

# The Annual May 1st

Do you move or clean house? Something will be needed in either event. A carpet, some curtains or shades, or an old piece of furniture. If you feel you can't afford it, we will help you to buy during this May month, by selling just what you want for less than you can possibly expect. May is our month to make customers as it is the time you want our goods. We expect to add many to our list this May by the prices we are going to give you. No matter what your purchase is this month, large or small, look at our goods and get the prices.

## Rugs.

- 500 Bromley's Smyrna Rugs, 30x60 inch, regular price \$4.25, May sale only..... **\$2.50**
- Same goods, 36x72 inch, regular price \$6.25, May sale only..... **\$3.75**
- Moquette Rugs, Smith's best, 27x54 inch, regular price \$3.50, May sale only..... **\$2.10**
- Same goods, 36x72 inch, regular price \$4.75, May sale only..... **\$3.50**
- Axminster Rugs, 9x12 feet, new designs and colorings, very desirable, May sale only..... **\$33.50**

## Mattings.

A good quality China Matting 8c a yard. If this isn't cheap enough it won't pay to cover floors at all. Examine the quality--it's a good deal for a little.

A fine mixed matting at 18c and 25c, and artistic Japanese cotton warp at 25c and 35c. They combine artistic effect and small cost--a difficult combination.



## Carpets-

Such wealth of color and such beauty of design, combined with such low prices, have not in the history of carpets been known.

- 25 patterns best all wool Ingrains, regular price 70c; May sale only..... **50c**
- 10 patterns several pieces each pattern, to close out entire line of one make; good quality Tapestry Brussels; regular price 65c; May sale only..... **45c**
- 20 patterns very best makes of 5-frame Body Brussels with and without borders; regular price \$1.25 per yard; May sale price..... **85c**



## Furniture-

We submit a few reasons why it will pay you to buy your Furniture from us:

- 1st, we have an absolutely NEW STOCK of furniture; no old goods left over and marked down,
- 2d, In having no surplus stock to consider we were enabled in purchasing to take quantities so necessary to get the BOTTOM PRICES.
- 3d, By the power of cash purchases we are enabled to give you unusual and unequalled VALUE.

### ROCKERS.

We have 225 separate, distinct styles in our stock: Polished woods, sole leather seats, upholstered seats, pillow backs, Leather Turkish Platform Rockers, Ladies Slipper Rockers, Sewing Rockers, fine Reed and Rattan Rockers, Rockers for the baby.

### SPECIAL INDUCEMENTS IN THIS SALE.

Leather Apron Clobber Seat Rocker, quarter-sawed oak back polish finish; for the May sale only

**\$2.65.**



### BOOK CASES.

#### A SPECIAL BARGAIN.

Quarter-sawed oak case, 5 feet high, carved bracket top; this May sale only..... **\$7.00**  
Oak Book Case, five shelves, bracket top, **\$4.45**



### Lace Curtains.

We carry the largest and most varied stock of Lace Curtains in this city, and our sales for the month of April were larger than ever in our history. We intend to make the MAY SALE eclipse April, and we have provided ourselves with goods for that purpose.

We have taken advantage of the enormous sacrifice sales now in progress in the east, and can quote prices LOWER than you EVER KNEW. DO NOT FAIL to examine our stock and get quotations before you buy

- Nottingham..... **75c upwards**
- Irish Point..... **\$5 Value for \$3.25**
- Thread Brussels and Point Lace..... **\$4.50 up to \$75.00**
- Point d'Esprit, ruffled and embroidered..... **\$4 and upwards**. Embroidered muslins, full 31 yds, \$2 and upwards. Renaissance, Marie Antoinette, Saxony, Phrygian, etc., in exclusive designs.

We do the LACE CURTAIN business.

## Drapery and Upholstery Goods.

This branch of our business appeals to every lover of the beautiful. The interior decoration of a Home either makes or mars it, and the selection of fabrics as well as the manner in which work is executed is all important. We have under an entire new management added lines of fabrics never before brought to this city and can give intending purchasers both the advantages of stock on hand and of Exclusive Special Order work.

## Portieres.

Twenty-five styles of Tapestry and Derby Portieres; plain; fringed at bottom only; fringed at top and bottom; Bagdad and Kelim Rug effects; two toned effects in pink, blue, green, crimson, brown, etc. Tapestry designs in Renaissance, Directoire, Empire.

All silk portieres, fringed top and bottom, especially designed for draping arches, etc.

## Bargain Basement Department.

This department is the Patch Quilt of a carpet store; it uses up the pieces, the odds and ends. Many carpet houses have held on to the odds and ends until their stock was little else. We let them go at some price. All remnants of carpets and odd pieces of borders go into the basement, at such prices as 75c for Wiltons, Velvets, Axminsters and Moquettes; 45c and 50c for Tapestry Brussels; 20c to 40c for Ingrains.

You can see 50 styles of rugs made up from remnants of carpets and borders at half to two-thirds piece price for the goods, not counting the making.

## House Cleaning Odds and Ends.

- Shades mounted on spring rollers, with fixtures complete ready to hang..... **12 1/2c each**
- Curtain poles, any wood, with brass ball ends, sockets, rings, complete ready to hang..... **15c each**
- Rug fringe, all colors..... **12c yard**
- Tacks, 8 or 10 oz..... **2c paper**
- Thread, best linen..... **2c skein**
- Electric cleanser for cleaning carpets..... **20c gal**
- H and H soap for cleaning carpets..... **2 for 25c**
- White tar camphorette to keep out moths..... **15c box**
- Curtain brackets..... **2c set**
- Stair rods, wood..... **4c each**
- Stair rods, brass..... **10c each**
- Oil cloth..... **17c yard**

# ORCHARD & WILHELM CARPET CO.

## RELIGIOUS REFLECTIONS

### Various Opinions on Topics of Interest to Church People.

#### AMERICAN WOMEN IN THE MINISTRY

#### Experiences of the First Woman Minister in the United States--Theological Schools Open to Women.

Mrs. Minnie Douglass Wilson.

That women are intellectually the equals of men is a fact that has been proved beyond dispute. That they are entitled to "equality before the law" is not yet so well proven.

The leaders of the woman suffrage movement in their efforts to sustain their theory have placed themselves on precarious ground where they are liable to lose that which they have labored for years to gain, that is, the good opinion of the world in general and of the religious world in particular.

The venerable woman who today is publishing a so-called Woman's Bible has, in her first article, shown such opposition to the accepted doctrine of the church universal concerning the majesty of God, that she forfeits all right to serious attention from any devout minded person. Her chief argument is based upon an inference that will not bear the simple test of the rules of grammar. The ideas advanced are revolting to a mind that recalls the statement of our Divine Lord, who did not say "It would seem more rational to suppose," but who did say, speaking as one with authority, "That in heaven there is neither marrying nor giving in marriage." The idea of a heavenly mother to whom we should pray is nowhere set forth in the Scriptures, and, although a large part of the Christian world today address one whom they term the Mother of God, yet they would declare Mrs. Stanton's argument fallacious, and with no foundation in fact. The same weakness is displayed in the commentary on the second

chapter of Genesis, her argument having no foundation but the one of sand, "It is fair to infer." Souls require facts not inferences upon which to found beliefs. She who denounces the author of the Book of Genesis as a "silly writer" will alienate hosts of those who might have been her friends in this, which we hoped would be a veritable search after truth.

Prof. M. J. Wade, speaking before the World's Congress of Religions, touched what in many cases is the keynote of the misery which drives women out into the world to crowd out men from their rightful employments.

He emphasized "the need of more stringent laws securing the proper support of the wife and the family." Here is the root from which much evil springs. Let the wife and the adult children have their due share, not an exorbitant one, of the family income, and there will be fewer young women crowding into factories and places of business, fewer wives going out by the day, or leaving their husbands entirely, that they may earn enough to feed them and clothe them in a respectable manner.

Woman's work in the home is of just as much importance as man's work outside of the home, and of fully as much value to the welfare of the family. Just so long as a wife is made to feel that she is merely a pensioner on her husband's bounty instead of a worker entitled to just wages there will be rebellion in her heart and in the home. Just so long as a daughter is made to feel as if she were guilty of a crime when she is compelled to ask for means to purchase necessary clothing so long will the daughters of well-to-do parents leave their homes for lives of hard labor to earn their daily bread and the sweet liberty of eating it in perfect independence.

The Right Hon. William E. Gladstone is quoted as saying that the only remedy for the divorce laws now in existence is the making it a crime for either party to remarry. He is right. He founds his argument on the teachings of Christ, and of His interpretation of the laws of Moses that bear upon this subject, and proves that marriage is a contract which no law can annul. He shows that it is only a small proportion of the innocent partners who ever desire to re-enter the marriage bonds, and though these few might have to suffer what seems an injustice,

it would be no injustice, only the sacrifice of a few for the good of many, for the guilty partners almost invariably seek some other innocent life to wreck. Their being placed under restraint would withhold them from increasing the sorrows of the world. There is much force in his statement that where marriage is known to be a life contract, with no possibility of divorce, men and women will submit to the inevitable and adapt themselves to their surroundings; even as in Catholic marriages today many are living comfortably and even happily who might, without the restraint placed upon them as regards divorce, have separated long ago, but who with patience have striven to overcome difficulties until they have conquered them.

MINNIE DOUGLASS WILSON.

Via Dolores; Via Gloriosa.

Lord Jesus, Thou hast trodden once for all The Via Dolores--at for us! No artist power, or minstrel gift, may tell The cost to Thee of each unflinching step. When love that passeth knowledge led Thee on, Faithful and true to God, and true to us. And now, beloved Lord, Thou callest us To follow Thee, and we will take Thy word About the faith which Thou hast marked for us.

Narrow-minded it is! Who does not choose The narrow track upon the mountain side. With ever widening view, and freshening air, And honeyed heather, rather than the road With smoothest breadth of dust, and loss of view. Sold blossoms not worth gathering, and the noise Of wheels, instead of silence of the hills, Or music of the waterfalls! Oh, why Should they misrepresent Thy words, and make "Narrow" synonymous with "very hard"? For Thou, Divine Wisdom, Thou hast said Thy ways are ways of pleasantness, and all Thy paths are peace; and that the path of the just is straight, and that the path of the righteous is peace.

Who wears Thy perfect robe of righteousness Is as the light that shineth more and more Into the perfect day. And Thou hast given An olden promise, rarely quoted now. Because it is too bright for our weak faith: "If they obey and serve Him, they shall spend Days in prosperity, and they shall spend Their years in pleasures." All because Thy ways are full of sorrow, and Thy lonely years Were passed in grief's acquaintance--all for us!

FRANCES RIDLEY HAVERGAL.

**WOMAN IN THE MINISTRY.**

So far as can be ascertained the first woman to preach in America was Anne Hutchinson, who landed in Boston in 1634 and immediately began to promulgate her peculiar doctrines. She won many converts and exerted a powerful influence in the community. Her followers made practical application of her principles to the affairs of the day. Bancroft says that her teaching infused its spirit into everything. It interfered with the levity of troops in the Pequot war; it influenced the respect shown to the magistrates, the distribution of town lots, the assessment rates, and, in fact, most other things until she became very obnoxious to the authorities and was banished from Massachusetts.

From this time women are occasionally found preaching the gospel, but without ecclesiastical recognition. Susanna, the mother of the Wesleys, was by Dr. Clarke pronounced an "able divine." To her has been ascribed the honor of being in England "the real founder of Methodism." High authority in this church also mentions another woman, "Barbara Heck, the first founder of American Methodism." The limits of this article do not permit details, nor even the mention of names pertaining to this early period.

A little later we find women among the recognized preachers of the Hicksite Quakers or Friends. Among them are many distinguished names, but none more so than that of Lucretia Mott. So far as the writer has been able to ascertain the first woman outside the sect of Friends to be regularly authorized to preach by her church was Rev. Lydia Sexton, who recently died in Seattle, Wash., at the advanced age of 96 years.

Mrs. Sexton's career was a most remarkable one. The daughter of a Baptist clergyman named Casad, she was born in Rockport, N. J., April 12, 1799. She was three times married. Her first husband met his death by accident a few days after the wedding and the second lived but a short time. The third, to whom she was married in 1829, she lived more than fifty years, until his death. She began to preach publicly about 1842 and was actively engaged in the work for over fifty years. It was not until 1851 that she was regularly licensed as a preacher by Josiah Turrell, presiding elder at the quarterly Illinois conference of the United Brethren, of which church she had been for thirty years a member. When past 70 years of age

Governor Harvey of Kansas appointed her prison chaplain of the state penitentiary. During her term of office nearly 100 convicts embraced the Christian faith. She was a delegate to the national prison council in 1870 and a year or two later was chief among those active in the relief of the distressed caused by successive failures of crops.

Her ministry was a notable success from the first. Her forte was in revival work, and her converts during the first twenty or thirty years of her regular ministry numbered many thousands. In 1882 a Washington paper said of Mrs. Sexton: "She frequently preaches and makes trips to surrounding towns and holds revivals." Her mental faculties were unimpaired to the last. She took the liveliest interest in the conference of women ministers of all denominations assembled in connection with the World's Parliament of Religions in Chicago in 1893, and wrote that but for her blindness she would attend in person. As it was, she sent a letter of sisterly greeting, full of inspiration and wise counsel, to which the conference replied. Rev. Antonette Brown Blackwell was the first woman regularly ordained according to the usages of the modern church. She received ordination from the Orthodox Congregational church in 1833. More than thirty years elapsed before the ordination of Rev. Louise S. Baker in Nantucket. During the last decade, however, a score or more of women have been ordained in the Congregational church. Ten years after the ordination of Mrs. Blackwell two women were ordained by the Universalist church, and at about the same time two by the Adventists. Twenty years later still, the Unitarian church began to ordain women. In recent years the movement has spread rapidly, and few are aware of its extent. The first theological school to receive women students was St. Lawrence University at Canton, N. Y. The divinity school of the Boston University has been open to women from the first, as has that of the new University of Chicago. Tufts college also graduates women from its theological department. Many other divinity schools, all of them of high grade, offer their full privileges to women. To one of the oldest and best of them, Lombard University of Galesburg, Ill., belongs the honor of being first to confer upon a woman the degree of doctor of divinity.

At least eighteen well known religious bodies now ordain women as preachers. These are, in addition to those above mentioned, the Baptist, Free Baptist, Christian (not

Disciples), Dunkers, Evangelical Christian Union, Friends, both Liberal and orthodox, Jewish, African Evangelical Methodist, Free Methodist, the Protestant and the Wesleyan Methodist churches, Salvation army and United Brethren.

The number of ordained women aggregates more than 300, the majority of whom are settled pastors. It is safe to say that a thousand more are licensed, or otherwise recognized as preachers, in the various denominations, some of which do not yet confer ordination upon women.

Of ordained women, the Christian church has the largest number, the Universalist church ranking second, and the Congregational third.

In Chicago in 1893 was held the greatest convocation ever assembled in the name of religion on the face of the earth. In this great parliament women stood upon the platform on equal terms with men. Eight women ministers had a part in the program, and besides these there were present Julia Ward Howe and Mrs. Ormiston Chant, two women ordained of heaven, and needing no vote of council or laying on of hands. Truly the day has come when the scripture is fulfilled: "Your sons and your daughters shall prophesy."

AUGUSTA J. CHAPIN, D. D.  
Preacher in Pittsburg.

It was editing to the new woman, as well as to other people, to read of women in the pulpit in conservative old Pittsburg Sunday, April 21. The international convention of the Young Women's Christian association closed its session on that day, and in the evening twenty-seven of the most prominent delegates occupied the pulpits of so many fashionable churches. Among those which opened the doors of their sanctuaries to the women were the Union Baptist, the Third Presbyterian, First United Presbyterian, Union Methodist Episcopal, the Puritan church, south side, and many others of these and other denominations, including the Reformed Presbyterian, German Lutheran and Protestant Episcopal churches. Says the Inter Ocean:

"These denominations do not allow women to preach from their pulpits. To get around the church law and extend the courtesies of their pulpits to the distinguished ladies visiting, some of the congregations had a platform erected in front of the pulpits, and from these platforms the ladies addressed large audiences."

The new woman wonders whether the pulpit is holier than any other part of a church

edifice dedicated to the worship of God, and whether, as between the pulpit and a platform in front of it, there is anything more than a distinction without a difference. At all events, it is clear that the people wish to hear the woman's message, and the churches, even the most conservative of them, must find a way of conforming to the popular demand.

A. J. C.

**BEYOND.**

As gathering clouds fill o'er the blue,  
Sometimes light, then darker hue;  
So trials come, and press us sore,  
And make us long and long, for more  
Of Truth's bright vision, which shall grow,  
Even unto the "perfect day."  
"When all tears shall be wiped away,"  
And sorrows cloud shall burst! When "I  
Life, Truth and Love shall ever stream,  
And reign throughout high heaven's ex-  
tremes,"  
And man redeemed, exultant say,  
Souls cloudless and eternal day!

The heart still yearns for greater power,  
Than fleeting fancies of the hour;  
The spirit burneth, ere begun  
The race that all on earth must run.  
Oh, why the longings? Reaching out  
Of man, in search of truth and light,  
For things which mortal sight  
If they are all involved in doubt?  
We know the voice that speaks within,  
The voice, that is Divine in Him;  
Assured a rest from all called sin,  
A refuge that hath ever been.

All envy, malice, hatred, strife,  
All selfishness--the banes of life,  
Hunger and pain, and scorn's cold blast,  
Are fruits of evil not to last.  
Yet, how we cling, and toil, and plan,  
As this, the ultimate of man,  
The very thoughts that fan  
The fainting soul, the great "I Am,"  
Proclaiming immortality  
And joy unbounded, when set free,  
Unfettered through eternity.  
The understanding given thee.

Of Truth and Love? And hope-sweet  
wishes--  
Through which true man has ever gleaned,  
The message that brings strength and cheer.  
And bids the evil we call Fear?  
Then lead us on, till mission o'er,  
We stand triumphant evermore.  
Hopes, yearnings, aspirations high,  
All realized without a sigh,  
But see and know, as we are seen,  
And known, as those whom Christ re-  
deemed.  
And reach at last through portals vernal,  
By God's own way, the life eternal.

EUREKA! HIGHER! WOOD