save thyself. If thou be the Son of God, come down from the cross." Matt. 27:39, 40. Through all the centuries this has been an accursed place to the Jews.

A striking confirmation of this as the true locality of the crucifixion has recently been given in the uncovering of a sepulchre near Job's well, as the sepulchre was night at hand. This tomb was evidently a family tomb. It was a "new tomb" because it was never finished. There was but one burial place in it enclosed, showing but one body ever buried there. A large groove in the rock at the entrance—for the sepulchre is "hewn in stone" (Luke 23:53)—shows where the stone was rolled to the door, just as is shown in other ancient tombs, where the round stones used to close the entrances have been found. The stone for this one has not been found. Angels rolled it away.

It is necessary to stoop down to look into the sepulchre to see where the body lay, and to see where the head lay. It is necessary to go in. This fits admirably the narrative (John 20:4-7): "So they ran both together; and the other disciple did outrun Peter and came first to the sepulchre. And he, stooping down and looking in, saw the tomb empty. He then went in. Then cometh Simon Peter following him and went into the sepulchre and saw the linen clothes lie, and the napkin not lying with the linen clothes, but wrapped together in a place by itself. And he then went out, and saw the winding sheet. Peter went in and saw also the napkin that had been about the Lord's head, and probably lying at the place where His head lay, and so not to be seen from the outside. Add to this that on the further end of the tomb is a sign of an old cross, such as the Coptics still use, and such as was used by Christians as a symbol as early as the second century. On one side of this cross is the Greek letter alpha and on the other omega. This alpha and omega were regarded as sacred places by the early Christians. Reading on the spot the accounts in the Gospels, we could not resist the conviction that this was indeed "the place where the

Lord lay," and whence He arose from the dead. The land has been bought by a Protestant society, and the chief danger is that they will build a church over it. It is to be hoped that they will preserve it as it is. We visited the pool of Bethesda, recently uncovered. It is much below the level of the present city, but shows marks of the "fine porch," and it is beyond doubt the place where Jesus healed the impotent man. The Jews' waiting place, down under the walls of the old temple, is a point of interest. About 100 Jews were waiting there as we saw them. Some of them were clad in costly robes. They stood close to the wall, facing it, reading from the Old Testament, with a swinging motion and a doleful sound. Jesus walked over Jerusalem, and because the Jews would not hear Him, they have been left for centuries to wall over their holy city. Fraternally T. T. EATON.

ANOTHER form of the philanthropist's disease is ferocity. He is so fully possessed by the spirit of his own intentions and the goodness of his own cause, that he feels that there is a great moral lack in any one who does not fully sympathize with him, or who goes to the yet more lamentable extreme of differing from him. He cannot conceive that any person of upright moral character can fall to see these things as he sees them. The dissenter in opinion must, from the nature of the case, be morally obdurate, selfish, and in a standing great likelihood of being under the immediate supervision and guidance of the devil. Examiner.

OPEN every book of piety; run through all the treatises on the spirit-ual life; you will find that there is no salvation out in fact, and in virtuous life. Hence, the Lord and Redeemer of our souls said to his disciples, "What is a man profited, if he shall gain the whole world, and lose his own soul?" He that meditates often on these words, and who is seriously concerned for the welfare of his soul than for the increase of his fortune, or for the entertainment of his body, is a merchant truly wise, for he prefers spiritual riches, which perish not, to the passing goods of earth. Thomas Kempis.

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FAMILY CIRCLE.

SPRING HERALDED.

BY S. Q. LAPIUS.

On the sunshine told the bluebird
And the bluebird told the brook.
That the dandelion was peeping
From the woodland's sheltered nook.

THE OLD WITCH.

BY KATHARINE JOYCE McELHINNY.

"Come boys, now for some fun!"
cried Brinley Yates; "here comes the
'Old Witch'."
With that, about ten boys broke into a
loud whoop, as Indians on the war-

occasion, a council of war was called.
The plan formed was to chase her
down the road to her home, and to
scream and have all the fun possible.

ask him questions, and lead him to
talk about his school, and the things
he loved. Sometimes he went in to
see Brinley, and could take care of
chattering away in his usual guileless

speechless when they first heard the
story. Then suddenly Tom Bruce ex-
pressed the feelings of the whole
community, when he blurted out:
"May! but how she loved him!"



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[Continued on eleventh page.]

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Old Tom, the white horse, stood in mortal fear of him, and kept severely over his way. Fred tried in many ways to subdue his pet. He called him by pretty names; he patted him slyly when he could steal up to Jonah unmarked by the latter; and even humbled himself enough to keep the file from his pet by means of a long switch. But all means failed; Jonah disgracefully refused to be won over, and Fred was in despair.

One day, while he carried some wood into the collar, the little boy spied a huge red apple, so large that it surprised him. He took it with him when he went up stairs, and asked his mother if he could give it to his donkey. You see Fred was different from some little boys, who would probably have taken the apple without any permission whatsoever.

"Yes," said Mrs. Martin, "and if you can do anything with that animal, I'll get father to buy you a saddle and bridle." Fred ran out to the field where Jonah stood in the shade, eating grass, and held out the apple. For some moments the donkey did not appear to notice it; but the day was warm, and the apple was inviting, and after a while he edged gradually up to the bars, and nibbled at the peace-offering. It suited his taste, and presently he took another bite; looking sideways at Fred out of his black eyes, as though to say: "Yes, I'll eat this new, but don't you worry to think I'm going to be softened by it."

But Fred, of course, did not understand, and soon the whole apple had disappeared. And to show he was not going back on his word, Jonah behaved worse that afternoon than ever before.

The next day Fred took another apple—a yellow one this time—and even larger, if possible, than the first. This he again held out to Jonah, and the latter's mouth watered at the mere sight of it.

"Well," he thought, as he rose from his bed among the clover, "I'll eat this one, I guess. If it was another red apple, of course I wouldn't take it; I'll never taste a yellow one!" And so he nibbled and nibbled until it was gone, too. And it happened after that, that every time Fred came to the field he brought some dainty with him, and Jonah soon began to watch for the coming of his little master.

At last, one day, Fred carried an unusually large apple to the field, and Jonah came forward to take it. As he stood beside the bars, Fred made a little jump, and found himself safe on the donkey's back, with his arms around Jonah's neck.

Now Jonah had never before held any one in this manner, and at first he was far too astonished to move. Then his indignation became so great that he resolved to shake his master off; and accordingly he began to dance about, first on four legs, then with the whole of his body in the air, as a species of jig.

Fred stuck like a burr, but in the end Jonah made a sharp turn, and the little boy rolled off into the clover, some feet away, while Jonah ran, braying triumphantly, to the other end of the field.

By this time, however, Fred's mettle was up, and he was determined to mount the donkey. So he went softly over to where Jonah stood, almost asleep, in the shade of a great apple tree; and, before Jonah realized it, Fred was in his place on the donkey's back. Jonah was amazed.

But, by and by, Jonah began to think how very shabbily he was treating his good little master, and he soon became very much ashamed of himself. To make up for this bad conduct, he ran twice at full tilt around the field, and Fred had the finest ride he had ever taken part in. And finally, Jonah concluded that he liked the fun as well as his little master; after that there was no more trouble.

Fred mounted his pet when he pleased, and then they tear off down the road, never stopping till both are thoroughly tired out. Of course, Fred's parents were greatly surprised at Jonah's surrender, and the saddle and bridle were speedily bought, as Mr. Martin had promised. Now Jonah was greatly in danger of becoming vain over his fine red trappings.

"Ho!" cried one of Fred's young friends when he heard of it, "you see you took a great deal of trouble to bring that donkey to terms. Now I'd have taken a club, and made him mind me from the first."

Fred only laughs in his sleeve at the thought of being conquered by any club that was ever hit. And he is thoroughly glad that he was patient with his pet. No one ever gains anything by ill-treating one of his dumb friends. Now the people really praise

the donkey. No one is forced to complain of Jonah keeping house in his garden, for he has plenty to do without wandering into mischief; and by degrees he has grown into a most sober and respectable donkey—Christian intelligence.

ROSA BONHEUR AND HER LION.

Rosa Bonheur loves the animals she paints, and is in turns adored by them; she says the Philadelphia group showed her recent purchase a magnificent lion, who purred and writhed like a gigantic cat when his owner fearlessly stroked his mighty head. Then, showing the head of a most superb specimen of the African lion transferred to canvas with startling realism, she tells the story of Nero. He was her first pet lion, and was reputed untamably ferocious, and lived for several years in the garden at By. At last one day Rosa Bonheur was about to travel, and disposed of Nero to the Jardin des Plantes. She parted with him reluctantly, for he was a great pet, and would greet her always with a peculiar little note of welcome. When she returned from her wanderings two years later she went to see her Nero, and beheld a sad sight. The poor creature had not been so carefully tended as he was used to be at By. Ophthalmia had set in, and the splendid brute lay blind and ailing, unheeding the curious crowds that stared at him. Rosa Bonheur watched him for a moment and then called "Nero!" The effect was magic. The lion rose to his feet, uttered his accustomed note of welcome, and sprang toward the well-beloved voice with such impetuosity that the shoes against the bars sent the sightless brute rolling, stunned, back on the floor. The great artist took him back soothed his last days with tenderness and petting, and finally he died in her arms at the foot of the staircase at By. His huge paw clinging to his mistress as if imploring her not to forsake him in his death struggle, and his last movement being a feeble attempt to lick the hands that held him with such infinite tenderness. "You see," said Rosa Bonheur, as she meditatively ruffled her own lion's mane, "to be really beloved by wild beasts, you must really love them."

GRANDMOTHER'S DIARY.

I found it in the attic. Bookworms had eaten into it, and loosened some of the leaves. Mice had nibbled one corner of the Russia binding. The year in which the record was kept was 1828. Then I saw—grandmother was eighteen then, for she is eighty-six now. She brushed away the cobwebs and carried the diary down stairs, where grand mother sat in her little low rocker by the grate.

"May I read it?" I said, holding up my "find."

"What is it?" said grandmother. "Your diary for the year 1828." Her poor old faded blue eyes filled with tears.

"You may read it, dear," she said. "I read it through. I carefully revised it. A third time I perused it. These are the dates, these are the words that I most distinctly remember."

"Feb. 22. George Washington's birthday. Dear little boy, I have not time to tell you, to-night, how happy I am; but just because you were a gift from him, I will whisper, O, so low; that I am a gift to him. We are wed."

"April 4. Little friend, I told you nothing yesterday—no, nor the day before. My heart was breaking, and I forgot you. To-day they have buried him—my husband."

"Dec. 10. Although I forgot you in my grief, I will let you share my joy. My hand trembles, but my heart is light. I have a son, who, thank God, has his father's big brown eyes."

Poor grandmother! Wedded and widowed at eighteen. Eighteen from eighty-six leaves sixty-eight. Just think! sixty-eight years she has walked alone. "Dear grandmother," I say, as I kiss her faded cheek.—ELIZABETH D. PRESTON, in Chips.

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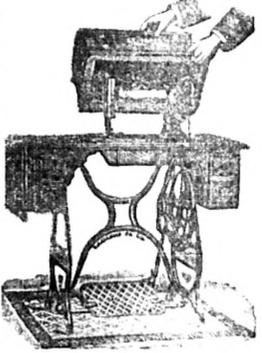
- Republican National Convention, St. Louis, Mo., June 16th. National Educational Association, Buffalo, N. Y., July 3rd. Y.P.S.C.E. Convention, Washington, D. C., July 8-11. People's Party Silver Convention, St. Louis, Mo., July 22nd. National Encampment, G. A. R., St. Paul, Minn., Sept. 1-4. Service and equipment first-class. Dining Cars and through Pullman Sleeping Cars. Full information upon application to J. M. CHESBROUGH, General Passenger Agent, Cincinnati, Ohio.

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

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

In my announcement about inhalers two weeks ago I should have said that orders from Tennessee or Arkansas would not be accepted on the terms offered, because these two states have their agencies for the Inhalers in the Baptist and Reformer and Arkansas Baptist. These papers will fill orders for these states, and from anywhere else the orders can be sent to me.

THE Clinton Baptist Sunday-school has sent me some ringing resolutions about the Vedder article in the Baptist Teacher, and from various sources I have personal letters that talk in no uncertain way about the publication of such stuff in our Sunday-school literature. But as Dr. Frost has written a statement that in a mild way takes the thing back, it is not necessary to publish these letters and resolutions.

"CHARLESTON, Mo., May 6th. George Elliott, a lawyer, was killed to-day. Come at once. Mrs. Elliott." This was the sad message I received just as I was starting to the Southern Baptist Convention. It was all the more sad because I knew Bro. Elliott to be a brilliant young lawyer, with a career of great possible usefulness before him; and he was leaving a most Godly young wife with several little children, to battle with the rough elements of this world. I know nothing of the particulars at this writing, but I know it is sad to die at such a useful young age. May God comfort the bereft ones.

I SUPPOSE that we will all see changes in many things if we live to behold the ushering in of the year 1900. The politics and religion of the country are both in a state of terrible turmoil, and what is to be the result of it no one could safely predict at this time. It may be safe to say that the churches of the Lord will stand through it all, for the Lord has promised it, and his word cannot fail. In perfect confidence I expect to see Baptist churches booming in the land at that date, and until the Lord shall come again, if I live that long.

SOME friend sent me a clipping from a New Orleans paper that gives a good idea of the liberalism that is abroad in that section of the country among those called Protestants. The Sunday-school Convention of the state has the following item in its constitution:

The association does not, and will not interfere with the work of any church, nor with any Sunday-school now organized, or to be organized, nor with the doctrinal teachings of any church, etc.

It occurs to me that such a state Sunday-school concern ought to be about as sweet as any real reasonable person could demand. If it interferes with no doctrine in any church, it should suffice in an effort to please everybody. I think we have some such arrangement for our Kentucky liberals, though it seems not to be doing much business. I don't take any stock in that kind of a go-between-ity.

THE Methodist church of the north has been agitating the question of a longer time limit for their pastors, and it is curious to note that a large majority of the preachers are in favor of it, while the majority of the laymen are said to be opposed to it. It would thus seem possible that the preachers would

like to be settled a little better; while the members want the privilege of shifting them very frequently. Dr. Buckley suggested that the return of the preachers be left to the quarterly conference, but the Arkansas Methodists remind him that the quarterly conference is made up of the appointees of the preachers, and it will give them the power to so manipulate the thing as to keep themselves in the pastorate even when the majority of the church would want them away. Thus it can be seen how unsatisfactory are the methods of human church government. If all hands would come to the Bible idea of church life and government they would avoid this trouble, though they would all have to be Baptists, for no others have the Bible form of church government.

It seems to me that the Tennessee Methodist is in a fair way to join the modern holiness band, judging from some recent editorials. In fact the paper is getting a little cranky on the subject. I suppose the editor has found out to reform the church government of Methodism is such a prodigious task as to demand a sanctified organ to carry on the work. But I am afraid that the two things, sanctification and Methodism, will run the editor crazy before he does much with either. They do make a terrible mixture.

A GOOD joke on the mayor of our little city came about in a very nice way a few days ago. We had a sort of a crank street preacher who was bawling away at a little crowd of the curious who were listening because they thought the preacher crazy. Near by sat the mayor and Bro. Sharp. The cranky preacher remarked: "Sometimes the people ask me who I am, and to what church I belong. I reply to them that I am a Methodist, but I am not preaching Methodism, I am preaching the Bible." Sharp turned to the Methodist mayor and said: "There, he has got it down right, judge. He don't preach Methodism, he preaches the Bible. It follows that Methodism and the Bible are two different things." The mayor gave it up.

I HAVE just sent fifty dollars to Rev. T. J. Hudson, one of the Gospel Missionaries in China, and it cost me only a five cent stamp to send the money, as our bank charged nothing for the draft. There are now seventeen missionaries in China, and several baptisms have recently resulted from their work, while a number of others desire to be baptized, but are kept back for a little more training before being taken into the church. This is a fine showing for a work in a heathen land that is only about one year old. It shows that the blessing of the Lord is with these consecrated missionaries. The address of the missionaries has been changed from Shanghai to "Gospel Mission, Ching Kiang, China." Let those who write them note this change.

"THE new woman" will call for a new man, and a new church, and a new preacher, and why not for a new Gospel and a new Savior. All these things are close akin to the liberalism and criticism and unbelief of the age. Whenever a man can find fault with the arrangement of the Lord on one point he has equal license to find fault on any and all other points. The same excuse that can be made for the preacher-woman can be made for any other violation of the Bible that may be called for. So long as we run at loose ends in the formation of societies to do the work of the churches, and violate God's word in order to have

the sisters properly recognized in their public capacity, we need expect nothing less than an apostasy from the faith. The utterances of our leaders should occasion no surprise, for they are but falling in with the trend of the day in leaving the old paths to follow fables.

SOME of our preachers are teaching that Christ has quit baptizing with the Holy Spirit, since we cannot work miracles. Are they correct? Please answer through the RECORDER. J. S. RICHARDSON. Bon Franklin, Texas.

Reply: I do not think there has ever been but two instances of Holy Ghost baptism, one of which was on Pentecost, and the other at the house of Cornelius. In the apostolic age there was the gift of the Holy Ghost, which was an extraordinary endowment of power by the Spirit, but less copious than the baptism. I do not think that we now have either the baptism or this extraordinary gift of the Spirit. We have remaining with us the convicting work of the Spirit, and his converting power, but we have none of the miracle-working, or extraordinary influences of the divine spirit. I think the brethren are right in their teachings on this subject.

BRO. HALL: I have a profound respect for your opinion in regard to any controverted doctrine of the Bible. You usually go straight to the point in a way that I like. Will you kindly answer in the RECORDER these questions?

- 1. What is the difference between the church and the kingdom?
2. What are the evidences that the kingdom is a visible organization.

Respectfully yours, J. D. ALLEN. Bonham, Texas, May 2nd.

Reply: The difference between a church and the kingdom is just the difference between a part, and the sum of all the parts. A church is a local body of disciples, as the church in Fulton, or the church in Bonham, of which Bro. A. B. Miller is Bishop. The kingdom is the sum of all the churches, including the Bonham church, the Fulton church, and all the churches in the world. A church is the size of its local membership; but the kingdom is the size of all the local churches on earth. Every baptized person that has been received into a local church is a member of said church; and every such church with its baptized membership is the kingdom. God's family is larger than Christ's kingdom, and Christ's kingdom is larger than any one of Christ's churches. Every believer in Christ is born of God and is of God's family, whether he is in any church on earth, or out of all churches. Every such believer, or child of God, that has been scripturally baptized, and is living in fellowship with a gospel church, is in said church; and every such church is in the kingdom. By faith we become children of God (Gal. 3:26.) By baptism we are qualified for the church. (Acts 2:41.) All such churches constitute the kingdom of Christ. (Matt. 11:12; Luke 16:16, etc.) By birth I became a member of my father's family. By law I became a citizen of my state. And by virtue of being a citizen of the state I am an American, a citizen of the government.

2. That the kingdom is a visible organization follows from the following facts: 1. Man took it by violence. (Matt. 11:12.) This they could not do with an invisible kingdom. Men kept others out of the kingdom. (Matt. 23:13.) If it had been an invisible affair these men could have slipped in and their enemies would not have known it. 3. Its members were to be like a city on a hill that could not be hid. (Matt. 5:13-17.) 4. The light of this kingdom was to shine for the glory of God,

Table listing names and locations: ARMSTRONG & MAKELYN Pittsburgh, MYERER BATHWAY Pittsburgh, DAVIS-CHAMBERS Pittsburgh, FANNINGTOPE Pittsburgh, ANGEOR Pittsburgh, ICESTEIN Cincinnati, ATLANTIC New York, BRADLEY New York, BROOKLYN New York, JEWETT New York, WELSH New York, UKIOW Chicago, SOUTHMAN Chicago, SHEPMAN St. Louis, COLLIER St. Louis, MISSOURI St. Louis, RED SEAL St. Louis, SOUTHMAN St. Louis, JOHN T. LEWIS & BROS. CO. Philadelphia, MALLETT Cleveland, SALEM Salem, Mass., CORNELL Indiana, KENTUCKY Louisville.

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and for the conviction of men. (Matt. 5:16.) An invisible sun can't shine. Neither can an invisible kingdom shine.

5. The kingdom is compared to a net that gathers both good and bad fish. (Matt. 13:47.) If there is any invisible kingdom it surely has no bad fish in it. The visible kingdom has. The first drag they made they caught Judas.

6. This world has no earthly use for an invisible kingdom. It has lots of work for one that can be seen.

7. The churches in this kingdom are to celebrate the Lord's supper until he comes again; but if the supper is to be attended by an indefinite number of invisible beings the most of us who are yet mortal will beg to be excused from any part of it. We are afraid of "speerits."

8. The preachers who are in this kingdom are to baptize the converts to its faith, but if the baptizing is to be done by invisible members of this invisible kingdom, I surmise that when their invisible fingers begin to feel around our visible bodies the most of us would soon make ourselves invisible to that crowd by getting away from there.

9. This kingdom is composed of visible men and women, it has a visible law-book, the Bible; it has visible ordinances; it has visible churches in its composition; it has a visible territory to occupy; it is in a visible world; and there is no possible use in this world for a kingdom that is invisible.

10. If there is an invisible kingdom God's word says not one syllable about it, and as such a thing could only be of use in heaven, I suppose it has its being there.

12. This invisible kingdom business is visible nonsense.

HALL FLEMING DEBATE.

The debate between Bro. J. N. Hall and Dr. H. G. Fleming of Murfreesboro, Tenn., was a most pleasant and profitable occasion. The debate was held in Mt. Hermon Baptist church, five miles east of Murfreesboro, and continued five days. The interest was intense and the crowds vast, bringing together preachers and people from all sections of the surrounding country. They would begin to assemble hours before the time to begin, and persons would stand in the aisles for four hours a day.

The question consisted of counter propositions on the church, which gave the people an opportunity to hear things discussed they would not otherwise have heard.

Dr. Fleming is a man of some culture, and when untrammelled possesses a good degree of strength. But he became rattled by Brother Hall's first speech, and never did recover himself. In fact, he did

not manifest strength enough to make it interesting. Bro. Hall is simply immense. He carries things by storm. His resources seem to be inexhaustible. He is never "caught napping." Suffice it to say he is indescribable. Grand, great and profound, yet humble and meek. "The common people heard him gladly." Elder Shepherd of Nashville acted as moderator for Dr. Fleming, while this scribe acted in that capacity for Bro. Hall; but the debate was so pleasant that time-keeping and making announcements constituted our work.

The Disciples have been seeking a debate in that community for some time, but I think they have had a full meal and will not want another soon. J. H. GRIME.

A PRECIOUS MEETING.

A line to inform your readers that I spent the fifth Sunday in March attending the meeting at Newton, Tenn., and a more interesting, practical and soul-inspiring meeting I never attended.

The subjects of ministerial support, mission and Sunday-school work were thoroughly ventilated. The church at that place is presided over by the loving, enthusiastic and consecrated brother in Christ, Elder W. H. Ryah, whose spirit breathes like a holy charm all through his church.

Bro. Senter, the model deacon, lives at this place, and is full of the spirit of the meek and lowly Jesus. Your humble scribe fell sick while there, but through the kindness of the generous-hearted Dr. J. Y. Yancott was very soon brought back to his pleasant duties in the meeting. May God bless the doctor. Able sermons were preached at this meeting by brethren Inman of Humboldt, Tenn., Edwards of Jackson and Ayers of Bells. It was good to be there.

The meeting was also favored with the presence of Wm. D. Upshaw, commonly known by the name of "Earnest Willie"; and I must confess that this new name is a clear index to his character. He has suffered dreary years of confinement in a sick room. For seven years he was an invalid, during which time he passed through the fires of affliction and came out as pure and clear as the morning dew. He favored Trenton with one of his own inimitable lectures, which consists mainly of renditions from a book which he composed during the seven years of confinement in his sick-room. He is still a diamond that will bear closer inspection day by day, and shines brighter as you closer look. Brethren, receive him as one much beloved in the Lord Jesus. He moves about in a rolling chair. His frail body is encased in a strong plaster of paris jacket, and although his spinal column is nearly gone, yet

he has as much backbone as two common men. His lecture at Trenton was well received by a crowded house. At Brownsville and at Jackson he was honored the same way.

I state these facts because he intends visiting some parts of the fertile state of Kentucky. Yours fraternally, JAMES EVANS, Brownsville, Tenn.

PROGRAMME.

- A Ministers' and Members' meeting will be held at Mount Pleasant church, Ballard county, Ky., beginning Friday night before the fifth Sunday in May, 1896. 1. Introductory sermon, B. F. Hyde; alternate, L. B. Duncan. 2. The duty of church members to one another, J. A. Giles, T. F. Hodges. 3. Communion, L. B. Duncan, L. T. Wilson. 4. The support of the Gospel ministry, E. B. Sullivan and G. L. Cull. 5. Prohibition, J. H. Ballance and C. H. Phipps. 6. The Church of Christ, T. M. McGee and T. L. Taylor. 7. The Design of Baptism, T. B. Rouse and J. R. Stewart. 8. Romanism, B. F. Hyde, T. M. McGee. J. R. STEWART, Com. T. B. ROUSE, } Com.

PROGRAMME.

- The following programme has been arranged for the Ministers and Members' meeting to be held with Cuba church, beginning Friday, 10 o'clock a. m., before the fifth Sunday in May, 1896: 1. Introductory sermon, A. S. Pettie, Bible Sanctification; alternate, J. A. Hogan. 2. The duties of the churches toward their own gifts, J. W. Bell, J. P. Adams. 3. Security of the Believer, A. S. Taylor, S. A. Brady. 4. Who should observe the Lord's Supper?—H. K. Thomas, J. J. Kerterson. 5. Church and Kingdom question, W. F. Lowe, W. H. Williams. 6. Qualifications of a Gospel minister, A. H. Murphey, E. N. Crossland. 7. How far can we as Baptists affiliate with other denominations? T. L. Shelton, J. H. Wiman. Missionary mass meeting conducted by Chairman of the Board. All are cordially invited to attend; and any one coming by railway will be furnished conveyance at Mayfield or Wingo by notifying either G. G. Carman, Cuba, Ky., or H. L. Puryear or J. J. Kerterson, Sedalia, Ky.

WOMANS' MISSIONARY UNION.

The eighth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, held its first session Friday morning, May 8th, in the First Presbyterian church, Chattanooga, Tenn. The President, Miss F. E. S. Heck of North Carolina, called the meeting to order promptly at 9 o'clock. At this hour the church was filled with women interested in mission work. The devotional exercises were conducted by Mrs. G. W. Nelson of Chattanooga. She spoke feelingly along the line of thought suggested by the reading of 2 Peter 5. After singing and prayer Mrs. L. D. Eakin of Chattanooga welcomed the delegates and visitors in a most cordial manner. She closed her remarks by saying: "To Tennessee and her Mountain city, let me, then, in the name of the Baptist sisterhood give to the Woman's Missionary Union, the heartiest, most cordial, most earnest of welcomes." Miss Mary E. Wright of

Georgia made a hearty and appropriate response on behalf of the Union.

The Committee on Enrollment, Plan of Work, Resolutions, Nominations, Apportionment and Obituaries were appointed.

Miss Heck then gave her annual address. She reviewed the world's events which mark this year, and their bearing on the work of missions; the persecutions of the missionaries in China, the martyrs in Armenia, and the downtrodden Cubans, "and yet," she said, "amid the storm, the praise of God goes on steadily and undisturbed, and by-and-by will follow the calend, the light, the glory unspeakable. He shall triumph over the storms of passion and fury of war, for the mouth of the Lord hath spoken it."

The annual reports of the Corresponding Secretary, Miss Annie W. Armstrong, Baltimore, and Treasurer, Mrs. W. G. Lowndes, were then heard. The state auxiliaries, Alabama, Arkansas, District of Columbia, and Florida, reported very encouragingly.

The Sunday-school recommendations were heard and spoken to by Dr. J. M. Frost, Secretary of the Board, and others. Mrs. J. W. Starnes introduced and explained the Missionary vowels. A Apportionment, E Expense Fund, I-Information, O Offerings, U Unity, W Writing, Y Young People's work.

Mrs. Burnham then spoke on the vowel A.

Mrs. G. W. Nelson, in behalf of the Baptist ladies of Chattanooga, extended an invitation to the delegates, friends and visitors of the W. M. U. to attend a reception in the afternoon from 3 to 6 o'clock.

One of the most pleasant features of this occasion was that each guest received a booklet, daintily decorated in water colors, and containing pressed flowers from Look-out Mountain.

The second day's meeting of the W. M. U. was called to order at 8:30 o'clock. Mrs. M. A. Taylor of Florida conducted the devotional exercises, and Consecration was the topic of the morning scriptural reading.

Reports were heard from Georgia, Kentucky, Louisiana and Maryland.

Mrs. M. B. Aven of Mississippi then read an address on the vowel E. This paper was followed by three-minute talks from a number of the ladies.

Mrs. P. Lyle was next called upon for her address on the vowel I; after which Miss Armstrong made a short talk on the Indian work and introduced Mr. and Mrs. McComb. Mrs. McComb addressed the Union in her native language, her husband acting as interpreter.

Miss Armstrong moved that the Society of Indian Territory be admitted into the Union. The resolution passed, and the new auxiliary was unanimously admitted.

Bro. A. J. Diaz gave a brief talk on the work in Cuba. Afterwards a collection was taken for the poor in his church amounting to \$26.70.

The report of the Committee on Plan of Work was submitted, which in substance was, "Cultivate self-denial daily. Strive to create a sentiment in all churches and societies for giving regularly and avoiding debt. Let the children learn to give. Take hold vigorously of the work of the Foreign Mission Board. Lead influence to extend the home department of the Sunday-schools."

Reports from Mississippi, Missouri, North Carolina and South Carolina showed good work done in those states.

Bro. Tichenor made an address on Home Missions, and spoke of

the recommendations of the Home Mission Board.

Mrs. M. B. Barnes then explained the full meaning of the vowel O, Offerings.

Sunday afternoon Missionary mass meeting was presided over by Mrs. A. M. Gwathmey of Virginia. Her scriptural selection treated of more prayer and consecration.

Mrs. J. H. Eager of Florence, Italy, gave a very bright and inspiring talk on the work in Italy, telling of the manners, customs and religion of the Italians.

Miss Buhlmaier of Baltimore, the immigrant's missionary, spoke very touchingly concerning her work, and told many interesting incidents about helping the passengers as they land in America.

Bro. A. J. Diaz told of his arrest, imprisonment and release, and of the condition of missionary affairs in Cuba.

Miss Sallie Hale of Guadalajara, Mexico, next addressed the meeting. The substance of her remarks was "The prayers of the people of Mexico all show that Mary, the mother of Christ, is the one worshipped. The church of Mary and not the church of Christ exists in Mexico." Miss Hale's remarks were followed by short talks from other missionaries.

The missionaries were given a warm reception and a hearty handshaking by all present. This Sunday afternoon session was pronounced by the full house the very best session yet held.

Miss E. S. Broadus of Kentucky led the devotional exercises Monday morning, after the meeting was called to order.

The vowel U was then discussed, and reports from Tennessee, Texas, Virginia, Western Arkansas and Western North Carolina were read.

Miss Daisy Hutson of Virginia then spoke on the vowel W, and Mrs. J. U. Wills of Georgia gave a helpful talk on the vowel Y.

The recommendations were read and spoken to by Bro. R. J. Willingham, who laid the weight of the debt so heavily on the hearts of the sisters that the subscription rapidly ran up to \$1,500. Bro. Willingham said many kind things to the ladies about their generous gifts.

The election of officers resulted in the following: Miss F. E. S. Heck, President; a Vice President from each state in the W. M. U.; Miss Annie Armstrong, Corresponding Secretary; Miss Nellie Martien, Recording Secretary; Mrs. Wm. Lowndes, Treasurer.

After considering all miscellaneous business, many good-bye talks were made and the Woman's Missionary Union adjourned to meet at Wilmington, N. C., at the time of the Southern Baptist Convention. MRS. EVERETTE GILL, Mt. Sterling, Ky.

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The Farm. Commissioner of Agriculture Moore, in his report for the month of April, refers to wheat as follows: There is a general report of improvement in the condition of wheat during April. The forcing weather which prevailed during the entire month has brought the crop from what was an extremely backward condition to something very nearly approaching a normal condition of growth for the season. There is still quite a deficiency in the thickness of the plant on the ground, the dry weather having been unfavorable to branching. From three counties complaints are received of damage done the crop by chinch bugs. The average condition is given at 74 being an improvement of 51 points for the month. On acreage the average is 87. The acreage had not decreased to the extent anticipated, which is partly accounted for by the fact that many fields were seeded to grass with the wheat which prevented their being plowed up. The acreage is further assisted by increase in the eastern and southeastern portion of the state, caused by the recent establishment of improved flour mills. This section heretofore practically grew no wheat and the change is marked in its effects.

William E. Fyfe, Clinton, Mass., gives his experience in eradicating sorrel. Ten years since he bought a piece of ground on one side of a new road that had divided the lot. Not having any manure he ploughed it up and seeded down with ashes in the fall, and has raised a fair crop ever since without a particle of dressing and no sorrel, while the farmer owning the other side of the road has manured high and seeded down twice since, and had plenty of sorrel after the first crop or second year. Mr Fyfe is sure that if the land is ploughed and seeded down the sorrel will not grow where ashed are used, but top dressing will not do it. His land was light sorrel land and sorrel thrives in his section.—Exchange.

May Court Day was the bluest one that Mt. Sterling has had for several years. The continued dry weather seemed to take the life out of trade. Very few buyers were in attendance. There was about 300 cattle on the market, and about 400 sheep. The quality of stock offered was not up to the average usually for sale here. Some few 800-pound steers sold at 3 1/2c, but the bulk of sales was at about 3c. Cows and heifers at from 2 1/2c to \$2.65. Bulls at 2c.—Advocate.

Ben Bryan sold to L. L. Dawson 18 shoats, 90 pounds average, at 3 1/2c. W. H. Dudderar bought of Frank Cordier 75 barrels of corn at \$1.50. Pence & Bibb bought of W. B. Hill 27 ewes and 30 lambs for \$85. A small crowd attended court yesterday and business was generally dull. G. A. Siler sold 15 2-year-old cattle at 3 to 3.12 1/2c. A few butcher cattle brought 2 to 2 1/2c. Horses were dull at \$20 to \$40.—Interior Journal.

Simon O'Donnell, of Chicago, who has been down in Kentucky buying distillery cattle, says he never saw so many young hogs as there are on the farms all along the way from Owensboro to Louisville. He says sections there that a few years ago had no hogs are now well supplied with good pigs that seem to be doing well.

J. J. McGinnis reports the sale of a number of milk cows court day at from \$15 to \$25, plow horses at \$15 to \$30. Cruise & Edwards sold in Owensboro May 9th, 480 head of fat cattle at \$3.60 per hundred.—Danville Advocate.

TREATMENT OF SWEET PEAS. Many persons after buying their seeds know but little about the planting of them or the cultivation they need through the summer. Sweet peas are not hard to grow if one just knows how to start in. I have grown them in my own garden very successfully for several years, and will tell you some of the secrets. First, prepare your ground in the fall with a good coating of manure, spading it in the spring till it is made mellow; then take away all straw, stone, sticks, etc., that are in the way. Now dig a trench eight or ten inches deep, as long as you wish the rows, and if you want more than one row put them two feet apart, so as to make the support come between the rows. By having your ground as nearly prepared as possible in the fall you have a better chance of getting the peas planted early in the spring.

I planted mine March 1, last season, as the frost was out and snow covered them once or twice after they were planted; but a little freezing will not harm peas. The rule is to plant as early as you can get the ground soft, and if you wish to have some later, wait two weeks and plant another row, and so on. When you put them in the trench let them be quite close together, as they protect themselves by their close clinging. Cover to the depth of one inch and lay a board lightly over them. When they begin to come up lift up your board by placing a stick under each end, then in a few days take it away. By covering in this way a moisture gathers that helps the swelling of the buds and brings them up sooner.

As the plants grow, gradually hill them up on either side, and when they are ten or twelve inches high bush them or put wire netting five or six feet high between the two rows. Fasten it first to a sharp stick at each end to drive in the ground. This is the best protection from the winds.

Sweet peas need plenty of water, and when they begin to blossom pick them all once a day, so as to keep them from going to seed. The more picking the more flowers you have. You will always have a chance to give them away, and can often sell them for a small profit, as they are one of the sweetest flowers grown.

If you love flowers, the half hour you spend each day will repay your labor all through the summer and into the fall, if the frosts keep away. I think that all kinds of flowers thrive for those who love them, just as we do because of the love of our friends.

Sweet peas can be grown in a window box, but not so successfully as out of doors. I plant my rows north and south. They seem to thrive the best that way, as they get more sunshine. The sun brings out the flowers, while on a cloudy day there will be but half the quantity, and what do bloom will be of a pale color.

Toward the last of the summer, about August, I mulch them as I do my roses, gathering leaves or straw, and lay them close to the roots to keep in the moisture.—Mrs. A. A. PIERCE in The House-keeper.

A CHAPTER ON CELERY. Celery has now become one of the chief articles of produce north, south, east and west. It is regarded as one of the greatest foods in the vegetable kingdom which God has bestowed on mankind. Its life and health-giving, as well as health-preserving, properties, are well known, acknowledged and felt throughout the civilized world, or at least as far as commerce is capable of transporting it.

A general idea prevails that celery can only be grown on reclaimed marshes or swamps. This is a mistake. Of course it naturally does best on such lands, but such soil is not indispensable by any means to being grown to perfection. Any piece of ground capable of producing a good crop of corn or potatoes (except a sandy hill) will grow celery, provided it is well enriched with good heavy manure early in spring, and plowed in deeply and well mixed in with a spring tooth cultivator, and kept stirred lengthwise and crosswise every two weeks until it is time to set plants, which in this latitude should be done from July 1st to August 15th. Select, if possible, a rainy or cloudy day, or just before or immediately after a good shower. One thing is absolutely necessary in order to succeed, and that is to have strong, healthy and stocky plants. If you use spindling or weak plants you will surely fail. Rather pay 50 cents per hundred for strong plants with an abundance of fibrous roots than take weak or spindling ones as a gift.

If the celery is to be stored away for winter use the rows need not be more than a foot or a foot and a half apart, as all that is necessary is to keep the soil well stirred around the plants until they get a good start. They will naturally grow straight and upright (and it will do you good to watch them) and by fall they will be from two to three feet tall if you have done your part. Remember one thing: Never stir the soil around the plants nor touch them when the leaves are wet or damp, as this will cause the celery to decay; this applies to the digging up of the celery in the fall, also. The best varieties to select for keeping through the winter are Golden Self-Blanching and the Giant Fench. These varieties are unsurpassed in flavor and beautiful in appearance when bleached.

The best way to store it for winter is to dig narrow trenches, say a foot wide, and deep enough so that when the celery stands upright in the bottom of the pit (with the roots on) the tops will be level with the ground. Put on the covering immediately, which is made by two twelve-inch boards nailed together, so as to form a right angle, thus: A. Leave the ends open until the approach of cold weather. When severe freezing weather sets in add more covering in the shape of coarse manure, marsh hay or anything to keep the celery from freezing. Stop the ends up with hay, but open again on mild days to admit fresh air and also for the escape of foul air which has collected in the pit. The celery which you put in first should be ready for market by Thanksgiving, when it finds a ready sale.

Many who read this will probably remember seeing that bunch of White Plume celery at the Detroit exposition a few years ago. A bunch of six stalks weighed twenty-eight pounds, and its height was four feet three inches.

What little I know about growing celery as well as other things, I can assure you I have learned from sad experience, and if I have been the means of giving any information to others I shall feel well paid.—M. WETTERLING in Vick's Monthly.

STRAWBERRIES need considerable moisture in order to perfect their fruit, and for this reason berries grown in matted rows will not be as large in a dry season as those grown in hills.

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B. & O. S-W. RY. TIME TABLE.

Train leave Louisville as follows for: Cincinnati, 7:30am; St. Louis, 8:30am; St. Joseph, 9:30am; Omaha, 10:30am; Pueblo, 11:30am; Denver, 12:30pm; Salt Lake City, 1:30pm; San Francisco, 2:30pm. Daily. For suburban trains see local time card which can be procured from agent. For detailed information regarding rates on connecting lines, sleeping, dining, etc., call on agent.

Items of Interest.

In this hot and dry spring in which April equalled July, if misery loves company we can take comfort in the thought that we are not as badly off as Australia was in her summer. The severest wave of heat ever known was experienced. In Melbourne the thermometer rose to 108, while in the district of Bourke it rose to 125 degrees, and for four days did not go below 119 degrees.

On the convict farm of Alabama it was proposed to erect a cotton mill. But the workers in 25 cotton mills in the state have joined in a protest against this. It might be a good idea to introduce hand-looms. Hand work ought to be encouraged in every possible way.

The Supreme Court of Massachusetts has decided that it is contrary to the constitution of the state that women shall be notaries public, or justices of the peace.

The Florida legislature was none too soon in passing a law to prevent the allegations of the state. These have been shot that leeches and pures might be made out of their skins, till their numbers were seriously decreasing. And as a consequence the mice on which they live were more seriously increasing and destroying the crops.

We spoke some months ago of the trouble they were having with the mongoose who was introduced into Jamaica from India to eat up the snakes. The snakes being gone, the mongoose ate up the toads and lizards, and are now eating the trees and eating the birds. The loads and lizards being dead, the ticks have no one to eat them and have already made part of the island almost uninhabitable. Meanwhile nothing has succeeded in stopping the rapid increase of the mongoose.

The New York Observer's theory to account for the canals of Mars is the fact as known and not as guessed, better than any we have seen. The "canals" are not permanent and are sometimes doubted, hence the Observer says "Perhaps a more reasonable theory, and certainly one more calculated to endow the Martians with like intelligence with ourselves is that they are clothes-lines, the light reflected being, not that of water, but of clean linen. It would, besides, account fully for their lack of permanence, the lines being in use only on wash-days; while the theory that they are canals by government would explain their great length."

Notwithstanding the pronounced opposition of many gold men and some of the A. P. A.'s, it seems settled that Major McKinley, of Ohio, will be nominated by the Republican Convention in St. Louis. His record on free silver pleases the West. He voted to suspend the rules to pass a bill to authorize the free coinage of silver. He voted for passing the bill vetoed by Mr. Hayes over his veto, and earnestly advocated the Sherman bill, saying, "We cannot get along with coinage more than in the manner provided in the bill." His record on protection pleases the East, and his nomination seems assured.

The new French ministry—and France has about as many new ministries as Parisian ladies do bonnets—seems to be an exceptionally good one. In the cabinet is a Conservative Republican. He declares that France is suffering from too much political excitement, and urges the Parliament to devote itself to practical legislation. He insists on fiscal reforms first, and promises to enforce economy and simplify administration.

Although the Matafeles have quarreled among themselves and scattered and Bulawayo is not now in danger, two infantry regiments and one of cavalry have been ordered to the Cape from India. Meanwhile Germany is pouring troops into Africa and it is to be hoped that Paul Kruger will not be left alone in his resistance to England's efforts to destroy that brave little Republic.

The steamer Monowal brought news to San Francisco of the murder of missionaries by the natives of the Solomon Islands. Two English missionaries were killed, though those on the Malaya Island escaped. Two French traders and one United States citizen were killed, and cannibalism followed.

Dr. Wm. W. Jacques, an electrician of Boston, claims to have discovered a way to get electricity out of coal directly without the need of fire.

It was quite an achievement when Mr. Andrews, a student from the United States, made paper squeeze of the holes which run along the architrave above the pillars on the east end of the Parthenon, which have long been a puzzle to archaeologists. By this means it is shown that there were letters fastened into these holes, and the inscription ran: "The Council of the Areopagus, the Council of the Six Hundred, and the people of the Athenians, have decreed that Metro, Augusta, Claudia, Sot of God." This proof of Greece's degeneracy was probably placed on their temple during Nero's visit to Athens.

It is now proved by a thorough investigation by the courts that Mrs Oro, the Japanese ambassador at Seoul, and the Japanese officers were the instigators of the murder of the queen. The Japanese posed as "reformers," and murdered the queen because she objected to the changes they wished to make.

Gen. Baldissari, who was sent to Abyssinia to command the wreck of the Italian forces, was here brilliant and successful. He retook Abisra which was besieged by Menelik's troops under Ras Sabat, and he did this in the face of many and great disadvantages.

There has been a bigger fight than usual between the Spanish troops and the insurgents under Gomez, who shows wonderful vitality for a man who has been fighting with consumptive lungs for six months. Both sides won the usual brilliant victories, killed hundreds of the enemy and lost very few themselves.

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. Count the words, and you will know of 25 cent what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

TUCKER.

Sister Dallis B. Tucker, wife of Ezra Tucker and daughter of Rev. W. B. Sherrell, near Greensburg, Green county, Ky., departed this life. She was born Sept. 4, 1824. Professed religion in her 19th year, joined the Russell's Creek church in her 20th year. Lived a faithful member until God called for her. She was married to Ezra C. Tucker Dec. 5, 1850. She leaves a husband, father, mother, brothers and sister and many loving friends to mourn her loss. She told her mother and friends she was not afraid to die, but wanted to live, but like Christ when he prayed for the cup to pass, nevertheless they will be done. Funeral services held in the Greensburg Baptist church, after which the body was consigned to the Greensburg cemetery to wait the resurrection morn. W. L. PIERCE.

A LADY in New Jersey sends this story, gained from an American who saw the incident in India. A company of elephants were trying to move an unusually heavy burden. After repeated and unsuccessful attempts, a large animal, apparently the "boss" of the gang, withdrew to a distance, followed by the others. There they stood for a few minutes, with heads close together, as if in consultation. They then returned and tackled their task in an entirely different way, and with immediate success. The spectators gave them a hearty round of applause, to which the elephants responded with a waving of trunks as they trotted off.

Social stability requires character; character requires religion; religion requires worship; and worship requires a Sabbath.—Francis Guizot.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure, in the form of Dr. Williams' Pink Pills for Pale People. Dr. Williams' Pink Pills for Pale People is the only positive cure known to the medical fraternity. Catarrh of the bladder, nervousness, female weakness, and all the troubles that result from a constitutional impurity of the blood, require a constitutional treatment. Dr. Williams' Pink Pills for Pale People is taken internally, acting directly upon the blood, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: Dr. J. C. WILKINS & CO., Toledo, O. Hall's Family Pills are the best.

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The National Republican Convention.

By St. Louis, Mo., June 16, 1896. For this occasion ticket agents of the Mobile & Ohio R. R. will sell round-trip tickets at one fare for the round-trip. Agents south of the Ohio river will sell on June 15th, 16th and 15th. Agents at Cairo and stations in Illinois on June 15th, 16th, 15th and 15th. All tickets limited until June 15, 1896.

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WHITFIELD.—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continually through four times.

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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.

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Items of Interest.

Among the many states which have been erected in various parts of the country, one of the finest is the equestrian one to Gen. W. S. Hancock, which was unveiled in Washington City some two weeks ago. The address of the occasion was made by Senator Palmer, of Illinois, who distinguished himself in the war.

Among the dead are Henry C. Bunker, the editor-in-chief of Puck, who had won a brilliant reputation as editor and writer of short stories, and was only 41 years old; Judge Fountain of the Supreme Court of Canada, aged 75; Rear Admiral Thomas H. Stevens, aged 81, who distinguished himself in the late war, and Miss Nora Perry, a popular writer of stories for girls.

It turns out that the mission buildings which were destroyed at Kiang Yin, China, belonged to missionaries from the United States, and not from England. A Chinese child was taken to the hospital, and the missionaries refused to give it up when it was demanded. Then a mob destroyed the buildings. The missionaries themselves were not hurt.

Two English missionaries, Messrs. Ferguson and Walker, were attacked at Tai Chau, China. When they landed they were met by a mob who stoned the boat while they were in the cabin. The crew ran, and the missionaries came out of the cabin and the boat was lost in the river. While doing this a pistol shot went through Mr. Ferguson's hand.

At the annual convention of Saving Banks held in New York City a resolution adopted unanimously they said: "This association, representing the interests of 1,500,000 depositors, solemnly protests against any efforts to change the gold standard now existing, and against any departure from the best of laws which will impair the prosperity of the laboring class." These banks have over \$200,000,000 in deposits in small sums.

It is feared that the cholera may become epidemic around the Mediterranean sea this summer. There have been several cases at Marsoules, in Alexandria and Cairo, Egypt. It is prevalent in a very malignant form. It is said that at Cairo the deaths are 90 per cent. of the victims.

At Jiddah in May last year the British, French and Russian consuls were attacked by Bedouins outside the city. The British consul was badly wounded, the British vice consul killed, the Russian consul had his nose shot away, and the Frenchman was seriously wounded. Turkey has now paid \$50,000 to each embassy as indemnity.

The gorgeous ceremonies for the coronation of the Czar began on Monday last week with a great state entrance into Moscow. Such an array of brilliant clothes was never before seen on men. The Czar and grand dukes and high nobles gallop rode on horse-back. They all stopped four times during the parade to dismount and pray in churches they passed. The Russians believe their religion.

The South Dakota Democrats in their State Convention surprised everybody by voting down a free silver plank by an overwhelming majority. The new states were supposed to be solid for silver, no matter what the other nations of the world do, being but little concerned for currency and greatly concerned for the interests of their own states in which the silver mines are found. Iowa on the same day advocated free silver by about two to one.

The death of Gen. John Echols, General Manager of the C. & O. S. W. will be deeply regretted. He was greatly honored by all who knew him. He died at Staunton, Va., at the house of his son on the 24th. He was born in Bedford county, Va., in 1833; practiced law in Staunton, Va. He was an officer in the famous Stonewall Brigade. For many years he has lived in Louisville, and no man was more warmly loved there.

Major Burrell Lawless, one of the oldest and most prominent of the citizens of the great county, died near Glasgow on the 23rd, aged 94. Although he was 90 years old when the war began, he went into the Southern army and distinguished himself for his gallantry and skill.

Southern Decoration Day was on Saturday last. The attendance is always large, but on Saturday it was larger than ever. The streets were filled with carriages and people. The amount of flowers sent was enormous, many of the finest coming by express from all parts of the state and the South. Several hymns were sung by the Confederate choir, songs were made by Dr. H. M. Harris of the Southern Theological Seminary and by Bishop Dudley of the Episcopal church, benediction by Dr. Beatty of the Presbyterian Theological Seminary. The "Conquered Banner" was recited by Mr. Walter Matthews so touchingly that it brought tears to the eyes of the strong men who had followed the march.

After a long illness the United States Senator, William A. Wallace, of Pennsylvania,

died at his home in New York City. He was born in Clearfield, Pa., in 1827, and was a prominent leader in the Democratic party for many years. Gen. Silvestro Martinez, one of the most celebrated generals of Mexico, died at San Luis Potosi on the 15th.

This Person Made Money.

Did you know my pen is heated to tell you what I did in the Dishwasher business. This spring I saw a Dishwasher advertised and sent Mr. C. H. Dawson, Columbus, Ohio, and he would exchange my dishwasher for the Queen if I would put it in my kitchen and show my neighbors how it washed dirty dishes, silverware, silverware and clothing in one minute without putting my hands in the water. They all saw it was the best machine and I sold them the same day. The whole neighborhood is worked up over the success of the Queen and want any of your readers who have not made a success in the Dish Washer business to know what I have done. I can make any \$20 a week, \$50 a month, for five years to come with the Queen, as everybody wants one. My dishwasher is a simple Queen, five and six is doing as good as I have. Mr. Dawson returned me the Quaker City Book, which shows he is responsible. Any one who wants to make money should write to the address as above.

The General Association of Baptists of Kentucky will convene with the First church of Bowling Green Saturday, June 20, 1896. The Ministers' Meeting June 18th. The Committee on Entertainment desires to say that homes will be cheerfully provided for those usually entertained on such occasions; but we hope clerks of churches and district associations will give us as soon as practicable, the names of chosen delegates. The delegates expected to attend will please send their names as soon as possible. Homes cannot be promised those who do not send in their names by June 15. The committee is not authorized to pay any hotel bills, but visitors or delegates desiring accommodations at any hotel can get special rates by applying to the committee.

Address all communications to B. F. Frick, chairman, or R. E. Morgan, secretary, Bowling Green, Ky.

"WAIT upon God for guidance, and God will lead you up into new power for his service, into new gladness in his fellowship; he will lead you into new thoughts about what his church needs, and about what the perishing world needs; he will lead you into a larger trust in him; he will prepare you to expect new things from him. Let each one of us say, 'May my life be to live, and die, and to labor, and to pray continually for this one thing, that in me and around me, and in the church, and throughout the world, 'God may be all in all.'"
—Rev. Andrew Murray, in Northfield Echoes.

MISSOURI PACIFIC FAST TRAIN.

"THE KANSAS AND NEBRASKA LIMITED."
The Missouri Pacific Ry. has inaugurated a new Fast train service in each direction, between its principal intermediate stations, and St. Louis and Joplin, Wichita, Kansas and intermediate stations. Southern Railway, C. O. Matthews, general manager at Louisville, Ky., announces the following important features of the new service: The train will be known as "The Kansas & Nebraska Limited," and made its initial trip from Grand Union Station, St. Louis, at 11:15 P. M. daily. Following is the schedule to principal Western points: Leaves St. Louis at 11:15 P. M. daily, arriving at Alton, Mo., at 11:45 A. M.; at Joseph, Mo., at 12:30 P. M.; at Omaha, Neb., at 1:30 P. M. This fast schedule reduces the running time from St. Louis to Omaha six hours and to Chicago five hours in proportion, and to Wichita, Joplin and other points named on the route from the East within thirty minutes, retaining the time it usually takes to travel.

The train carries for the limited consists of the finest Pullman Buffet Sleepers, elegant coaches and Pullman Chair cars in addition to necessary equipment for passenger comfort. Through Pullman Buffet Sleeping-car service will be operated on this fast train between St. Louis and Omaha, St. Louis and Joplin, St. Louis and St. Joseph, St. Louis and St. Paul, St. Louis and St. Paul and St. Paul and St. Louis. The addition of this fast train by the Missouri Pacific to the existing service of the Government Fast Mail Route, and the fact that the train carries the finest Pullman Buffet Sleepers, the Government mail and the East and West. All Pullman Buffet Sleepers are equipped with the finest Pullman Buffet Sleepers in the world with all the latest luxuries out of St. Louis.

Another important change effective the same date, is in the schedule of the St. Louis, Kansas City & Denver Lines which is shortened so that it will leave St. Louis at 11:15 P. M., arriving at Kansas City following morning 7:15 A. M.

The train is equipped with through Pullman Chair Cars, and Pullman Buffet Sleepers to Denver and Pullman Comforters cars (new)

to Kansas City. The Missouri Pacific is now operating five fast express trains daily between St. Louis and Kansas City and the West in addition to three fast daily trains between St. Louis and Texas and the South-west over the Iron Mountain Route. H. O. Townsend, General Passenger & Ticket Agent Missouri Pacific System, has been utilizing in his efforts to equip his line with the finest of trains and speedy schedules, and the construction of The Kansas & Nebraska Limited in addition to other fast trains. It is in compliment to his efforts to furnish the traveler all the comforts and quick time to the West and Colorado Summer Resorts.

THE LEAST.

Humility is a hedgeflower, blossoming in beauty and filling the air with its fragrance, but growing so obscurely as to be long unrecognized by the great world. Essentially a Christian conception of human life, it was foreign to the spirit of Greek and Roman civilization, as to both ancient and modern heathenism. To the non-Christian world the temper enjoined by the Great Teacher is mean and contemptible, becoming only the condition of slaves, and forming a chief objection to their reception of the Gospel. The elevation of this quality to a place of honor is one of the considerable achievements of Christianity. Men have come to realize the excellence and beauty of Christian humility. Difficult as we find its exemplification, every one is touched by an example of genuine humility. Littleless stands ennobled, and contrasts favorably with the pride and haughtiness of the world. Beside it the pretense and show of men appear cheap and mean.—Zion's Herald.

Life is like a beautiful light
That soon disappears from sight
When touched by breath's foul taint;
Then of life let us make the best,
For we will soon go home to rest,
Where from sorrow we ne'er shall faint.
P. O. WINSTEAD.

\$70.00 FOR \$57.50.

Special offer to introduce our Wheel and Machine in each neighborhood. We will sell both Wheel and Machine for \$72.50. Freight prepaid by us. We manufacture both Wheel and Machine.



The Gem Bicycle, \$50.

Large tubing, 28-inch wheel, barrel hubs, pneumatic tires, wood rim, tangent spokes, everything modern and up to date, with tools. Warranted one year for \$50. Freight prepaid by us.



Louisville Singer Machine \$30.

Freight prepaid by us. High arm, five drawers, all attachments, light running, oak or walnut wood-work. Warranted 10 years. Everything first-class.

Wayne Manufacturing Co., 500 Fourth Ave., Louisville, Ky.

THE BASKETS.

Report for the Week Ending Saturday, May 23, 1896.

Cattle.—The market was dull under limited offerings and light demand. The receipts were below the average in quality and not good enough for shipment. The trading therefore was limited to local buyers. Prices ruled weak and the bulk of the sales were at concessions from yesterday's prices. Veal calves

ONE WAY TO ADVERTISE

is to sell an article SO MUCH BETTER than anybody else sells for the price that will attract instant attention and cause constant comment from people who buy and use the article. That's the explanation of our selling these suits at these prices:

All-wool Black and Blue Cheviot Suits for \$5 Imported Clay Worsted Suits for \$7.50

We have these two Suits in all sizes; sacks and frocks. We assert positively that they are the same qualities that we've always, before this season, sold for \$2.50 more money; and the same goods that all the other houses MUST SELL for \$7.50 and \$10 IF THEY MAKE ANY PROFIT on them. This language is just as plain as language can be; and there's a plain, safe way for anybody to satisfy himself as to the truth of the statement: COME SEE THE GOODS—or order a suit by MAIL, and if it's not found exactly as represented, we'll promptly refund the money and take back the goods.

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

were slow of sale at a decline of 1/2c per lb from yesterday's top prices.
Hogs.—The receipts to-day were about 18 cars. The market was very quiet. Shipping orders were few and the supply was disposed of with difficulty.
Sheep and Lambs.—The receipts were light. Prices for fat sheep and fancy lambs were steady at yesterday's figures. Common butcher lambs were very dull and hard to dispose of.
CATTLE.
Native shipping cattle, 1,400 to 1,600 \$1 00 75
Light shipping, 1,200 to 1,400 lbs. 1 25 50
Best butchers 1 40 25
Fair to good butchers 1 75 25
Common to medium butchers 1 00 50
Thin, rough steers, poor cows and calves 1 50 75
Good to extra cows 1,200 to 1,500 lbs. 1 75 25
Common to medium cows 1 00 50
Feeders, 800 to 1,200 lbs. 1 00 50
Shoats 1 00 50
Hulls 1 00 50
Veal calves 1 50 75
Union milk cows 1 50 25
Fair to good milk cows 1 50 25

Good to extra shipping sheep 2 75 25
Fair to good sheep 2 50 25
Common to medium sheep 2 00 25
Hulls 1 75 25
Fair to good lambs 2 50 25
Common to good spring lambs 2 00 25
Common to medium lambs 1 75 25
Full lambs 2 00 25

Good to extra shipping sheep 2 75 25
Fair to good sheep 2 50 25
Common to medium sheep 2 00 25
Hulls 1 75 25
Fair to good lambs 2 50 25
Common to good spring lambs 2 00 25
Common to medium lambs 1 75 25
Full lambs 2 00 25

LEAF TOBACCO MARKET.

Report for the week ending Saturday, May 23, 1896.

Receipts this week 1,000
Receipts same time in 1895 1,100
Receipts same time in 1894 1,200
Receipts since Jan. 1 to date 10,000
Receipts same time in 1895 10,500
Receipts same time in 1894 11,000

Trash, sound 2 00 2 75 3 00 5 00
Common lugs 2 75 4 00 5 00 6 00
Medium lugs 4 00 4 50 5 00 6 00
Good lugs 4 50 5 50 6 00 6 50
Common leaf, short 5 50 6 50 7 00 8 00
Common leaf 6 50 8 00 8 50 9 00
Medium leaf 8 00 12 00 10 00 12 00
Good leaf 12 00 15 00 15 00 18 00
Fine and selections 15 00 18 00 18 00 20 00
DARK, 1896 CROP.
Trash, green or mixed 21 00 25 15
Trash, sound 1 25 1 75
Common lugs 1 50 2 00
Medium lugs 2 00 2 50
Good lugs 2 50 3 00
Common leaf, short 3 25 3 50
Common leaf 3 50 4 00
Medium leaf 4 00 4 50
Good leaf 4 50 5 00

Following were the sales for the week and year to May 21, with comparison:
Year 1895 2,075 78,125
Year 1894 2,715 78,544
Year 1893 1,681 61,811
Total new crop sold to date 70,265
Sold to date in 1896 82,265
Sold to date in 1895 78,544
New crop sold to date, orig. inspec'n 62,000
Sold to date in 1894, orig. inspec'n 67,000

REJECTIONS.
Rejections this week 445
Rejections same time in 1895 470
Rejections same time in 1894 500
Percentage of rejects as to new sales, '96 21
Percentage of rejects as to new sales, '95 22
Percentage of rejects as to new sales, '94 23
Rejections since Jan. 1 to date 18,227
Rejections same time in 1895 17,000
Rejections same time in 1894 16,811

RECEIPTS.
Receipts this week 1,000
Receipts same time in 1895 1,100
Receipts same time in 1894 1,200
Receipts since Jan. 1 to date 10,000
Receipts same time in 1895 10,500
Receipts same time in 1894 11,000

THE GREAT CHURCH LIGHT