

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, JUNE 27, 1895.

NUMBER 33.

WESTERN RECORDER.

PUBLISHED BY THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

The copy one year (in advance) \$2 00
After three months 1 25
After six months 75

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If you do not believe in total depravity, explain the depravity of our memories. Evil deeds make a stronger impression on our minds and recur to them oftener than do good deeds.

If you wish another test in regard to total depravity, take one who is not too busy to have time to talk a good deal. Speak to that one of a mutual acquaintance, speak ninety-nine words of praise and one of fault-finding, and see what is remembered and reported to the one of whom you are speaking.

SPURGEON said in a sermon, "It is a great sin on the part of church-members if they do not daily sustain their pastor by their prayers." Brother, do you commit this sin, or do you pray for your pastor every day?

WHEN Ruskin said, "All wise work is mainly three-fold in character; it is honest, useful and cheerful," he did not confine the second adjective to material usefulness in any means. The most useful things in this world cannot have their value measured in money.

POOR Methodists and happy Presbyterians! Rev. B. Helm became a convert to the doctrine of entire sanctification, and his Presbytery decidedly objecting to such teaching as not consistent with Scriptures, he asked and received a letter to unite with the Methodists.

The laymen in the Episcopal church are not so generally "high" as are the preachers. And they are at last awake to the rapid progress which their church is making towards Rome. In St. Louis they have banded themselves together to stop ritualism. They propose to stop it in a very practical way, to refuse to contribute to their pastors' salaries when the pastors show a fondness for Rome.

ONE "high" preacher waxes wrathful, and in his wrath he shows his breeding. Polish may endure in calm weather, even when it is only veneer—but it cannot stand a stress of temper unless it is inherited from one's grandmother. The wrathful preacher shows his calibre in these words: "But what is there in the church of St. Louis that makes it possible that only here of all cities of America such maggots should be bred?"

AFTER quoting from the *Westminster Gazette* the statement that 2,396 of Spurgeon's Sermons have been published, and the sum total of the sales amounts to an average of 35,000 per sermon, the *N. Y. Advocate* adds: "These sermons were not filled with doubts or 'preaching to the day,' or political harangues or personal denunciations; but were Gospel sermons, producing conviction, repentance, conversion, and faith, or leading those already come to the faith to grow in grace and in the knowledge of Christ."

PANTHEISTIC AND EVOLUTION THEORIES BUT MISTAKEN PHASES OF MENTAL DEVELOPMENT.

BY G. W. SAMSON, D.D.

These two facts, confirmed in the History of Philosophic Speculation, are now practical, as seen in the discussions of the New York Presbytery on Monday, June 10th, and their consideration is naturally connected with that of "American Recasting of Asiatic Philosophies," presented in the *WESTERN RECORDER* of June 6th, only four days previous. The laws of optical illusion and of imaginative delusion are simple to the careful observer of his own frequent mistakes. The passenger on a large steamer or leaving a warf, or even on a railway train passing another at rest, can hardly convince himself, at times, that he is the mover, and the warf or train outside is stationary. When, again, the eye is fixed on some distant object, the whole landscape seems revolving around it as truly as the sun and stars seem to be revolving around insect man who watches them. The law of mental delusion is equally palpable to observers of other men, and it becomes palpable to every thoughtful person who watches his or her own mental development from childhood. It seems impossible that the imaginings of childhood, the conceptions of rapidly changing youth, the mature convictions of manhood and womanhood, and the widening range of historic review in advanced age should have belonged to the same mind. The development, the so-called "evolution," is not at all in the outward material or spiritual universe, but it is the transfer of the dwarfed view of all past personal experience to the same old world, and the same developing in generations now entering on its own past ages. What but a fact, ever observed, in the era of life's most rapidly developing, bodily and mental, has given the unchanging names, Freshmen, Sophomore, Junior, and Senior, each significant to the four years of college progress! Christ's image of the bread, stalk, ear, and ripe corn is the Hebrew type of four stages in every life. But more vital and important is this fact—how constant, though exceptional—that by nervous over-strain, by fevered nights, the dreams of disturbed sleep become the rule of waking vagaries till identity is lost, the individual dream becomes vision, the person is a floating atom in a great whole. The clear-minded Brahmins soon saw this in the half-insane Buddhist till popular conviction banished them from Central India. How demonstrative the fact that Max Mueller, declaring in his early lectures that the Buddhist delusion was "the religion of the mad-house," by simple personal over-strain in overseeing the exhaustless supervision of translations of the "Sacred Books of Asia," has come to regard these delusions actual spiritual revelations. While superintending the preparation of the unrivaled history of philosophy, prepared under his supervision as the ruling spirit in the French Cabinet of Louis Philippe, Guizot saw this delusion growing in Comte, and he mentioned it in noting Comte's application for a professorship in the University of France. In youth an able student, both in mathematics and civil, over-strained in preparing his Philosophic, at last he became a worshipper of the sainted spirit of his affianced bride, who died before their marriage. Cicero saw and wrote of it in his *Schoolmate Lucretius*, and its ripe and rife rule Paul, the apostle of Jesus, was inspired to write for Christian pastors.

To both Timothy and Titus his warning against "endless evolution" theories, always joined as now to "mythical interpretation" of divine revelation, are the needed safeguards of young aspirants for the Christian

ministry. To Timothy Paul wrote as his first, last and seven times repeated counsel—not, as some suggest, to study, to waste time and demoralize personal energy and public influence by discussing—but to turn from these ever-associated devices of the enemy of truth and righteousness. His words are, "Give no heed to fables (*mythoi*) and endless genealogies;" or efforts to trace a succession of developments in the Universe which have no attainable end.

This opening warning (1 Tim. 1:4) is repeated, with details, six times, in terms which this "pastoral" epistle demands should be studied, since it is repeated to Titus three times; Timothy's ministry being at the centre of culture, and that of Titus at the seat of superstition, both of which are now met in both extremes in cities like London and New York (1 Tim. 4:7; 6:4; 20; 2 Tim. 2:14, 16, 23; Titus 1:14; 3:9).

It has indeed been suggested that Paul's expression, "Prove all things," enjoins a duty on pastors counter to this ten times repeated injunction. The laws of interpretation laid down by jurists which ruled statesmen, Dutch, French, English and Americans, who have become Bible interpreters, as Grotius, Guizot, Balfour and Greenleaf forbid such mistaken counsel. Those rules require in the interpreter strict fidelity to (1) the words; (2) their connection; (3) their subject; (4) their history; (5) consistency with all truth.

As to the first rule this term is used three times by Christ; rendered "discern" to the weather, and "prove" as to oxen (Luke 10:56; 14:9). It is employed eighteen times by Paul, this being the first. It is in this epistle rendered "allowed," and "truth" as applied to God, who certainly does not reach conclusions as men (1 Thess. 2:4) by "proving." In the moral epistles to the Corinthians and Galatians, it is used of outside trials, as that of fire (1 Cor. 3:13); of self-examination" three times (1 Cor. 11:28; 2 Cor. 13:5; Gal. 6:4); and of "approving" conduct in others three times (1 Cor. 10:13; 2 Cor. 8:8, 22). In the doctrinal Epistle to the Romans it is rendered "like," as applied to indisposition to accept established truth (1:28); "approve" as to moral judgment (2:18); "prove" as to personal experience (12:2); and "alloweth" as to differing individual convictions (14:22). In the general epistle to the Ephesians, and the special letter to the Philippians, it refers to individual Christian experience (Eph. 5:10; Phil. 1:10); and to the Hebrews Paul applies the term to their irreverent tempting of God to "prove" Him (3:9). Finally Peter applies the term to God's "trying" His people (1 Peter 1:7); and John to testing inspired teachers (1 John 4:1).

Bringing this whole survey to bear on the passage quoted, as a duty of young ministers to test the vagaries of the higher critics of to-day, the facts should be weighed. First, in itself the term refers to the test of the spiritual regeneration, of which Christ said: "Except a man be born again he cannot see the kingdom of God."

Second, in its connection it is like 1 Cor. 14:32, the direct application of this test to "prophesyings," or varied subordinate phases of Christian experience.

Third, its subject of address is not pastors, but ordinary church-members.

Fourth, the history of the term is most varied in classic Greek, and yet more in the usage of Christ and His apostles, as twenty-three examples prove.

Fifth, it cannot possibly refer to the exhaustive study of criticisms of the history of the text and interpretation of the Hebrew and Greek Scriptures for manifest reasons.

First, the common people, to whom these words are addressed, have no means of applying this test.

Second, the three years of Seminary study only cover a few chapters.

Third, the instructors most conscientious confess that their lives never can compass the study.

Fourth, the leaders in this criticism so change their own views from year to year that to follow one of them would be to remain in doubt for a life time.

The practical results of this entire survey certainly establish these three guides.

First, to Timothy, as a pastor, and therefore to all pastors Paul applies this term only to the tests of doctrinal and experimental examinations used in councils for ordinations (1 Tim. 3:10); and this he enjoins after having required "giving no heed to questions of science never meant to be fathomed, and of imaginative interpretations as shifting as fickle "winds" of doctrine."

Second, the main "proving" to which all Christians, ministers and people are called to the "authority" established by general Christian experience, to which statesmen, as now Balfour, recall practical minds. That "authority," as embodied in creeds and confessions of faith, is opposed to individual reason, to which when men of honor find they cannot subscribe, like honest men of business, they cease to take the money of employers whom they do not serve.

Third, the vital, fundamental duty enjoined is "proving one's self," to see whether, as pastors, we are "in the faith," ruled by the "grace" as well as "the truth" which the in-dwelling of the Divine Spirit can alone maintain. If ever this vital, fundamental rule was exhibited, it has been in the recent mission gatherings in Washington and Saratoga.

The application of Paul's "proving" self to the source of pantheistic conceptions, thus suggested, is made as clear in modern German as in ancient Brahminic speculation in the succession of Kant, Fichte, Schelling, Hegel, the three latter seizing on a single element of truth brought out by their great master; and the second and fourth demonstratively exhibiting at once the nature and the source of both materialistic and spiritualistic pantheism. The philosophy of Fichte has been by himself and by his pupils styled "the philosophy" of the "Me" and the "Not Me," both classes making the universe to exist because they, as individuals, exist, as they see, with either the bodily or the mental eye. "Egoism" may be an euphemism; but every practical observer and worker knows this to be "Egotism." The young pastor who forgets that natural and revealed truth are from the same Author, and who, turning away from all the experience of the ages does not truly consult the authority of Moses and the prophets, nor even that of Christ and His apostles, soon finds himself not only out of sympathy with the great body of Christ's spiritual followers, but soon a prey to imaginations akin to those described by Paul as to the unrenewed (Rom. 1:21) 22, 28), where "*dokimazo*" is the opposite in meaning to the same term (Rom 2:18) immediately following.

They who love God will desire the respect, at least, of those who are not Christians. Times have changed since the days of the apostles. We do not find so much of that vicious element in the society in which we mingle, which surrounded them on all sides. There are few who hate us because we are Christians. The world of to-day is inclined to respect genuine character wherever it finds it. There are plenty of people, not yet ready to take the stand of the disciple of Christ, who criticize church members for their laxity of conduct. Worldlings see no harm in their doing certain things which they confess they would not do if they were Christians. To live far below the standard of God's true children is to degrade the character of the relationship, so that others have the opportunity of making our infidelity their reason for not desiring it. Take heed!

For the Western Recorder.]

HE PRUNETH IT.

BY E. T. HISCOX, D. D.

Said Jesus, "And every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." This was said to the disciples on the ground that they were the branches, he himself being the vine. "I am the vine, ye are the branches." The final end, purpose and mission of the vine, is the bearing of fruit. But the fruit is borne, strictly speaking, not by the vine itself, but by the branches. The clusters are produced always on the new wood. And that is where the pruning, purging, or cleansing is to take place. The object to be accomplished is to produce "much fruit." Now, while the fruit is produced immediately from the branches and not from the vine, mediately and actually both the fruit and the branches themselves are produced by the vine, on which they are dependent for their fruitfulness not only, but for their very existence. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." If the vine be supposed a sentient being, then the pruning process would be a very painful one, cutting off its living portions. Why subject that, the most valuable part, to such severity? That it may bring forth more fruit, is the reply. Precisely how this result is accomplished may not to some be at first apparent. But whether obvious or not, it is a fact, grounded in the philosophy of nature, and confirmed by all experience in fruit culture. The lapidary's wheel cuts with sharp severity the rough coating of the diamond. But however harsh may be the process, it is not only useful, but absolutely essential, in order to reveal the hidden beauties of the gem. Pruning the branches removes the superfluous growth beyond where it sets its clusters, so that the nourishment supplied by the vine may go to perfect the fruit, rather than to support useless wood and leaves, which do not further the end intended.

But the pruning process savors of severity. It seems to partake of that chastisement which for the parent is not joyous, but grievous. Why then should it be inflicted on the fruitful branch? On that branch which is already doing good service to the lord of the vineyard? Why not prune the fruitless branch? That which cumbereth the vine and the ground alike, and brings forth nothing but leaves? And which at the same time is absorbing the life of the vine, drinking up the vital currents, which could they go the fruitful branch, would produce more grapes, but wasted on the fruitless ones, produces leaves and worthless wood only. Would not pruning make the barren to be fruitful? Seldom. There is a method in divine wisdom, both in nature and in grace. The disposition to bear fruit, even though but little is produced, shows the capability and the inclination alike, and is to be encouraged, and the capacity enlarged. And the pruning is one of the means for securing more fruit. The barren branch is not pruned, but is cut entirely off and removed, so that it shall neither waste the vitality of the vine, nor by any means cumber it. It has proven itself useless, and still more a hindrance, why should it be a burden on the vine, an obstruction to the fruitful branches, and a disappointment to the owner of the vineyard? It is wisdom, economy and justice alike, that it should be "taken away." The vine, let it be noted, is primarily and chiefly for fruit. It is not kept and cultivated for beauty, not for fuel, not for timber, but for fruit. It has little form or comeliness to commend it. It may, in certain positions, be very useful as shade, when covering an arbor or veranda, and it may have incidental value as fuel. But these cases are exceptional. Few persons would ever propose to set vines, were it not for the expectation of the rich clusters of grapes, of which it is the promise and the prophecy. If that fails all fails. It will be seen that the order of nature and the purpose of the owner harmonize as to the care and culture of the vine. In fruit-bearing only it fulfills its mission.

If this article were designed for a sermon, it might be treated in the usual orthodox homiletic style by a threefold division of the text. "He purgeth it that it may bring forth more fruit." First; what is done? He purgeth it. Pruneth, cleanseth it. He removeth all hindrances to its fruitfulness.

Second; who does this? My Father is the husbandman. God has the care of his spiritual vineyard, as his providence overrules in nature to bring to pass his wise designs. Third; for what end is this done? That it may bring forth more fruit. They show their true nature by bearing some fruit. He cultivates them by pruning, that their fruitfulness may be increased. But as this is a meditation only, the sermonic suggestion is left to others. His parable, or allegory was designed for his disciples always and everywhere, as well as for those then present, when he spoke it. He furnished the spiritual life which was to animate his people, and by which the world was to be enlightened and saved. But the fruit was to be borne by the branches, not by the vine. He, the true vine, is not here personally to show the world what are the fruits of the Spirit, in contrast with the fruits of iniquity and sin which abound on every hand. The fruits are to be produced by the branches. "Ye are the branches." The branches are to exhibit to the world the fruit of a new and divine life. The vine is invisible! Christ, the world does not see. And the fruit borne by them they see. And the fruit is the evidence of a divine life, since it cannot be produced from any merely earthly source, or by any merely earthly means. The seen fruits are the evidence and proof of an unseen power and an unseen life. And these must be superhuman and supernatural. But in order for a Christian life to furnish the evidence and proof of a divine life, its fruits must be truly those of the Spirit, and not the mere outgrowth of one's personality, or the influence of association and prevailing society. The common Christian life is so weak in evidence of divine realities, because it is so little removed from the common life of the world in the midst of which it moves. There is so little abiding in Christ. "Abide in me, and I in you." "As the branch cannot bear fruit, except it abide in the vine, no more can ye, except ye abide in me." A profession of Christ, and abiding in Christ, are two very different things. And "my Father" is glorified, not by his people's simply bearing fruit, but by their bearing "much fruit." For this purpose is the pruning.

And then, as to the pruning. The lopping off, the cutting away, the reduction of its superfluous growth. God's people have too much showy foliage. Too many leaves. Too much luxuriant fruitless wood. The branches run over the wall, but with little fruit. The one purpose of the vine is fruit-bearing. The one business of a Christian disciple is to produce the gracious fruits of the Spirit; that is, to reproduce Christ among men. All else, in either case, is incidental. Thus a too luxuriant growth of worldly comforts and prosperity often requires much pruning and cutting away. Trial, disappointment, adversity, failures, all of which seem hard perhaps at the time, but all is to secure more fruit. "My Father is the husbandman." Godliness, not worldliness, is the work and business of a Christian life. A true disciple reproducing his Lord among men, may show less foliage than some others, but if he bears the fruits, the purpose and mission of his life is attained. Not otherwise. If it may at times seem hard to a child of God, that his purposes are crossed, and his plans come to naught; that he is cast down, rather than built up, let him consider that his Father wishes to keep him to the purpose of his high calling, to make him an honor to himself and to his profession, to make him a blessing to the world, and to build him up in a Christ-like character. This is not done without pruning. The soil of this world produces a great profusion of fruitless branches, but very little of the fruits of righteousness. "He pruneth it, that it may bring forth more fruit."

The late Dr. Shedd was a great and good man of wide usefulness in his day and generation. A short time before his death the old man expressed himself thus to some of his old students: "My work is done; I realize this. And what a poor work it has been! I do not like to look back upon it. But I am not trusting in the merits of any thing I have done or am. There is too much talk in these days about character. I am going into the other world trusting in the character and work of Jesus Christ."

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.

CLEAR SHINING AFTER RAIN.

BY REV. T. L. CUTLER.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process—show-er and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Holy Spirit. Over every independent soul hangs the dark cloud of God's righteous displeasure; His holy Word thunders against sin, and His threatenings beat like a storm of hail. Repentance and faith in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly similar, yet in every thorough work of grace the darkness and dread which belong to a state of guilt give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension; but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the Book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after rain, and a blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter to the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our days God often employs stormy providences for the discipline and perfecting of His own people. He knows when we need the drenchings. Every rain-droplet has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger, and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This principle has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; lies darken the air, and it pours falsehoods forty days and forty nights. But when the shower of slander has spent itself, the truth creeps out slowly but surely from behind the clouds of defamation, and the slandered character shines with more lustre than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves glisten in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of His sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance

of Jesus is never so welcome and lovable as when He breaks forth upon us—a sun of consolation and joy and trials.—The Evangelist.

TWO LITTLE FLOCKS OF KIDS.

BY DOBCAS HICKS.

Small in numbers, weak in fighting capacity, insignificant as foes, contemptible as allies—what could suggest more utter helplessness in the face of an enemy than those five words? Not goats, with ample horns to make and resist attack, bold and aggressive in temper, but little, weak, timid creatures, more ready to run than to fight—to yield than to resist. Such is the figure used to picture Israel's condition at Aphek when the Syrians came against them. The "little flocks" were in the valley, too—not on the "hilltop, high and fair," where they could see their foes below and prepare for them.

They had barely pitched their camp there on the plain, in full view of the great, strong, boastful enemy, who swarmed over the country, and were confident that Israel had won victories in the past because their gods were those of hills and not of valleys. Seven days the great army and the "little flocks" faced each other. But in the meantime Jehovah had come to Israel by his prophet and told them that their enemies should be punished for the bold words spoken against Him, that they should find Him the God of the valleys as well as the hills, and that the "great multitude" should be delivered into the hands of the "little flock." And on the seventh day the fulfilment of the promise came, the swarming host was scattered, and its king a suppliant for mercy.

Does it not seem sometimes as if there were in this world of ours to-day "two little flocks of kids" down among the shadows, with a great, strong, proud enemy confronting them? How few and weak the true faithful followers of Christ seem now and again, when the voice of the world's contempt waxes loud, and its disbelief in any Power behind, or Presence within, the little flock becomes open and defiant! The world, the flesh, and the devil, in their separate as well as their combined power, seem so very strong at times—they muster such an army of forces, and hold such lofty positions, that the hearts of the struggling little flock, even with past conquests in mind, often grow discouraged.

To each other, God's people, in these days, are frequently inclined to say, What power Satan seems to have in these latter times! How, in the church and out of it, he works his own evil way! How sadly slow is the progress the kingdom of God is making upon the earth! After all the praying and working of the centuries, what a small number of the children of men are really following Christ as their Lord and Master!

It will do you good, when we are taking these gloomy views of the visible church of God, and its condition in the world, to listen to the prophet of old at Aphek, as he gave God's message to Israel. He, Jehovah, is with his own now as he was then, only in a far closer and more gracious manner, for since that time he has become one with us in Incarnation. If the people were then to "know that he was Jehovah," and that he would of a surety deliver even that "great multitude" into their hands, how much more reason has the church now to believe, with absolute assurance, that in the end the kingdoms of this world, every one of them, visible or invisible, shall be the kingdoms of Christ!

The church in itself is as powerless to conquer its foes as were those "two little flocks of kids" before the Syrian host. But the church has far more than prophet's comforting promise, even though that came from the Lord of Hosts himself. For it has the Redeemer's own words, spoken with his human lips, to those who saw him in his human form, and to whom he committed the infant church on earth. "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." What can the little flock want, or need, more than that?—Presbyterian.

MAKE your mistakes teach you something. Don't be a grumbler if you want to be useful. Earning makes a man happy; saving makes him wise. Better patches on the trousers than mortgages on the farm.

For the Western Recorder.
SELF-CULTIVATION IN ENGLISH, OR
"ENGLISH AS A TOOL."

BY PROF. G. H. PALMER.

An Address reported by G. W. Maaly, Ph. D.
In these days when the importance of English is so much emphasized, the following brief notes are an excellent address by Prof. Palmer, of Harvard University, giving some valuable, practical hints, will not be out of place:

It is my purpose to say a few things this morning on the subject of self-cultivation in English. The subject is large and the time is limited, I will confine myself to one phase of the subject: English as a Tool.

I. Watch your speech.
And under this I would urge in the (1) first place, accuracy. Use the right word in its fitting connection, and in its proper sense. Be exact, direct, simple. Let your meaning be clear. It is not enough to express yourself so that another understands you; it ought to be so clearly that your meaning could not fail to be apparent. And be concise. Do not obscure or weaken the thought by unnecessary words.

(2) In the second place, *boldness*. Cultivate the spirit that will express you. Do not be afraid to express yourself. It is said that Patrick Henry, in those olden days when he fired the hearts of the Revolutionary fathers, would often fling boldly into the midst of a sentence, and then, having gotten in, trust to God to help him (Laughter). He would use an Irish bull, I would say, cultivate contentment. (Laughter).

(3) In the third place, *enlarge your vocabulary*. Any good English dictionary has a hundred thousand words in it. Out use only about three thousand. Some students use three adjectives, six adverbs and enough nouns to make a combination. (Laughter). If a young man finds that something accords with his tastes, he says it is "nice." A young lady says, in such a case, it is "lovely" and so on. It is so. It will seem at first as if a cannon-cracker had been let off near you. (Laughter). Do not be discouraged. It will become natural after awhile. But let me caution you not to use slang words. That is a serious fault of speech. Do lay aside provincialisms.

While I am urging you to watch your speech, and am thus laying stress on the language as spoken, let me remind you that the Greek was primarily a spoken language. The poems of Hesiod are a collection of aphorisms such as had been used in every-day speech. The plays of the Greeks were only a representation of the language as used in conversation. The histories of Herodotus are like the stories told by some good old grandmother sitting in the corner. So also philosophy was taught from mouth to mouth. It was embodied in conversation between the Greeks and their result was that all the Greek never became stiffened, as did the language of the Romans. So in early English, Chaucer gave us a collection of stories. An early English writer apologized for bringing his projections into plain English by saying that the day was like the well-bred talk of the drawing room. It took care not to bore; it introduced a good story at the right time. So, then, train yourself to talk.

II. *Seek every opportunity to write.*
This exercise is a far better than speech. Do not let the fact that many of the pieces offered to the newspapers and magazines are consigned to the waste-basket, or come into print without finding a hearty welcome, deter you from the effort. Let your story have a beginning, middle and end, and you may be sure to be read. Some stories, however, they have no middle nor ending, and, as a consequence, they want completion, and fail to please the reader.

Professor Phelps has said that there is no labor so difficult as writing. The sight of a white sheet of paper is a very trying thing. Write, therefore, write, therefore, and make it a friend. But do not be a slave. Write your letters well. Never think that any of them is so unimportant as not to require pains-taking in its composition. Do not be satisfied with the first writing. Write in your better style and you will be amply repaid for your trouble. Write a letter a dozen times. Carelessness is the cause of failure.

III. *Think of the other man.*
Every piece of literature which you compose involves two persons—yourself and the reader. Do not consider merely yourself. Be like the teacher who holds constantly in mind the scholar. Read your letter over and think of the reader, and if it is not clear, rewrite it. You are writing home, perhaps, sending packages of happiness—take care not to spill any. Some write so that the reader will understand if he is careless. Do not follow such examples. You must take pains, not the reader.

IV. *Lean on your matter.*
Be the servant of what you will say. Let it be uppermost in your mind. You are appalled at the white, blank sheet because you are thinking of yourself—you are vainly imagining that you will make. Christ said: "I speak not my own words. I speak the words of him that sent me." So let your subject be your authority and write the words which it demands.

I keep a book into which everything that occurs to me goes, and when I wish to write an essay, I have a treasure-house from which to draw. Master your subject, and let it master you, or you will not master any one else. Be an artist. Be a servant to his art and obeys suggestions of strictest accuracy that you and I do not know. As I stand here in my seat, young gentlemen, within the threshold of life, I am filled with the powers that are in you, and of the possibilities connected with your careers. What an influence it is within your sphere to exert in moulding the English of your day! Be by your English true to your university, to yourselves and to your

For the Western Recorder.
IGNORANCE OF THE BIBLE.

BY REV. I. R. BRANHAM, D. D.

The paragraph contained in the WESTERN RECORDER of February 23 affords a striking example of the truth, that in these days of Bibles and so-called Bible literature, while there is much study about the Bible, there is very little study of the Bible itself. It brings to light another fact that we may notice in passing, namely, that too many of our colleges, while they give extended courses and successful instruction in secular education, almost entirely neglect the far more important matter of religious training. It is a surprising statement that out of thirty-four young men, constituting a class in a college not named, thirty-two of them knew nothing of Ezekiel's prayer, while twenty-four had never heard of Jephthah's vow.

Allow the writer of this article to offer another case, which came within his personal knowledge, showing the ignorance of the Bible existing among young people. The case is that of a young man, nearly twenty years old, who had been raised in a Christian family, was a member of the church and Sunday-school, and quite a regular attendant upon preaching. We were studying a Sunday-school lesson from the Quarterly furnished by the Presbyterian church. He was then a member of a union Sunday-school. There was occasion to make a reference to the book of Hebrews. Desiring to have the young man investigate for himself, I told him to look out the reference. He opened the Old Testament and spent some time turning its leaves in search of the book of Hebrews. Finally, surprised and mortified, he had to take the role and find the reference for him. The fact of it is, that the multiplication of lesson papers, with the lessons prepared ready to hand, has almost driven the Bible itself out of the Sunday-schools, and has also well-nigh displaced it from the hands of the young people. It is a sad state of things, and it is on this subject hinted at, but I forbear.

While it is true that much ignorance concerning the Bible exists among young people, yet it is equally true, and perhaps more lamentable, that much ignorance exists among old people. Neither ministers nor private members of the church know as much about the Bible as they might know, and as they ought to know. Here is a case that came within my knowledge, and in which I was a participant. It occurred at a Sunday-school Convention, held in Putnam county, Ga., which was my native county. The delegates were ministers and members from Methodist, Presbyterian and Baptist churches. The question discussed was on the importance of Bible study. The first speech was made by a minister of the Methodist church, in the course of which he took occasion to belabor the young people quite severely on their ignorance of the Bible. It was my duty to follow him on the same subject. I defended the young people as well as I could, and expressed the opinion that the old people, though they had had more time and more opportunity, did not know all about the Book of Proverbs. To test their ignorance, I proposed the following question. It was prefaced by the statement that the prophets had been divided into two classes, major and minor, the division having been based, not upon the importance of the subjects treated, but upon the length of the books. The question was this: "Is Zedekiah one of the major or one of the minor prophets?" I felt a mischievous spirit when putting the question, but did so with all the gravity I could command, urging upon them to take time to reflect, as it was an important question. I got no answer during the meeting. The evening, after adjournment, I rode home with a Presbyterian minister. On the way I asked him if he had the answer to my question. He replied, "No; I have not had time to look into the matter, but my impression is that Zedekiah was one of the minor prophets." The day after this meeting was Sunday, and I went to the appointment in the country. I had not gone far when the Methodist brother, who made the first speech, drove up behind me. When he came near, I turned and asked him if he had found the answer to my question. He replied, "No; I have not had time to investigate that, but my opinion is that Zedekiah was one of the minor prophets." I urged him to take time to look carefully into the matter.

The next day I met the pastor of the Methodist church at Eatonton, who was a leader in the modern holiness movement. He was also present at the meeting, and before the day before he called upon him to know if he had found the answer to the question. He replied in a manner indicating some displeasure, and with a tone of voice manifesting decided impatience. "No sir, I have not; he was no prophet at all, sir." He had taken time to study, and was prepared with the answer. The other Methodist minister and the Presbyterian preacher acknowledged themselves fairly caught, and we had a good laugh over the matter. For a considerable time these three brethren were bothered with the Zedekiah question, nor were they so prompt afterwards to show their ignorance of the Bible upon the young people.

You are right, Bro. Editor, when you say that we need more mothers, and I may add, fathers, too, who make the Bible a book of earnest study with their children at home.

We are all brethren, created by the same God; we are all sinners, born of a guilty father; but, by the grace of Christ we are called to the faith, we are regenerated by the same baptism, and we are all but one body in Christ. Let no one, then, despise or ridicule or offend his neighbor in anything; we ought rather to help and instruct him as far as we are able, doing to him as we would be done by, were we in want.—Thomas a Kempis.

MERCY AND JUDGMENT.

David says in the 104th Psalm: "I will sing of mercy and judgment." How strangely mingled are God's dealings with us. No day is without its cloud, and no cloud without its silver lining. I have just experienced an illustration of this that I want to report, because it is such a lowly lesson in regard to the great truth of mercy.

I bought a carriage some months ago that seemed to be strong and trustworthy. But one day, after I had driven in it scores of times, suddenly, without any apparent cause, one of the wheels collapsed. Two ladies were in it at the time, but the corner which had been sustained by the falling wheel came down so gently that they were not even thrown from the seat. Here was a judgment, for "the accident," as they called it, resulted from the carelessness or dishonesty of some workman who had put an imperfect box in the hub of that wheel. I had to suffer for his sin, as is often the case. I think of it. But, though God would not arrest the operation of law, he tempered mercy with judgment. The collapse occurred close to the shop of a carriage-maker with whom the ladies were acquainted. While one of them stood by the gentle family horse, the other went to the shop. The man brought out at once another buggy, transferred the horse to it, took the broken vehicle into his shop for repairs, and in fifteen minutes the ladies were on their way home as comfortable as if nothing had happened. Their home was six miles away. How trying the collapse would have been if it had occurred half way out, where there was no person to help them as effectually as that carriage-maker did!

But this is not the end of the story. The carriage-maker did not think it necessary to make a new wheel. He put in a new box and wedged the spokes. How trying the collapse would have been if it had occurred half way out, where there was no person to help them as effectually as that carriage-maker did! But this is not the end of the story. The carriage-maker did not think it necessary to make a new wheel. He put in a new box and wedged the spokes. How trying the collapse would have been if it had occurred half way out, where there was no person to help them as effectually as that carriage-maker did!

The coincidence in these two cases is suggestive. God must vindicate the law that he has ordained, but he will not strengthen the law by making a piece of soft iron as reliable as a piece that is well tempered. But he can and does so arrange the vindication of law in many cases that we can see mercy in the judgment.

And yet how prone we all are to think only of the judgment and to overlook the mercy! We fix our eyes upon the cloud without appreciating its silver lining. If there had been a daily paper at Damascus in A. D. 35, it would have announced on a certain morning that "yesterday at noon a strange accident occurred just outside the west-gate of Damascus, a Jewish rabbi, named Saul, was stricken to the earth by a sudden flash of lightning, and so blinded that his attendants had to lead him into the city. As we go to press he has not yet recovered his sight, and our most eminent oculists consider the case a hopeless one." When Ananias read this account, he would have said: "It was not an accident, but a judgment. Saul was coming here to persecute us, and the Lord has rebuked him." But while the editor would have been wholly wrong, Ananias would have been only half right. It was a divine judgment indeed, because of loved him, and had chosen him to be one of his most faithful and honored disciples. And so, in many cases in the past and in the present, God mingles the revelations of his justice and his mercy, and thus makes all things work together for good. We should try, therefore, to see that we are grateful for what is gracious and loving in all the dispensations of Providence. Notrial or disappointment is so bad that it might not be worse. And in the darkest night there shines for the Christian a star like that in the east which guided the magi to Bethlehem. We have the divine assurance that "all things work together for good to them that love God."—SENEX SMITH, in Journal and Messenger.

Life should be industrious, but free from anxiety. Our Master does not encourage idleness, far from it. He gives us a great worker, and all of the laws of the universe work. And what a worker was Christ! But the Master warns his followers against needless anxiety. Anxiety is more wearing on man than is work. Anxiety in Christians argues unfaithfulness in their duties, and shows a lack of trust in the faith in Christ. The birds neither sow nor cultivate fields. They just do what God made them to do—they live and sing, and God clothes them with beautiful plumage and feeds them. The lilies do not worry—they just grow and God clothes them in purple. So the Christians are more than the life in the birds. And if Christians are rational, moral, redeemed beings, just work honestly, and trust their Heavenly Father implicitly—do what the Father wishes them to do—He will feed and clothe them. Solomon in all his glory was not arrayed like a lily, but he was more than a lily. If we do our duty to God and man faithfully, our father will not let us suffer want.—W. L. Pickard.

NEVER be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

The *Christian Advocate*, in a study of the causes of the increase of crime, gives the first place among many to an exaggerated sentimentalism. Sentimentalism was won a fatal victory. In old times prisons were synonyms of cruelty; death was inflicted for many offenses, some comparatively light. Sentiment protested against it, and, mostly, but sentiment became sentimentally almost maddening. Every question is asked in the interest of the criminal; few or none in the interest of his victim. Great anxiety has been displayed as to whether "electrocution" gives the murderer a minute or a minute and a half or two minutes of painful sensation. In some sections of the country many prisoners live in comparative luxury, never having been so well fed or clothed or warmed before, and Thanksgiving dinners better than the average citizen is able to earn are served to them. Wife murderers and other villains of the deepest dye often excite great public sympathy. If such criminals are attractive in person or manner, the lives of jailors are made miserable by applications to see them and make them presents of flowers; and sentimental preachers are ready to be interviewed, expressing sympathetic opinions.

I AM out of fashion. I like to read the "Pilgrim's Progress." It is associated with my mother, whom the Shining Ones, years ago, conducted into the city as they did Christian and Hopeful. She used to read it to me Sunday afternoons, or have us read it to her. We found more delight and profit in it than children can find now in their "Daisy Stories," their "Lucie Stories," their "Elsie Stories," and what not beside. It entered into our lives, it colored our plays, it taught us theology, it made us happy and ready to help, it gave us our ideals and our heroes. And besides, we found afterward that our taste for good books, our love for pure, racy, idiomatic English was formed on those Sunday afternoons with her who is now with Christians and Mercy, whom she taught us to love.—Sel.

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and some are (Summer) not.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER SUNDAY, JULY 7.

THE TEN COMMANDMENTS. Exodus 20:1-17.

MOTTO TEXT:—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

—And God spake all these words.—The children of Israel were encamped at the foot of Mt. Sinai, having escaped from Egypt, it is thought, fifty days before. And thick clouds, while the mountain rocked, and the lightnings flash and thunders roar added to the awe of the listeners, Jehovah came down upon the mountain and spoke in a loud voice which all the millions would hear. In the Old Testament this decalogue is called the covenant. It is the covenant of works. Any man who would keep this covenant in all its meaning will be received into glory. No man who does not keep it can be saved, unless God accepts some other's keeping it for him. The Lord Jesus is the only one who never violated even the deepest meaning of one of these commandments. And it is because his righteousness is attributed to his people that they are saved. They appear faultless before the tribunal of this law, because they are clothed in the robe of his righteousness.

—I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.—So many of his commands are enforced by what one of the greatest of all reasons—I am the Lord. Will any of his creatures dare to ask for any reason save only the will of a God who doeth his will among the inhabitants of earth and the armies of heaven, and for whose good pleasure we are and were created?

All men are bound to obey every command of His. But his Israel were under added obligation because he had brought them from the house of bondage. Christians are thus under the strongest obligations to walk in all his ordinances and commandments blameless.

—Thou shalt have no other gods before me.—It is evident this law was given to a fallen race, given to sin. The negative form of most of the commands shows this. It would not be necessary to say to the angels, "Thou shalt not," but "Thou shalt." Thou is used by the Lord, for this keeping of the commandments is an individual thing. "Before me," means in my presence, and as He is omnipotent that forbids all worship of other gods.

Whatever we love supremely, whatever we serve most earnestly is our god.—Every son of Adam has broken this command, because he has loved self supremely. Money luxury, society, are some of the gods which we have. We spend far more time and thought in their service than we do in God's. This first commandment, this by far the greatest commandment condemns us all.

—Thou shalt not make unto thee any graven image.—The first commandment forbids the having other gods; this forbids all making images to represent the Almighty, such as were the golden calves of Jeroboam. It forbids all addition to the spirituality of his worship, all making it material by appealing to the senses. God is a Spirit, and must be worshipped in spirit and in truth. He

is the great and terrible God, and must be worshipped as He has directed. Woe to the man or men who add to the simplicity of his worship.

This is the only commandment to which a most stern and solemn warning is added. It is one which unregenerate human nature is prone to violating. Hence it was in love that God added the warning. I never see a picture in a Baptist Sunday-school, especially a picture of Christ without shuddering. The children are told Christ is God, told in this second commandment they must make no representations of God, and they see before their eyes on the walls and in their papers pictures of Christ!

—For I the Lord thy God am a jealous God.—He will have no divided worship. He is a great God and not to be trifled with, a thing this generation seems in danger of forgetting. "Visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate." Men who wish that the Almighty were only an amiable weakling and not the absolute sovereign. He is, would fain out this out of the Bible. But it is there, spoken by Himself, and spoken in connection with the command which forbids all efforts to picture Him. In nature he does visit the iniquities of the fathers upon the children. Heredity is no dream of scientists. How careful this great law should make parents!

It is only upon those who hate him. Any man, thousands of men can be freed from the iniquities of their fathers by loving him and keeping his commandments. They choose to sit in the noxious shade instead of the health-giving sunshine.

—Thou shalt not take the name of the Lord thy God in vain.—This forbids all profane swearing. It does more. It forbids all light mention of God's name. All funny stories in which His name is mentioned come under its condemnation. Great and Holy is His name. Ah this commandment rises up and condemns us all. Were there no other in the law, we must go to hell for violating this one unless a Substitute shall bear our guilt. "For the Lord will not hold him guiltless that taketh his name in vain."—No matter that he may say that he did not intend irreverence. God will take no such excuse. He is guilty and must repent and find a Redeemer.

—Remember the Sabbath day to keep it holy.—The Sabbath was an old institution. We find a strong intimation of it in the lives of Cain and Abel. "Six days shall thou labor and do all thy work."—We are commanded to work on those days. Illness is not a permitted indulgence, but a sin. "But the seventh is the Sabbath of the Lord thy God."—He has reserved that for himself.

—In it thou shalt not do any work.—Worship and rest are for the Sabbath. Not only must a man not work himself, but he must not allow those under his authority to work. "Nor thy stranger that is within thy gates."—"Those that come to live in your village or city. Gates are those of the town, not the doors of the house or yard. If others come to live in your cities, they must conform to the Sabbath laws."—Peloubet.—The fact that the word gates refers to the city gates, justifies the laws in enforcing the Sabbath as a day of rest. The stranger must not be forced to worship, but he must be required to cease from work.

A reason follows this command and it is no humanitarian one. It is not because the rest is good for man, as it undoubtedly is, but be-

cause God has blessed and hallowed the Sabbath. We must not violate the first commandment by putting "Humanity" in God's place, nor try to substitute man's welfare for God's glory.

—Honor thy father and thy mother.—It is not because they are good and wise or great. It is because they are parents. A man's greatness can be accurately gauged by the reverence he feels for his mother. To this commandment a blessing is attached. "That thy days may be long in the land which the Lord thy God giveth thee."—Which one of us can stand up and claim this promise because we have kept the commandment? Alas! all these commandments are school-masters which show us our guilt and our need of an atonement. May they lead us to Christ.

—Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal.—These are the three which forbid crimes. Those who have been brought up in pious homes may be inclined to fancy these three and say "I have violated all the others, but at least I am free from crime." If such an one will study these on his knees, with Christ's exegesis of them as given in the Sermon on the Mount before his eyes, he will need to say, "God be merciful to me a sinner."

—Thou shalt not bear false witness against thy neighbor.—All lying, all slander, all malicious speaking come under this commandment. Who can face this commandment without the blood of Christ on his soul to plead for him? The tenth and last commandment is the summing up of the second table of the law. This reaches to the mind and heart, and forbids the desires which would lead to the other sins. He who does not covet his neighbour's goods will not break the eighth commandment; nor he who covets not his neighbour's wife, the seventh. "Keep the heart with all diligence, for out of it are the issues of life."

SOMETHING NEW UNDER THE SUN.

A "UNION" BAPTISM.

I have thought that it might be of some interest to your readers to hear of a very strange thing which occurred with us recently. Strange I say, for I have never heard of read of anything like it. Just think! a Baptist preacher and a Methodist preacher, in the same hole of water, at the same hour, in the presence of the same congregation, both immersing candidates—a union baptism, was it not? I have heard of almost all sorts of "union" services, but never before heard of a "union" baptism. Did you, Bro. Eaton? Well, you know, we Baptists are getting liberal these days; we do many new things.

It came about in this way. On the second Sunday in May, after a very delightful ordination service (of a deacon) in which Bro. W. M. Reese, of New Orleans, and W. K. Red, of Osyka, Miss., assisted me, according to a previous announcement, I stated that the ordinance of baptism would be administered to a young man received at a previous meeting, at our usual place, a stream near by, at 2:30 o'clock p. m. The hour came, we assembled at the place, and found an unusually large crowd gathered. We heard it whispered around that the Methodists had announced a baptism for the same hour, at the same place, hence the crowd. I wondered if I was going to be asked to "take in washing" as had my hands in, but they did not call on me. I wish they had. So we went ahead with our work. Bro.

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Red read and spoke a few words appropriate from the Scriptures. Bro. Reese led in prayer, and, with a song, I went down into the water and buried a very excellent young man with Christ in baptism; a benediction, and we were done. But we must see what next; so we waited.

The Methodist preacher gathered his people on the banks, stood before him three of his oldest members, and out of the Discipline had them take upon themselves the solemn vows of the church, just as they had done years before. He read, instead of the Bible, the instructions concerning baptism out of the Discipline, in which was mentioned two passages of Scripture: John 3:5 and a passage praying the "baptism of the Holy Ghost." Continuing, he read his prayer, after which he went down into the water in my tracks, and in an awkward, but tolerably decent way, immersed them. These were members who had become dissatisfied with their rantism, and to keep them from leaving his church (!) he would do the "indecent" thing to immerse them. Yes true,

"To please the man and not his God, He would immerse them in the flood."

Many of us came away from the scene saying: "We have seen strange things to-day." Some serious reflections came over me. I have thought a good deal. But I will yield the floor to the editor of the RECORDER. Comments are in order. Lets hear from Dr. Eaton on the "union" baptism.

[This is an interesting and instructive incident. That Methodist preacher surrendered sprinkling for baptism, and also surrendered infant baptism, if those parties had received that rite. Let us have the name of the Methodist preacher.—Ed.]

"SENEX" CRITICISED.

I always read what "Senex" says with much interest, and nearly always with great profit; but in the issue of June 6th of the RECORDER I find a statement which I think contains a hurtful falacy, and hence should not go unchallenged. The statement is this: "It is his (the husband's) duty to train his children in the way he thinks they should go. If he thinks God has commanded him to have the children sprinkled, then he must do so." I think the truth of the matter is, it is the father's duty to train his children in the way God thinks they should go, and it is his duty first to ascertain His will in the matter, then teach the children that.

It cannot, under any circumstances become the duty of parents to train their children in a wrong cause. If sprinkling of children is a violation of God's commands, no amount of sincerity to the contrary on the part of parents can make it right. Sincerity, my brother, is only one element of rightness. For a course of conduct to be right the actor must be sincere and his action must be in accord with God's commands. All that must be said of a parent who

is in error as to God's command is, that to be consistent with his profession he will train his children in the way he thinks is right.

Let us not exalt human judgment above the laws of God, nor lull to sleep the conscience of men by teaching that "just so you think you are right you are right," but let us boldly assert the authority of the divine law over all men, and that no act can be right that is not in accordance with this supreme standard of rightness.

GILES TAYLOR. Morrilton, Ark. BAPTIST CO OPERATIVE SCHOOL.

Last Wednesday the Baptist Co-Operative School Board of Trustees met at Rockwood, Tenn., and elected the following officers: President, J. M. Langston, Jr.; Vice-President, S. W. Tyndle, D.D.; Secretary, Lucius Robertson; Treasurer, V. A. Heath.

The school will be opened in September in the elegant, new \$24,000 building. The building is one of the most beautiful frames in the South, and preparation will be made to accommodate 600 pupils. The financiers are now raising money to furnish the school apparatus. The trustees are elected annually by four associations. LUCIUS ROBERTSON. Decatur, Tenn., June 3.

FROM LOUISIANA.

It refreshes me to hear Dr. Henry McDonald say what he does about the meeting of the B. Y. P. U. A. in Toronto. "Independence" is a good word for some things. The flaming announcements I see in the papers for the meeting in Baltimore, seem to me well adapted to a huge overgrown picnic, or a great crowd of pleasure-seekers. It will be right helpful to people for recreation, but I don't know how much religion there is in the movement. Dr. McDonald has fallen upon the right word. I noticed in the Washington Conference one brother said: "We are attempting to settle this matter for the young people without consulting them." Stick to the Bible and all will be right. G. W. HARTSFIELD. Arcadia, La.

A Beverage for Wheelmen.

Next to being lost at sea there is nothing that brings on the man of straw quicker than bicycle riding. The hot sun and the constant jolting of the wheels under the chest and makes the biker long for the next stop for refreshment. The wise rider avoids ice water, well knowing its danger to the stomach. There are likewise tabooed because of their heating properties, and there is little satisfaction in sipping whisky and soda under the broad classification of "soft drink." A well known manufacturer is speaking of this said: "What to drink is no easy problem to a man on a long hot run. The only drink I know really fits for a bicycle rider is Hires' Rootbeer, carbonated. There are but few places now at which it cannot be had, and I tell you it breathes one right up, seems to go right down to the bottom of your pedal workers. It is cooling and refreshing, quickly lowering your temperature without adulteration of any kind. Besides being delicious it possesses many medicinal and pedicratic as the good home-made Hires' Rootbeer is with the folks at home."

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FROM MISS MACKENZIE.

Chinkingiang is situated at the junction of the Grand Canal with the Yangtze river, and is thus of considerable importance commercially commanding the two great waterways of China, the Yangtze river east and west about 3,000 miles, and the canal north and south 600 miles, and has been aptly called "the key of the country," inasmuch as whoever has possession of this city can either open the river and Canal for the distribution of supplies to Peking and other important cities, or seriously interfere with commerce by blockading both waterways. The trade, industry, and prosperity of the people are exhibited in the busy active life on the Bund, and on West Gate street, which are most accessible to us, and also in the vast number of boats of all sizes loading and unloading at the wharf, and plying river and canal continually. The city was captured by the British in 1842, after hard fighting; and the Manchu general, knowing all was lost, set fire to his house, took a seat in his office, and made it his funeral pyre. For many years, especially during the Taiping rebellion (1851-1865), Chinkingiang was the target of destructive wars, and in 1861 hardly a house was left; but it rapidly regained existence, and importance. Looking down upon the city from our upper veranda, the eye travels on and on over a vast aggregation of tiled roofs; crowded into a circular basin, formed by the surrounding hills and river. It looks as though the one-story houses had been thrown into the basin below us, and the roofs had chanced to fall uppermost. No church spires, and no large public buildings as in American and European cities, relieve the monotony, which is intensified by the tall, slim pagoda, standing sentinel-like at the far away South gate. Early in the morning the numerous wreaths and columns of blue smoke are indications of the humanity below, but, after the fires for breakfast have burnt out, there is no sign of life, and it seems incredible that more than 100,000 people live beneath the apparently dreary waste of roofs. The streets are so irregular and narrow that, at this distance, there seem to be none at all. The widest are only 10 or 12 feet, and many are so narrow that one could walk along them with outstretched arms and touch the houses on both sides. The drainage is very superficial, or entirely lacking, and the air is still further polluted by offal of all sorts carried through the crowded streets by the scavengers. Eating and cooking stalls are numerous, and the strong odor of frying pans and kettles is not pleasant to our foreign noses. The streets for the most part, are paved with stones of many shapes and sizes. On the business streets, a succession of signboards 10 to 15 feet long, mostly hung at right angles with the shops, and ornamented with picturesque gilt characters add something of beauty to the otherwise extreme ugliness. The same causes which gave Chinkingiang commercial importance, admirably adapt it as an evangelizing center. Traders, boatmen, business men and officials come here from all parts of the Empire, and frequently drop in at one of the street chapels to pass away an idle half hour, or are attracted by the crowd around some missionary proclaiming the Gospel on the streets, and though they are often actuated by curiosity than by a desire for the truth, nevertheless God does not let his Word "return unto him void," and many of the hearers carry with them to their distant homes some faint

glimmering of light and a desire for more. The missionary may not be cheered by the knowledge of any immediate results of his labor, but he works on patiently, knowing that God never allows anything said or done for him to be lost without some power in working out his glory through the salvation of men.

One night in 1892 a young man named Foo, a farmer from a village perhaps 20 miles beyond Yangchow, having come to Chinkingiang on business was attracted by the lights in our large chapel, went in and listened to Mr. Hunnex preach, the first time he had ever heard the Gospel. Next morning he came to the house, told Mr. Hunnex he had heard him preach the night before, that he believed in Jesus as his Savior, and desired to be baptized. This was so extraordinary, that some of the missionaries could hardly believe him to be sincere, and he was not received into the church until six months later, October 9th, when he was baptized by Mr. Hunnex. His home is too far away for him to attend church here, hence his membership was transferred to Yangchow, but he makes frequent visits to Chinkingiang. He is a wonderful man, and it's a real inspiration to see his happy face and the Christlikeness there. With only the common education of a Chinese farmer, he is so filled with the Holy Spirit as to be eloquent for God, and a true soul-winner. His father, who has been an extreme Buddhist for more than half a century, has renounced his idols, prays, not only in his home, but in public, thus letting his neighbors know where he stands, and desires to be baptized.

The young man talks and prays with the villagers, who are eager to hear, and we trust that soon many of them will be led to Christ. I heard him speak in our chapel one evening, and, although I could not understand many of his words, his earnest manner, glowing face, and gestures full of meaning, impressed me with his power as a servant of God; his Chinese listeners were held in deepest attention, as though they would never tire of hearing him. It is true that such men as this rarely come to our notice, and we are reminded that in a certain village, when Jesus was on his way to Jerusalem, ten lepers were cleansed, but only one of them, and he a Samaritan, "turned back, and with a loud voice glorified God, and fell down on his face at his feet giving him thanks."

God grant that many men, who hear the Gospel while on a visit, or trip to Chinkingiang, may receive it with joy, and be used by the Master in lifting China out of her death and woe into heavenly life. I would like to tell you of two men, from the Honan Province, who came, a few months ago, more than 600 miles, for no other purpose than to learn about the wonderful Savior of whom they had heard from one of their countrymen who, while on a business trip, had listened to the preaching of a missionary, connected with the China Inland Mission, but I am, as usual, making my letter too long, and will write you about them at another time.

Your missionary,
JULIA K. MACKENZIE.
Chinkingiang, China, April 15, 1895.

MAN'S ENMITY SHALL PRAISE GOD.

The executors of the old English law doubtless expected when they brought to bear their rage upon the once "profligate tinker," but afterwards humble and earnest minister of Jesus Christ, John Bunyan, by immuring him near

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thirteen years in Bedford jail, that they would stop his mouth and cut off his great influence for good from mankind. But his imprisonment resulted in the production of that inimitable book known as "Pilgrim's Progress," which has been translated into every enlightened tongue of earth, and which has exerted a power in revolutionizing humanity and bringing them to God second only to the Bible itself.

The blood-thirsty Mary comforted herself with the hope that the execution of the immortal Hugh Latimer and Nicholas Ridley at the stake would put a stop to the mighty influence of their preaching. But once at the stake, Latimer said to his fellow-martyr: "We shall this day, brother, light such a candle in England as shall never be put out." Largely over three centuries have passed away, but that candle still sheds its effulgent light over the nations of earth. Its dazzling rays will get brighter and brighter, and brighter still, until the full-orbed glory of the resurrection day shall open with sublime splendor upon the world. As the circling waves produced by the stone cast upon the bosom of a placid lake, continue to enlarge and spread until they break upon the shore, so the influence of these martyrdoms will enlarge and spread until they break upon the shores of the eternal world.

Another case in point was that of John Lambert. Never man was treated with greater cruelty at the stake, but he cried out in his last agonies, "None but Christ! None but Christ!" His biographer says: "A volume could not have conveyed the energy of divine truth like these words." It was like a magic spell recoiling upon the heads of his enemies, and bringing forth fruit abundantly to the honor and glory of God.

We have illustrative cases also nearer to our own age. It is said the Dutch formerly possessed a complete monopoly of the nutmeg trade, as they owned the Banda Islands, which are famous for their

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rich harvest of this fruit. They conquered all other traders and destroyed the trees, and, to keep the price up, they once burned a vast quantity of the fruit. But God sent the nutmeg pigeon to the Indian Islands, and they did for the world what the Dutch had determined should not be done—carried these nuts into all the surrounding countries, and trees grew again and the world has the benefit.

Again, years ago, in Clinton, N. Y., the Catholics vented their spleen upon the Bible by burning quite a number of them and of New Testaments. This but proved a lesson for good. To-day in that very place the people are Protestant believers, and the Catholic church is without a priest and without the form of service.

But enough. These are specimens, though but specimens, of innumerable similar examples of the workings of divine Providence. He has emphatically declared that: "The wrath of man shall praise God, the remainder of wrath will be restrained." Men may rage and vent their bitterest spleen, but God will turn it all to his glory and to the ultimate good of his people. "All things work together for good to them that love God" (Rom 8:28). Yes, "all things!" This embraces adversity as well as prosperity—bitterest persecution as well as most profuse adulation. To the suffering, persecuted Christian let me say then, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass and wither as

the green herb." "Commit thy way unto the Lord; trust also in him and he shall bring it to pass," i. e., shall bring to pass that which shall glorify him and benefit us. This is enough. "Praise ye the Lord. Praise the Lord O my soul; while I live I will praise the Lord."

T. E. RICHY.
Princeton, Ky.
THE REV. J. P. GREENE, D.D., at one time pastor of East Baptist church, this city, had the honorary title LL.D. conferred upon him last week by Wake Forest College.

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"FOR MY SAKE."

BY HENRY M. POOLE.

Three little words, but full of tenderest meaning; Three little words the heart can scarcely hold; Three little words, but on their import dwelling; What wealth of love their syllables unfold; "For my sake" cheer the suffering, help the needy; On earth this was my work; I give it thee; If thou wouldst follow in thy Master's footsteps; Take up my cross and come and learn of me; "For my sake" let the harsh word die unuttered; That trembles on the swift, impetuous tongue; "For my sake" check the quick, rebellious feeling; That rises when thy brother does thee wrong; "For my sake" press with steadfast patience onward; Although the race be hard, the battle long; Within my Father's house are many mansions; There thou shalt rest and join the victor's song; And if in coming days the world revile thee; If "for my sake" thou suffer pain and loss; Bear on, faint heart; thy Master went before thee; They only wear his crown who share his cross. The Churchman.

OUR PULPIT.

THE EFFECTUAL CROSS.

Annual sermon before the General Association at Paducah.

BY W. L. PICKARD.

For Christ sent me not to baptize, but to preach the Gospel; not in wisdom of words, lest the cross of Christ should be made void. 1 Cor. 1:17.

Many places that were once filled with malaria and stagnant odors have been transformed into gardens of healthfulness and beauty, but the transformation cost tremendous sacrifice. Many subjects that were once uninviting and only theoretical, have been made interesting and practical, but the transformation cost some person, or many persons, great sacrifice. Let us rejoice that these transformations are possible.

The greatest change in all history is that which has taken place in the estimate of the cross. What could Paul have meant when he spoke of the cross as something to be guarded with conscientious scruple lest it should become void—of none effect? Paul was once accused of being beside himself because of much learning, is he beside himself when he speaks of the effectual cross? He speaks of preaching the Gospel, and speaks of the cross as the central theme of this Gospel. And he calls it the cross of Christ. He suggests that preaching must not be done in some ways, lest the cross be made void. He implies the necessity of preaching so as to render this cross effectual. He centers everything in this cross. He speaks of the cross as something that can be used for the greatest of good to the world, or as something that can be made ineffectual. The theme of the text is, therefore, the effectual cross.

Let us look more closely at the cross, the thing Paul wishes to guard with such jealous care. It was an instrument of torture and of death. At the time of Christ's life on earth, the cross was widely used as an instrument of death, but especially was it used by the Romans and the Jews.

There were several kinds of crosses. There was the straight, upright piece of timber. Then, the simple cross. Then, the cross in the shape of a T. Then, the cross in the shape of an X. And on these crosses criminals sentenced to death were executed.

On these crosses were executed thieves, outlaws, highwaymen, conspirators, murderers. It was a punishment in comparison with which the head-block, the French

guillotine, the gallows and electrocution are as downy pillows. For death by all of these latter methods is instantaneous, hence, almost painless. In case of the upright cross, the victim had a wooden or iron nail driven through his chest into the post, and was left to the lingering suffering, whether it was for a moment or for several days. In case of the simple cross, the kind on which our Lord was crucified, the hands of the victim were sometimes tied to the transverse piece, and the weight of the body left to distend every nerve until endurance was at an end, a death of horrible hours, sometimes days. Again, sometimes, the hands were nailed, and the feet left unnailed that the full weight of the body might be left on the pierced hands. Again, the hands and feet were nailed. In some cases one nail was driven through both feet, in other cases a nail was driven through each foot. In addition to these things in the cases of some victims, the legs were broken, and in the case of our Lord his side was pierced. Death by the cross has been universally regarded as the most terrible suffering to which a human being could be subjected in the flesh.

The shame of the cross was deep and lasting. The bodies of the crucified were often left on the cross to decay, or thrown out in the potter's field to the dogs and vultures. The families of such persons were under such social stigma that they were practically outlawed. In the light of these historical facts much is meant when it is said of our Lord: "He endured the cross despising the shame." The kindly begging of our Lord's body and the loving burial of it, was an exception to the rule of the crucified. Blessed Joseph! Blessed Nicodemus! Nicodemus, we forgive thy timidity at the beginning of Christ's ministry since thou wast a hero at his death.

It was this instrument of torture that the apostle desired to guard with such care. In another place he speaks of "glorying in the cross." By some means a great change has taken place. This transformation was due to one Jesus who had been crucified. He who knew no sin had suffered there as if he had been the deepest stained of all the sinful. He was greater than all law. He had sufficient virtue in him to outweigh all sin. When he endured the cross he did that for humanity which would, through all coming ages, uplift it. Since Christ was crucified the cross has become the symbol of the power of God through Christ for lifting men from under the law of sin and death.

God's plan is perfect. Christ's blood is omnipotent. But God has elected to make His Almighty plan efficient through means. The divinest ends of God are reached through means, and he has connected the Gospel of the Christ with our salvation from sin. And he has ordained the preaching of the Gospel as one of the great means to the salvation of souls. Hence, all who are in any sense teachers of Christianity, should be made void.

First, the cross, which symbolizes the wisdom and power of God, and the atonement made by Christ, may be rendered ineffectual.

1. By rhetoric-wisdom of words. Paul affirmed that he did not go to the Corinthians to preach "in wisdom of words." He said that such preaching would make the power of the cross void. The God of all wisdom and Christ the Redeemer know the power of words. Words are mighty because they embody thought and thought represents the heart. "As a man think-

eth in his heart, so is he." Hence, by our words we are to be condemned or justified. Men communicate their ideas by means of words, and God and Christ have selected words as the medium of communication between themselves and men. The Gospel of Christ has been written by the inspiration of the Holy Spirit in words. But words are to be used to reveal the cross and not to hide it from view. The Corinthians thought themselves about as literary as the Athenians, and had some ground for the claim. They had been inclined to discount the teachings of Paul because he had not used such fine rhetoric as some of the Grecian orators had used. They were thinking about how he said things rather than about the things that he said. They desired to hear words that sounded well measured by profane standards. Paul avoided any such display. He was afraid to present a rhetorical bouquet lest the people would look at the flowers and not at the cross. We have all heard discourses that were complete in analysis, dressed in silvery words, finished, yes, finished to death. When they were ended we felt no nearer to God, had not been stirred to deeper convictions of duty; they were flowers to be admired. A mirror is not to show itself, but to show other objects. Words are not to cover the cross, but to exhibit it. What the Corinthians needed was the water of life rather than the golden dippers. Paul meant to use words like fish-hooks, words that would stick in the hearts of men and make lasting impressions. The Book says the time will come when people will have itching ears, they will wish the beautiful rather than the useful. The great preachers of all the ages have been the plain-spoken preachers. Knowing that the cross was the power of God they let the people see it. Who doubts that Paul, under the guidance of the Holy Spirit, could have written a whole treatise on rhetoric, and have used phrases that would have made the fastidious in Corinth applaud him. But he was showing the cross, and the cross does not need much drapery. I once listened to two distinguished political speakers. While one was speaking there were bursts of applause, the audience was swept as by a cyclone, and when he was through speaking there was very little of his speech that could be understood, it was all words. The other orator did not use such fine spell-binding diction, but every paragraph was a mountain of reason. When he had finished his speech all were ready to vote his way. His plain words had made known great truths.

2. The cross may be made void by efforts to display worldly wisdom. Science has brought many blessings to man. It is usually defined as "that which is known, that which has been demonstrated to be fact." The definition ought to be enlarged a little. It ought to be: That which is demonstrated to be a fact and which shall always stand demonstrated to be a fact. This, because some men who were not eminent scientific and who were not eminent Biblical scholars, have often announced and proclaimed irreconcilable differences between science and the Bible. But the investigation through twenty-five years more has shown that the supposed conflict was not a conflict between science and the Bible. In the world we observe law. Law must have a law-maker. We see force, force must have an author and director; we see order, order must have an orderer; we see design, it must have a designer. The Bible was not intended to be a scientific

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book, except to give God's science of the salvation of men. It deals with the human race as lost in sin, and with Christ as man's Savior from sin. Some men have found a little channel cut in a rock by dripping water, and have proceeded to tell the age of the world therefrom, to do away with the Bible, with God, with conscience, with sin, with heaven, with hell, and to laugh at Calvary. Science tells that God is, that He exists, but it takes the Bible to tell what God is, and what our relations to Him are, and may be. The very rocks tell us that God exists, but this knowledge leaves a veil between us and God, but revelation and the Christ of revelation rend the veil and show us God as the Father.

There is another way in which the cross may be rendered void by science, even in the hands of those who love the cross. It is by attempting to bring the "wisdom of the world" to the help of the cross. Our context says: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching" by the preaching of a Gospel which worldly philosophy would call foolishness, "to save them that believe." Worldly wisdom does not show the cross to dying souls. I do not doubt that Christ could have written a scientific book. In one discourse he could have told all the future triumphs of science. On the day when he stood on Olivet and wept over Jerusalem he saw all that we know to-day, for "he is the same yesterday, to-day, and forever." But he did not write science, for if he had done that he would have been neglecting his "Father's business" and the needs of humanity. If the wisdom of the world could have saved souls from sin, there would have been no need of the cross. God does not waste force nor time. Christ was not sacrificed for pasture. The cross needs no defense. It is God's criticism on sin, and his apology of love. The cross was God's great battle-ground, through Christ, with sin. On the cross was sin's conqueror. Behind it now stands the one who exclaimed: "All authority in heaven and in earth is given unto me." "Can man by searching," unaided by revelation, "find out God" to perfection? The answer of the ages is: No. But the cross reveals God in his perfection—as hating sin, in His perfect justice, in his perfect love. God, by the cross, hath brought human wisdom to nought "that no flesh should glory in His presence."

3. The cross may be rendered void by forms and ceremonies. Paul said to the Corinthians: "I came not to baptize but to preach the Gospel." He did not belittle baptism. But he was hedging against religion of mere form. He was emphasizing that which was first: viz, the Gospel applied to the heart and conscience. The Jews desired "signs and seasons." And signs and seasons go together, as a rule. Set days, feasts and fasts, require forms, signs and rituals. It is the tendency of human nature to exalt the sign above the thing signified, the form above the thing symbolized. Many who have

adopted the literal cross as an emblem of the suffering Christ, are ignorant of the Christ. Many who have adopted days of feast and fast, neglect Christ the balance of the time. Many through the centuries have seemed to think that they came especially to baptize, hence baptismal regeneration. God is a spirit and will have of His spiritual beings, spiritual worship. When we begin to have signs and seasons, the seen is substituted for the unseen, the visible for the invisible, and then the bleeding Christ is veiled—the cross is rendered ineffectual. This tendency is dangerous. The eye must be more and more satisfied. The spiritual is subordinated. Hence, candles, crosses, saint pictures, popes, priests, human dignitaries, human systems, signs, only signs. When Christ said on the cross: "It is finished," he meant the measure of his words. He meant that the atonement was complete, and that nothing could add to the cross. When we try to add to the cross, we do cover it up and belittle its power and grandeur.

4. The cross may be rendered ineffectual by conceptions of it that are lower than God's conception of it. Some have used great "wisdom of words" in painting the cross as the exhibition of a beautiful moral sentiment. They paint the bleeding victim as the highest type of human devotion and unselfishness. This is only a part of the truth—a part which vitiates the grandest part of the truth. It is one of those half-truths which becomes more hurtful than a whole falsehood, for it deceives the worshipper and covers up the Christ who is to be worshipped. Christ, as he walked among men and worked for humanity, is an example for us, but Christ on the cross was not an example. An example is something to be followed. Christ's death was not an example. It was not to be followed. It was an atonement. And none but Christ could make an atonement. Search earth, search heaven, search hell, none but Christ could meet Calvary and shed blood that had cleansing power in it.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they."

5. The cross is made ineffectual by inconsistent Christians.

Second, how the cross may be made effectual.
1. By realizing what God meant by the cross. God meant one great fact to be burned into our minds and hearts by the cross. His one great thought of the cross was, and is, that the crucified Christ is the sinner's atonement. Atonement means "at-one-ment." But mere definition in this case is wholly inadequate to convey the meaning. When atonement is needed there is enmity. Now there was enmity between the human race and God. There was great grievance between God and man, and so far as man's ability to correct this condition was concerned, the difference between God

and man was superlative in degree and everlasting in duration.

Let us look at God and man in their original relations. God creates man in His image. God and man are happy together. They delight in each other's company. They walk and talk together in sweetest companionship. They are both holy. The continuance of this companionship is necessarily conditioned on man's holiness. The moment man becomes unholy, God and man become each repellent to the other. They can no more be companions than can light and darkness exist together. Man could sin—man did sin—and sin made man a different being as to his whole nature. Sin separated man from God as widely as man is separated from the serpent. By sin man's nature, his mind, his affections, his will, his blood, his body, all became changed. Man, the being, became subject to sin. Man's thoughts were sinful, he willed to do sinful things, his body executed sinful deeds, and with sin came death to that high spiritual life and fellowship which, before sinning, he had with God. With sin came bodily ills and aches, tears and death. When all of this occurred there was complete separation between God and man. God dwelt in the world of holiness and moral beauty, man in the world of unholiness, immorality and profanity. A great gulf was fixed between the two worlds, and no human bridge could span it. It was not a gulf arbitrarily fixed by the mind and wish of God. It was a gulf that sin had fixed. It was a gulf that must necessarily exist between the thing sin and the thing holiness—between the sinner and the sinless God.

Man could sin. Man did sin. Sin did change man's nature—making him an enemy of God. But man could not change his nature back into holiness. Some higher power must change man from a sinful being to a holy being. Could Adam and Eve have lived a million years in the flesh, and made a billion efforts to change their natures, all would have been in vain. They could no more have changed their natures than could the lily become an oak, or the serpent a lordly eagle. And what is emphatically true, they did not change. And what is emphatically true, their race, of itself, has not changed. Sin brought sorrow and death to Adam and Eve, and the trail of the serpent has been on the race till now. Could they have lived upright lives after sinning, still they stood as traitors, and their traitorous natures would have been transmitted to their children. For when their first child was born after they had sinned, he was in Adam's image, and not in God's image. So far as the human race was concerned, then and now, it could not, and cannot, atone for sin. Unless God came to the rescue, it was helpless, doomed, and of itself, it is still helpless, doomed. Can you make an atonement? Can I? Guilty! Helpless!! Doomed!!!

"Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day."

Furthermore, as a mere act of making sinful men holy, as a matter of forgiving sin, simply speaking, man's sins forgiven, God himself could not do this. The gulf was still fixed. Let us not speculate. God could have blotted out the race of Adam and Eve, so far as we know, and created another race, sinless. But this was not in His plans. Hence we must study facts in connection with Adam's race—facts in the light of man's sinful nature and God's revelation. God's nature is perfectly holy.

The very thought of a compromise between sin and God is an intellectual impossibility. You cannot conceive of such a thing without dethroning God. God never forgave a sin, nor will he ever forgive a sin. To forgive a sin would be to wink at it, to excuse it, to compromise with it. God cannot ever and will not ever forgive a sin. God has arranged a righteous plan by which he can justify one who has sinned, and all who have sinned, but it is only by blotting the sins out in blood. The existence of hell is that there may be a place to itself where unforgiven sin may hold its willing subjects forever separated from those whose sins have been blotted out. God's justice and nature require that before a sinful being can become His companion, that being's sin must be blotted out, and the being must become a new creation in Christ Jesus.

It was not a piece of momentary arbitration that fixed the cross in connection with man's salvation from sin. The mind of God comprehended the universe on this question. If blazing stars or burning suns could have bridged this chasm, the canopied vaults and sun-lit domes of countless worlds would have been consecrated to the work. If fallen angels could have been used for this work, the swarthy damned would have been consecrated to it. If sinless angels could have done this work, the sinless-pinioned beings who filled the courts of heaven would have been consecrated to it. If God the Father, in his plans, could have done this without the cross, there would have been no Calvary and its cross. In the plans of the triune God none but Christ could do this mightiest work of works. And he could not accomplish it while on the throne with the Father. Nor yet could he do this as a sinless being in Bethlehem, Nazareth and Gethsemane. To grasp the scope of his work and to exclaim, "It is finished," he must, as the Lamb of God, appointed from before the foundation of the world, be lifted up. To Calvary he must go!

This was not, and is not, primarily, a matter of love. God loves us with matchless passion—and so loved us as to send his Son to us, but he would not have sent his Son if it had not been necessary. It was a question, and is a question of justice in paying the sinner's debts. The sinner was in debt to God and righteousness, and had nought with which to pay. If Christ pay not this debt we must be forever banished from the presence of God. He who pays the debt must be able to satisfy justice—all its righteous demands. Some one whose holy nature was infinite must suffer under this broken law as man's substitute, and for man, and in man's stead, suffer the penalty of the law. Hence Christ took on him the seed of Abraham. "He who knew no sin was made sin for us." When this was done, justice was met. God had the fountain of blood with which to wash away sins. He could be approached by man, and man could lovingly come to him and pillow his head on the divine bosom. When we place the cross in this position, we place it where Paul placed it, as the way, the only way, the all-sufficient way of a sinner's salvation.

This exhibits the cross as God's criticism on sin. There never was a little sin. The smallest sin will damn the greatest soul, unless that sin shall be blotted out. If from the fall of man until this hour God had never come to man's rescue, leaving sin to run its awful course, what would be the condition of the world? If God had not raised up an Enoch, a Noah, an Abra-

ham, an Isaac; if he had not raised up a Moses and given the "Law;" if there had been no judges, no prophets and no Christ—no word or work of divine intervention for man, how would human history now read? We shudder at the thought. Honestly, uprightness, honor, purity, law, marriage, civilization, virtue, have all been projected into the race by the revelation of God. If sin has so blackened the world, and ruined so many souls, despite the work of God and Christ, what would be the picture if God had forever withdrawn from the human race? By the cross God says sin is the most terrible enemy to God and man that there is in the universe. Hence the flowing blood is the epic of God's wrath against all sin. "What shall we say, then? Shall we continue in sin that grace may abound?" Let us exclaim with Paul, "God forbid."

2. The cross may be rendered effectual not only by presenting it as the atonement for sin, and God's criticism on sin, but as God's consuming passion for the salvation of the lost. The atonement shows God's love of justice—shows justice, the spirit of the atonement exhibits the love of God and Christ for men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Again, "Christ loved us and gave himself for us." The spirit of the atonement was one of such matchless love that it willingly gave the only begotten Son of God to be man's substitute. God and Christ did this of their own loving accord.

Let us try to measure this love by what Christ endured for us. The Jewish Sanhedrin, in a mock trial, condemned him to the cross on the false charge of blasphemy. He could have proved the charge false and averted the cross, but he endured. The popular cry of the Jews was that Christ was an enemy to Caesar. This was false, he could have shown this to be false and escaped the cross, but he endured. The scarlet robe that was in mockery placed on Jesus, and the crowning of him with thorns was not a part of the law of crucifixion. He could have thwarted all of this, but he endured. He was willing to bear all that sin could place on him that he might conquer sin, all because he loved the world.

The legal steps in punishment by crucifixion were stripping the victim, scourging him, and this was inflicted with a scourge into which often nails and pieces of steel were put, hence the victim suffered untold agony even before reaching the cross. The victim had to bear his own cross to the place of execution. It is likely that Christ's scourging rendered him unable to bear his cross to the place of crucifixion, hence Simon the Cyrenian helped him to bear it. The victim was then tied to or nailed to the cross. Our Lord was nailed to the cross, and the cross placed in the ground. To the one being crucified was usually given a medicated drink to deaden the senses. Jesus refused this that his senses might be clear to the end. He was "drinking sorrow's cup." He was insulted by being offered vinegar and hyssop, all of this he endured without one murmur. This all exhibited God's love for us.

See now the suffering. The distended position of the body on the cross put the nerves to their greatest tension, causing indescribable pain. This he endured

(Continued on 12th page.)

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 27, 1895.

COLUMBIAN UNIVERSITY at Washington is to have a President at last. President B. L. Whitman, of Colby University, is the man and he begins his service the 1st of September. Dr. S. H. Greene, pastor Calvary church, Washington, has without salary been serving as Acting President for some months past. The trustees adopted most complimentary resolutions concerning him, and directed the treasurer to pay him \$1,000 as a token of their appreciation.

Dr. Whitman is only thirty-two years old. In 1890, he became pastor of the Free-street Baptist church, Portland, Maine, and in 1892 he was made President of Colby University. It will be remembered that Dr. Ellis introduced Dr. Whitman at the May meetings in Washington as "the next President of Columbian University." Whether Dr. Ellis be a prophet or no, we will leave our readers to decide.

The University is to be reorganized and made more efficient. The preparatory school is to be expanded into Columbian Academy, with enlarged facilities. The endowment of the University is to be increased. The trustees at their recent sitting themselves pledged \$26,000 and it is hoped that \$75,000 will be secured by the 1st of July.

Dr. Whitman is a man of extraordinary talent, and we prophesy for him a long and brilliant career. We are glad that the prospect is brightening for making Columbian University what it ought to be. Luther Rice was right in thinking that the Baptists ought to have a great university in the capital. It has taken the denomination a good while to see the wisdom of Luther Rice in this regard, but we are glad they are seeing it at last. Perhaps the movements of the Methodists, the Catholics and others in planting universities in Washington, have aided in opening Baptist eyes. Certainly that is the best location on the continent, if not in the world, for a great university. We hope under Dr. Whitman's leadership Columbian University will fulfill its high mission.

THE RIGHT HONORABLE ARTHUR J. BALFOUR, of England, who has recently made such a stir with his book, "The Foundations of Religious Belief," has been addressing the Newspaper Society. He insisted, among other things, that advertisements are news. They state facts, new facts, interesting facts and facts it is worth while for the public to know. Readers, therefore, Mr. Balfour thinks, should not complain if a good deal of space is given to advertisements. We observed in England that they advertise a great deal more than in America. Every railroad station, street car, omnibus, is hung thick with advertisements. Even the street-car tickets are used for this purpose. We counted at a small railroad station in the West of England twenty-seven different soap advertisements. Having just returned from the continent, where the hotels do not furnish soap, these advertisements seemed significant.

But the great reason why papers insert advertisements is for support and to cheapen the price of the paper. The subscription price of religious papers, for example, would have to be doubled if they inserted no advertisements. The WESTERN RECORDER, even with its large list of subscribers, could not live three months if advertisements were excluded. We have not made

anything out of our subscribers and do not expect ever to do so. We feel that the subscribers are entitled to all they pay for, and therefore every cent paid by subscribers should be expended on the paper. Every subscriber thus is interested in extending the circulation.

WISERACRES of secular editors and literary men often say that if the preachers would do real good in the world they should preach against the evils of the times, and denounce sin in high as well as low places. The secular papers know that reports of such preaching make "interesting reading" and increase the sale of the papers. But the one way to cure evil is by preaching the pure Gospel of God's grace to lost sinners. Dr. Thomas Chalmers for twelve years with all his great eloquence, rare attainments and wonderful gifts, preached against current evils and specific sins, and he said of such preaching, "I never heard of any such reformation having been effected; if there was anything at all brought about in this way it is more than I ever got any account of. It was not until the free offer of forgiveness through the blood of Christ was urged upon men, that I ever heard of any of those subordinate reformations."

And this will always be true. The simple Gospel is the only cure for sin, and that is a cure. Preachers, however, who denounce current sins and preach against the specific evils of the times will attract attention, the papers will talk about them, and the impression will be made that they are having "great success." But the souls will not be saved and the cause will not be strengthened.

PRESIDENT ANDREWS tells of two Baptist young men, names not given, who went to a certain university because they heard some Baptist preachers call it "an infidel concern." They studied in this university and became so disgusted with the said preachers that they quit the denomination. President Andrews adds, "Each is a man whom our whole brotherhood would be proud to own, had it not lost him." No, Doctor, not the whole brotherhood. There are a good many of us who would take no pride in owning men who would quit us for any such reason. We do not know who they are, but if we may judge them by what President Andrews tells of them, what their creed is cannot be a matter of any importance. To reject a system of doctrine because some of its advocates talk in a way you do not like is weak and silly. To go to a particular university because some preachers called it "an infidel concern," shows no great amount of sense.

The incident is told apparently as a warning to preachers, not to say that any university is "an infidel concern." But a preacher who would be deterred by such an incident from speaking his mind about a public institution, would be about as weak as were those young men.

THE Religious Herald has been having a round with the Independent about the Home Mission Society schools for Negroes in the South. The Independent said of the Society: "When they have discussed proposals for co-operation in their Southern educational work by Southern Baptists, it has been distinctly on this basis; and on this basis co-operation has been accepted and perfectly understood on both sides." Said "basis" is that white and colored people are to be admitted to the schools alike. The Herald adds: "A friend reminds us that Dr. T. T. Eaton was

chairman of the committee of the Convention, and is doubtless ready to state whether *The Independent* has the correct view of the situation or not. We should be very glad to know what the chairman has to say."

We have to say that the *Independent* is simply mistaken. The conference at Fortress Monroe agreed on co-operation in work for the colored people, and on respecting the territorial limits of the Society and the Convention in work for the white people. The co-operation is avowedly in work for the colored people, and not at all for the whites. The Society has not attempted mixed schools in the South, and has not indicated any purpose to make such an attempt. The question was not raised at all. It was decided that we could co-operate on what we could agree upon without waiting to agree upon everything. We all agree that educational and missionary work among the Negroes should be vigorously prosecuted, and we agreed to co-operate in that work. We do not believe that a single member of the joint committee at Fortress Monroe thought of mixed schools for a moment. It took the fertile imagination of the *Independent* to conjure up the idea. We are at a loss to imagine what good the *Independent* hopes to accomplish by seeking to raise such an issue. But let our brethren remember that this is the work of the *Independent* entirely, for which the Home Mission Society are in no way responsible. That the Society will carry out in perfect good faith the agreement reached, we have not the slightest doubt.

THE Nashville *Christian Advocate* very well says: "There is a class of controversialists who effect the methods of sarcasm, and who suppose that they have sufficiently answered an opponent when they have made a sharp personal thrust in reply to his arguments. To say this is both rude and unchristian, is to put the case very mildly. Nothing whatever is gained by neglecting the plain requirements of courtesy. To treat every man with whom you descend to debate as a gentleman, is an obvious requirement of good morals and of good manners."

Of course this is true, and it needs to be heeded by Baptists as well as by Methodists. But then, Bro. *Advocate*, when a man runs off with a fad which is in accord neither with Scripture nor with common sense, and some one opposes it, what can he do? He cannot defend the fad with arguments, for all the real arguments are against him. Is he not obliged, therefore, to bring in sneers and epithets? What can he do except to fling back such choice terms as "old fogy," "hardshell," "back number," "bigot," "wound-boss," "unprogressive," "illiberal," etc., etc.? When a man is without arguments, to take away his epithets is to leave him bare and empty.

Do you suggest that he give up his fad? Do you really mean that? Where have you been all this time if you suppose a fad-ist will give up his fad for anything except for another fad a little later on? Has not his fad "come to stay"? Is it not a "great movement"? Must he carry his grist in one end of the sack and a stone in the other because his grandfather did so? Did not people once oppose Sunday-schools and missions as vigorously as any now oppose his fad? Is he to be expected to stagnate? Nay, verily, your fad-ist will not listen to such a suggestion, and you only show your ignorance of the nature of fads and fad-ists to offer it.

Did not our great-great-great-

great-great-grandfathers believe we should "prove all things and hold fast that which is good?" How can a "progressive" man "in this last decade of the nineteenth century" be expected to act in so old fogy a fashion as to prove a new fad before adopting it, and to hold fast to what has been found good, but which now is in the way of the fad? Is not this the age of fads? And must a man allow Scripture or common sense or both to keep him from being "abroad of the times?"

NO WORTHIER tribute has been paid to Dr. Broadus than one from the gifted pen of Prof. W. M. Thornton, chairman of the faculty of the University of Virginia, in the current *Alumni Bulletin*. Of his preaching Prof. T. says: "Who that has heard him does not remember the man, and recall with solemn tenderness the gracious words that proceeded out of his mouth? That introduction full of calm and sweetness; the lucid analysis of his theme; the growing majesty of the conception as he developed it by illustration and exposition, till, full charged with sympathy and conviction, preacher and people met heart to heart in one luminous flash of tenderness and love; then the soft down-pour of argument, persuasion, entreaty, with that strange note of pathos wandering like the musician's leit-motif through it all, and at last, perhaps, some refulgent burst of exhortation and reminiscence, that sent every auditor away with swelling heart and moistened eye."

We are not surprised at the wide-spread sorrow on account of the death of Dr. C. T. Bailey, of the *Biblical Recorder*. He was a man of such bright cheerfulness, such genial humor, such contagious enthusiasm, such steadfast faith, such unwavering courage, and such sterling honesty, that he won hearts and held them after winning. That he was so long the editor of the *Biblical Recorder* gives a sanctity to that paper in the eyes of North Carolina Baptists which will strengthen their love for it. The paper will continue to be "faithful to the trusts which are placed in it," under the management of Bro. J. W. Bailey. He has had practical charge for some time past, and has proved his fitness for such grave responsibility. The *Biblical Recorder* is a thoroughly good paper.

We desire to call the attention of the denomination to the Rev. G. S. Housh. He completed his full course in the Seminary at the last commencement, and with distinction. Dr. Broadus regarded him as one of the most gifted men who have ever come to the Seminary. All the faculty are enthusiastic in their praise of him. He recently preached most acceptably in Walnut-street church. He is blind. People are apt to think that a blind man cannot be a successful pastor. We wish some good church to give Bro. Housh a trial. Certainly he can make a good teacher. Greek is his specialty, but his education is well rounded, and he would be a valuable accession to any institution. His present address is St. Matthews, Jefferson county, Ky.

DR. SAMPEY is quietly pushing the work of raising the Broadus memorial fund; or rather funds, for there are two, one of \$50,000 and one of \$10,000. He is progressing most encouragingly, more than \$20,000 having been secured. We hope and believe the whole will be raised promptly and with alacrity. Dr. Sampey has such winning ways, that it is hard to resist his appeals, and when he appeals for such an object, he is irresistible.

Editorial Varieties.

William Jewell College (Missouri) has conferred the degree of Doctor of Divinity on the Rev. R. P. Johnson, of St. Joseph. This honor will be worthily worn, as it is worthily bestowed.

Pastor Carter Helm Jones has been made a Doctor of Divinity by Washington and Lee University. This is the only new D.D. that has come to Louisville, so far as we know, this season, and it is most worthily bestowed.

Commenting on our hope that an annual meeting of Baptist editors would serve to check their "mapping and snarling at each other," some of the papers snap and snarl at us. We did think the bright mention this one matter without a snarl.

The *East Tennessee Baptist* is the name of a new weekly paper published at Harriman, Tenn. The first number states that the paper "is an assured success." It adds: "The experimental stage is past before going to press with the first number." Again we ask, on what basis is the number, location and personal of Baptist papers to be determined?

How often is it necessary to say that we never publish an article unless the name of the author is given? We will keep the name a secret, if desired, but the name must accompany the article to this office. Brethren should recognize that we are anxious to put everything of interest and value possible into the paper, and articles unaccompanied by the names of the authors. Such articles invariably and promptly are thrown into the waste basket, without being read.

We have been asked whether the Southern Baptist Convention at Washington endorsed the formation of State H. Y. P. U. conventions. We were on the committee that endorsed which made the report which was adopted without debate, on the work among the young people; and we had a hand in shaping that report. There is not a syllable in it that can be twisted into any such endorsement. A report containing such an endorsement, we believe, would have been promptly voted down.

We are thinking of delaying the departure of our Baptist Pilgrimage for a few days in order to be in Jerusalem at the time the oriental pilgrims make their annual journey to the sacred localities. This will not put us out of the advance, and the spring will be a little further advanced. We are anxious to put everything of interest and value possible into the trip, and this was a point we did not think of till recently. We would be glad to get the views of those who are thinking of going with us.

President Jones of the Southwest Virginia Institute, Bristol, Virginia, Tennessee, and its co-sponsors are anxious to see everything of interest and value possible into the trip, and this was a point we did not think of till recently. We would be glad to get the views of those who are thinking of going with us.

The *Christian Standard* tells of trouble in a Presbyterian church in Chicago over the Boys' Brigade. The elders and the Sunday-school superintendent are in favor of the work of the Brigade. But the latter insisted that they "made the church lively and brought in more attendance upon the services." The *Standard* says: "The controversy became so hot, finally, that the pastor resigned, and as last accounts it is thought that the members of the boys' brigade have to go." What right have pastors, elders and superintendents to oppose the great Boys' Brigade movement, anyway? Ahem!

A writer in the *Standard* notes with pleasure the "brotherliness between the heads of the different organizations," i. e., the Missionary Union, the Home Mission Society and the Publication Society, as manifested at the recent meeting at Saratoga. It is better to have all this work under one organization, as we have it at the South. No body thinks of noting the "brotherliness" between our Boards, because that is taken for granted. Indeed since they are all creatures of the Southern Baptist Convention there is no room for anything else but brotherliness. The writer in the *Standard* compliments these "heads of the different organizations" for showing interest "in all that was good regardless of my society and your society." There can be no my and your with us, since it is simply "our" Convention.

The Evangel, commenting adversely on our publishing Dr. Henry McDowell's remarks about the B. Y. P. U. A. Convention at Toronto, asks: "What cat is there in the meat tub?" We answer that we do not know of any such cat, and we hereby give the *Evangel* free permission to search the tub and bring to light all the cats it can find. By the way, perhaps the *Evangel* can tell us—have private letters been sent this year, as was done last year, to the various speakers on the programme, urging them to behave themselves and not to talk and act as they ought not? Those in charge last year evidently felt that the chosen speakers could not be trusted in chairman to observe the proprieties of the occasion. We see it also stated that Dr. Gambrell gives up the work of rallying the South for the coming B. Y. P. U. A. Convention and calls on Dr. H. M. Wharton to take charge. Can it be that Dr. Gambrell, who was treated in chairman of the "Department of the Green," is letting go?

In France they are making paint out of potatoes. The paint is white, but any desired color can be secured by adding various colors of pigments.

Among the Churches.

LOUISVILLE. Walnut-street—Pastor Eaton preached. Three received by letter, one by baptism and baptized. Sunday-school met Tuesday next.

Broadway—Pastor Pickard preached at both hours. Chestnut st.—Pastor Weaver preached as usual.

East—Pastor Christian preached. At high, special memorial Knights of Prithia service. One received by letter.

McFerran Memorial—Pastor Jones preached at both hours. He left Monday with his family for Fisherville. He will run in and out on his pastoral work.

First-second and Walnut—Pastor Hunt preached. One received by letter, two for baptism.

Franklin-street—Pastor preached. Despite the heat, 34 were in Sunday school.

German—Pastor Bolter preached at both hours.

Highlands—Pastor Dawes preached. Joy joined by letter. Sunday school met on Saturday next.

Logan-street—Bro. Lowe preached. Joy received for baptism, making 21 additions since the meeting began. Meeting closed.

Peckland—Pastor Bagby preached. Two received by letter and one for baptism. A well-filled purse was presented to the pastor to pay expenses of his vacation.

Portland-avenue—Pastor Thompson preached.

Southgate-street—Pastor Walford preached. One received for baptism.

Third-avenue—No report.

Twenty-sixth and Market—No report.

Oakdale—Pastor Edwards preached. No baptism.

City Mission—Pastor Hagwood preached. He has been sick, and will probably take a vacation.

Glenview and Eight Mile—Pastor Martin preached. He left for a month in Colorado.

Dr. Warden told at the pastors' Conference of the meeting, in Atlanta last week, of the committee appointed by the Southern Baptist Convention to devise plans for reaching the masses of the denomination in behalf of missions. He says the meeting was inspiring. It was decided to consolidate the Foreign Mission Journal and Home Field into a handsome monthly of 70 or 80 pages, to be issued by the Sunday-school Board at Nashville at 25 cents a year. A sub committee was appointed to formulate some plan to carry out the purpose in hand. This is a great work and we hope substantial progress will be made in it. If the Baptists will wake up and work together they can take the world.

THE STATE.

Bro. W. J. Holtzclaw is preaching in the projected meeting with our church in Carrollton.

The new and elegant house of worship of our church in Glasgow is to be dedicated next Sunday. The editor of the RECORDER is to preach the sermon.

The brethren of Pewee Valley have raised \$2,100 toward buying the Kentucky College property. They hope to secure this desirable property.

Bro. T. T. Martin has gone to Colorado to spend a month in special religious work. Bro. Housh will supply the pulpit at Glenview and Eight Mile during Bro. Martin's absence.

Bro. Robert N. Barrett has entered upon his work as pastor of our church at Ashland. Bro. Barrett is one of the very best, in all respects, of our young preachers, and has already made himself famous as an author. We congratulate the Ashland brethren on securing such an undershepherd.

On Wednesday night, June 12th, Bro. C. M. Morris, young receiver of the church at the Seminary, was ordained at Twenty-second and Walnut-street. Bro. M. P. Hunt preached the ordination sermon. Bro. Robert N. Barrett presented the Bible, and Bro. J. H. Hunt offered prayer. Bro. Morris is one of our most consecrated young ministers, and will no doubt be highly useful in his field in Mississippi where the Lord has called him.

Pastor W. D. Moore writes from Ripley: "We closed last night a meeting of great power at Shawnee Run, Mercer county, where Elder J. H. Dew of Keene did the preaching. The church was much revived and 32 added to her membership—21 by baptism and 11 restored. On Sunday afternoon Bro. Dew preached a sermon to the people only, which in my opinion is calculated to do much good in correcting the common vices of the day and in building up a good moral character.

Bro. Dew has proved that as a young evangelist he is a workman that needeth not to be ashamed. Old Shawnee Run was organized in 1788, and was swayed pastorally for nearly sixty years by Father Dew, whose remains lie in the shadow of her house when it is toward evening and the day is far spent." Here he preached fifty or fifty-one consecutive Christmas days. This old church has withstood the storms of more than a hundred years, and there are those who think she will stand more than a hundred more. God grant that she may."

Mrs. Van Der Voer writes from Catlettsburg: "The Baptist church at this place has been greatly revived. In March Bro. George Harger was called to the pastorate. He and his estimable wife, full of energy and enthusiasm, moved into our midst. They are liked by all. Attendance at the Sunday services and prayer-meetings is good. Sunday-school growing in interest and numbers. Recently evangelist Schoolfield held a union meeting in the opera house. Great good was done. Many sinners were converted and backsliders reclaimed. Our church received a number of additions, so far as has been baptized, four by letter, one under the water, care, and three restored. I am glad also to state that there is no trouble in raising the pastor's salary. It is paid up to date. I feel that great things can and will be accomplished through the Catlettsburg Baptist church. For several months it has seemed wise to close the East Kentucky Institute. The work is too great for a woman. Patrons and friends insist that the school go. But we have felt able to take control of the school, as much good could be accomplished as at Williamsburg."

Pastor Thomas A. Johnson writes from New Castle June 24th: "Bro. J. W. Porter of Pewee Valley, after two and a half weeks of earnest labor, closing his church on Friday evening, June 21st, upon the testimony of the older Christians of New Castle of various denominations, no meeting has been held here in the last sixteen years that has been so wide in its influence and so helpful in its results. Our own cause was strengthened by the addition of thirty new members to the Baptist church. At the baptismal service held on Friday afternoon three miles from town, 100 were baptized, and 100 were baptized and baptized. Four others were baptized Friday night and will be baptized later. Bro. Porter is a preacher of very great power, vigorous in his denunciation of sin and persuasive in his appeals to the human heart. In his sermons of sermons preached in New Castle he 'cried aloud and spared not.' His work is not carried on by the card system or hand-shaking process, but by a clear and convincing exposition of the Gospel in all its simplicity. An earnestness of his invitations is therefore prima facie evidence, as far as human judgment is concerned, of an acceptance of Christ and of the faith only believed to the fact. This is evidenced by the fact that the number who professed conversion, all but two immediately united with the Baptist church. One of the others was a reclaimed backslider in the Methodist church and the other remains with that church. The other two are baptizing with us in a short time. The future of Baptist history and of Christianity in New Castle seems much brighter and more hopeful."

Pastor W. O. Milligan writes from Somerset: "After a short rest in the summer season, we arrived at Somerset on the 10th of June and are now pleasantly situated with the elegant family of the general Judge W. H. Pettus. I find the church people, and in fact everybody, very much grieved at the loss of Bro. Foster, but I am glad to say that they have not despaired of the power of God to continue the prosperity of the church. Bro. Foster's work with the church was not on the boom order, but what is better, it was, I trust, solid, foundation work, on which others can afford to build. The church, I learn, is far in advance of what it was when he took the work. On the week of our arrival the Ladies' Aid Society placed an elegant new carpet on the floor of the auditorium. The Sunday-school classroom was also completed, and the pastor's study made as fresh and cozy as any one need want. The mission in South Somerset, established by a big-hearted ex-pastor, Bro. Ward, has a good building, and is well attended at every service. The church will hold two Sunday-night services per month at this chapel. On Tuesday evening, 18th instant, the church and congregation tendered us a splendid reception in the church auditorium, for which we feel duly appreciative. Withal there seems to be a earnest determination on the part of the church to assist the pastor in carrying the work to a still further success. May the Lord grant his servant strength to do his part."

OTHER STATES. Bro. G. M. Shott writes from 95 Seventh Avenue, New York city, June 19: "My work here opens up favorably,

and I have a good people in a large field. The old 'Ninth Ward' is still well up in population, but keeps its American character in spite of the great foreign pressure all around it. It can serve the RECORDER any from New York city, writes for me."

Bro. J. F. Jesse writes from Glasgow, Mo.: "I have accepted the care of the church here, and will give one-half of my time to work. This is a hopeful field."

Our church in Charleston, Mo., has decided to support a foreign missionary on the "Gospel Mission" plan, beginning the first of July.

A meeting of twelve days at Batesville, Miss., resulted in 15 by baptism, experience and letter. Others expected soon.

A meeting is in progress at Starkville, Miss. Twenty-six additions to date.

Two pairs of twins of the same family, 13 and 15 years respectively, were baptized into the fellowship of the First church, Memphis, Tenn., last Monday night.

Prof. J. H. Hunter, a graduate of Wake Forest college and brother-in-law of pastor Hardaway of Oxford, N. C., has been elected Professor of Chemistry in Richmond College, Va.

Pastor H. W. Battle of Petersburg, Va., is assisting Pastor R. W. Weaver in a meeting at High Point, N. C.

Wako Forest College conferred the degree of D. D. upon pastors W. R. Gwaltney, J. B. Richardson, H. Brown, and A. M. Simms of North Carolina.

Pastor J. H. Edwards closed his pastorate with the Fayetteville church to take effect July 1st.

Our cause is prospering at Newbern, Tenn., and additions to the fellowship of the church are frequent, six having been received during the first month. A protracted meeting will be held soon.

Bro. W. C. Grace of Harrison, Tenn., has accepted the care of the church at Sweetwater, Tenn.

Some years ago the house of worship at Adams Station, Tenn., was destroyed by a cyclone. The membership were so strong financially, but rich in grace, and they succeeded in building a good brick house, which was dedicated the first Sunday in the month.

A good meeting at Pulaski City, Va., closed with 17 additions to the membership. Pastor Finch was aided by Bro. J. E. Hutson.

Bro. W. H. Duling has accepted the care of the South Norfolk church, Va., and entered upon his work.

The new house of worship at Caloper, Va., was recently dedicated, free of debt. Bro. W. E. Hatcher, a former pastor, preached the sermon.

The Falouton church, Ga., has been greatly blessed in a meeting which added 34 to the membership, 31 by experience and baptism.

Pastor Crawford, assisted by Bro. H. L. Crumley, recently held a ten days' meeting with Albany church, Ga., resulting in 10 additions to the fellowship.

On the 14th inst. Bro. F. E. Taylor, assistant pastor of the Second church, St. Louis, Mo., was set apart to the full work of the gospel ministry.

Some time ago Brethren Whittle and Hale, of Birmingham, Ala., announced that they were going on a trip through Europe and the Holy Land, and they would take a number of their friends with them. The route laid out and the arrangements made for the tour were all that could be desired. The trip has become immensely popular in all parts of the country. Among those already booked for the trip may be mentioned, Governor and Mrs. James P. Eagle, Arkansas; Rev. B. H. Carroll, Texas; Rev. J. T. Betts and George J. Cole, M. D., North Carolina; Rev. R. E. L. Ayler, Virginia; Rev. C. W. Taylor, D. D., Rev. J. D. Lynch, Fred Hale, D. D., Mrs. Minnie Edmunds and Miss Belle Jones, of Kentucky; Rev. J. H. Carter, Georgia; besides some from New York and other States. The party sails from New York August 2nd, 1896.

Persons who would like to go through Europe and the Holy Land economically and with these companions would do well to write to these brethren at once for complete programs of the tour.

A Chance to Make Money. I have made \$1,600 clear money in 87 days and attended to my household duties besides, and I can do this during speedier for a woman inexperienced in business. I want to sell what everyone wants to buy, and every family wants Dish Water. I don't want all people come or send for the Washers, and every Washer that goes out sells two or three more, if they do the work to perfection. You can add dry the dishes in two minutes. I am going to devote my whole time to this business now, and you can clear \$1,000 this year. My sister and brother have started in the business, and are doing splendidly. I can give complete instructions and hundreds of testimonials by addressing the Iron City Dish Washing Co., 25 S. Highland Ave., Birmingham, Ala., if you don't make lots of money, it's your own fault. MRS. W. H.

Professional Men Are Apt

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church; Bro. Duval and Magruder, Lebanon Junction; Rev. W. A. Roper, Broadway Louisville, and Rev. J. W. Vessey, Walnut street Louisville. After the hand of fellowship was extended, two deacons were chosen. Examination and charge by Bro. Roper, after the laying on of hands the solemn and impressive prayer, was offered by Bro. Vessey, who has been supplying us for about six months. He has now kindly accepted the care of our church. We want to thank Dr. Eaton for so heartily recommending to us this worthy brother. He is truly a tender shepherd, that can sympathize and comfort the troubled, direct the faithful, sweep over the erring, and draw poor sinners to Christ. We are now a happy little band. Those who have been discouraged have come to the helm and are alive with new energy. We are weak financially and in numbers, yet if we are Christ's we are strong, weakness does not belong to him. Paul says: I can do all things through Christ, and Jesus says: I, I am with you always, even to the end of the world. A MEMBER.

RECENTLY a religious canvass of Fort Worth, Texas, was made, and out of 46,811 persons visited only 1,100 declared themselves without church preference. Fort Worth is a good city, then.

He who persists in gentleness will increase in adequacy.

Low Rates to Colorado. July 1st to 15th the Baltimore and Ohio Southwestern R. R. will sell round trip tickets to Denver Colorado Springs Manitou and Pueblo at rate one fare plus 50 cents returning until September 1st, on account National Educational Association, which meets in Colorado. Excursions from above points to all places in Colorado. Fish and game, best route, excellent train service. Tickets, sleeping car reservations and full information at ticket offices Fourth and Main streets and Union Station, Seventh and Water Louisville.

HOPE Seekers and Land Excursions via the Iron Mountain Route July 5, 1896 from St. Louis, Mo. to Memphis, Tenn., and on to Texas, Louisiana and New Mexico at one fare for the round trip. Stop-over privileges will be allowed on tickets with good return 21 days from date of sale. Free descriptive and illustrated pamphlets on the above stated route, also on application to company's agents, W. B. Hodridge, General Manager, H. E. Townsend, General Passenger and Ticket Agent, St. Louis, or to R. T. Matthews, S. T. A., 304 W. Main street Louisville, Ky.

OLD MT. MORIAH CHURCH. "Thou shalt no more be termed forsaken, neither shalt thy land be any more termed desolate, for the Lord thy God delighteth in thee" (Isa. 62:4).

About a year ago there arose some dissatisfaction in this church in regard to moving the organization to Boston, where a new Baptist house of worship was in the process of erection. While all believed it was well to build a house at Boston many faithful Christians doubted the propriety of moving the organization, but thought best, that the members who were at Boston, and all that felt they could do more good there, get letters and organize at the new building, others thought differently. So at a regular business meeting a majority of those present voted to move. The result was unhappy. Heart aches, and trouble to many. Some of the wisest and best ministers were consulted and asked to advise us what to do under the circumstances. We were advised to procure letters from the church at Boston with their consent that the old house and building grounds be kept as joint property between the two churches—letters were granted but the request that the old property be held jointly has not been granted. Knowing there had been a Baptist church there nearly one hundred years and that the persons and grandparents of those who remain had contributed largely toward the building of that old substantial brick meeting-house, and that it was intended for their children and grand children as well as all that might worship there, long and an efficient minister of God's children would ever interfere with the worship of Baptists at that place. This little band of thirty-three by the adoption of covenant were organized May 13th, 1896. Rev. W. A. Roper, of Louisville, an efficient minister of God's children of experience preached an able discourse from 1st Cor. 16:22 which was well fitted for the occasion. The council was composed of Bros. B. Leslie, and J. Stark, deacons from Boston

FAMILY CIRCLE.

LOVERS STILL.

His hair as wintry snow is white;
Her trembling steps are slow;
His eyes have lost their merry light;
Her cheeks their rosy glow.

-Chamber's Journal.

MY POLITICAL EXPERIENCE.

A FANCY.

BY COHA K. WHEELER.

Frank is determined to accept the Denver partnership that has been offered him, and Briggs Center is to be our home no longer.

A YEAR LATER.

We have been here a year now and whether I shall ever become domesticated or not is still an unsolved problem. We had not been here a month before Frank was elected mayor.

a sample. You see all the year I had been in Denver I have had no calls to speak of outside the neighborhood.

It was the same afternoon that Mrs. Giles called. She is a little, brisk, energetic woman—she was not still one moment while in my parlor.

go to everything, they are always in some great person's carriage, or another. Sue even makes bright little speeches, they tell me, and Mrs. Ross says she is a very bright, and when she considers her very bright, and when she can sort of unite on her, seem to find her very useful.

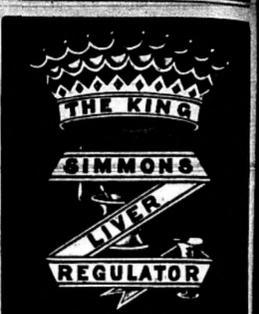
more and more rough; we have virtually no law. Frank says we shall have anarchy if something is not done soon.

Finally, several citizens threatened to call on the Governor for protection, and that angered the ladies more than ever, for the Governor is a man.

THE MONKEY AND THE SUGAR.

I remember once in India giving a tame monkey a lump of sugar inside a corked bottle. The monkey was on an acquiring mind, and it nearly killed him.

Nothing availed, however, until one day a light was shed upon the problem by a jar containing bananas falling from the table with a crash, and the fruit rolling about in all directions.



Are you taking SIMMONS LIVER REGULATOR, the "KING OF LIVER MEDICINES?" That is what our readers want, and nothing but that.

NOTE THIS

LIST, IF INTERESTED IN MUSIC. Children's Voices may be heard as never before, by the Simmonds Musical Anniversary Songs for Sunday School.

THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO. WALL PAPER, LARGE VARIETY, LATEST STYLE, AT FACTORY PRICES.

QUINA-LAROCHE, FRENCH NATIONAL PRIZE OF 16,600 Francs. THE GREAT French Tonic.

Clemens Oskamp, 175 Vine St., CINCINNATI, OHIO. Wedding Presents, STEELING SILVER CHESTS, CANDELABRA, CLOCKS, BRONZES AND NOVELTIES.

- ALBANY & BOWLING Pittsburgh
- ANDERSON Cincinnati
- ATLANTIC New York
- BETHEE-BATHMAN, Pittsburgh
- BRADLEY New York
- BROOKLYN New York
- COLLIER St. Louis
- COOPER Buffalo
- DAVIS-DEARBORN, Chicago
- DEKLETT Cincinnati
- FARMER-TOOE, Pittsburgh
- JENNETT New York
- KENTUCKY Louisville
- JOHN LEWIS & BROOK PALESTINE
- MISSELL Cleveland
- MORLEY St. Louis
- RED SEAL
- SALLEN Salem, Mass.
- SHIFFMAN Chicago
- SOUTHERN St. Louis and Chicago
- ULSTER New York
- WISOR "

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are attracted and their trade held by dealers and painters who know their business. Neither can afford to be ignorant. They know these brands of White Lead (see list) are genuine, and reputable dealers sell and practical painters everywhere use and recommend them.

For colors, use the National Lead Co.'s Pure White Lead tinting colors. No trouble to make or match a shade of color. For pamphlet and color card—sent free—address

NATIONAL LEAD CO.,
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HUMAN OR ANIMAL

Pain from sprains, bruises, cramps, diseased or torn flesh, aches, wounds, Neuralgia, etc., can be promptly relieved and cured by using

Dr. J. H. McLean's Volcanic Oil Liniment.

The FARMER'S REMEDY for the various diseases of domestic animals. It is easy to apply, relieves at once pain and inflammation, and cures quickly. Full directions with each bottle. For sale everywhere. Price, 25c., 50c. and \$1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

Silver Plated Ware!

Our New Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of new styles of cups, casters, butter-dishes, egg-stands, pickle-stands, ice-water-pitchers, goblets and waiters, tea-sets, coffee-sets, commodes, services, knives, forks, spoons, etc. Priced Inexpensive Catalogue of Silver-plated Ware sent free to any address.

C. P. BARNES & BROS., Jewelers,
524 W. Market St., LOUISVILLE, KY.
This firm is reliable.—Publishers Western Recorder.

Wall Paper.

Samples and Book "How to Paper" mailed free.

Per Roll:
Handsome Paper 5c
Gilt Paper 6c
Gilt Paper 10c
Embossed Gold 15c

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WHAT KITTY CAUGHT.

It was the time of the great flood. Swollen by the tremendous rains, the river had overflowed its banks; and all that was visible as far as the eye could see, the meadows were one great lake, studded with trees and half-submerged hedgerows. When Jock and Joe, on their way back from school, came to the footbridge, it was almost an island, the water trickling over the path at each end of it.

"We shan't be able to git to school to-morrow," grinned Jock, leaning over the rail and watching the brown, angry, swirling brook. "That'll be a joke, and no mistake!" replied his younger brother, kneeling on the plank and feeling with his hand how far off the water was. "Hullo!" and he stopped short. "What's that?" "What's what?" asked Jock, ungrammatically. "Summat cryin'—down—there—under—the hedge, where the bank of the brook ought to be—a young bird, like."

"Young bird!" exclaimed Jock, contemptuously. "There ain't no young birds for months yet." "Hark! there it goes again." "And young birds don't say 'mew'! Least-ways, not no birds as over I heard on. It's a cat, silly!" "Poor Kittle! It's gettin' drowned," exclaimed Jock. "Oh, don't, Jock, don't!" he went on, as he saw his elder brother jump up and heroically begin to clamber along the half-covered bank, holding on to the hedge. "Don't go, Jock! You'll tumble backwards, and be swept away into the river and be drowned, too!"

"Ah!" Jock did very nearly slip into the brook, but it was the thorns made him cry out. The brambles were having their revenge now. Many a time had he been stung by their red, prickly brookside, robbed them of their juicy fruit. They paid him out now, spitefully, just when he wanted all the firm hold he could get.

But, with the poor cat's piteous cry ringing in his ears, Jock did not seem to be put off by a bramble. Presently Joe, watching him eagerly from the bridge, saw him stop and stoop at the corner of the hedge.

"It's a little, tiny, wee kittle—a poor little kittle!" Jock cried back. "There she stood—in an old basket with some hay, which, floating down from the flood from nobody knows where, had stranded at the corner of the hedge—and turned a piteous little face up to Jock, with a plaintive 'mew' as if her heart would break. Where she came from, whose she was, and how she had managed to survive the perils of her voyage in the basket, nobody ever knew except Kittle, and she—didn't tell.

But Kittle was saved. Jock was just in time, for the hamper, catching the lap of the current, was flung fast; and the kitten, dainty about wetting her paws, had already retreated into the farther corner of her shelter. Jock put out a hand, seized her, and then—wondered however he was to carry her.

To climb back safely, holding on by one hand, seemed impossible. So Jock popped her inside his smock frock and began his return journey. It seemed harder than before. The water under the brook beneath his feet made him giddy; the thorns pricked worse than ever. Besides, Kittle, as much frightened as he was, held on like him—with all her might and main, but by digging her claws into his coat. The water, with its thorns and the claws, Jock shrieked aloud, terrifying Joe, who gave him up for lost. But, at last, they reached dry land in safety. Joe took the kitten, and they carried her triumphantly home to little Maisie.

Maisie was delighted! What a hero Jock seemed in her eyes! Nothing would satisfy her but that she might keep the kitten for her very own. When father came home from work, he coaxed him until he said "Yes." He generally did, if Maisie cooed long enough. They called her Smut, because she was black. Smut grew space, and by the time the floods were gone she was running about everywhere. The first warm spring day, when the children got leave to eat their tea out-of-doors, Smut went with them and tried to climb up the fir tree. She stuck half way up the trunk, and Jock had to fetch her down. The she got lost, and such a day she chose for it, too. Mother had gone into town to stop the night at Granny's, who was ill, and they sent down from the farm for father to come and sit up with a sick cow. So the children were left alone. But Jock promised to take good care of Joe and Maisie. When, however, Mrs. Burton, the neighbor up the lane, came in at bedtime, to see if they were safe and the fire out, she found them in such tribulation. Kittle had been missing since before tea-time. "I'm sure she's been stolen by those two ugly-looking tramps I see sitting under the hedge in the lane this after-

noon, sobbed Maisie. "Stolen! 'cos she's so pretty!" Mrs. Burton comforted them as best she could, telling them to go to sleep like good children; that father would come back in the morning, and he'd find Kittle.

It was a wet and windy night; Jock could not bear to think of his delicate little pussie out in the rain. Suddenly, as he lay awake, he fancied he heard above the wind, her well known little voice, mewling, just under the house. He sat up, listened, and felt sure it was indeed Smut.

Then he crept out of bed, put on his clothes quickly, and climbed quietly out of the low window. Sure enough, there she was. Cowering against the house, dragged and shivering, sat the kitten.

Jock caught her up in his arms, and was just going to speak to her, when he saw two dark figures slink out of the wood, through the gate, and disappear round to the cottage door. Then he remembered the two ugly-looking tramps they had seen asleep in the hedge, and at the same moment he recollected that father's yearly rent, due next day to the squire—four golden sovereigns—lay done up in an envelope on the dresser, the amount marked out, ready to take up to the Hall next morning.

They were thieves, come to rob, and, perhaps, even murder Joe and Maisie in their sleep. Jock hesitated a moment; then tightly clasping Smut, who would probably have preferred to be put warm in bed, he tore off to the Burtons as fast as he could run. He roused old Burton and his sons, and back they all came hurriedly. Notably they stole to the door, opened it, and found the two visitors enjoying themselves with father's best Sunday clothes on, and one with the money in his pocket.

Jock got great praise in the village when it was known how cleverly he had caught the thieves, but he always said it was Smut who had done it. Little Folks.

NOT NEEDED.

A youth in the employment of a large manufacturing concern in Pittsburgh, Pa., left one Friday evening to stay over Sunday. On Monday he wanted to stay a little longer and telegraphed to the firm:

"Do you need me? If not, I shall stay."

No response was received, which so alarmed him that he hurried back at noon. Finding everything all right, he was reproaching himself for his neglect, when his uncle, one of the heads of the firm, sent for him. He found the old gentleman holding the telegram.

"My boy," he said, sharply, "this telegram, I understand, is from you. It reads, 'Do you need me? If not, I shall stay.' Did you send it?"

"Yes, sir," came the answer, meekly. "You did! Then let me tell you, sir," thundered the uncle, "that I have been here forty years, and they don't need me."

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THE EFFECTUAL CROSS.

[Continued from seventh page.]

voluntarily. The hands and feet are especially nerve centres—and the nails through these caused the most excruciating pain. Because of the distended position of the body more blood flowed through the arteries than could flow through the veins, hence an overflow of blood to the head causing suffering beyond the power of language to describe. All of this caused burning thirst. Added to all this, in our Lord's case, there was a moment when the Father forsook him. All this, Christ endured. What a criticism on Sin. What a commentary on love.

In this moment Christ must have experienced what the lost soul must feel forever when banished under the penalty of sin. Did he ask the Father why he had forsaken him? It was justice driving the last nail. This must be before life, death and hell could realize the meaning of the expression, "It is finished." All, all of this he endured to demonstrate the love of God for the condemned. Do you wonder that the sun veiled its face from twelve to three o'clock? He was being crucified who made the sun and kept it rolling in its orbit. No wonder it drew aside to mourn. Do you wonder that the veil of the temple was rent? The last great sacrifice in the plan of redemption was being offered. The veil of the "holy of holies" would no more be needed. No wonder the rocks were rent, for the "Rock of Ages" was being cleft, and from it was flowing a stream for the washing of the nations. No wonder the graves gave up their dead, for he was dying who was to conquer death. No wonder the earth quaked, for the time is coming when he who was enduring then shall speak, and the quaking earth, and seas and hell, shall give up their dead, and in his presence they shall come. Consuming passion, did I say? Yes, consuming love for the lost. O passion of God's passions, the love that Christ exhibited on Calvary. The cross! The cross! Let it stand ever clearly before the needy world as the symbol of God's power and love to save.

3. The cross may be rendered effectual by our crowning it with glory. Paul gloried in the cross, and preached it, because it was the means of all glory and immortality. The bloodstained cross does stand in the very center of human history and human progress. To it, all history converges—from it, all real progress proceeds. It has freed the hearts of men from sin. It has broken the shackles of the consciences of men. It has introduced to the world the true conception of the dignity of man. It has changed those who were in the prison cells of sin so that they dwelt in joy and hope. It has given men that truth that has made them free indeed. It has changed tyrants and autocrats into men of fraternal spirits. It has changed savage nations into the highest types of civilization. It has transformed heathen and barbarous nations into nations that are Christian and peaceful. It has exalted the sense of honor, justice and righteousness in the minds and hearts of men everywhere. It stands behind earth's greatest discoveries, geographical, scientific, moral. It has been the key given of God to man to unlock the vaults of the great hidden treasures in all spheres. It is exalting love and reason above hatred and the sword. It is making the world a brotherhood. It is blessing and protecting even the infidel and scoffer. It is making new triumphs and glorious conquests everywhere. It has multiplied

the twelve who loved one another into countless millions who love each other. It has changed the love chamber—the upper room in Jerusalem, to a palace as wide as the world, frescoed with love as pure as the crimson blood that flowed on Calvary. It has made labor sweeter. It has not taken all the thorns from the earth, but it has made the flowers more numerous and more fragrant. It touches the whole creation and the whole creation does not "groan and travail" in such pain as it did before the cross and the Christ met. The world in all of its great spheres is crowning the cross with glory. All science, all progress, all knowledge, all government, all are placing flowers at the base of the cross, and glory on its head. And the redeemed in larger numbers and sweeter anthems are singing its glory day by day. The Mount Calvary of shame is the world's Mount of Transfiguration.

But this is not all. Paul viewed the cross in greater glory and splendor than we have yet mentioned. The time is coming when the sentiment of the universe must center in Calvary. The cross has its friends and its enemies in this world. Christ has his crucifiers and his love martyrs here. Here, there are those who glory in the blood that was shed on Calvary, and those who belittle the blood. The Christ—the atoning Christ is not yet "all and in all" in the minds of intelligent beings. Sin is not yet reduced to complete subjugation, but it shall be. All truth that touches moral beings centers in Christ. That for which he died on Calvary must be acknowledged supreme in the universe. The day of reckoning is coming. And when that day comes the great day of Calvary's triumph will have come. The angels who never sinned will then see the cross as Christ saw it. All of the redeemed will understand the necessity of the cross as never before. And all of the damned will acknowledge then the love and justice of Jehovah. And their wrath will give God praise. The intelligent universe will have but one opinion of the cross and its slain lamb. The kingdom of the universe will then all be rendered back to God, and the universe shall sing:

"All hail the power of Jesus name." Brethren, nothing can thwart the power of the cross. On it, Christ was crucified. But he arose from the dead, and all power in heaven and in earth is given unto him. His purposes cannot fail. And every being in the universe shall confess that Christ's blood was not shed in vain. But Oh, what is your relation and mine to the cross? Have we been washed in the precious blood? Is its bleeding sacrifice our personal precious Savior? Is he reigning in our hearts? Is the sweet song of redemption our song? Will the final shout of halleluiahs of the cross be our blissful shout? Shall we be with him in his final triumph? When death, spiritual death, is cast into hell, and when all tears are wiped from the eyes of the redeemed, and sorrow displaced by joys immortal, shall you and I be among the tearless ones? God grant it!

"Dear dying lamb, thy precious blood Shall never lose its power, Till all the ransomed Church of God, Are saved to sin no more."

[This is the complete sermon from the author's manuscript, though it is not complete as it was delivered.—Editor.]

FROM the President of Potter College, Bowling Green, Ky., we learn that the institution is in a prosperous condition. So much for enterprise and able management. See advertisement in our columns.

Gleaner Department.

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

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

PASTOR WILSON has been preaching a series of sermons to his Fulton people, and he seems to be growing in favor with them every day.

THE Tent-work of West Kentucky Association is now going forward under the leadership of the associational missionary, and each church should send forward funds for this work.

LYON COUNTY, Ky., has done the nice thing in voting out the saloons by a handsome majority. Every county in the State should follow suit. Why should any community tolerate the monstrous traffic in human happiness and human souls?

THE *Guard*, of Fulton, Ky., is publishing a series of articles between myself and Mr. King, a Catholic priest, on the question, "Did Catholics burn the Bible?" It is pretty generally conceded that they did, notwithstanding the weak defense Mr. King is making.

Who ever heard such a hue and cry about money, and yet, the majority of us have but a small moiety of it. If we could once get the world stirred on religion like politicians have it stirred on the money question, who could foretell the results.

I SEE Bro. Morgan Wells, of Ft. Worth Texas, has had the pleasure of baptizing two Pedobaptist preachers at one service. That is right. There are thousands of such preachers who need to receive gospel baptism at the hands of some Baptist.

BRO. CRANEL, of the *Texas Standard*, is into the fight with the liquor men of his section, and valiantly does he wield his keen scythe of truth, and logic, and plain speech. Success to every contest that means the suppression of the liquor business and sobriety of the people.

I DON'T much think the Roman Catholics will ever succeed in securing control of this country, but I am satisfied they most greedily desire it, and I am also sure if they had it we would have a sorry time of it as a people. Wherever Catholicism reigns supreme the people grope in ignorance and superstition. I think the enlightened masses of this country have generally more sense than to be caught in the Catholic steel trap.

THE Methodist people are in a great stew over a clause that was added to the last Discipline, in its revision, the real meaning of which seems to have escaped the attention of the masses until recently. It is to the effect that the presiding elders and bishops have absolute control of every pulpit in the Methodist church, and may say to every preacher and society, who may, and who may not, fill even a casual appointment in any or all of the church houses. Such arbitrary power vested in a few men does not set well with Sam Jones and his *Tennessee Methodist*, and the vigorous kicking he is doing is mighty interesting reading. It looks as if there might be another split in Methodistism yet.

ONE of the charming characteristics of the Savior's life is to be seen in his unselfishness. He gave us a divine model of humility. He seemed to care nothing for the ap-

plause of men, and he sought to know what other men thought of him only that he might use the occasion for impressing some great lesson. What a stinging rebuke does he express when he says "Woe unto you when all men speak well of you." Most of his disciples and churches are now striving to secure the applause of the world. We form unholy alliances with the institutions and societies of men, that we may secure their applause and good will—the very thing the Master did not have, and warned us against. What have we to do with the question of popularity? What need we care about it? Let us do our duty, stand up for Christ, obey his word, reprove, rebuke, exhort, with all long suffering and doctrine, and the Master will applaud our course on an occasion when his opinion and good will will be worth more than the applause of ten thousand worlds like this. I had rather be faithful to Christ and unpopular with the world, than to truckle to the world's demands and receive the rebuke of Christ. Let us strive to imitate his spirit in doing the will of our Father in heaven without reference to the opinions that men may form of us.

I SUPPOSE our Campbellite friends are excusable for a very peculiar zeal in favor of the day of Pentecost as the birthday of the church of Christ, because they have believed so long, and said it so frequently, that they no doubt think it is true. But does my reader know that there is not a single utterance in God's Word that would justify such a doctrine? That there was an endowment of spiritual power bestowed on the Lord's followers on that day is certainly true; but that Peter or any other apostle was authorized to bring the church into being on that day is not true, so far as any statement in Scripture goes to show. Jesus had called his disciples out from amongst the herds of men while he was yet with them. He had named them apostles, and a record had been made of the meeting. Luke 6:13. Paul says these apostles were the first set in the church. 1 Cor. 12:28. To these apostles the Master gave his commission to go and preach the gospel of the kingdom to the lost sheep of the house of Israel. Matt. 10:1-15. These disciples were authorized by him to baptize those who were converted through Christ's teachings. John 4:2. To these disciples he gave instructions as to the management of church difficulties. Matt. 18:15-18. To these disciples he gave the institution of the Lord's Supper. Matt. 26:26. These same disciples received the great commission, with all it implied. Matt. 28:19, 20. These same disciples transacted an important matter of church business. Acts 1:15-26. All of this took place before the day of Pentecost. How, then, can any man affirm that there was no church on the earth until on the day of Pentecost? Who were these disciples? What should their organization and work be called? What did they lack of having all the elements of a distinct and complete church organization? Why don't we have a mention of the organization of the church on Pentecost, if that is the time it was done? Surely the question is sufficiently important; and some inspired writer must have known something about it, and the total silence of Scripture as to such a transaction is a wonderful enigma, if it was not done then. But it was not. The church was established by our Lord, not by Peter. Christ was in it himself, and so were all of the apostles. His miracles, his gospel, his ordinances, his work

was connected with the church. If there was no church until Pentecost, then Christ was never in the church. All his life and work were outside of any organization. The law and the prophets were until John (Luke 16:16), and he did not work in connection with the Mosaic code. He was not a Jew in his worship and work. And if he had no church, then he worked at random. The thought is absurd. The very first thing he did after he began his ministry was to call men to leave their worldly occupations to follow him. He said to them, "Ye are not of the world, for I have chosen you out of the world." John 15:19. If they were not Jews, nor of the world, nor yet a church, who were they? Surely the Master was right in saying "The publicans and harlots go into the kingdom." "The kingdom of heaven suffered violence" while yet he was on earth. He had a church before he left the world.

"Who shall separate us from the love of Christ?" Rom. 8:35.

1. Can Satan? "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

2. Can sin? "Sin shall not have dominion over you." Rom. 6:14.

3. Can the world? "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

4. Can the law? "Ye are not under the law, but under grace." Rom. 6:14. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

5. Can tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? "Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:37.

6. Can we separate ourselves? "I will put my fear in their hearts and they shall not depart from me." Jer. 32:40.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

"I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

Who, then, shall separate us from the love of Christ?

"When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him." John 10:4, 5. Who, then, can separate them, if they won't follow?

"I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10:28. Who, then, can separate them from him?

"My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." Who, then, shall separate them from him?

"When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoils." Luke 11:21, 22. "Ye are of God, little children, and have overcome him; because greater is he that is in you, than he that is in the world." 1 John 4:4. Then who can separate us from him?

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against

thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." Isaiah 54:17.

"Thou let the infernal lion roar, How vain his threats appear; When he can match Jehovah's power, Then I'll begin to fear."

"The soul that on Jesus hath leaned for repose, I will not, I will not, desert to his foe. That soul, though all hell shall endeavor to shake, I'll never, no never, no never forsake."

OUR CANADIAN LETTER.

Last month we held our annual Convention for Ontario and Quebec at Toronto, the Queen City of Canada. The change from October to May was found to be a very decided improvement in many ways. Over three hundred delegates attended, and many visitors. Toronto catered well for the comfort of all, and Bloor-street church was very heartily thanked, with its excellent pastor, for generous hospitality.

The five days' sessions were full of interest. The various Boards, for Home and Foreign Missions, Publication, etc., etc., all told a good tale of successful work. The financial problem has troubled us, but actually Foreign Missions came out free of debt, and Home Missions only \$5,000 behind, all told. An addition to our membership was reported at home and abroad, and the cry for men for India is as loud as ever. Eighty students from our colleges are on the vacant and some new fields this summer. We never had so many nor so promising a set of young men. The old Woodstock men, now filling prominent positions here, are as strong as ever. I immensely admire the training given to those men under Dr. Fyfe's direction. It was characteristically solid and definite, and talks-to-day more than ever.

Our McMaster University work makes progress, notwithstanding two professors and our chancellor have resigned. We regret changes, as a rule, but hope God will provide men to fill their places, and without injury to the work. Taking it all round, we are encouraged in our educational enterprises, and are looking forward to greater usefulness. The Convention reports on this, as on other societies, were full of promise, and a decided advance is being made in extension work.

The Maritime provinces, as well as Manitoba, hold their meetings next month, and from preliminary reports there is reason to believe they can raise a joyful Ebenezer.

The greatest anxiety we have in our work in this country at present, is probably the Young People's movement. Some churches say it is a blessing; others not so. Anyway we are getting rather sick of the multiplication of societies within and sometimes without the church. I wish we could all get back to the one body—the church. If these societies of men and women are committees through which the church works, why all right, but if not, it is nothing short of schism in the body. We are all anxious to train our people to service, and it is sometimes difficult to do it when other forces are at work. Still, on the whole, as Baptists in Canada, we are fairly free from contention or trouble; our forces are united, generally speaking. We move slowly sometimes, but perhaps all the more surely for that. We also watch with the deepest interest the efforts of our American cousins, and are always glad of the opportunity of sending and feeling reciprocal greetings. Our work is one, and our Master's cause awakens kindred

feelings in us and you alike. The Convention meets at Montreal next year. D. SPENCER. St. Thomas, Ontario.

DEDICATION.

Sunday, May 26th was a great day with the Baptists of Dayton, Ky. The occasion was the dedication of our new house of worship. For several years we have seen that in order to take advantage of our opportunities in this growing town, we must have a better located and more commodious building; but the question of "ways and means" stood in the way until about a year and a half ago, when we decided to go ahead and build, believing that if we did our best God would help us in our undertaking. As a result we dedicated a handsome stone building with a seating capacity of about 700.

The dedication sermon was preached by Dr. F. H. Kerfoot, of Louisville. He was at his best, and our people greatly enjoyed it. After the sermon the congregation was asked to give \$10,000, the amount of indebtedness. They responded by giving \$1,170.

We enter our new church house with great hopefulness. We have a handsome church, located in the centre of the town, and unencumbered with debt; and we have the gratification of knowing that our people have given nobly, and have done it for the Master's sake. We are praying and hoping for his blessing upon us.

Fraternally, PRESTON BLAKE.

National Educational Assoc'n.

DENVER, COLO., JULY 6TH TO 12TH, 1895. The L. E. & St. L. C. R. R. (Air Line), on account of the National Educational Association, which meets in Denver, Col., in July, will sell excursion tickets to either Denver, Colorado Springs, Manitou or Pueblo, at the rate of one fare for the round trip plus \$2.00. Tickets are to be sold on July 2nd, 4th and 6th, and limited to return passage until July 15th. Persons who wish to spend their vacation in the mountains may have their tickets extended to September 1st.

For sleeping car reservation and full information, enquire at Third and Main Street Ticket Office, or Fourteenth and Main Street Depot Office. See that your tickets read via Air Line, Louisville to St. Louis. Shortest, Quickest and Best Line, making connections Union Depot, St. Louis, with All Lines.

JUST FROM THE PRESS.

Do not fail to order Rev. R. N. Barrett's book, "Land of the Sunrise," all about ancient and modern Japan. Price \$1.00.

Also "Mercedes," All about the customs, social and religious, and the mission work in Mexico, by our missionary Miss Sarah Hale. Price \$1.25. Proceeds to go toward paying the debt of our Foreign Mission Board. Send all orders to Publishers, Baptist Book Concern, Louisville, Ky.

THE LADIES.

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

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In less than five years, we have published over sixty books, one-third on Baptist doctrines. We do first class work at reasonable prices. We have manuscripts for six books ready for printers. We will be pleased to furnish estimates on books, tracts, catalogues or Minutes of Associations. Baptist Book Concern, Louisville, Ky.

FAITH makes the Christian. Life proves the Christian. Trial tests the Christian. Death crowns the Christian.

We have to empty our hands of earth's trivialities if we would grasp Christ with them; we have to turn away our eyes from earth if we would behold the Master, and advance in the Divine love. It is the only way to secure progress. There is no such certain method of securing an adequate flow of sap up the trunk as to cut off all the suckers. If you want to have a sufficient current going down the main bed of the stream, in order to keep it clear, you must dam up all the side streams.—Maclaren.

IN THE WORLD OF BEAUTY

Cuticura SOAP IS SUPREME

Not only is it the most effective skin purifying and beautifying soap in the world, but it is the purest, sweetest, and most refreshing for toilet, bath, and nursery. It strikes at the cause of bad complexion, falling hair, and simple hairy blemishes, viz.: THE CLOGGED PORES.

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The Electropoise is a thermal instrument with an electrical force stimulating the nervous current, and evidently acting through tropic nerves.

When the polarizer is placed in cold water or upon ice, and the plate attached to write or scribe, or over other parts of the body, as may be required, the warmth of the body upon the plate at once brings this thermal influence into action.

The effects are a generally distributed and accelerated circulation, with stimulated nutritive function in every tissue. The restoration is deepened and more oxygen absorbed. The secretions of stomach, liver, and all the digestive organs are increased. The excretory organs become active, and as a result we have a restoration of vigor and vitality in a large number of diseased conditions. The effects are most identical, but intensified, with those I have obtained by the use of heat and cold over the spine during the past forty years.

The Electropoise is much more easily applied than Chapman's ice or hot water bags and I am fully convinced more wisely useful.

Obtaining, as I daily do, most remarkable effects in the treatment of disease by this instrument, and feeling that the Electropoise and its action ought to be studied by every physician, I hold it to be my duty to notify all my professional brethren of the power of this new and genuine medical agent.

I assuredly believe that thousands of lives may be saved in inflammations, and in diphtheria and the eruptive fevers, by its use. Yours very truly, BEVERLY G. KINSEAR, M. D., 1122 Broadway, New York.

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SPECIAL NOTICE.

FREE IN GOLD GIVEN. R. H. Woodard Company, Baltimore, Md., will give \$20 to anyone who will sell in three months, 50 copies of "Home of the Bible," by Agrippa Haaland. A most popular book. Anyone who will sell 10 copies a day, beautifully illustrated, An Easy Plan, return \$25 to anyone who will sell 10 copies in 5 months. A splendid opportunity to get rich on Society in secure use of these organs. A \$100 bicycle given to anyone who will sell 20 copies in 5 months. \$50 gold watch given to anyone who will sell 5 copies in 5 days. This premium is in addition to the regular commission, complete canvassing outfit, and very liberal terms on other books and bibles. Freight paid, credit given.

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May be had now for very little money if selected from THE MAMMOTH'S stock of GOOD CLOTHES. The few items here specified give an idea of HOW LITTLE it takes to be decent and comfortable. Watch the daily papers for our special sales, and be prompt to take advantage of them.

- Nice Black Alpaca Coats as low as \$1.00
White Duck Pants, with belt straps \$1.00
Very Light Wool Coats and Vests \$1.50
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We have Good Galatea Linen Knee Pants in several patterns; fast colors for 15c, and Nice Galatea Wash suits at from 45c to \$1.75.

Let us have your mail order; and if the goods don't suit, send them back and we'll refund the money.

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A Mid-Summer Clearance Sale.

Dry Goods of all kinds sold at prices much lower than ever before thought of. This sale includes every department in our IMMENSE ESTABLISHMENT.

Clearance Prices on China Silks.

We have a most beautiful assortment of China Silk, and all of the best quality. Lyons Print and the newest French ideas, such as Dresden, Chene Warp Prints, Jardiniere designs and also in staple patterns. We now offer these goods at 49c, 69c, 79c; they have been 75c, 90c, \$1.00 and \$1.25.

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Paris Printed Plisse, 6 1/2-2c. Tow Linen, 35c.

Other houses thought these cheap at 11c. We thought them cheap at 8c. They are now 6 1/2c.

Cotton Challis, 5c. French Dimity Mull, 17c.

The styles are taken from the latest French importations, and the goods are as soft and fine-looking as the loveliest styles and just the thing for a Summer dress.

Anderson's Scotch Gingham, 19c and 21c. Choice of our beautiful line Anderson's Gingham; former prices, 30c, 35c and 40c.

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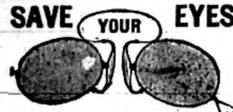
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If you are thinking of building a church, school, dwelling, hotel, or any mercantile or public building and well-trained brains and long and wide business experience are worth anything to you in the enterprise, correspond with us. Don't undertake to plan your own house, as well placed your own case in course or put a corn-dick hand to serve your guests at a dinner party. We make no charge till work is ordered. We refer to Drs. T. P. Beeson and John A.

The Farm

Reports from Bath county are to the effect that the excessively hot weather has injured tobacco plants and materially diminished the prospect of a full crop in that section.

Mr. A. D. Flora has a Jersey cow three years old, which has never had a calf, but which affords 31 gallons of milk and 1 1/2 pounds of butter every day.—Richmond Register.

Wheat and oats never looked better than now. The fruit crop also promises a good yield, and in fact everything shows strong signs of an abundant harvest.—Columbia Spectator.

The farmer who keeps cows, poultry and hogs, who raises his own fruit and vegetables, and buys nothing that he can raise himself, is the most successful.—Farmers' Home Journal.

Bonta Brothers, of Mercer county, sold 4,000 bushels of wheat Monday at 85c, per bushel. It was a part of last year's crop and by holding they about doubled their money. It was shipped to different points.

This was a very dull court day. Very little stock was on the market and only a small crowd was in town. Jim Allen sold privately to Briscoe & McRoberts a small bunch of yearlings, 600 pounds average, at about 3/4c. Young of Adair sold some calves at 2/4c.—Kentucky Advocate.

Simon Wehl bought of J. R. Walker for M. Goldsmith 268 sloped steers, averaging 1,294 pounds, at about 5c per pound. This is an extra lot of cattle, and the greater portion will be shipped. The Jersey cow, Maquillas Violet, is said to have given 203 lbs. of milk in a week, from which 31 pounds and 1 ounce of salted butter was made, requiring a little over 6 1/2 pounds of milk for one pound of butter. Certainly a fine record, if correctly stated.—Henderson News.

SOME SIMPLE REMEDIES.

There may be some among our readers who will be glad to have a list of simple remedies that have been found useful by women who have raised families of children. For such this article is written.

For small cuts, bruises, contusions, we have found nothing better than arnica tincture, which is thus made: Steep five cents' worth of arnica flowers in a pint of whisky for a few days. Dilute the tincture with half water, and apply externally. Extract of witch hazel or Pond's Extract is perhaps equally good. Failing both, warm water makes a very good application for bruises, and if the applications are frequent and persistent will prevent discoloration of the skin.

For burns there should be in the medicine box a bottle of sweet oil and lime water mixed. If the skin is broken apply it with a feather, and renew the application frequently. Scraped or grated potatoes is very cooling and healing when applied to a burn. It should be frequently renewed till smarting ceases, and then a bread and milk or corn meal poultice applied. Burnt alum pulverized and on a burn will keep out proud flesh. To burn alum put it on a hot stove, cover till the water of crystallization has evaporated, then pulverize and apply. Common cooking soda is also good for a burn. Put on the soda and keep it moist till the pain ceases.

A great many suffer this season from contact with poison ivy. A solution of sugar of lead applied to the poisoned parts is the allopathic remedy. More efficient than

this, and we have tried both, is the homeopathic rhus tox in the triturated or powdered form or in the tincture. A few drops of this in a glass of water, given at intervals of an hour and persisted in, will soon effect a cure. Some use for ivy poisoning only baths of strong soapuds and with good results.

For stings of bees, mosquitoes, and in fact all poisonous insects and worms, there is nothing better than ammonia and sweet oil mixed in equal quantities. Keep up the application till the pain and swelling cease. If one is bitten by a snake, then administer whisky or brandy. Intoxication will not persist until the poison of the serpent has been entirely antidoted. The bottle in which ammonia is kept must have a rubber or glass stopper, else the ammonia eats the cork and escapes.

For small cuts and abrasions, court plaster should always be kept at hand. If in a case with scissors it is always ready. For serious cuts one should have some kind of sticking plaster to close up the wound.

A bottle of tincture of aconite is good to have in case of slight fevers. A few drops of the tincture in a glass of water, and given at intervals of a half an hour or an hour will soon reduce a slight fever. Either the allopathic or homeopathic form of tincture may be used; we prefer the latter.

Ordinary cases of diarrhea may be cured by dieting. Give toast and boiled milk in small quantities. What is known as the "Sun Cholera Mixture" is very efficient in checking bowel complaints, and is relied on by many travelers to prevent inconvenience from change of drinking water. It is a mixture of camphor, opium, and cayenne, and was used in the East with most happy results in the cholera epidemic of 1833. It can be had in almost any drug store for fifteen cents the small bottle.

For toothache fill the cavity with alum and salt on a bit of cotton, or with cotton dipped in laudanum. For ordinary cases of earache, have a bottle of sweet oil and chloroform mixed, and closed with a glass or rubber stopper. Dip a tent of cotton in this and put it in the ear.—Advocate.

In renovating old furniture use gold paint, enamel and stain sparingly. Clunisy machine carved furniture is anything but artistic decorated with white and gold. Enamel properly used is a boon, but do not cover the handsome grain of any kind of hard wood with it. Stain, which is only another name for thin paint, is often the best possible finish for soft wood, but don't try to imitate mahogany or oak. Willow or moss enamel is a far more artistic finish for rattan furniture than the so-called antique oak.

The colous bed will thicken and thrive better if frequently cut back and trimmed. The cuttings can be used for new beds. Simply stick the ends of the cuttings in the ground, keep them moderately moist, and they will take root and grow in a few days.

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

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

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

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

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Prices.

The Teacher.....	5c. a year.	Kind Words.....	50c. a year.
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Lesson Leaflet.....	5c. a year.	Bible Lesson Pictures.....	10c. a year.
Picture Lesson Cards.....	12c. a year.	Young People's Leader.....	50c. a year.

When ordering for one quarter, divide the above prices by four. Terms cash. Broadus's Catechism, 4 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cts. Reward Cards, Sunday-School Record Book, etc. Specially pretty line of Reward Cards. Bibles and Testaments any style and price.

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BAPTIST SUPERINTENDENT.....	61 cents per quarter, 25 cents per year.	25 cents
BAPTIST TEACHER.....	12 1/2 " " " " " "	50 "
INTERNATIONAL SERIES.		
SENIOR QUARTERLY.....	5 " " " "	20 "
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NEW PRIMARY QUARTERLY.		
TWO YEARS WITH JESUS.....	2 1/2 " " " "	9 "
PICTURE AND QUESTION.....	4 " " " "	16 "
ILLUSTRATED PAPERS.		
OUR YOUNG PEOPLE.....	10 " " " "	40 "
YOUNG REAPER, MONTHLY.....	2 1/2 " " " "	10 "
FORTEBLY.....	5 " " " "	20 "
SUNLIGHT, MONTHLY.....	2 1/2 " " " "	10 "
FORTEBLY.....	5 " " " "	20 "
OUR LITTLE ONES.....	2 1/2 " " " "	10 "
BIBLE LESSON PICTURES.....	\$1.00 " " "	\$4.00 "

SOME RECENT BOOKS WHICH HELP IN BIBLE STUDY.

The History of the English Bible. Price, \$1.25.
The Parchments of the Faith. Price, \$1.25.
The Pentateuch. Price, 50 cents.
Historical Books of the Old Testament. Price, 50 cents.
The Dawn of Christianity. Price, 90 cents.

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

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ABSOLUTELY PURE

Items of Interest.

Pettie Parkhurst is getting into trouble in sundry places. Rev. C. A. Fiddock, of New Haven, Conn., has been called to account for libel of State Senators whom he was said to have accused of corruption. He says that all he did was to express his opinion of the Senate if it passed a certain bill. As it did not pass the bill his criticisms did not apply.

Gall Hamilton continues to improve. It is now thought that her attack was not paralytic, but a case of nervous exhaustion, which resulted in profound sleep from which she awoke only at long intervals. This diagnosis leads to the hope that she will recover with unimpaired mental powers.

The latest papyri discovered in Egypt contain references to Jews who lived in that country, a colony having gone there in the days of Jeremiah as we know from his book. One of these papyri is a complaint that a man had been awarded to a horse trade by a Jew named Daniel.

It has been learned from a personal attendant of his in his palace, that the Chinese Emperor studies the New Testament daily. Some time since he sent an attendant to buy a copy. The printer was fine and he had it copied for himself in large type. His attendant said he was studying the Gospel of Luke at the date of his report.

The Japanese legation at Peking has been opened and the Japanese Consul-General returned to his office.

The reported massacre of Spanish soldiers at Sama, Cuba, has been confirmed. The soldiers were quartered, nailed to trees, and otherwise brutally maltreated.

There is war in Connecticut between the G. A. R. and the "Daughters of the Revolution" in regard to the State flag for Connecticut. So far the only attack has been made by the G. A. R., and the party of the second part has not got its guns into position. Let us be thankful Kentucky is so far from Connecticut as to be out of range, so that they can sit on the fence with safety and win victory to both combatants.

The Legislature of Florida having duly passed and the Governor signed the Sheels law which forbids negro and white children's going to the same school, the Independent urges a Northern society which has schools in the state not to run away nor to submit to the law, winding up with "An unrighteous law can never be submitted to." And this is the paper which is always reading the riot act to Southerners because of their lawlessness.

After long hesitation the Porte has positively refused to accede to the demands which Russia, Germany, France and England made in regard to reforms in Armenia. Meanwhile it is whispered that the other powers only went in with England in order to induce her to commit herself fully, a thing which she eagerly did in order to be first, and now they are directly withdrawing from the whole thing.

The University of Chicago includes not only a Campbellite Theological Seminary, or "Divinity School" as it is called, but has signed a contract with the Cumberland Presbyterians for a similar one. The Presbyterians and Methodists were urged to "unite" also, but they declined to have part in the conglomeration of sects.

A serious insurrection is said to have broken out in Central Turkey. A village has been burned, and several engagements fought with the troops.

If You are Tired

Use Horsford's Acid Phosphate. Dr. W. B. Carpenter, Columbus, O. says: "It is excellent as a tonic and invigorator."

Cancers Cured.

I will pay liberally for names and addresses of any persons suffering from Cancers. Guarantee a permanent cure in from 2 to 6 days, or no charge. No matter if case has been given up by others. Write me at once. Full remedy with complete instructions for self-treatment, \$30. Physicians supplied with remedy at liberal discount. This is one of God's greatest blessings to humanity. The only treatment ever discovered that removes the cancer root and branches without pain. Send for circular. W. T. McCARTY, Orleans, Ind. Lock Box 202.

To Denver or the West.

If you are going West see that your ticket reads via Louisville, Evansville and St. Louis Railroad. 53 miles the shortest route between Louisville and St. Louis. No connections to make, two daily trains from Louisville to St. Louis.

THE MARKETS.

Report for the Week Ending Saturday, June 22, 1895.

Cattle—The receipts of cattle were light and but little doing. The market closed up steady, with a fair clearance made. The outlook is fair under moderate receipts.

Hogs—Receipts to-day were light. The market ruled steady at Friday's prices, the best selling at \$4.45. All sold. Prospects steady.

Sheep and Lambs—Receipts very light and market steady on prime sheep and lambs. Common and medium grades almost unobtainable. The prospects are for lower prices. No demand for stock ewes.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$1 75@2 00
Light shipping, 1,300 to 1,500 lbs.	4 25@4 50
Best butchers	4 50@4 75
Fair to good butchers	3 25@4 00
Common to medium butchers	2 00@3 25
Thin, rough steers, poor cows and scalwags	1 00@1 50
Good to extra open 1,500 to 1,700 lbs.	3 75@4 25
Common to medium open	2 00@2 25
Feeders, 900 to 1,100 lbs.	3 00@4 00
Stockers	1 75@2 25
Bulls	1 75@2 25
Veal calves	2 00@2 50
Choice milch cows	30 00@35 00
Fair to good milch cows	15 00@25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	\$1 45
Pair to good packing, 180 to 225 lbs.	4 25@4 40
Good to extra light, 160 to 180 lbs.	4 25@4 45
Fat sows, 120 to 150 lbs.	4 25@4 35
Fat sows, 100 to 120 lbs.	4 10@4 20
Roughs, 150 to 400 lbs.	3 50@4 00

SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 25@2 50
Pair to good sheep	2 00@2 25
Common to medium sheep	1 50@2 00
Bucks	1 00@2 00
Extra Kentucky lambs	4 25@5 00
Pair to good spring lambs	3 25@4 50
Common to medium lambs	3 00@3 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, June 22, 1895.

BURLY—1894 CROP.	
Trash, green mixed	\$2 00@3 00
Trash, sound	3 00@4 00
Common lugs	4 00@4 75
Medium lugs	4 75@5 50
Good lugs	5 50@6 50
Common leaf, short	5 00@6 00
Common leaf	9 00@10 00
Medium leaf	10 00@11 50
Good leaf	13 00@16 00
Fine and selections	16 00@20 00

DARK 1894 CROP.	
Trash, green mixed	\$1 25@1 50
Trash, sound	1 50@2 00
Common lugs	2 00@2 50
Medium lugs	2 50@3 00
Good lugs	3 00@4 00
Common leaf, short	3 25@4 00
Common leaf	4 50@5 75
Medium leaf	5 75@7 50
Good leaf	7 50@9 50
Fine and selections	9 50@12 50

SALES, WITH COMPARISONS.

Following were the sales for the week and year to June 22, with comparisons:			
Year	1894	Week.	Year.
1894	1893	2 476	98 948
1894	1893	1 723	78 377
1894	1893	2 125	80 879
1894	1893	1 000	40 000
Sold to date in 1894			90,631
Sold to date in 1893			80,123
New crop sold to date, orig. inspec'n			82,286
Sold to date in 1894, orig. inspec'n			74,945
Sold to date in 1893, orig. inspec'n			66,984
REJECTIONS.			
Rejections this week			967
Rejections same time in 1894			309
Rejections same time in 1893			307
Rejections since Jan. 1 to date			20,672
Rejections since Jan. 1 to date in 1893			16,281
Rejections same date in 1894			13,776
Rejections same date in 1893			11,276
Percentage of rejections to auc'n sales, '94			21
Percentage of rejections to auc'n sales, '93			21
RECEIPTS.			
Receipts this week			2,707
Receipts same time in 1894			2,820
Receipts same time in 1893			1,731
Receipts since Jan. 1 to date			70,261
Receipts since Jan. 1 to date in 1893			61,055
Receipts same time in 1894			70,261
Receipts same time in 1893			61,055

In putting man to struggle against misfortune, God purifies him from his past faults, puts him on his guard against future ones, and ripens him for Heaven.—J. DeMaistre.

IT CLINGS TO THE MEMORY.

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

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

WHY?

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

SUMMARY.

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

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



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

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

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

IN DOUBT.

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

DESCRIPTION OF SOUVENIR SPOONS.

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

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

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

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

NOTES FROM CORRESPONDENTS.

Marmora, Ont., Canada. Leonard Mfg. Co.

Dear Sirs:—Enclosed please find 99 cents, for which send one-half dozen souvenir spoons, same as you sent before. I will probably send for more later on. They are nice for presents. Please send through P. O. MISS PHENIE CAMPTON. May 10, 1895.

Lewis, Iowa. Leonard Mfg. Co., Chicago, Ill.

—The souvenir spoons are beautiful. We are much pleased to have them.

Respectfully, OLIVER MILLS.

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

OBSERVERS tell us that the popular interest in a high order of platform lectures is declining. Formerly men of mark were in demand, but now they ordinarily draw scarcely a respectable-sized audience. A writer in the *Atlantic Monthly* says: "There are few towns in America in which, at the present time, there are courses of lectures which may be called intellectual. Where Emerson, and Phillips, and George William Curtis lectured, there are now occasional lectures on the wondrous of electricity, stereoptical views of the World's Fair, or journey through Spain with a kodak." This is a fact, and there seems to be much in its support, it raises the question as to the cause of it. Some attribute it to a decline in intellectual quality. The opinion is gaining ground that the public does not love to think, and wants to be entertained. This may seem like reflection upon a generation which prides itself upon the school and the college, but there appears to be much ground for the opinion that while intellectualism holds its own in given circles and in certain sections, it does not maintain its dominant place in the public mind that it did when Everett and other brilliant lights received the plaudits of admiring and appreciative audiences which crowded the largest halls of our cities.—EX.

One of the best defenses against impurity is to be busy, to have the mind preoccupied with good things, to use the body so that it shall be healthily tired at the end of the day, and ready for sleep. As much fresh air and vigorous exercise as can be got will be a benefit. Eat plain food and avoid stimulants. A pampered child, like an overfed horse, will kick on every side.