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Faith, Hope and Love, these three.

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The German Emperor presented the Court Chaplain, Frommel, with his picture on which was written in German lines which the *Freeman* translates into English:

"Who puts his trust in God alone,
And deals blows with a heavy hand,
Hath built his house on rocky ground,
And not on shifting sand."

A RUSSIAN priest, in an article in the *Moscow Gazette*, says that the howls against the Sundayists had not only failed, but had caused their views to spread more widely, and to make much progress among the intelligent classes of Russia. Persecution has always been a blessing to Baptists. The blood of the martyrs is the seed of the church.

DR. BRISCOE, Chancellor of Bangor Cathedral in Wales, left a large fortune. His will directed that while Nonconformists should be among the trustees to distribute his gifts to the poor, there must be no Baptists among them. Baptists have made themselves specially obnoxious to the Episcopalians in Wales by their zeal for disestablishment.

In speaking of the shameful ignorance of the Bible, Charles Dudley Warner attributes it rightly to neglect in the home in childhood. He adds: "If its great treasures are not a part of growing childhood, they will always be found external to the late possessors. In the family is where this education must begin, and it will then be, as it used to be, an easy and unconscious education."

At family prayers the evening before his sudden death, Robert Louis Stevenson closed his prayer with these words: "Go with each of us to rest; if any wake, temper to them the dark hours of watching; and when the day returns to us, call us with morning faces and morning hearts, eager to labour, eager to be happy, if happiness shall be our portion; and, if the day be marked to sorrow, strong to endure it."

REV. DR. HEBER NEWTON has announced that in regard to the resurrection of our Lord's body he will not "accept the testimony of the disciples." That is frank at any rate. It remains to be seen what the Episcopal church will have to say to the Doctor. He thinks our Lord rose with a "spiritual body." We have only the testimony of the disciples that he rose at all—his enemies said the disciples stole his body at night.

The High Churchmen have been anxious to have the Catholics acknowledge their ordination to be valid. But the Holy Office has spoken, and the Pope has agreed to their decision. Anglican Orders are not valid. Baptists are "even" with Catholics in this thing. We will not take a Catholic, were it the Pope himself, without baptizing and ordaining him. And we have no fault to find with the Catholics for anything they may do to a Baptist who wishes to join them.

For the Western Recorder

LOYALTY TO THE LORD JESUS CHRIST A TEST OF THE UNITY OF "THE PEOPLE OF GOD."

BY J. A. KITTLE, D.D.

1. Loyalty to the Lord in spirit and in sipient manifestation, is a personal devotion to him through holy affection and confidence. A sincere personal regard for, and confidence in, an accredited ruler of the people on the part of his citizens, as well as adherence to the government over which he presides, is the beginning of the spirit and practical working of their loyalty, and in a true and proper sense, the pledge and surety of its confirmation and expansion coincident with the sphere of his administration. Now, this is true in a better sense in that higher realm of spiritual relationship to God in Christ. He is King of saints. They are the purchase of his blood, the children of his love, and the subjects of his gracious and glorious reign.

In becoming new creatures, or "the children of God by faith," they have a gracious experience of his "great love," his "rich mercy" and abounding grace and goodness. They are impressed with the conviction of his infinite wisdom, power and faithfulness displayed in their salvation. In their view there is none comparable to him. He is preferred above all others. They "love him because he first loved" them. Through faith they confide their all to him, persuaded that he is able to keep that which they have committed to him till the great and final day.

Their love to him and confidence, in him, is the beginning and a genuine expression of their loyalty to him. Its very first prompting is an inquiry concerning the will of the Lord, which is associated with the disposition of heart to do that will. In this they are taught of God (John 6:45; 1 Thess. 4:9). It is the legitimate outgrowth of that new spiritual nature and relationship to God in Christ, and faith in him, which denote of a truth their unity with the Father and the Son, which Christ himself denominates "one in us."

This loyalty in its very inception is a test of unity with the Lord, the absence of which would certainly invalidate its claims both in nature and reality. It is, in like manner, a test and ground of unity among "the people of God." For real unity among themselves can only be upon the basis of unity with God in Christ.

2. Loyalty to the Lord Jesus Christ, both in nature and scope, is a loving submission to his will, and an unreserved hearty obedience to his authority.

Now, the Word of the Lord is the revealed and authoritative expression of his will. And it is as truly the measure of his people's loyalty, as it is the standard of their faith and duty. As their normal state is one of growth in grace and knowledge, and development of spiritual life from infancy to spiritual manhood, so in the line of the revealed mind and will of the Lord is there development and an expansion of loyalty. The faith of God's people may be warped from the simplicity of the Gospel, as witnessed in the case of the Galatians (chap. 1:6, 7; 3:1, 3; 5:1, 4, 7). They may falter in the "one hope of their calling," they may lapse from their first love (Rev. 2:4), and they may prove recreant to their loyalty to the Lord, but this will be their loss, as well as a detriment to the cause. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47). The Lord is jealous of his revealed will and will vindicate it. He has shown by example the estimate he places upon the will of God. "I came down from heaven (said he) not to do mine own will, but the will of him that sent me" (John 6:38). "My meat is to do the

will of him that sent me, and to finish his work" (John 4:34). And under the greatest agony of soul as our sin bearer, he would say, "Nevertheless, not my will but thine be done" (Luke 22:42).

His will concerning his people comprises all that he would have them to believe, to do, and to be. It is called "the word of faith" (Rom. 10:8). "The faith which was once for all delivered to the saints" (Jude 3). It is identical with the Gospel, which, according to the apostle, "was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:25, 26). For the begetting, the guidance, and the perfecting of faith, and for "the obedience of faith" in all the walks, works, ways, and duties of the people of God, the Word of the Lord is sufficient in scope and supreme in authority.

3. Loyalty to the Lord Jesus Christ in submission and obedience to the authority of his Word, is fully and pungently taught.

First, in prophecy. Moses, through prophecy, said to the children of Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). Moses testified again, saying, "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him" (Deut. 18:17, 18, 19).

Secondly, it is taught in the fulfillment of prophecy. This very prophecy concerning the Lord Jesus, in all its pungent specifications, is authenticated by the Holy Spirit in the words spoken by the Apostle Peter, and recorded by Luke in the Acts of the Apostles (3:22, 23): "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which shall not hear that prophet shall be destroyed from among the people."

This prophecy concerning our Lord, reproduced in the Scriptures of the New Testament, is of great significance as to the authority of his Word. It is, moreover, emphasized and enforced by the interposition and command of the Father on the occasion of the transfiguration. Moses and Elijah, representatives respectively of the law and the prophets, having significantly retired from the scene of observation and discourse, "a voice from the excellent glory" (2 Peter 1:17) speaks the word of testimony and command, saying, "This is my beloved Son in whom I am well pleased, hear ye him" (Matt. 17:5). To hear the words of the Lord Jesus as heeding them, is paramount to everything else. He who will not hear him, God says, "I will require it of him." The Holy Spirit testifies, "He shall be destroyed from among the people." It is fatal disloyalty to turn away from him who speaks from heaven" (Heb. 12:25).

4. The word of the Lord comprised in the New Testament being the word spoken of God through his Son, is the word of the Lord by pre-eminence (Col. 1:18). "In these last times" (this final dispensation of God to men), he hath "spoken unto us by his Son (Heb. 1:1, 3), who is infinitely greater than angels, than Moses, than all the prophets (Heb. 1:4, 8; 3:3, 6); who himself is "the word of God," "the word made flesh." The very embodiment of all divine truth (John 1:1, 14, 17). Through whom the whole mind and will of God has

been spoken (Deut. 18:18; John 3:34; 15:15), and now reproduced through inspiration of the Spirit, is denominated the New Testament, or covenant, because superior to his last will and testament (Heb. 9:15-17) because sealed by his blood, and the completion and climax of his revealed mind and will. The Old Testament Scriptures are indeed the word of God given by inspiration of the Spirit, and profitable for instruction, comfort and edification. They pertained mainly to a former dispensation, and are comparable to the lesser lights shining upon the dark night of the world. The Scriptures of the New Testament are the concentrated rays of "the sun of righteousness," an all radiating, all pervasive light; the concentration of all truth, set in a higher, clearer and stronger light than it was possible to be exhibited in the typical, ceremonial and prophetic teachings of the Old Testament. They are eminently styled "the word," "the word of truth," "the word of life," "the word of reconciliation," "the word of the Lord," "the word of his power," "the power of God and the wisdom of God," "the faith which was once for all delivered unto the saints," "the word of the Lord which endureth forever," "the word" by which we shall be judged in the last day (John 12:48, 50), and by consequence that by which we should be governed in this day of life. The whole truth of salvation, and the whole duty of saints in all their relations, is fully and faithfully given in the New Testament. There is not a doctrine to be believed, an ethical truth to be received, a precept or moral principle to be cherished and governed by, nor duty, whether personal or in joint association with the people of God in a church state to be performed, which is not clearly revealed and authoritatively commanded in the New Testament. It is to the people of God their supreme rule of faith and duty, and it is the measure of their loyalty. "Him shall ye hear in all things whatsoever he shall say unto you" (Acts 3:22). Among these are things spoken in relation to his churches, their membership, ordinances, officers, etc.—of which the Old Testament Scriptures communicate nothing; truths and duties of such relative and vital importance that when maintained in their Scriptural integrity, are the conservators of the whole range of divine teaching. When rejected, modified, or changed, through educational bias, party preference, taste, convenience, or worldly expediency, becomes disloyalty, invites progressive corruption of doctrine, makes a breach of unity with the Lord, and, by consequence, with those who abide in his teaching. Disloyalty to the Lord is disunion. The breach, moreover, is never repaired by a patchwork of compromise and expedients. Returning loyalty alone meets the exigency. It is indeed a test of unity.

A FRIEND of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble, in her little room, but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary you must have very dark days; they must overcome you with cloud's sometimes." "Yes," she said; "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, 'A cloud received him out of their sight,' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides Him, and so you see there is comfort in a cloud.—Ex.

RELIGION presents few difficulties to the humble man, many to the proud, insuperable ones to the vain.—Hare.

DECAY OF THE HOME.

BY OBSERVER.

There are marked indications of decay in the goodly tree of American virtue. There is blight and mildew on its branches and abnormal growths and unseemly excrescences on its trunk. It is to be feared that the canker worm is doing deadly work at its roots. That the home is the foundation of social, political and religious purity and prosperity, is not the less true because the saying is trite. It is not true, as has been falsely asserted, that the family is the unit of the church; but it is true that the home is the nursery of those virtues that give strength, order and stability to the household of faith as well as to the state.

When the home falls the church falls, and when the church the state. When Madame DeStael asked Napoleon what was the greatest need of France, he replied, "Good mothers." There was a biting sarcasm as well as a pungent truth in the laconic reply. The great intellectual French woman had resigned the duties of motherhood for the more ambitious sphere of political turmoil and intrigue. She was not a bad woman, but neither was she a good mother. While there is probably no other country in the world that can boast of so large a proportion of pure, good women as our own, or, for that matter, so large a per cent. of good mothers: yet, it is to be feared, there is a manifest depreciation in the excellence of American motherhood. What Napoleon said to Madame DeStael is as applicable to America now as it was to France a hundred years ago. Our greatest need is more good mothers.

The most exalted virtue of that noble English mother, Queen Victoria, is, that while sovereign of the greatest empire under the sun, she nursed her own children, spent much of her time with them in the nursery, and was their most assiduous and vigilant teacher. Her example in this was the greatest good she could have conferred on the English nation, and is worthy of being imitated by all true mothers not only in England, but equally in our own greater country. It is not marvelous that she is now rejoicing over the cradle of her seventieth direct descendant.

Unfortunately, our American women are losing their noblest Anglo-Saxon heritage and are partaking too largely of the most unhappy spirit of the age. They have become restless, ambitious and aspiring. The hearthstone has lost its old-time attractions and home no longer gives content. Motherhood has become distasteful and repulsive. There is no more rejoicing that a man child is born. Children are regarded an intolerable burden rather than the greatest earthly blessing. Our women are not indolent, but impatient. The routine of domestic duties and cares fret and chafe their restless spirits, and they yearn for a less restraining freedom and a wider sphere of activity.

The less intellectual women of the world aspire to be leaders of fashion and to display their adornments and accomplishments, while the stronger minded seek to enter the learned professions, the political arena or other masculine pursuits—any respectable occupation that will release them from what their false conceptions of life have stigmatized the slavery and drudgery of home-keeping. Christian women are scarcely less restive under the Scripture injunction to love their husbands, to love their children, and to be keepers—or, as the new version renders it, workers—at home. They delude themselves with the supposition that they can do more good by instituting and conducting public religious or other benevolent institutions than by giving their time and strength to building up and ordering the divinely-appointed private institutions which God has especially committed to their charge—their own families.

The class of women referred to leave their children to follow their own unbridled inclinations, or to the care of indolent and often vicious domestics, and their husbands to shift for themselves, or to the discretion of a hired cook. To call an abode so mismanaged, a home, would be to profane one of the sweetest words in the Anglo-Saxon tongue; and it would be scarcely less profane to honor such women with the sacred name of mother. It would be unreasonable to expect children so brought up to make good men and women, as to look for

order, refinement and pure morals, much less pure religion in such households. "Confessing Christ" in the public assembly does not introduce him into a disorderly family.

But good fathers are not less necessary to happy, prosperous homes than good mothers. God commended his ancient servant, the progenitor of his chosen nation, in saying: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know him, that he shall command his children and his household after him; and they shall keep the ways of the Lord, to do justice and judgment" (Gen. 18:18, 19). This was the secret of the wonderful prosperity of the Hebrew nation, and the measureless influence its laws and customs have exerted on all subsequent peoples: each father "commanded his children and his household," and they followed his example and instruction to keep the ways of the Lord and do justice and judgment.

The rugged old Scotchman, Thomas Carlyle, said in effect: "The Americans have a broad, sparsely populated country, and do not need much governing." That was true at the period of which Mr. Carlyle wrote. The families, each of which constituted a little monarchy, and was proud of its sovereign, were far apart. Each father lived with his wife and children, and made it the most important part of his life-work to govern his household and train his children to fear God and discharge life's responsibilities. There was little need for the interference of civil statutes: each household was a law unto itself.

But now families live close together. The love of sensual pleasure has been cultivated. Increased facilities for acquiring wealth have inspired a lust for gold. Fathers are ceasing to dwell with and command their households. During business hours they live in their offices and among their employes, and spend the remainder of their waking moments at social clubs, banquets, drinking saloons, gambling houses and other resorts of pleasure-seekers; or, if they be Christians or moral reformers, at society meetings, lodges, mass meetings and other religious and charity convocations. Having no time left for the discharge of domestic duties, they turn over the leadership of their households to their wives, as President Gambrell expresses it.

Left alone to bear the cares and burdens of the household and the teaching and disciplining of the children, without the companionship and sympathy of their husbands, it is no marvel that the women become restless and discontent and seek relief in the pursuit of social pleasures or in more ambitious and exciting occupations. The men are primarily far more to blame for the blight that falls upon the home, and thence upon society, the church and the state, than are the women. Mothers, especially those who have Anglo-Saxon blood in their veins, never unsex themselves, resign the duties of motherhood, or deplore their maternity until their sex is rendered unendurable by neglect, cruel treatment or intolerable burdens and cares. If the husband will give his leisure hours to his family, render to his wife the aid, sympathy and love that are due to her, she will have no desire to vote, play the coquet, or mount the platform or pulpit, contrary to his will, except in rare abnormal cases.

Are there no means of checking the progress of this deadly plague that is polluting all the streams of social and religious life? Is there no way to allay the unnatural and malignant fever that is blighting this fair garden of God, the Christian home, and destroying the present happiness and future hope of its inmates? Can the church, the religious press, and the pulpit do nothing to stay the course of this fell destroyer of virtue, peace, and holy love? Surely, it is worth a persistent effort. May the God of Abraham direct the means of restoring symmetry, harmony and the beauty of holiness to our half-wrecked and discordant homes.

If only we know how much we are surrounded with the tokens of mercy! The earth is full of them; grains of wheat, leaves, flowers, the commonest things, have all their tales to tell. Our ignorance hinders our thanksgiving—not that we are as thankful as we might be for the mercies that we do know of; perhaps, if we were, more would be revealed to us.

THE DUTY OF HOPE.

In the great Puritan allegory, when every one was starting back for fear of the "armed men," Christian saw a man of a very stout countenance come up to the one that sat there to write, saying: "Set down my name, sir." Then he put a helmet on his head, and with drawn sword cut his way through the guard toward the Palace Beautiful. Then Christian smiled and said: "I think verily I know the meaning of this." And again, after Christian and Hopeful had been shown "wonders" by the shepherds, horrors and torments till they trembled, "with tears gushing out," the shepherds led them to the top of a high hill called Clear, and bade them look toward the Celestial City through their "perspective glass." Then they went on their way singing toward the eternal day. The heavenly hope keeps us in heart through our pilgrimage. How blessed are they that hope in the Lord! The tired soul needs the thought of the home beyond the mountains, and new strength comes when it

Sees distant gates of Eden gleam,
And doth not dream it is a dream.

I fear that we do not ordinarily realize that to lose all hope is to sin. Do we not all know men who are terribly afraid that the world is going fast to perdition, or others grown earthly wise who doubt whether high spiritual effort is ever worth while? What is wrong with these sick souls? They have kept the faith, but lost hope. They have put on the breastplate of faith and love, but forgotten the helmet of hope. Such men, otherwise Christian, are as common in our churches as empty shells in the sand. Is a Christian without hope, then, less an anomaly than a Christian without love? My brethren, I know the thought that immediately forms in your minds; you are saying: "Ah, but hope is so largely a question of temperament. Hope is so much easier to some people than to others."

And that is true. It is equally true of all the virtues; but no virtue is less obligatory on me because it is especially difficult for me. We are called to a life of hope as surely as we are called to a life of love. We are bound to hope. You have made so many mistakes that memory is miserable; my friend, God bids you hope. Your cares are many, your prospects gloomy; my friend, God bids you hope. Bereavement has taken away the very light of your life and let loose a swarm of doubts in your soul; my friend, God bids you hope. Hope is the only music that can soothe grief to rest, the only angel that can break the dominion of death!

Even Christ's ministers, who are surely set to be the heralds of hope, forget sometimes that theirs is the special duty of keeping the world in heart. The Bible is a book of hope. The Old Testament was inspired by it, shaped by it from beginning to end. And is the New Testament of the eternal Gospel less hopeful than the Old? The symbol of our religion is not a cross but an empty grave, for it was born with unquerable life when death seemed to have won final victory. Men want the hope, the uplift, the shining of the risen light of the world, and, with whatever doubts I may also be beset, if I can put one ray of golden light into a human life, I am sure that in that measure I am Christ's minister. There are sterling thinkers, whose very shoelatchet I am not worthy to unloose, who are always peering in toward the shadows, toward the woeful overweight of temptation in the human heart, the depravity that is, the doom that is to be; and when they try to preach glad tidings they cannot. They deal out stones for bread. My brethren, the man who has only doubts and gloomy vaticinations has, of course, perfect right to speak; but so long as he is a hinderer of hope he has no right to speak in Christ's name. O thou that tellest good tidings, get thee up into the high mountain! The souls who help us to finest purpose are they who strain toward the light, who dare to believe the best of God and of man, who march breast forward, never doubting clouds will break. These are the souls that inspire souls.—Rev. Bernard J. Snell.

A MAN must be excessively stupid, as well as uncharitable, who believes there is no virtue but on his own side.—Addison.

THE consciousness of duty performed gives us music at midnight.

FROM UNDER THE CLOUD.

Constant sunshine weakens the optic nerve, and robs it of the rest that continues its strength. Just so incessant prosperity causes pride, and prevents the heart from becoming strong enough to withstand its baneful influences.

By choice we are all prosperous, we dislike to be hurt, and because discomfort does hurt we shrink from it as it is natural to shrink from any other wound. Superhuman force can be engendered, for it is nothing more than will power. The word *will* should be printed in italics, and to it ought to be given a prominent place in this sentence, in every sentence, in every life.

By exercising it, it grows harder just as any part of the body that is used most grows stronger. Take the arm, for example—make constant use of it, fetch, and carry, and lift; lose no opportunity to exercise the muscles, stretch it out, twist and turn it about, and before you are aware of it the sinews grow taut, the muscles are developed, the flesh is hard, and that right arm is always on call for service, and you look with pride upon its usefulness.

Relax those efforts and the strength is gone as quickly as it came, the muscles have lost their tenseness, and you wonder that the arm will no longer do your bidding.

We stumble upon hard places in life, and if not very watchful they trip up the most determined feet, and then we wonder that long has not been dealt to us as a pastime, a long holiday with its sunny hours, its cloudless sky, its balmy breezes that were only meant to rustle the leaves of the roses.

What would be the consequence of such a living but to dwarf the whole being. Like the unused arm the mind becomes weak also, there is no use for the reasoning powers, the will sleeps because it is not called into wakefulness, and the man who is supposed to be but little lower than the angels sleeps also.

If life was not only full of sunny hours, but full of nothing else, if there was no night to rest body and brain after the garish light of the sunshine, if there were no struggles to make the sweetness of victory, if there was no race to gain the palm crown of the victor, what would life become?

To explain to his hearers what life ought to be, Jesus told them the story of a man who, not being given even so many talents as some others had received, did not try to improve the one talent, but hid it in a napkin, and having buried it was content. There is not one gift of the Creator that cannot be made to bring forth fruit to his glory. The life that becomes inert in the ceaseless sunshine never grows, and is nothing at all but a failure.

Clouds will gather overhead, sometimes they are away up, but sometimes they seem to hang so low that they almost touch our heads, and when they turn to inky blackness we forget the sun that is always shining somewhere. To show us the way from under the darkness God lets the clouds gather, and we should never forget that there is a way out of every difficulty if we take the trouble to look for it.

One word of prayer will often scatter the clouds, and if they are not altogether dissipated a rift is made, and through it the eye of faith can see God on the throne in the beautiful city, the New Jerusalem.

How, then, are troubles to be met? There is a verse in the Bible that helps us to reply: "Watch ye, stand fast in the faith, quit you like men, be strong!"

It is always interesting to know the last words of a great and good man. Dr. R. W. Dale was at work upon a sermon on "Unworldliness" when he was taken away, and the last message of this prophet is quoted by Dr. Fairbairn in an extract from his memorial address, which is as follows: "Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct; but in the spirit and temper, and in the habit of living created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, and the settled purpose to will and to do all that God wills, always, in all things and at all costs, and by the power of a great hope, the full assurance that, after our mortal years are spent, there is a larger, fuller, richer, loftier life in—There it ends—in—the ineffable, the unspeakable.

For the Western Recorder.

QUESTIONS ANSWERED.

BY BENEK.

Here are two questions along the same line. A brother asks (and although the question is long it cannot well be condensed): "A Baptist and Presbyterian held a meeting together. At the close some of the converts joined the Baptist church, and some the Presbyterian body. The Presbyterian sprinkled, except on those who wanted immersion. The Presbyterian preacher turns to the Baptist and requests him to immerse the candidate. The Baptist preacher does so. The immersed man afterwards becomes dissatisfied with his church relationship in the Presbyterian body, and presents himself to the Baptist church for reception into its membership. Should he be received on the above baptism?"

No. No church authorized his baptism, and he was baptized into the fellowship of none. It was not a case of baptism in a heathen land, where there was no church to receive him. Personally, if I was forced to do either, I would much prefer to receive him on alien immersion. I wish the brother had told us what his church did to that Baptist preacher at the time, and what the Session said to that Presbyterian preacher. To act as deputy baptizers for Federalist preachers is not among the duties of an elder.

The second question answers itself, and fills all Baptists with righteous indignation. "Is it according to Baptist usage or consistent with the teaching of the New Testament for the pastor of a Baptist church to receive a man whose church is not willing to receive into her fellowship, giving him a certificate of baptism without church relation? There being a Baptist church within 200 yards of the place where the baptizing was done?" There was no possible, no conceivable excuse for a man who would do this to the church. It may be the church was wrong in refusing to accept the man into her fellowship, but that afforded not an atom of justification to the preacher to defy her. If he thought the church was wrong, he should have counselled the brother to seek another church, and if the pastor should have advised him to go to some sister church and relate his experience and be received.

It is possible, I say, that the church may have been in the right, but it is not probable. The probability is that the preacher and the candidate were in the wrong. I do not believe in the infallibility of the churches; but they are more apt to be infallible than are the preachers. But even if the church were in the wrong, that does not justify the preacher's disobedient authority. "What ought the church to do?" To depose that preacher from the ministry unless he repents very sincerely and humbly. He might continue to be a member, but no such lordly defier of the church's authority ought to be allowed to continue in the ministry.

"Have we any authority from Scriptures to organize and run Baptist schools and colleges? If so, is it not altogether right and proper to name those institutions for our denominations, as the Southern Baptist Theological Seminary?" Baptists as individuals have a right to do anything which is not wrong, which they can ask God to bless, which they believe is for His glory and the advancement of the Redeemer's kingdom.

There is a great evil under the sun which used to be confined to Catholics and to state churches, but which is creeping among us. It is to shift the blame for the right and proper for individuals upon the churches. The sphere of the church, the family, the state, the individual, is clearly defined. And all efforts to prove God's plan by shifting responsibility, no matter how excellent the motive of the shifting, is sure to cause evil.

For example, it is entirely right and praiseworthy for a Baptist to have a store, or for several Baptists to form a mercantile firm. But it is not right for a church, as such, to run a store. It is right for a Baptist to own and work a farm. I wish thousands more Baptists did than do not wish a church to own and run a store. It was this owning farms during the middle ages which made the Catholic church the owner of a large part of the lands of Europe, and which wrought innumerable evils to the people. Baptists as individuals have as much right to form a firm and build a school-house as they have to build a store. If they could not buy provisions at other stores which were not poisoned, it would be their duty—the duty of such of them as God enables to do it—to open grocery stores in sufficient number to find their people. And, as no other schools can be found in which some error is not taught, or some truth is not taught, it is the duty of Baptists to maintain schools for their children, and to send their children to the schools. The names of the schools are a matter of indifference.

"Is it right for a person to serve as a deacon of a Baptist church and not be ordained? It is as though our church does not ordain her deacons. What should we do to believe it is Scriptural to ordain do if the majority is against us? What is the best book to get bearing on the subject of the duties of deacons?" Many of our churches do not ordain their deacons, though I think they ought to be ordained. Still, in a church in which no deacons are ordained, a brother can serve without it, even although he thinks ordination is right. If he has such con-

victions of its necessity as to make him feel he would be acting wrong to serve as a deacon without ordination, let him quietly decline the appointment, without making any disturbance in the assembly. I should advise, if elected by the church, knowing that they who used the office of deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

In regard to the action of those who think deacons should be ordained, that depends on whether or they are the innovators; that is, whether the church has been in the habit of ordaining deacons when they joined it. Innovators must always yield, whether they are in a majority or a minority. Peace must be maintained in Zion. No man must join any body, knowing what its rules and customs are, and afterwards make trouble in regard to them. He joined voluntarily, and knowing what he was joining. If afterwards he does not like what is done, he should withdraw quietly without making a disturbance, or if it is a matter of no vital importance, quietly submit.

If the one who wishes some change made did not know what the custom of the church was at the time he joined, it is his own fault. He should have inquired. Baptist churches make no secret of their doctrines, their ordinances, their rules and customs. A Baptist church is no secret society. If the brother did not think the point on which he differs with the established order of the church of sufficient importance to inquire into them before he joined, he ought not to consider them of sufficient importance to create a disturbance afterwards.

Therefore, while I believe strongly in the ordination of deacons, if I joined a church which did not ordain them, I would go on exactly as I would if they had been ordained. And this is my advice to the inquirer. If, on the other hand, the church has been in the habit of ordaining deacons, and he came, even a majority, opposed it, I should insist upon the ordination. Then it would be those who wished to give up the custom of the church who were making the disturbance.

Towell's Deaconship is a standard book on the subject, though I acknowledge that I have not read it, and do not know his position on ordination.

THE FIRST CITY AND THE LAST.

BY OBADIAH OELDSCHLOE.

We read in the fourth chapter of Genesis that when Cain went out into the land of Nod he built a city. The Hebrew word there translated "city" is used many hundred times in the Old Testament. It is applied to Niniveh, to Babylon, to Jerusalem, and also to many places much smaller that we would call towns or villages. It means a place that is surrounded by a wall. Cain made what we would call a block house. He fortified it, and named it "Enoch." Enoch, the first-born after the fratricide's son, there were no broad avenues, no stately palaces, no parks or fountains, no theaters, opera houses, or cathedrals. It was a village at most. Its citizens were Cain and his children. The motive in building it was protection from the "great First sin, the city was a city. Antediluvian culture began, no doubt, in Enoch. They soon had blacksmiths and musicians there (see Gen. 4:21, 22). Seth and his descendants were rustics. They lived in the country, and tilled the soil. Cain's descendants were rustics. They lived in a city. But the concentration of the "sinites in cities resulted in moral degeneracy, notwithstanding the material progress. God testifies that the wickedness of man became great, and every imagination of his heart was evil (see Gen. 6:5). A flood destroyed the cities founded by Enoch, and the cities of Gomorrah in later years. Yet Noah's descendants soon forgot the lesson of the deluge, and began to build a city. God had to stop them by confounding their speech. After a few years, however, they returned to the policy of Cain. Niniveh arose, then Babylon. They were surrounded by massive walls. They were full of splendid temples and palaces. But for centuries they have been in ruins.

Our modern cities are, in some respects, like those of the earlier centuries. They are the centers of culture, but also of corruption. And yet the gravitation of our population city-ward is increasing every year. Is this increase to be commended or deplored? Are we to regard it as favorable or unfavorable to the progress of the kingdom of Christ?

We may find an answer to these questions in the history of the city of Enoch, as recorded in the Bible. John saw, not a garden, like that in which Adam and Eve were placed, but a city "coming down from God out of heaven." It was so pure and beautiful that it reminded the beholder of "a bride adorned for her husband." It was true to the original meaning of the word city, for it was not founded by man's great and high sin, but it was not open on all sides to whoever might choose to enter, like the misnamed cities of America (Quebec only excepted); but there were twelve gates, and an angel guard at each.

Does not this vision teach us that cities are not intrinsically evil, nay, that in them the highest interests of humanity may be secured? If instead of following the model of Enoch, which God built, we should try to realize, as far as we can, the perfection of "the holy city, new Jerusalem." Studying what is revealed to us of that final home of the redeemed, we learn that it is a garden city. It is the tree of life transplanted from the original paradise at Eden. We are trying to approximate this ideal in our public parks. How much they add to the beauty and the healthfulness of our cities! Then the New Jerusalem had pure water. A river from the throne of God and the Lamb flowed through every street. Here, too, we are making progress. The holy city is represented as "lighted that there will be no night there," and our electric lights are illuminating our cities until they are almost as safe

when the moon is dark and the stars are hid, as at noonday. The streets of the final city will be of pure gold. How clean! No need of the sweeper, and no chance for either material or moral corruption. How unlike to this, at present, are New York and Chicago! But even in this respect we are far in advance of the oriental cities, which have dogs for their scavengers.

I of course accept John's vision as symbolical. The New Jerusalem will be the abode of spirits in bodies like unto the glorious body of Christ. The walls, the towers, the river of life, the river of living water, the light from the throne, teach us that it will be adapted to all the possible wants and longings of the higher life. One of those wants and longings will be society, as Dr. Bernard suggests. And what can we dream of so satisfactory as mingling freely in a holy city with myriads of saints and angels; no envy, no jealousy, no rivalry; all studying together the works of God, and uniting in his praise. With a boundless universe around us, with an infinite God above us, with Christians and seraphim, partners in the worship of our common Father, with concerts by the choir which sang "Glory to God" on the plains of Bethelhem; with lectures on Eden by Adam; on the Flood by Noah; on Faith by Paul and on love by John, how swiftly the ages would pass! Such a city is in the great mind of America. Let us try to make our earthly cities as like it as we can. Our only hope for progress in this direction is in the Gospel. When men's hearts are regenerated we can purify our municipal lives. But until then we must expect in our cities more of the spirit of the original Enoch than of the final Jerusalem interior.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publisher's price by the Baptist Book Concern, post-paid to any address, on receipt of price.)

PAPERS AND ADDRESSES. By Martin B. Anderson, LL.D. Edited by Wm. C. Morrey, Ph.D. Philadelphia, Pa.: American Baptist Publication Society. 2 vols. In a box, \$2.50.

We wish to congratulate the Publication Society on the admirable books they have lately been issuing, of which those before us are samples. President Anderson is certainly one of the greatest minds America has produced, and these papers and addresses, embodying his best thinking, are of real and permanent value. Among the many living topics treated in the author's masterful style, we mention End and Means of a Liberal Education; The University of the Nineteenth Century; Voluntaryism in Higher Education; The Scholar's Relation to Practical Life; Right Conduct of Life; Elements of Success; Tests of Character; Demands of Modern Life; Moral Ideals; Work of Foreign Missions; Skeptical and Agnostic Contentions; The Great Principle of Wealth; Christianity and our Country; Origin and Political Life of the English Race; Growth and Relation of the Sciences; Christianity and the Common Law; Alexander Von Humboldt; Prof. Morse and the Electric Telegraph; University of the Nineteenth Century; Means of Relief from Foreign Paupers; Political Economy and its Ethical Relations; Currency Legislation. A wide field is surveyed with an eagle eye and sketched by a master hand.

MARTIN B. ANDERSON, LL.D. A Biography. By A. C. Kendrick, D.D. LL.D. assisted by Florence Kendrick Cooper. Philadelphia: American Baptist Publication Society. \$1.50.

This is a companion volume to the foregoing, and it would well to put the three in a box together. President Anderson's biography is valuable both for the importance of his life work and for the inspiration of his personal character. Any biography of a man of God's rank would be of value as well as of interest. In the volume before us, therefore, we have the triple value, which ought to insure for the book a wide reading. The life, character and work of Dr. Anderson are sketched with sympathetic touch, with insight and accuracy. His birth in Brunswick, Maine, Feb. 12, 1815, with his ancestry and environment; his life in Bath; his struggles for an education which convinced all who knew him "that he would amount to something"; his life at Waterville, first as a student and then as a teacher; his marriage—and we thank the author for telling us so much about Mrs. Anderson—his work as editor, of special interest and comfort to us; and his great work at Rochester, in whose harness he died—all these are told most charmingly. Instead of naming the various elements of his character, the narrative is so sketched so clearly those elements to the reader. Ninety pages at the close of the volume are given to a personal portraiture from several hands. We have The Man, by Dr. Lemuel Moss; As a Scholar, by Prof. W. C. Morrey; His Personal Relations with Young Men, by Pres. M. E. Gates; As a Factor of inspiration, by Dr. MacArthur; As a Denominational Force, by Dr. Crane; As a Public Man, by Judge Tourgee; and A Characterization, by Dr. Boardman.

HOW CHRIST CAME TO CHURCH. THE PASTOR'S DREAM. By A. J. Gordon, D.D. With the Life Story, and the Dream as Interpreting the Man. By A. T. Pierson, D.D. American Baptist Publication Society. 75 cts.

This is Dr. Gordon's last book, published after his death, and singularly characteristic of the man. An excellent likeness graces the volume. Dr. Pierson furnishes an appreciative sketch of Dr. Gordon's character and work. The dream was that the pastor sat in the pulpit looking at his congregation, when a stranger entered who conversed closely and earnestly with the pastor, and in homely gait, and with humble mien took a seat. He listened closely to the sermon, and riveted the eyes of the preacher. When the

congregation was dismissed, the preacher looked in vain for the stranger, and learned to his surprise that it was Jesus of Nazareth. Waking up, Dr. Gordon indulged in a number of reflections as to what our churches are and what they ought to be.

OUTLINE ANALYSIS OF THE BOOKS OF THE BIBLE. Prof. Barnard C. Taylor. American Baptist Publication Society. 75 cents.

An admirable little manual. The author, date, occasion, leading topic, chief purpose, general analysis, points of special interest, relation to other books and topics for special study of each book are given. The work is well done. We do not know any other book from which so much can be learned about the Bible in anything like so little space.

MISSISSIPPI BAPTIST PIONEERS. By L. S. Foster, Pastor Somatolia Baptist Church, Somatolia, Miss. St. Louis: National Baptist Publishing Co. \$2.00. Be extra for postage.

We often see a picture of the author as a frontispiece of a volume, but here we have a picture of the author and his wife, and though both are handsome, she is the better looking of the two. They are sketches, varying in length, of 45 preachers, with pictures of 8 of them. They are arranged in alphabetical order, so as to dispense with an index. Mississippi certainly has reason to be proud of the Baptist preachers she has. Glancing over only the P's and G's we observe such names as Lewis Ball, H. W. Battle, W. P. Bond, J. W. Bowman, M. E. Broadus, William C. Buck, E. C. Burleson, D. E. Burns, A. C. Caperton, B. H. Carroll, J. G. Chastain, J. T. Christian and William Carey Crane. The author deserves the thanks of the denomination for the material he has so faithfully gathered, and for the interesting manner in which it is presented to the public. Here is an important contribution to denominational history.

SUMMER READING and some are (Summer) not.

- Mercedes A story of Mexico by Miss Sarah Hale 1.25
- The Land of the Sunrise (new book), best published on Japan—R. N. Barrett 1.00
- The Graves, Ditzler, or Great Carrollton Debate, Church of Christ25
- Immersion J. T. Christian35
- Close Communion J. T. Christian35
- Ten Years a Priest—John Colleton (ex-priest)80
- Modern Dancing W. W. Gardner25
- Glad Giving—John A. Broadus05
- How to Behave as a Church Member—T. T. Eaton05
- Wives and Husbands—T. T. Eaton10
- Sovereignty of God, a debate between G. W. Northrup and Robert Watts (for a short time only at this price) 1.06
- Faith of Baptists—Eaton, paper15
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- Travelling Church G. W. Ranck25
- Should Women Speak in Mixed Public Assemblies—Jno. A. Broadus05
- Mission Envelopes (printed) 1.00
- Missionary Treasurer's Book J. W. Warder30
- How Christ Came to Church A. J. Gordon75
- How to Organize and Manage a Sunday-school B. G. Maynard10
- Origin of Sprinkling R. A. Venable05
- Stepping Heavenward25
- Story of Diaz Lasher25
- Law of Baptism05
- Rome in Prophecy D. Y. Bagby05
- The Bible Use of Wine03
- Sunday-school Records75
- Sunday-school Class Books06
- The Good Shepherd (illustrated)50

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FROM SOUTH CAROLINA.

The most notable recent event in Baptist circles in our State was the commencement of Furman University and Greenville Female College. These two institutions are closely related, and their closing exercises took place the same week, those of the University occupying the mornings and those of the Female College the evenings. The exercises were of a high order throughout.

The students of the College gave a brilliant series of entertainments of a literary and musical character, illustrative of the careful training and graceful accomplishments which are offered in their alma mater. The series reached its climax in the concert given the evening of June 10, which was said by competent judges to be the most brilliant musical event in the history of the College. In fact, it is doubtful if there is a college in the South which has musical advantages equal to those given here. The College has a veritable treasure in its musical director, Chevalier Ferrata, an Italian gentleman of high personal character and unquestionable genius, a composer of distinguished merit, brilliant in execution and enthusiastic and inspiring in his teaching. A strong effort was made to move him to another institution, but our trustees so valued his services that they engaged him for the term of three years.

Dr. Riley's many friends in Kentucky will be glad to know of the remarkable success which he has accomplished the past year in the administration of the affairs of the College. He took charge of it at a time when it was encompassed with difficulties which would have daunted most men. But his energy, tact, prudence and business sagacity have proved more than a match for the grave difficulties of the situation, and today the institution is upon a better basis than it has ever been, and its friends are greatly cheered. Against many odds he has secured and held a gratifying attendance of pupils, done good work in instruction and accomplished a financial success.

The affairs of Furman University, while not so gratifying from a financial point of view—on account of some losses and shrinkage of its invested funds during the times of depression—are hopeful notwithstanding. Its President, Dr. Charles Manly, and its long-time treasurer, Dr. C. H. Judson, have with singular ability and noble fidelity stood by this worthy institution through many brave struggles, and have accomplished a work which entitles them to the lasting gratitude of their brethren in this State. They have labored with other noble men against great difficulties for the increase of its endowment, and despite the comparative smallness of its income they have held up its standard and kept it on a par with the very best institutions in the country. The institution greatly needs an increased income, and if these lines should fall under the eye of some generous friend of education, let me express to him the settled conviction that there is no other place where a liberal gift would count for so much good to the cause of education as at Furman University. I venture the statement that there is no other institution that is doing so much with as little money.

Before closing this part of my letter I must not fail to say with what great pleasure and profit we listened to the two admirable commencement sermons, before our schools by Dr. E. C. Dargan of the Seminary, and Rev. E. E. Bomar, of Aiken, and to the scholarly,

eloquent and finished address to the literary societies by Dr. Lansing Burrows, of Augusta, Ga. Such sermons and such an address are rarely heard on any occasion. Nor must I omit to tell of the great step forward taken in the interest of these institutions by the election of Rev. R. N. Pratt, of Bennettsville, as their special representative, to remain all the year round in the field and to press upon the people their claims, both for money and for patronage.

All our churches in Greenville now have pastors. On Sunday, June 16, Rev. W. L. Richards, of Virginia, began his pastorate of the Pendleton street church under auspicious circumstances. The church had been pastorless for six months. He has a noble opportunity before him, and his friends are confident that he will prove fully equal to it. Rev. W. E. Thayer, who has just finished his course at the Seminary, will begin his pastorate of the Ridge Spring church July 1. Since his return from the Seminary he preached the commencement sermon before the Greenville College for Women, and delighted his hearers. The Rev. A. P. Jamison, also just from the Seminary, has accepted the Camden church. These two brethren will prove most valuable additions to the ministry of the State. The removal of Rev. R. N. Pratt from Bennettsville will leave pastorless one of our important churches. When this vacancy shall have been filled about all the stronger churches in the State will have pastors.

In material things the upper part of the State, commonly known as the "Piedmont Section," is developing with great rapidity. Cotton manufacturing is the leading industry, and mills are springing up everywhere. The air is full of rumors of mills enlarging, of mills building, of mills projected, and one can safely predict that this will soon become one of the greatest manufacturing regions on the continent. It is also a great Baptist country, and our pastors and churches need to be wide awake to the great responsibilities which this incoming tide of industrialism will bring with it.

C. S. GARDNER.
Greenville, S. C., June 20.

COLGATE UNIVERSITY.

The seventy-fifth annual commencement of Colgate University was celebrated the past week under most favorable circumstances. The weather was beautiful, there being no rain to make it uncomfortable, and still it was not so hot as to be unbearable. The pretty town of Hamilton is now in the transformation period, as new buildings are going up on all sides to take the place of those burned in the great conflagration which swept over this historic Baptist village last February, when the entire business portion of the town was burned.

In the University, the past year has been one of progress in all lines, and while all are anxiously waiting for the coming of a President, yet under its able faculty the work has in no measure dropped below the high level of previous years.

The baccalaureate sermon to the senior class of the college was preached Sunday morning by Prof. Albert Perry Brigham, of the University. He took for his text John 8:31, 32: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." It was a most powerful sermon, and lack of space only forbids its issue.

In the evening of the same day Rev. Anson Judd Upson, D.D.,

LL.D., chancellor of the University of the State of New York, preached the annual sermon before the Theological Seminary. He spoke from Ps. 103:2 and 2 Tim. 1:12. The preacher spoke very forcibly along the line of the power and influence of the minister of the gospel and of his position in the world in general.

Monday was taken up by the Kingsford prize contest, when twelve young men from the junior, sophomore and freshman classes, declaimed in competition for the Kingsford prizes, and the concert of the University Glee, Banjo and Mandolin Clubs.

Dr. Upson, in making the awards in the Kingsford, spoke very highly of the work that Colgate was doing along the lines of oratory and public speaking.

The concert was well attended, and speaks well for the musical ability of the University.

Tuesday morning was taken up by the commencement exercises of Colgate Academy, when fourteen young men were graduated. Colgate Academy, under the able directorship of Principal S. H. Thurber, is surely taking a high place among the fitting schools of the country.

That the prize debate was of general interest was seen by the large audience that attended it. The question, "Resolved, that in the United States trial by jury should be abolished," was debated by six members of the senior class in a manner that showed that they were well read on the question and were earnest in what they had to say.

On Tuesday evening, before the Educational Society, were delivered two very powerful addresses—one by Rev. T. G. Cass, of Norwich, on the subject of "The Ministry in Relation to Christian Citizenship," and the other by the Hon. T. L. James, of New York, who spoke on the subject of "The Ministry from the Point of View of Official and Public Life."

The Seminary commencement was held at 10:30 o'clock on Wednesday morning when seven members of the senior class presented orations. After the conferring of the diplomas, Dr. Burnham addressed the class and spoke in substance as follows: "I can give you no better message this morning than the words of St. Paul to Timothy: 'Be instant in season and out of season.' I bid you in behalf of the faculty a sad farewell. What better counsel can I give you than say, 'Prepare and preach.' Prepare that you may preach—prepare thoroughly, regardless of circumstances; prepare with labor. Study hard—above all, the word of God. Then preach—preach great things out of a heart full of great things. Preach the most, the best you can. Don't furnish entertainment, don't indulge in rhetoric, care not whether you 'draw' or not. It is not how many you draw, but where you are drawing them to, that counts. I bid you Godspeed. 'Be instant in season and out of season.'"

At the close of the college commencement on Thursday, the degree of B.A. was conferred on twenty-two young men, the degree of Ph.B. on two, and the degree of B.S. on one. The alumni dinner was attended by about 250 who listened to the flow of wisdom under the able directorship of the toastmaster, Hon. E. M. Groat, of Brooklyn.

The exercises of the week closed with the senior promenade, given by the class of '95 to their guests and friends. This was held in the new gymnasium, which was decorated in a beautiful manner with palms, greens and bunting.

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Among the pleasant things of the week was the large attendance of alumni, showing their strong loyalty to their alma mater. The largest delegation from any class was that of the class of '85, and from the oldest graduate of the class of '39 to the youngest undergraduate, all could unite in the words of one of the college songs: "Beloved mother of the true, our grateful song shall rise for you, And loud and long the chorus ring Which we to Alma Mater sing."

E. R. H.
Hamilton, N. Y., June 20.

BETHEL COLLEGE COMMENCEMENT.

DEAR BRETHREN:—Will you kindly allow so late a notice of our commencement? It was impossible for me to write it up in time for an earlier insertion.

The rush of things to do and say incident to such occasions and the close following of the General Association, must account for the tardy notice of this interesting season. The joint debate between chosen representatives of the Philomathian and Neotrophian Literary Societies took place on Friday evening, June 7th. The question discussed was, "Resolved, that the United States should have free and unlimited coinage of silver at the ratio of 16 to 1." The Faculty's Medal was awarded to Mr. Clarence Hodge, of Pinckneyville, Ky., as the "best debater." Mr. Percy Taylor won the Faculty's Medal to the "best writer." On Sunday the baccalaureate sermon was preached to a large audience by Rev. W. L. Pickard, D.D., of Broadway Baptist church, Louisville, Ky., from 1 Cor. 1:17 on "the effectual and the ineffectual cross," an able sermon, delivered with fine effect. The Doctor reminds us of the "Sons of Thunder," speaking with vehemence and yet without exhaustion, his every emphatic word seemed to go as from a catapult, and to have an aim and an intense meaning.

On Monday evening Hon. S. Y. Trimble delivered to a fine audience an elegant and well prepared address to the literary societies upon the unique theme, "Nothing Fails like Success." He showed the false estimate put on the success of the world's great men; on their lives as judged by their end, and that false principles and vain ambition are bound to fail; that whether we seem to fail or not, only those really succeed in law, politics, business or religion, who love and hold to the truth through all trials or triumphs. The presidents of the two societies, Messrs. U. A. Ransom, of the Philomathian, and C. V. Edwards, of the Neotrophian, conferred diplomas on their departing members. The former on Messrs. H. A. Hopkins, of Texas, and Homer Felts, of Kentucky; the latter on Messrs. W. Adams, Jr., Z. Ferrell, W. J. Garnett, R. F. McCuddy, P. Taylor, T. D. Watkins and W. W. Agnew, all of Kentucky.

The Alumni Address on the "Pleasures of Life," came on Tuesday evening, was delivered by Rev. John D. Jordan, of Decatur,

Ill., and was in the speaker's best vein in both composition and delivery, which is saying a good deal. This was followed by a delightful poem, neither too long nor too short, not too sad nor too sweet, "A College Idyl," by Rev. J. W. T. Givens, of Louisville. Both were well received and heartily enjoyed by the dense audience assembled to greet two of Bethel's old boys.

On Wednesday at 10 a. m., the senior class pronounced their graduating orations, and at night the juniors made their best bow and entertained their friends with brief addresses, the class being too large to allow more than a few minutes to each. Both classes acquitted themselves handsomely. The Orator's Medal offered by the trustees to the best speaker in the senior class was awarded to Rev. Z. Ferrell, of Fulton, Ky. The exercises of commencement day, besides the salutatory by Mr. H. A. Hopkins, of Pittsburg, Texas, the valedictory by Mr. W. Adams, Jr., of Hays, Ky., the reading of honors and the baccalaureate address by the president were signalized by three master's orations of notable excellence; the first by Prof. D. R. Murphey (class 1892), of Petersburg, Tenn., on "The American Citizen"; the second by Rev. T. M. Jackson (class 1870), of Russellville, Ky., on "Little Things"; and the third by Rev. T. N. Compton (class 1892), of Cadiz, Ky., on "The Crown of a Man."

Medals in addition to the above mentioned were awarded to six students who had attained 100 per cent. in all their studies and in department. They were A. Bogard, J. B. Benton, P. F. Lehan, H. H. Marshall, C. C. Wilson and R. G. Sutton. This was the Trustees' First Medal. The second was awarded to C. V. Edwards and T. J. Ryland. The best student in English for the year, Mr. H. H. Marshall, received the Harrison Brothers' Medal; the best in Junior English, Mr. G. E. Duncan, the John P. Fruit Medal; the best in Academic English, Mr. D. H. Howerton, the Inman and Clark Medal. The Briggs Medals to the best gymnasts were awarded; the first to Mr. R. Wright, the second to Mr. Holman Taylor. A special was bestowed by the faculty on W. Adams, Jr., for punctuality, he having been absent only once (from sickness) in the five years he attended college.

Certificates were granted to L. S. Evans, A. L. Pendergrass and J. C. Browler in English; to R. G. Sutton, L. S. Stinnett and J. C. Browler in Latin; to L. S. Evans and W. D. Winston in German.

The degree of B.S. was conferred on the following: W. W. Agnew, Anthonston, Ky.; De E. Burrow, Lovelaceville, Ky.; H. Felts, Homer, Ky.; H. A. Hopkins, Pittsburg, Texas; W. R. Long and P. Taylor, Russellville, Ky.; that of A.B. on W. Adams, Jr., Hays, Ky.; Z. Ferrell, Fulton, Ky.; W. J. Garnett, Pembroke, Ky.; R. F. McCuddy, Oakville, Ky., and T. D. Watkins, Poole, Ky. The degree of A.M., besides those indicated

above, was conferred on Hon. S. Y. Trimble, Russellville, Ky. The graduates' reception at the college in the evening was a delightful and fitting finale to one of the most harmonious and prosperous years of the college.

W. S. R.

ATLANTA MATTERS.

The meeting of that committee of the Southern Baptist Convention charged with the devising of better methods for reaching the masses of the denomination, was held last week in this city. The committee was one of remarkable wisdom and power. The official reports are before the people, it is not necessary for me to give names and details here.

The method adopted by the committee for getting at their work was a wise one. Everything was in perfect order, but entirely informal. No "question" was before them for discussion. The members just told what they knew about financial needs and plans for developing the people. From Maryland to Texas the stream of practical wisdom flowed in for a whole day. One speaker described a very helpful line of work which was pursued in his state. He declared with emphasis that they never employed men who were "out of a job," but the busiest pastors they could induce to undertake it. The "place hunter" is thus reminded that his occupation is discreditible. Notwithstanding a man may be endowed with the highest qualifications and may be out of employment for the best of reasons. If he be a "place hunter" he need not expect to find an opening. A spell of sickness disables a man for a season. When he gets the strength to work he cannot conceal his desire to find work. He becomes a chronic "place hunter" and in henceforth barred. I think that rule is a hard one. The man "out of a job" should be given a chance. The probabilities are that around his home many excellent reasons why he should have work can be found without the aid of searchlight, but I have digressed.

After nearly a day of general discussion two sub committees were appointed. One to report on a general plan to increase the efficiency of the Baptist forces in the South. The other to provide for the consolidation of the mission journals. The excellent work of the committee is before the people, that much good will result from the meeting in Atlanta we may feel assured.

The work among the Atlanta Baptists is never at a standstill. The churches have all had protracted meetings, and they are constantly on the increase. Dr. Hale, of Birmingham, assisted Dr. Hawthorne in a delightful meeting of two weeks. Dr. White, of Macon, aided Dr. McDonald. The other pastors have generally relied upon exchange of work among themselves.

There is quite an array of Baptist churches in and about Atlanta supplied by Atlanta preachers. Those that I remember are: First, Dr. Hawthorne; Second, Dr. McDonald; Third, Rev. J. B. Winchester; Central, Dr. D. W. Gwin; Fifth, Rev. C. N. Donaldson; Sixth, Rev. A. C. Ward; Seventh, Rev. J. W. Spearer; West End, Rev. S. Y. Jameson; Inman Park, Rev. J. B. Stovall; Jackson Hill, Rev. A. A. Marshall; Calvary church, Rev. Goss; Kirkwood, Rev. C. O. Melton; East Atlanta Mission; East End, Rev. F. M. Hagood; Capital Avenue Mission, Dr. A. T. Spalding; Glenn street, Rev. J. I. Oxford. Besides these there are quite a number of preaching places and mission Sunday-schools scattered

over the city. In these places scores of earnest lay-workers are engaged every Sunday with occasional help from some preacher.

There ought to be at least two men employed in Atlanta for city mission work. A great deal of pastoral work, which is far beyond the possible strength of the pastors, needs to be done, but there is no one to do it.

The ministerial corps of Atlanta have been called on to grieve with our dear Brother Gwin in the loss of his excellent wife. She had been his help-meet for about thirty-three years. She was a daughter of Dr. R. B. C. Howell. A woman of great vivacity and wonderful mental power. Her death was unexpected and fell a heavy blow on the hearts of our brother and her children. But the Lord brings brightness out of darkness, and sometimes quickly. Bro. Gwin will rejoice in the privilege of baptizing two grown sons, who have given their hearts to Christ in the midst of their grief.

OCCASIONAL.

SOUTHERN BAPTIST CONVENTION COMMITTEE ON METHODS OF WORK.

At the last meeting of the Southern Baptist Convention the following resolutions were adopted:

That a committee of seven be appointed, three of whom shall be the secretaries of the Boards of this Convention, the duty of which shall be to hold a meeting as early as practicable, at some suitable point, to consider, in connection with the Secretary of the State Boards, how we may better reach the masses of Southern Baptists, and bring them to work more thoroughly co-operate in the work of the Convention; and that the expense of the committee be divided between the Boards.

2. That the committee just ordered be instructed to arrange for an early consolidation of the *Foreign Mission Journal* and the *Home Field*.

At the call of Dr. J. B. Gambrell, chairman, the committee met in the lecture room of the Second Baptist church, Atlanta, Ga., on Wednesday, June 19th, at 9 A. M. There were present, Dr. J. B. Gambrell, Georgia; Chas. Manly, South Carolina; I. T. Tichenor, Secretary Home Mission Board, and the following secretaries of State Boards: W. B. Crumpton, Alabama; A. G. McManaway, Arkansas; J. G. Gibson, Georgia; J. W. Warder, Kentucky; E. O. Ware, Louisiana; O. F. Gregory, Maryland; A. V. Rowe, Mississippi; C. Durham, North Carolina; I. M. Bailey, South Carolina; A. J. Holt, Tennessee; M. D. Early, Texas and Wm. Ellyson, Virginia.

Drs. A. J. Willingham, Secretary Foreign Mission Board, and T. P. Bell, Secretary Sunday-School Board, being absent on account of sickness, the committee recognized Bro. Wm. Ellyson and Dr. J. M. Frost as the representatives of their respective Boards, and empowered them to act with this committee as such. The committee was organized by the election of Dr. J. B. Gambrell, of Georgia, as chairman and O. F. Gregory, of Maryland, as secretary.

Several hours were spent in hearing statements from the Secretaries of the State Boards of the difficulties of arousing "the masses of the Southern Baptists" to interest in and contributions for the work of missions, and also the plans pursued in their respective states.

These reports showed that while all have the same end in view, viz., the training of the churches to enlarged views of the duty of evangelizing the world, and the necessity of endeavoring to get every Baptist believer to contrib-

ute to this end, yet the views of the how to accomplish this were so widely divergent, that the wisdom of the Convention in providing for this meeting was made evident. The two days' session of frank and brotherly criticism of methods and suggestions for improvements, all felt to be helpful and would tend to unify our methods.

MISSIONARY JOURNALS.

The following committee was appointed to submit a plan for consolidating the missionary journals of the Home and Foreign Boards: Brethren C. Durham, W. B. Crumpton, E. O. Ware. This committee submitted a report which was discussed for nearly a whole day, and, after many amendments, the following was at last adopted:

1. That the *Foreign Mission Journal* and the *Home Field* be united and published as a live and vigorous mission journal representing the interests of the Southern Baptist Convention.

2. That a committee of three be appointed to make all necessary arrangements to carry out the above, and if satisfactory arrangements can be made for its publication and management with the Sunday School Board, the publication of this journal be given to said Board. Committee: Drs. J. B. Gambrell, C. Durham and B. H. Carroll. It was distinctly understood that this committee would confer with the Home and Foreign Mission Boards before concluding arrangements.

PLANS OF WORK.

After discussing various plans submitted by a special committee, the following recommendations were adopted:

1. A committee of three, consisting of Drs. P. G. Gibson, J. W. Warder and I. T. Tichenor, were appointed to devise one or more plans of systematic beneficence adapted to the condition of our churches, and designed to secure a contribution from every member of every church; these plans to be submitted to the State Boards for their approval and adoption, and by these boards recommended to the churches.

2. In order to secure the adoption of these plans by the churches, State Boards are requested to employ every proper means, among which we recommend:

1. That a system of Institutes for our pastors and deacons and such others as may be induced to attend be held in each state, designed to increase the knowledge and stimulate the zeal of our brethren in all the work devolving upon our churches, and especially in the work of giving the Gospel to the whole world.

2. That each State Convention or General Association appoint a Committee on Co-operation, whose duty it shall be to press the plans for systematic beneficence adopted by their respective states, and, where no general plan is in operation, to formulate a system and

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have it adopted by the churches. 3. By holding popular meetings at suitable times and places for the purpose of enlisting our brethren, and that the editors of our state papers are requested to press these great interests to the front.

6. That the secretaries of the Boards of the Southern Baptist Convention be instructed to supply secretaries of State Boards with such tracts as they may need for distribution.

7. That the churches be urged to encourage, control and direct the Woman's Work, and training of the young people, in harmony with all organized denominational work.

8. The Boards of the Southern Baptist Convention are requested and expected to zealously co-operate with the State Boards in their efforts and by their moral support and by financial aid, when needed, to do all in their power to make effective the plans of these State Boards which they have put into operation.

9. That as representatives of our State Boards, we assure the secretaries of the three Boards of the Southern Baptist Convention of a hearty welcome at any time in our States, and of our earnest co-operation in the prosecution of their work.

The attention of the committee was called to the following report, adopted at the Southern Baptist Convention in 1888:

We might maintain as a cardinal principle of Baptist polity, recognized in Article II. of our Constitution, that the Convention may address itself through its Boards to all the churches, as freely as the State organizations may do, limited only in the one case as in the other, by the will of the churches themselves, but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend:

1. That such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency.

SPECIAL PRAYER.

Dr. Gambrell was requested to

prepare a short address to the people of the South, requesting our brethren to continue instant in prayer, and to unite with each other in making the week beginning July 21 a season of special prayer for the out-pouring of the Holy Spirit, and for the power of God to be given to his people, that they may do the work appointed to their hands.

O. F. GREGORY, Sec.

A BROTHER would be glad to correspond with any person who may have a copy of the debate between J. L. Waller and E. M. Perigee, or any bound copies of the *Review* edited by J. L. Waller and would at a reasonable price dispose of same. Address Box 51, U'ica, Miss.

We have not to mourn as they that have no hope; not to be cast down towards the earth as they that have not a heaven to look up to; not as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ, and are able to fix their eyes upon him going before, and thus by the love of him constraining them, have ever in tribulation a joy of which the world knoweth not.—Isaac Williams.

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THE FOUR GATES.

"Thy glory went through four gates, of fire, and of earthquake, and of wind, and of gold."—Ezdras 8:19.

I know that He cometh by fire,
Tis the fire which trieth the gold;
I know that He cometh by earthquake,
Shaking the earth as of old,
And He cometh, I know, by the wind,
As the Spirit of Power foretold.
By fire, wind, earthquake, He cometh,
But how can He come by the cold?

For cold is the spot where He is not,
Where the beams of His light never fall.
In the land, dark, lone, and forsaken,
Lobbed of sun that shines upon all,
How, then, can He come where He is not,
Or enter by gate of the cold?

Give ear for the east wind is better,
O God, think me not over bold
To ask how Thy glory can enter
The heart by the gate of the cold?

Velled was the sun. The stars shone not at all
And on the earth black solitude did fall.
The heart unfettered, the spirit all alone,
Who in that hour the anguished one did own?
His sad, lone-hearted cry no sympathy did
waken,
A cry of worse than solitude: "My God, hast
Thou forsaken?"

O God, great in power and pity,
What love doth Thy beam entail
All ways doth Thy glory now enter,
By fire, wind, earthquake, and cold?

The whole earth is full of Thy glory."
—W. H. REYNOLDS.

OUR PULPIT.

THE SIXTH BEATITUDE.

BY ALEXANDER MACLAREN.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

At first hearing one scarcely knows whether the character described in this great saying, or the promise held out is the more inaccessible to men. "The pure in heart," who may they be? Is there one of us that can imagine himself possessed of a character fitting him for the vision of God, or such as to make him bear with delight that dazzling blaze? "They shall see God;" whom "he man shall see at any time nor can see." Surely the requirement is impossible, and the promise not less so. But does Jesus Christ mock us with demands that cannot be satisfied, and dangle before us hopes that can never be realized? There have been plenty of moralists and would-be teachers who have done that. What would be the use of saying to a man lying on a battle field sore wounded, and with both legs shot off, "If you will only get up and run, you will be safe?" What would be the use of telling men how blessed they would be if they were the opposite of what they are? But that is not Christ's way.

These words, lofty and remote as they seem, are in truth amongst the most hopeful and radiant that ever came from his lips, for they offer the realization of an apparently impossible character. They promise the possession of an apparently impossible vision; and they soothe fears, and tell us that the sight from which, were it possible, we should sometimes shrink, is the source of our purest gladness. So there are three things, it seems to me, worth our notice in these great words—How hearts can be made pure; how the pure heart can see God; and how the sight can be simple blessedness.

I.—How hearts can be made pure.

Now the key which has unlocked for us, in previous sermons, the treasures of mourning in these Beatitudes is especially necessary here. For, as I have said, if you take this to be a mere isolated saying, it becomes mockery and a pain. But if you connect it, as our Lord would have us connect it, with all the preceding links of this wretched chain describing the characteristics of a devout soul, then it assumes an altogether different appearance. "The pure in heart" are they who have exercised and received the precious quali-

cations and bestowments from God. That is to say, there must precede all such purity as is capable of the divine vision the poverty of spirit which recognizes its true condition, the mourning which rightly feels the gravity and awfulness of that condition, the desire for its opposite, which will never be the "hunger and thirst" of a soul except it is preceded by a profound sense of sin and the penitence that ensues thereupon.

But when these things have gone before, and when they have been accompanied, as they surely will be, with the results that flow from them without an interval of time, viz., enrichment with possession of the kingdom, through comforting and drying of the tears of penitence, and the possession of a righteousness bestowed because it is desired, and not won because it is worked for—then, and only then, will the heart be purged and deviated from its evils and its self-regard, and its eyes opened and couched and strengthened to behold undazzled the eternal light of God. The word of my text, standing alone, ministers despair. Regarded where Christ set it, as one of the series of characteristics which he has been describing, it ministers the brightest and surest hope.

"Can the Ethiopian change his skin, or the leopard his spots?" No! but God can change them, and the implication of my text, regarded in its due relation to these other beatitudes, is just that the requisite purity is not my working, but God's gift. The same truth which here results from the study of the place of our text in this series is condensed into a briefer, but substantially equivalent, form in the saying of another part of the New Testament, about "purifying their hearts by faith."

Dear brethren, we come back to the old truth—all a man's hope of aid and effort after reformation and self-improvement must begin with the consciousness of sin, the lament over it, the longing for the divine good, the opening of the heart for the reception thereof, and only then can we rise to these supreme heights of purity of heart. This, and this alone, is the way by which "a clean thing" can be brought "out of an unclean one," and men stained and foul with evil, and bound under the chains of that which is the mother of all evil, the undue making themselves the centers of their lives, can be washed and cleansed and emancipated; and God be made the end of the aim, the motive and the goal, the power and the reward of all their work. Righteousness is a gift to begin with, and it is a gift bestowed on condition of "repentance toward God, and faith in our Lord Jesus Christ." We all have longings after purity, suppressed, dashed, contradicted a thousand times in our lives day by day, but there they are; and the only way by which they can be fully satisfied is when we go with our foul hands, empty as well as foul, and lift them up to God and say, "Give what thou commandest, even the clean heart, and we shall be clean."

But then, do not let us forget, either, that this gift, bestowed not once forever, but continuously, if there be continuous desire, is to be utilized, appropriated, worked into our characters, and worked out in our lives, by our own efforts as well as by our own faith.

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." "Every man that hath this" gift bestowed "purifieth himself even as he is pure." He that brings to us the gift of regeneration, by

which we receive the new nature which is free from sin, calls to each of us as he presents to us the basin with the cleansing water, "Wash you, make you clean; put away the evil of your doings . . . cease to do evil and learn to do well." "What God hath joined together let not man put asunder." The act of faith by which we receive, the act of diligence by which we use, the purifying power.

II.—Note how the pure heart sees God.

One is tempted to plunge into mystical depths when speaking upon such a text as this, but I wish to resist the temptation this morning and to deal with it in a plain, practical fashion. Of course I need not remind you, or do more than simply remind you, that the matter in question here is no perception by sense of him who is invisible, nor is it, either, an adequate and direct knowledge and comprehension of him who is infinite, and whom a man can no more comprehend than he can stretch his short arms round the flaming orb of the central sun. But still, there is a relation to God possible for sinful men when they have been purified through the faith that is in Jesus Christ, which is so direct, so immediate, that it deserves the name of vision; and which, as I believe, is the ground of a firmer certitude, and of a no less clear apprehension, than is the sense from which the name is borrowed. For the illusions of sense have no place in the sight which the pure heart has of its Father, God.

Only, remember, that here, and in the interpretation of all such Scriptural words, we have ever to be guided and governed by the great principle which our Lord laid down, under very solemn circumstances, when He said: "He that hath seen Me hath seen the Father." Jesus Christ, whose name from Eternity is the Word, is, from Eternity to Eternity, that which the name indicates—viz., the revealing Activity of the Eternal God. And, as I believe, wherever there have been kindled in men's hearts, either by the contemplation of nature and providence, or by the intuitions of their own spirits, any glints or glimpses of a God, there has been the operation of "the Light that lighteth every man that cometh into the world." And far beyond the limits of historical Revelation within Israel, as recorded in Scripture, that Eternal Word has been unveiling, as men's dim eyes were capable of perceiving it, the light of the Knowledge of the Glory of God. But for us who stand in the full blaze of that historical manifestation in the character and work of Jesus Christ our Savior, our vision of God is neither more nor less than the apprehension and the realization of Christ as "God manifest in the flesh."

Whether you call it the vision of God, or whether you call it communion with God in Jesus Christ, or whether you fall back upon the other metaphor of God dwelling in us, and we dwelling in God, it all comes to the same thing, the consciousness of His presence, the realization of His character, the blessed assurance of loving relations with Him, and the communion in mind, heart, and will, and conduct with God, who has come near to us all in Jesus Christ.

Now, I need not remind you, I suppose, that for such a realization an active, real, communion, purity of heart is indispensable. That is no arbitrary requirement, but inherent, as we all know, in the very nature of the case. If we think of what He is, we shall feel that only the pure in heart

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can really pass into loving fellowship with Him. "How can two walk together except they be agreed?" And if we reflect upon the history of our own feelings and realization of God's presence with us, we shall see that impurity always drew a membrane over the eye of our souls, or cast a mist of invisibility over the heavens. The smallest sin hides God from us. A very, very little grain of dye stuff will darken miles of a river, and make it incapable of reflecting the blue sky and the sparkling stars. The least evil done and loved, blurs and blots, if it does not eclipse, for us the doers, the very Sun of Righteousness Himself. No sinful men can walk in the midst of that fiery furnace and not be consumed. "The pure in heart"—"shall see God."

Now, I need not remind you, I suppose, that in this, as in all these Beatitudes, the germinal fulfillment in the present life is not to be parted off by a great gap from the perfect fulfillment in the life which is to come. And so I do not dwell so much on the differences, great and wonderful as these must necessarily be, between the manner of apprehension and communion with God, which is reserved for heaven to bestow upon us, and the manner of these, which we may enjoy here, but I rather would point to the blessed thought that in essence they are one, however in degree they may be different. No doubt changed circumstances, new capacities, the withdrawal of time and sense, the dropping away of the veil of flesh, which is the barrier between us and the unseen order of things in which "we live and move and have our being," will induce changes and progresses in the manner and in the degree of that vision about which it would be folly for us to speak. If there were anything here with which we could compare the state of the blessed in heaven, in so far as it differs from their state on earth, we could form some conception of these differences; but if there were anything here with which we could compare them, they would be less glorious than they are. It is well that we should have to say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared." So let us be thankful that it doth "not yet appear what we shall be;" and let us never allow our ignorances of the manner to make us doubt or neglect the fact, seeing that we know "that when He shall appear . . . we shall see Him as He is."

III. Lastly, notice how this sight brings blessedness.

There is nothing else that will "satisfy the eye with seeing." The vision of God, even in its incipient and imperfect form which is possible upon earth, is the one thing that will calm our distractions, that will lift our lives to a level of serene power and blessedness, impossible by any other method. Such a sight will dim all the dazzling illusions of earth, as, when the sun leaps into the heavens, the stars hide their faces and flicker into invisibility. It will make us lords of ourselves, masters of the

world, kings over time and sense and the universe. Everything will be different when "earth is crammed with heaven, and every common bush afire with God." That is what is possible for a Christian holding fast by Jesus Christ, and in Him having communion with the Father and the Holy Spirit.

Brethren, I venture to say no word about the blessedness of that future. Heaven's golden gates keep their secret well. The purest joys of earth, about which poets have sung for untold centuries, after all singing, need to be tasted before they are conceived of; and all our talk about the blessedness yonder is but like what a chrysalis might dream in its tomb, as to the life of the radiant, winged creature which it would one day become. Let us be content to be ignorant, and believe with confidence that we shall find that the vision of God is the heaven of heavens.

We shall owe that eternal vision to the Eternal Revealer, for, as I believe, Scripture teaches us that it is only in Him that here on earth we have the vision of God. That sight is not, like the bodily sense to which it is compared, a far-off perception of an ungrasped brightness, but it is the actual possession of what we behold. We see God when we have God. When we have God we have enough.

But I dare not sit down without one other word. There is a vision of God possible to an impure heart in which there is no blessedness. There comes a day in which they shall call upon the rocks to fall and cover them from the face of him that sits upon the throne. The alternative is before each of us, dear friends—either "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him;" or, "I shall behold thy face in righteousness. I shall be satisfied, when I awake with thy likeness." If we cry, "Create a clean heart in me, O God!" he will answer, "I will give you a new heart, and take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will pour clean water upon you, and ye shall be clean."—*The Freeman*.

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER.

SUNDAY, JULY 14.

THE GOLDEN CALF.

Exodus 32:1-8; 30-35.

MOTTO TEXT:—"Little children, keep yourselves from idols."—1 John 5:21.

"And when the people saw that Moses delayed to come down out of the mount..."

God was still with them. The pillar of cloud and of fire still hung over the camp.

"I, make ye gods which shall go before us."—It was rather a god which they would have an image made of—an image of Jehovah.

"For as for this Moses, the man who brought us out of Egypt..."

"Break off the golden earrings."—Men and women both wore them.

"And the people break off the golden earrings which were in their ears."—They sacrificed their ornaments.

"And when Aaron saw it, he built an altar before it."—Aaron, whose rod in Egypt had worked such great miracles...

"Whoever hath sinned against me, him will I blot out of my book."—Man "cannot deliver his brother or make an agreement with God for him; for it cost more to redeem their souls, so that he

weak complier with his people's request. Here he seems to have taken the initiative in leading them into further sin.

"To-morrow is a feast of the Lord," thus connecting idolatry with the worship of God.

"And they rose up early in the morning." In their eagerness to make a long day of it.

"Get thee down; for thy people whom thou broughtest out of the land of Egypt."—Poor Moses!

"Ye have sinned a great sin."—Moses would have them repent and does not palliate their guilt.

"Oh this people have sinned a great sin."—It is a confession which could be made at any time and of any people.

"And if not, blot me, I pray thee, out of thy book which thou hast written."—This is no petulant feeling that he does not wish to live if the people are destroyed.

"And when Aaron saw it, he built an altar before it."—Aaron, whose rod in Egypt had worked such great miracles; who had been associated with his brother in all that wonderful history.

"The unexpectd death of this excellent lady at her home in Atlanta, Ga., on June 13 was a sad stroke to many people.

must let it alone forever." the literal translation of Psa. 49:7, 8. Only the Logos incarnated could make an atonement the Father would receive.

"Therefore now go; lead the people into the place of which I have spoken unto thee." The sentence is suspended; that much is granted to Moses.

MRS. JENNIE CRAWFORD HOWELL GWIN.

The unexpectd death of this excellent lady at her home in Atlanta, Ga., on June 13 was a sad stroke to many people.

Mrs. Gwin was the daughter of Rev. R. B. C. Howell, D.D., and the wife of Rev. D. W. Gwin, D.D., two of the best known and most honored names in our Baptist ministry.

Mrs. Gwin was a highly accomplished woman. Her reading was extensive in theology, and her information very solid, but her modesty was so great that she never obliterated the fact upon other people.

others would unite with him in that judgment.

Many hearts are filled with sympathy for the surviving husband and children. May they enjoy rich consolation in this day of sadness and trial.

Wm. H. WHITSITT.

ONE HUNDRED AND FIFTY AND THREE.

BY R. RYLAND, D.D.

I was a little surprised to see in the Recorder's exposition of the Sunday-school lesson for June 16, the statement that this number had been the subject of earnest inquiry among biblical students.

This is a revival of the old spiritualizing method of interpretation that has so long neutralized the Scripture and found its culmination in the dreams of Sweden-

borg. It reminds me of having heard, in my youth, a good old preacher infer the divine and human nature of Christ from the Jor and Dan branches, which, he said, united to form the river Jordan; and of another good old minister who spiritualized the whole story of Joseph and his brethren, making not to mention other facts the silver cup that was put into Benjamin's sack, to represent original sin!

1. It urges the word of God to mean anything that the inventive genius of the reader may choose to impose on himself.

2. It suggests to ill taught and skeptical minds that certain important doctrines are not in the Bible at all, since they are derived from far fetched and dubious expositions.

3. It encourages the habit of reading the Bible, not to learn what it really teaches, but what it may be made to appear to teach.

4. It ignores the vital principle, that the Bible, written for the whole race, is not a proper field for the exhibition of ingenuity and ambitious learning.

Lexington, Ky., pro tem., June 20.

Festus says that Jesus is dead, Paul says he is alive. That is all. And yet that—a live Jesus or a dead Jesus—that world-question, we believe, on which all others hang.

BAILEY'S REFLECTORS advertisement with image of a reflector.

EDUCATIONAL.

POTTER COLLEGE advertisement: KENTUCKY'S IDEAL HOME-SCHOOL FOR YOUNG LADIES.

Belleme Seminary advertisement: A THOROUGH EDUCATION ASSURED.

HOLLINS INSTITUTE advertisement: FOR 175 Young Lady Boarders.

Shenandoah Valley Academy advertisement: A select school for boys.

PENNSYLVANIA THEOLOGICAL SEMINARY advertisement: THE BEST FURNISHED SCHOOL IN THE SOUTH.

ROSE POLYTECHNIC INSTITUTE advertisement: Terre Haute, Ind. A School of Engineering.

SOUTHERN BAPTIST Theological Seminary advertisement: LOUISVILLE, KY.

ATTENTION! The Third Quarter begins with July. Send in your orders for Sunday-school supplies at once and have them for the first Sunday.

SENIOR begins Oct. All studies elective: Separate graduation in each subject. Many attend one year, changing their course of study.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 4, 1896.

THE Rev. Dr. Overton (Presbyterian), of Brooklyn, objects sharply in the *Evangelist* (June 6) to the action of the Northern General Assembly in regard to Union Theological Seminary. In the opinion of the General Assembly, which is the highest court and whose judgment is final, this Seminary has radically departed from the faith of its founders and those who gave their money to build it up, as well as from the Presbyterian faith. And since the Seminary refuses to allow the Presbyterian denomination to have any voice in its management, the Assembly, after first disapproving, has ordered that students of that institution be not accepted as candidates for the Presbyterian ministry. This last is the action to which Dr. Overton objects so strenuously. But an institution that refuses to give its denomination any voice in its management cannot expect to receive the support of its denomination. And, besides, there ought always to be some guarantee that money given to an institution shall not be perverted and used to maintain doctrines contrary to those held by the donors and for the maintenance of which the institution was established. If those sturdy Presbyterians who gave their money so freely to Union Seminary had known that Briggsism would become dominant in the institution, they would either have put their money elsewhere or else would have required some irrevocable guarantee that their money would never be used to support teaching contrary to their faith. In the case of the Southern Baptist Theological Seminary, the wisdom of Drs. Boyce, Broadus, Manly, Williams, Jeter, Winkler and the rest, provided the needed guarantee. The Southern Baptist Convention has the right to make the nominations for all vacancies in the Board of Trustees. This right has never been exercised because there has been no occasion, but it is there all the same and can be exercised whenever the Convention sees fit.

Among the utterances of Dr. Overton in regard to the Assembly's action is the following: "The time is coming, I believe, when the churches are going to be sensible enough to look for men rather than theologians to fill their pulpits, and when the only heresy shall be lapses in moral character, and not lapses from a worn-out creed nor any antiquated theological system." This tells the story, and it is a fair indication of what Briggsism, *et idemque genus*, inevitably leads to. No matter what a man believes, he may be an atheist or an anarchist, but if only he avoid a lapse in moral character, he is fit for the pulpit of any church. In this good time coming, according to Dr. Overton, "the only heresy shall be lapses in moral character." Truth, according to Dr. O., is not of the slightest value. Any lie will do as well if only it is advocated by a man who avoids a "lapse of moral character." A Mohammedan, a Buddhist, a Brahmin, a materialist, an atheist, or anything, if only he behave himself morally, is fit for any Christian pulpit. This is the plain English of Dr. Overton's language. Thus we see the drift of the current "liberalism" in religion. We thank Dr. Overton for saying it out thus frankly. We knew all along, and said so, that this was the drift, but good brethren thought that we were an alarmist and that there was no danger.

Another point in this utterance of Dr. Overton, which is but a sample of many that could be produced from other "liberals," is that creeds become "worn out" and "antiquated." This means that a creed can be all right at one time and all wrong at another. What is true about God, human nature and sin in one age is not true in another: is the idea. Truth changes from age to age, is the notion, and it is surprising how prevalent this notion has become. We hear of creeds being "outgrown." Of course a creed may be false or true, or partly true and partly false; but if it were ever true it must remain so forever. If, for example, the doctrine of the Trinity be true, as we are sure it is, then it was always true and will evermore be true. And so for all other doctrines which go to make up any creed. No creed can become "worn out." If it contain false doctrines, it should, so far forth, be rejected, not because it is old, but because it is, to that extent, false. Truth cannot be "worn out." It may be crushed to the earth, trampled upon and forgotten, but it is truth still, and will be truth forever.

DEDICATION AT GLASGOW.

The beautiful and commodious house of worship the Glasgow Baptists have erected was dedicated Sunday morning. The building is of modern style and with the best appointments. The acoustic properties are perfect. The Sunday-school and lecture room is connected by sliding doors with the main audience room, and when thrown together, as was done Sunday, 750 people can be comfortably seated. At the dedication the building was crowded, many being unable to get seats.

Among the visiting brethren present were the following ministers who occupied seats in the pulpit: the Revs. R. H. Spillman, John Spillman, W. A. Harlow, John Winn, James Chemmalt and A. E. Saba. Pastor N. G. Terry and Pres. J. M. Bruce also sat on the platform. The Rev. G. W. Robertson was present but he sat in front. The other denominations adjourned their meetings to be present.

After singing and the reading of the 84th and 122nd Psalms, the Rev. Robert Spillman led in prayer. The sermon was then preached by the editor of the Recorder from the text, "The God of heaven will prosper us, therefore we his servants will arise and build" (Neh. 2:20). After the sermon came the collection. The building had cost, including old material used and contributions in work, \$10,000, and of this \$3,500 remained unpaid. There were assets available for the debt estimated at about \$1,500. The collection was pressed to the best of the ability of the speaker, and the responses were general and hearty. The subscriptions added up \$2,100, which, unless the calculation is at fault, will provide for the debt. The result was better than the brethren expected. Pastor Terry offered the dedicatory prayer and Bro. Robertson pronounced the benediction.

Bountiful provision had been made to serve dinner to visitors on the beautiful college grounds, but the rain drove the people into the college. The rain was so badly needed that it was received gladly, despite the inconvenience it caused.

Our cause in Glasgow is in a most flourishing condition. Since February of last year, when Bro. J. M. Bruce resigned to devote his whole time to the college, that veteran of the cross, Bro. N. G. Terry, has been pastor, and God has graciously blessed his work. Bro. Bruce has had great success with the college, having 168 pupils at session. But feeling called to

devote himself wholly to the ministry and having accomplished the work he undertook in behalf of the college, he has resigned, and Prof. H. J. Greenwell will have charge next session. Bro. Bruce was pastor at Glasgow for five years, during which time the church was wonderfully prospered. He then took hold of the college to bring it out from the depression into which it had fallen and to pay its debt. This being done, he is ready to enter the pastorate again. Where he will locate is not settled. He will probably supply the church in Danville during Pastor Lynch's absence. Such a man, with such a wife, should not be idle long.

Our church in Glasgow is strong and contains some as fine material as can be found anywhere—the Pages, the Bryants, the Garnetts, the Peljongs, the Porters, the Joneses, the Rogers, the Terrys, the Hughes, the Smiths, the Christmases, the Dickeyes, the Murrays, the Ellises, the Winlocks and others like them. Happy is the pastor who serves such a people.

The telegram sent out from Washington last Saturday announcing the death of Gen. Green Clay Smith carried sadness to many hearts. The public knew he was quite ill, but did not anticipate his death. He died from a malignant carbuncle at the base of the brain. Gen. Smith had long been a prominent figure in political and religious circles. He was in the Kentucky Legislature, a member of Congress, a general in the Union Army, Governor of Montana, an honorary pull bearer of Abraham Lincoln, a Prohibition candidate for President, Moderator of the Baptist General Association of Kentucky, pastor at Frankfort, Louisville, Mt. Sterling and Washington. At the time of his death he was pastor of the Metropolitan Baptist church of Washington. He came very near being President of the United States. When Mr. Lincoln was nominated for his second term, Gen. Smith was defeated by one vote for the nomination as Vice President, which was given to Andrew Johnson, who became President when Lincoln died.

Gen. Smith was very successful as an evangelist, and was fond of such work. Our cause in Eastern Kentucky is, under God, greatly indebted to him. He was a very popular and very forcible speaker and exerted a wide influence. Born in Richmond, Ky., July 2, 1832, he would have been sixty-three years old had he lived three days more. He had a vigorous constitution, and had every prospect of a long life, but God knows best.

The Southern Biblical Assembly, under the auspices of the American Society of Religious Education, will be held in Asheville, N. C., July 18th to August 14th. Among the attractions is a week of Prof. Noah K. Davis on the Life of Christ. This is worth a journey across a continent to hear. That is followed by a week of Prof. H. H. Harris on the Apostles, which will be of great value. Among the other Baptists on the programme are Drs. M. B. Wharton, S. C. CLOPTON, Thomas Hume, Charles E. Taylor, J. B. Turpin, E. B. Hatcher, J. T. Betts and the editor of the WESTERN RECORDER.

We are pained to learn of the continued illness of Dr. Kerfoot's little daughter. It was her sickness that prevented his attending the recent session of the General Association, and it has also delayed his preparing his third and final article on Monism. We earnestly hope she will soon be completely restored.

THE League of Catholic Unity, including two Baptists, Drs. George D. Boardman and E. Benjamin Andrews—have issued a call on all denominations to unite on what are known as the Lambeth articles, viz., the Scriptures, the Apostles and the Nicene creeds, the "two sacraments" and the "historic episcopate." Not until the people get so "liberal" that they will care nothing for the authority of Scripture will such a union be possible. The Baptist proposition of 1890—adopted at the Southern Baptist Convention at Fort Worth and at the Anniversaries in Chicago—is the only proposition offered, either proper or practical, toward the union of the denominations. This proposition, as our readers will remember, is that representative scholars of different faiths meet in conference and seek to determine just what the Bible teaches on the points of difference; the results of this conference to be widely published in order that real progress may be made toward Christian union. The other denominations, with the single exception of the Disciples, have completely ignored this proposition. They dare not oppose it, for really nothing is to be said against it. On the other hand, they dare not bring their disputed doctrines—e. g., infant baptism—to the test of Scripture.

Since all denominations recognize the Bible as from God, it requires no sacrifice of conscience to consent to conform to Bible teaching. Since that teaching is self-consistent, to accept it is to do away with all differences of doctrine. But the difficulty is to agree on what is Bible teaching. Exactly so, but since we have the promise of the Holy Spirit to guide us, we certainly can agree if we yield to His guidance. Then, too, the very effort to learn what is Bible teaching will prove wholesome. Certainly we will never agree without such an effort. Certainly anything in our creeds not taught in Scripture is, to say the least, superfluous and may easily be dispensed with. Certainly what is in our creeds that is taught in Scriptures should not be given up, no matter what somebody else gives up. No system of doctrine or polity that departs from Scripture teaching has any promise of God's blessing. If those who favor these Lambeth articles believe they are taught in the Bible, why should there be any reluctance to bring them to the Scripture test? If they do not so believe, why should they seek to fasten on others what is admitted to be un-Scriptural?

Since those Lambeth articles were proposed by the Church of England, it has been clearly developed that their authors meant for us all to become Episcopalians, as the *Independent* very well says. The supreme stress is laid by the Church of England and by Episcopalians in this country upon what they call the "historic episcopate." Any and every irregularity may be tolerated in preference to admitting to their pulpits ministers who have not "taken orders" according to Episcopalian notions. This was clearly brought out by the replies of the bishops to the questions of the *Independent*. It was also clearly brought out when the General Convention of the Episcopalians and the American Board of the Congregationalists met simultaneously in Chicago. A resolution was offered and carried in the House of Deputies to send fraternal greeting to the Board, but the House of Bishops refused to agree to it, and returned the resolution saying they could not concur. The same thing is made apparent whenever the issue is raised. These bishops are

ready to recognize the most corrupt Roman Catholic or Greek priest, but they will in no way recognize such men as Luther, Calvin, Bunyan, Carey, Wesley, Judson and Spurgeon, or Andrews and Boardman.

Dr. J. B. CRANFILL, editor and proprietor of the *Texas Baptist Standard* was in the city last week and gave us a pleasant call. He came to buy the *Kentucky Baptist*, which he did. He will issue from Waco, Texas, a special edition of the *Standard* for circulation in Kentucky, and the price will be two dollars a year. The Rev. C. E. Nash will be the representative of the paper in Kentucky. Here is another failure of an attempt to establish a dollar Baptist paper. How many more failures will it take to convince all the denomination that \$2.00 is as cheap a price as a first-class Baptist paper can be published for?

When that noble veteran missionary and wise man, Dr. William Ashmore, was here in May and spoke to the Seminary students, he spoke of current religious tendencies and, among other things, of the society craze. He told of a man who had a mill in Illinois, and there was just water enough in the stream to keep the mill going satisfactorily. Presently a man put up a spoke factory and took some of the water power. Presently another put up a furniture shop and took some more of the water power, and others followed with their enterprises. The owners of these factories began to complain of the work of the mill. "We can't make biscuit out of such flour," they said; "why do you not give us better flour?" He replied, "If you had not taken away my power, I would give you the best of flour." It is just so, said Dr. Ashmore, with the churches. The various societies take away the power from the churches, and then the complaint is "the churches are not doing their duty."

LATELY Mr. Carnegie has expressed himself very strongly in depreciation of men who acquire wealth and do not use it for philanthropic purposes. It is well when a rich man has such views. The pity is that so few of his kind share his convictions. In his day Rev. William Jay, of Bath, whose "Morning and Evening Exercises" were once such popular Christian reading, had a large and wealthy congregation. Nevertheless, he preached sometimes very plainly. One of his sermons had this passage:

"Christians are stewards, and it becomes stewards to be faithful, and it always looks suspicious when stewards grow rich—when they dress very fine—when they live very fine, and when they die very rich. In our day, I make no scruple to say that it is disgraceful for a Christian to die very rich. I wish all our ministers would enter into an agreement never to preach a funeral sermon for a man that dies so ignominiously; or, if they do, that they will at the end of the sermon, and the worthy editors will say in the obituary—what they did worth, that every one may see how they have been, year after year, laying up treasures, and with what sincerity they have been singing:

"All that I am, and all I have,
Shall be forever thine.
White or my duty bids me give
My cheerful hands resign."

That stanza is not to be found in several of our present hymn-books, and in many churches where the rich congregation there would be no reproach on account of it. The quartette do the singing.

The above, from the *Christian Inquirer*, suggests a new thought. May we not gather from it one of the reasons which perhaps influences rich churches in employing quartettes? There are hymns which they cannot sing themselves, and they dare not tell God a falsehood to his face in his worship; hence they employ a quartette who can sing the words the pastor may give out "in spirit and in truth."

Editorial Varieties.

Among the Churches.

WESTERN RECORDER.

Lord Roseberry, the Prime Minister of England, has resigned, and Lord Salisbury has been called on to form a new ministry.

Dr. W. H. L. Smith, of St. Louis, writes that he and a company from Missouri expect to sail for a foreign tour Aug. 7th next. We wish him and them bon voyage.

Brooklyn has long been called the "city of churches," and yet it has only one church for every 2,100 of population, while Philadelphia has one for every 1,577.

The Baptist "Starlight" is the name of a new paper at Memphis, Ill. The Rev. Wilbur W. Jones is editor and it is called "The Baptist paper." It has our best wishes, as we all have Baptist papers that are well started and will be started.

Wake Forest produced a larger crop of honorary degrees this year than any other one of our colleges. The full list is as follows: LL. D. on W. T. Fairbank, J. G. Gamble and J. P. Greene, D. D. on H. H. Brown, J. B. Richardson, W. R. Gwaltney, A. M. Simms, E. M. Poter and E. E. Folk.

The Rev. George H. Simmons and Miss Lola Kell are to be married July 10th in the First Baptist church of Meridian, Miss. Bro. Simmons having thus accepted himself, in turn accepts the call of the First church of Jackson, Tenn., and will begin work there Aug. 15th. We extend congratulations.

Dr. J. H. Moody delivered recently an address before the citizens of Hot Springs, Ark., on "Moral Reform," which address has been issued a tract. It is a fine campaign document for reformers everywhere. Dr. J. W. McDonald, of Hot Springs, will furnish copies for 2 for 5 cents, 5 for 10 cents, and 100 for \$1.50. It is bright and hot and spicy.

We were sorry Pastor A. S. Pettie had to leave the Association at Paducah on account of sickness. When we went over to Mayfield to lecture, we found that he was threatened with a long and severe illness. We trust he is now on the high road to recovery. Bro. Pettie is one of our strongest and best men, and he has a wonderful hold on the hearts of the people of Mayfield and indeed wherever he is known.

The World's Student Conference is in progress under Mr. D. L. Moody's direction in Northfield, Mass. from June 29th to July 7th. Prof. Townier will lead in the singing, and the speakers we note Drs. Quiner, Patton and Stryker. The Y. M. C. A. encampment lasts from July 9th to September 3d, and the General Conference of Christian Workers from August 3d to 15th. The railroads give special rates.

Some writers are saying that this is "the women's age." We do not think so. The expression is used to mean that we are living in the "women's age." No woman wishes her age dignified. We have never approved of the talk about "the age of Elizabeth." Queen Elizabeth was never married. It is bad enough to discuss a married woman's age, but when it comes to talking about the age of an unmarried woman, it is simply revolting. So we hope that speakers will say no more about "the women's age."

That is a happy description of a certain class of good people which Bishop Alexander gives in his "Leading Ideas of the Four Gospels." He speaks of "the hard kind of good people, who have never been tempted in some direct way, whose hearts ought to talk about the slaver's sore with such acclimated accents of severe virtue, that the wound smart and throbs." Some preachers are like that and they wonder that their success is not greater. All Christians should learn to speak "the truth in love."

We have received a copy of the programme of the B. Y. P. U. A. Convention in Baltimore. The only name we see from Kentucky is that of Dr. Kerbock, whose topic is "The saloon and the present government." We notice the names of two women, Miss Ella D. MacLaurin is to present "a paper" and Miss Mary J. Reside is to make an address. We suppose she is Miss—the programme puts it simply "Mary J. Reside," and we suppose the J. stands for Jane. A number of the names on the programme are entirely new to us. We suppose they are young men who will in due time become famous.

Mr. O'Malley, of Winipiek, has been denouncing some preachers for meddling in politics. He says they have "disgraced their holy office, denigrated their pulpits and smirched the cause of religion in the mire of politics." We do not favor preachers making politicians of themselves, though we do believe in their showing themselves good citizens. But when politicians talk about preachers, smirching themselves in the mire of politics, they offer a significant commentary on the politicians. What sort of men must the politicians be if in association with them smirched preachers? We believe there are many good men in politics which ought not to be "a mire."

Encouraged by the "World's Parliament of Religions," the Buddhists have decided to begin work in this country and a temple is to be erected in Philadelphia. The "New York Sun" jokes fun at the Quaker City by saying: "The sect which hopes and believes in eternal sleep, has chosen Philadelphia as the site for its first temple in America." When Dr. Phillips, a Philadelphia woman reproached the Boston woman with her crooked and narrow streets of her city, and asked, "Why is not Boston laid out like Philadelphia?" the reply was, "Yes, and whenever Boston is as dead as Philadelphia, it will be laid out as well. But Philadelphia is a great city, and it is now to have a Baptist paper."

Walnut-street—Bro. A. M. Croxton preached in the morning and Bro. Calvin M. Thompson at night. Sunday-school picnic Tuesday.

Brooklyn—Pastor Pickard preached. Collection taken for Students' Fund amounting to \$100.

Chesnut st.—Pastor Weaver preached as usual.

East—Pastor Christian preached at both hours.

McFerran Memorial—Pastor Jones preached morning and night.

Twenty-second and Walnut—Bro. H. C. Roberts preached in the morning and Pastor Hunt at night. Three received by letter, 2 for baptism and 2 baptized.

Franklin-street—Bro. M. P. Hunt preached in the morning and Pastor Roberts at night.

German—Pastor Butler preached. Sermon at night, specially to children.

Highlands—Pastor Dawos preached as usual.

Logan-street—Pastor Ewing preached.

Parkland—Pastor Bagby preached. One baptized.

Portland-avenue—Pastor Thompson preached in the morning and Bro. A. M. Croxton at night.

Southgate-street—Pastor Wolford preached as usual.

Third-avenue—No report.

Twenty-sixth and Market—Pastor Inlow preached. One received by letter and two baptized.

City Mission—Pastor Ragowsky preached as usual.

JEFFERSONVILLE.

Pastor Shelt preached at both hours. The Pastors' Conference appointed Brethren Weaver, Christian and Jones a committee to prepare suitable resolutions in regard to the death of Bro. Green Clay Smith.

THE STATE.

Pastor Patrick, of Maysville, has resigned the care of the First church of that city. We have not learned where he will go. Bro. Patrick is a man of excellent gifts and will be abundantly useful in any field he may occupy.

No. 1st Baptist church will be dedicated on the first Sunday in July—sermon to be preached by Rev. M. P. Hunt, pastor of Twenty-second and Walnut, Louisville.

Bro. J. W. Vesey writes: "I attended the Sunday-school Convention of Nelson County Association at River View church, Saturday and Sunday; about 800 present; interesting speeches, good attention, fine dinner on Saturday, and all seemed to enjoy themselves. We trust much good has been accomplished in the name of our Master. Bro. A. Booth preached an excellent sermon Sunday morning, after which the convention was closed."

OTHER STATES.

Bro. W. B. Dulin has entered upon his work at South Norfolk, Va.

The North Georgia Baptist Convention meets with Yellow Creek church five miles north of Gainesville, July 23d.

Pastor F. T. Snell, of Tifton, Ga., has come to spend the summer in England.

Eld. H. W. Mahony, believed to have been the oldest Baptist preacher in South Carolina, died at his home in Clarendon county, June 18th.

Bro. W. H. Tribble has accepted the care of the church at Charlottesville, Va., and enters upon his work the first Sunday in July.

A church to be known as Pleasant Valley church was organized June 18th six miles northwest of Caddo Mills in Hunt county, Texas. Twelve went to the organization and others will join soon. Two deacons were elected and Bro. T. E. Cannedy called as pastor.

During the past year Denton church, Texas, has received 257 additions to its membership. Bro. Pender is the well loved pastor of this church.

Pastor J. N. Marshall, Marble Falls, Texas, is rejoicing in the result of a recent meeting. There were 15 additions to the church, 10 by experience and baptism.

Pastor R. L. Cole, assisted by Bro. Penrod of Arkansas, has closed a good meeting with Olive-street church, Texarkana, Texas. Result, 12 additions to the church, 10 by experience and baptism.

they have not done in the North. There are, however, a great host of souls who are convinced that it is his duty to sever his relations as pastor of this people, and to leave us and work in other portions of the Master's vineyard. That he and his family may enjoy all the blessings and happiness, wherever a their lot may be cast, that it is possible for God's creatures to experience in this life, is the earnest wish and prayer of many friends.

A church was constituted at Buffalo Springs, Texas, on the second Sunday. At Franklinville, N. C., an eight days' meeting resulted in 15 additions to the fellowship of the church, 12 by baptism, 2 by letter and 1 restorer.

Boonville church, Ind., is rejoicing over the dedication of a new house of worship, free of debt.

A good meeting at Abilene, Texas, resulted in 20 additions to the church by experience and baptism, with more to follow. Bro. B. H. Carroll, Jr., assisted pastor Hanks.

Bro. J. T. Neville recently closed a four weeks' meeting with the Webb City church, Mo. The membership generally retained and 45 or 40 added to the fellowship.

The church at Junction City, Texas, has been revived and strengthened in a meeting which added 12 to the membership, 9 by baptism.

In June a new house of worship was dedicated at Allenville in Southwest Missouri.

At Butler's Mill, Mo., 6 were received baptized into the fellowship of the church. One had been a Methodist 46 years, and two came from the Campbellites.

At White Cloud, Nowaday county, Mo., where they have but once-a-month preaching, 4 were recently baptized.

A ten days' meeting with Bethlehem church, Missouri, resulted in 12 additions to the membership, 9 by experience and 3 by letter.

Bro. T. B. Fittman writes from Galveston, Texas: "My church has kindly voted me a leave of absence for a few weeks, and I am at present supplying the pulpit of the First Baptist church in this city. You remember, Dr. Lamar has been pastor here some three years. He is absent spending the summer in the mountains of Tennessee. He is doing in Galveston a fine work. The First church here is one of the most influential in our State. I shall occupy their pulpit one more Sunday afternoon, and shall then return to my own church, Ladonia, Tex., about July 1."

I PREACHED to the saints in Carlebo on Sunday morning and had the pleasure of meeting many old friends, among them Dr. J. A. Dawes, our agent, who has represented the WESTERN RECORDER for many years and been a subscriber for fifty. Also Mr. James Jacobs, formerly the plow and foundry man of Maysville. He is now 34 years old and enjoys good health and the full use of his faculties. He praises God by day and by night, and has studied his Bible so much that he is never at a loss to quote any part of it. He is "mighty in the Scriptures." He makes his home with Col. Dudley, his son-in-law. Bro. J. A. Dawes, our late pastor, did a great work in the church and he is lovingly remembered, and they rejoice to hear of his success at Highland Baptist church, Louisville. The church, under the care of Pastor W. E. Mitchell, formerly of Salvisa and Burgin, is in a prosperous condition. He has a fine church, a rich field to labor in, and a noble staff of co-laborers. Rev. A. N. White is an active member, and it was under his ministry that the present church building was erected. In him no doubt the young pastor will find great help.

ON last Sunday evening a very large and appreciative congregation, including most of the pastors of the city, assembled at the First Baptist church of Maysville, Ky., to listen to the farewell sermon of our beloved pastor, Robert G. Patrick, as announced by him on Sunday, June 23, at which time he offered his resignation as pastor of our church to take effect July 1. During Bro. Patrick's pastorate of this church, which has extended over a period of two years and nine months, he has boldly, faithfully and earnestly preached the pure gospel. One hundred and twenty-five persons have united with the church, and about 60,000 has been contributed to the various departments of church work. The Sunday-school has continued to increase in numbers and interest. Missions have taken on new life. All of these things attest the success of his pastorate with the church in a more forcible way than any words of commendation from us could possibly do. Just here let us say that this noble man's efforts have ever been seconded and aided by his estimable wife, of whom we can say no more to her praise than that she is a pastor's ideal wife.

The high esteem in which Bro. Patrick is held by the membership of his church and the community at large, is evidenced by the almost universal expression of regret that he, by the help of God, has become convinced that it is his duty to sever his relations as pastor of this people, and to leave us and work in other portions of the Master's vineyard. That he and his family may enjoy all the blessings and happiness, wherever a their lot may be cast, that it is possible for God's creatures to experience in this life, is the earnest wish and prayer of many friends.

R. H. TOLLE, Maysville, Ky.

FROM ALABAMA.

We are enjoying a season of great prosperity in Montgomery religious circles. In the spring the great revivalists, Bro. W. Bushall, held a very successful meeting, which resulted in over five hundred conversions, and since that time we have been going forward. The Ministers' Union, organized by the pastor of the Adams street Baptist church, sent a committee to the new city, recently asking the Lord to forward the law with regard to saloons, gambling and prostitution, which was concurred in by the committee on police from the council, and now we have one of the best behaved cities in the Union. The ministers did this without contention, and we are moving forward to other reforms. We were careful to know always what we were talking about.

Montgomery has four Baptist churches. The First is under the leadership of Dr. George H. Eager, a great student and scholar. This church suffered some from too great an ingathering of the unconverted, but they are beginning to know their real strength now, and great things are hoped for the old First in the near future. The city's best church in the western portion of the city, is in a very prosperous condition under the leadership of Bro. J. L. Thompson, a most earnest preacher of the gospel. In the few months in which he has been pastor he has received over sixty additions. They are building a parsonage, and have a mission in the West End. They will have to enlarge their Sunday-school room and their already handsome church soon.

South Montgomery church, located southeast as are the others, is a new enterprise, being up to a few months ago, a mission of the Adams-street church. Bro. C. Johnson is hopeful of soon beginning to build. They are preaching constantly, having a wide awake church work in the pastor and Bro. J. B. Collier. If the Baptists in this fashionable and rich part of the city would take hold of this new movement, the South Montgomery church has the greatest possibilities of any of our churches.

In the eastern portion of the city is situated the Adams-street church, now thirty-five years old. It has a membership of 120, having doubled under the present pastor. It has had one or two missions, a large Sunday-school (perhaps the most successful in the city) and last year it contributed more than any other church in the association, having a special missionary in Japan, and being in thorough touch with the people. The congregations and Sunday-school necessitate an enlargement of a committee are at work now purchasing ground for a modern Sunday-school building, after the pattern of the Calvary Baptist school in Washington.

Last Monday night the Baptists of the city were called together to organize a Baptist Union of friends, which will be effected soon. In this movement we expect to see greater things accomplished, but we do not hear of any greater success in any place in Alabama than that which God is graciously giving to the Montgomery churches. W. M. D. GAVY, Montgomery, Ala., June 28, 1896.

Pastor S. H. Morgan, of Kirtsville, Mo., made a pleasant call at our office. He reports his church work in a prosperous condition. He is one of our Kentucky boys who is doing a grand work for the Master.

An Asthma Cure at Last. European physicians and medical journals review a positive cure for Asthma, in the Kola plant found on the Congo river, West Africa. The Kola Importing Co., 116 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

MRS. BETTIE McCANN, of David's Fork church, Fayette county, died June 6, 1896. She has left a blessed memory, a heritage to her children and all who knew her. She dispensed intelligently and liberally her means, and every good cause was lost a liberal contributor. May her children follow in her footsteps, and so live in this life as to share her joys in heaven.

NEURO-VITA.

Neuro-Vita has certainly proven itself the most valuable agent for the disease indicated.—Medical Times.

Neuro-Vita. The essential elements of the Brain, Nerves and Blood.

Neuro-Vita. THE FAMOUS ELEMENTS OF THE LEGIONNAIRE AT PARIS, UNDOUBTEDLY THE MOST REMARKABLE AND VALUABLE DISCOVERY IN MEDICAL TRIALS OF THIS CENTURY. PREPARED AND ENTIRELY PATENTED BY DR. J. C. NEURO-VITA. For disease of the Brain, Nerves and Blood, for Loco-motor Ataxia, Paralysis, Neurasthenia, Nervous Debility from any cause, Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuritis, Persistent Headache, Anemia, Chlorosis, Dyspepsia, etc.

How a Woman Paid Her Debt! I am out of debt and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500 and I am so thankful that I feel like telling the world so that they can be benefited by my experience. Anybody can sell Dish Washers because everybody wants them. I sold them when they were not cheap. You can wash and dry the dishes in two minutes, and they last over 1000 years from now every family will have one. You can get full particulars and hundreds of testimonials by writing to the Dish Washer Co., 115 S. Highland Ave., Station A, Pittsburgh, Pa., and you can help but make money in this business. I believe that I can help you over 1000 the coming year and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MORMONISM AND THEOSOPHY. Surprise has been expressed that Mormonism could have spread in the nineteenth century, and it is said to be a serious impoachment of the intelligence of the age. Being familiar with the Book of Mormon, a copy of which we received when in Utah in 1871, from one of the three presidents, and carefully read, and having purchased all their other books and tracts, and read those, and being familiar with everything that Madam Blavatsky has ever published, and having followed the contragories between Judge, Mrs. Besant, Olcott, and the rest, we affirm that Mormonism, theologically and doctrinally considered, is less irrational and more coherent than theosophy, and that the plates that Joe Smith produced are not so great a tax on credulity as the yarn spun by Madam Blavatsky and the alleged communications from Mahatmas received by Judge Olcott, which Mrs. Besant says he got up himself.

Intelligence and learning have little to do with credulity or the absence of it. No one can produce anything so absurd that some highly informed man has not believed, or so true and reasonable that some learned person has not rejected.—N. Y. Christian Advocate.

NOTE: A number of cards and letters have been received expressive of the appreciation of Dr. Pickard's sermon on the "Eternal Cross," which was published in last week's issue of this paper.

ISHED to think God's greatness flowed around our incompetence—round our restlessness. His rest.—Mrs. Browning.

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FAMILY CIRCLE.

LITTLE BOY BLUE.

Little Boy Blue, come blow your horn
And wake up the little boy lying forlorn
Asleep where his life wanders out of the morn.

HOW JOSIAH FELL FROM GRACE.

BY HELEN MARSHALL NORTH.

"No, Mrs. Langton, my son Josiah is not a hypocrite, and he hasn't committed the unpardonable sin of leaving of, and he is as good and regular standing in the Jackson Square Church as the minister himself, and, of course, I don't believe in a falling from grace without a way to get back. I wouldn't say this to another soul in Lanesville, you and me, you and me, for years, used to go to school together in the old red school-house at the corners, didn't we? And I feel like relieving my mind to someone, and there isn't anyone but you that would understand and appreciate it. But if ever a good Christian man had a temporary fall from grace—I'm certain, mind, that he'll get back again—that man is my son Josiah.

"You know how it was. He was converted right here in Lanesville the summer after his father died, when he was having a pretty hard time to get along and keep things even. Lucy and Josiah were both working hard to keep the place up as it was in father's time, and didn't mean that I should know the difference, so far as such things went; and it was pretty hard on them both, for they were young and not used to care and responsibility. They had a busy time, for I was laid up with rheumatism right in the midst of haying, and Josiah had all the care of the hired men and the regular charges of the house. But they just set themselves to keep me comfortable and free from worrying, and they kept up church and Sunday-school and prayer-meeting just the same as ever. Neither of them had made a profession, but the summer after my ministerial charge of health came along to our place and wanted to get board. I thought we couldn't possibly take him, but he looked the view, and Lucy thought it would be such a help to have so much money clear, with all the doctor's bills to pay—though she didn't tell me so—and we took him.

"And a blessed day it was when we did.

"Well, you know all about that summer as well as I do. How the young minister could get into a city where so many young people were out of the fold, and our minister rather stiff and not understanding the young folks very well, and so they were all going on very careless and forgetful. And you remember how one and another came out bright and clear, and Josiah and Lucy among them.

"And then, how the young minister, who had had his way once about getting into the house, wanted our Lucy and wouldn't take no for an answer, especially as Lucy set the world by him, and he had clear how he had a large fortune, and he would take me to the city to live comfortable with them all my life, or he would pay off the mortgage on the farm and I could stay in Lanesville—which he did.

"Then Josiah, our minister, city girl that he met at Lucy's, and they sold off most of the land and let me stay here. For I never could abide living with a child that was married; the best of them got along better alone, and so do the old folks. But I spend all my winters with them, and I'm glad to do so.

"Well, Josiah took his letter to the Jackson Square Church—you probably remember the Sunday when the letter of dismission was read—and it made me feel kinder sorry, as if I was losing him for good. But no one could be more kind and thoughtful than he has been to me. And when I went down to his pretty house in the city last winter, he had a new room on the down-stairs floor, right out of the sitting-room, all fitted up for me, with an open wood fire whenever I wanted it, and a nice armchair and a nice geranium, and a bird, just as homelike as could be. And Harriet—that's the city wife, and they don't call her Hattie, either—she

was just as good to me right through the winter, and set me to knitting mittens for her mission scholars, poor things, and took me out riding, and introduced me to her friends, as if I was a handsome young lady instead of what I be.

"The first Sunday after I got there we had breakfast just as usual, but no family prayers, because Josiah had to go off to Sunday-school. They have two sessions, it seems, one in the afternoon for the lay folks, I suppose. I was real disappointed, for I always calculate on Sunday morning prayers to fit me for the day's exercises. Then, too, I always like to walk to church with the family, and here in Lanesville, of course, I have to go alone. But Harriet went with me and we took our seats in their pew, one of the best seats right in the middle aisle. But Josiah didn't come, and I leaned over and asked Harriet where he was, and she nodded over to the second aisle, and there he was ushering the people into their pews.

"I allow to you, Sybil Langton, that I did feel just a little puffed up in my heart to see him walking in and out in that grand church, with his handsome carriage, just as if he was at home, and talking so familiar with 'em all as if he was as good as the best of 'em. But I missed him from the head of the pew, seeing I sit alone, so much at home, and I wanted him to sing Ortonville and 'Promenade' and all the old tunes with 'em, and I sounded above them all, you remember, Sybil. Well, I thought he would come when he had finished ushering, but he didn't, and Harriet said he had to take up the collection. I was a little disappointed, but I was just as I was trying to get my mind fixed on the argument, in he came. I couldn't help thinking that he seemed real tired—he works dreadful hard all the week—and he fidgeted around considerable and didn't seem to enjoy the sermon, and he kept putting his hand up to the bald spot on his head, guess I told you he was losing his hair, but his father wasn't bald till he was twenty years older—and it worried me so that I didn't enjoy the sermon much.

"Well, I thought that his Sunday work was done, and that he would go home with us after church, and have a nice quiet time in the afternoon. You know how we always used to sit around together and read and talk over the sermon. But, after church, seeing the Lord's day, and every seat full, and take care of the money and look over some papers and meet a committee and see the minister; and so we walked home alone.

"As soon as dinner was over he was off again to meet a trustee, and the church it was something about raising the pew rents to meet the minister's salary. I own I was astonished to think that they should take Sunday afternoon for such a meeting, and that, with all the silks and velvets and furs in that church, and every seat full, anybody should have to worry about the minister's salary. Of course, up here in Lanesville, where land is plenty and money scarce, we expect to have a hard time getting money for the church every Sunday. When I asked Josiah about it he laughed and said, 'Just because there were so many silks and velvets in the church there wasn't enough money for the minister and the singing besides.'

"Well, there was a mission school after the meeting, and Josiah had to select hymns for a temperance meeting that he had to lead somewhere down in the slums that evening. He came to church for me and Harriet just as the sermon was over, stayed with us to the half-hour prayer-meeting, after the service, and met a music committee and the choir about a concert to get money to pay the organist.

"Josiah saw that I looked a little dubious about that, but he laughed and said, 'You see, mother, our people live so far apart, and Sunday is so busy that we can be sure of getting them all together.' I wanted to ask if they didn't find time during the week to meet for other purposes, but it didn't seem to be my business to ask it.

"There wasn't a moment's delay for me, for he sat down in the big chair and leaned back and closed his eyes, as if he was too tired to speak. Harriet got him something warm to drink, and about midnight he went to bed. It was just that way every Sunday night after that, and we went days too, for that matter. Talk about farmers working hard! They live one long holiday compared with a business man in the city. Now, for all Josiah's father was a hard-working man, and a saving, thrifty man, too, they wasn't a moment's delay for me when he couldn't harness up and take a ten-mile drive to the Falls, or to a Farmers' Club, or a cattle show; and if he went on business, of course he had the long ride all the same. But Josiah went away from the house at eight o'clock in the morning, had his lunch down in the city, came home to dinner at seven or half-past every night.

"Monday night there was another

committee meeting at the church, and I declare to you, Sybil Langton, I did get tired of hearing about committee meetings and trustees' meetings before the winter was over. Tuesday night there was an Endeavor meeting, and Josiah had something to do with that. Wednesday was the regular church prayer-meeting, and generally a committee meeting at the close; teachers' meeting came Thursday night, and Friday there was a meeting for the mission. Sometimes he had Saturday evening at home, but oftener there was something connected with the church to call him out.

"With so many privileges you might wonder at what I began to tell you to anyone else, Sybil, not even to Harriet, but somehow Josiah's exercises at family prayers weren't so edifying as they used to be. The lacked grace. It seemed as if he used up his bodily strength so close that he had no left over for vitality, to grow spiritually, and he seemed hurried every minute of his life.

"One day, just before I came away, I said to him, as we was sitting by the fire in my room, and Harriet had gone out to see some of her neighbors, almost the first time we had set down together, quiet and alone, since I went there, says I, 'Josiah, what do you think the Sabbath was made for?'

"'Why, for rest and worship, I suppose.'

"'Well, then,' says I, 'you are breaking the Fourth Commandment every Sunday of your life, for you don't get a half-hour's rest from morning till night.'

"But ain't I resting when I am listening to the sermon? he says he. 'No,' says I, 'not if you listen as I did last Sunday you ain't, and what is more, you ain't growing in grace as you ought to be in the midst of all your privileges. Honestly, do you think you are a better Christian than you use to be in the old church at Lanesville?'

"Josiah thought a few minutes and his face was rather red, for I had spoke pretty plain. He saw what I was thinking of, and says he, 'But, mother, someone has to attend the trustees' meetings, and the mission schools, and all that or else church could not get on. There must be some machinery and some common workers or else the spiritual part will suffer.'

"'Do you the only man in the church,' says I, 'who can do these things? want to have you useful in the Lord's vineyard, Josiah, but the Lord never intended to have one man do all the work, and so load himself with business cares in the church that he has no time to give to the Lord. And are you quite sure, Josiah, that there ain't a little grain of spiritual pride in it all; and if your name wasn't printed in all the church calendars and circulars, and in all the Sunday notices as an officer in all the societies, you wouldn't be willing to give all your time on Sunday and a good part of it on week days to missions and meetings and all the rest? The Bible tells about some folks that are righteous overmuch, and I have been thinking that perhaps some of you are busy overmuch.'

"I said a good deal more in the same strain, and Josiah took it in good part for his good. 'Then that I want him to shirk the Lord's work—he is in no danger of doing that—but over a question in my mind, and that is, what is the use of this church machinery that is called the Lord's work, isn't contrived for the glory of man instead of for the glory of God. And that's what I meant when I said that Josiah had fallen from grace; he wasn't just as willing to give all he said, and he got back—I know he'll get back.'—Congregationalist.

A POT OF GOLD.

BY ELIZABETH P. ALLAN.

Are those two lighted candles bobbing along the fence on the path down to the dairy? Bless me, no, they are our two red-headed babies, George and Margaret. 'Our woodpeckers' we call them.

I am afraid they ought not to be taking this trip by themselves, and I am afraid they know it. The truth is they were brought in from play awhile ago, and laid out cozily on their trundle bed, as usual, on Sunday morning. So, as our nurse disappeared, George raised his fiery curls up from the pillow: 'Margie,' he said, 'you know what I told you was in de dairy?'

"'Es.'

"'Well, I am doin' down to look at it.' 'Too,' said George's shadow; and now you know why they are capering down the steep path, bareheaded, barefooted, and in great haste, lest the nurse should call them back.

"'S'pose de 'it is shut tight?'

he said positively, 'and de 'it if lof open.'

"So it proved; at least a very gentle push made the heavy oak door swing inward, and the babies stood at the top of seven steep steps. Margaret hung back, but George pushed boldly in, and presently they were both safely landed at the bottom, on the wetstone flagging.

"It's awful told," whimpered the little sister, curling up her pink toes; but the boy was busy gazing around.

"Row after row of shallow stone crocks stood half in and half out of the sunken trough, through which the spring water flowed day and night, coming in on the upper side, and gurgling out again on the lower.

"Shining pats of butter, stamped with a Jersey cow, were piled up on a shelf; the great barrel churn stood gawling wide, like the whale waiting to swallow Jonah. But George cared for none of these things.

"He was looking everywhere for something not to be found, and there Mrs. Finley came and caught him, when the cows had all been milked, and the big buckets frothed with white were brought over to the dairy.

"'What took you down to the dairy, rowlies?'

"'I went to look for de pot of gold,' he said.

"'An' we wouldn't find it,' echoed his twin.

"'A pot of gold!'

"'Es; nurse told one of the maids there was a pot of gold in de dairy.' 'O,' said mamma, laughing. 'It is a great pity people don't talk straight; babies' nerts give 'em a great deal of money, as much as a pot of gold, could be made by selling milk and butter out of the dairy.'

"The children looked ready to cry: 'There ain't any pots of gold anyf'ers,' they said mournfully. But as they stood by the well at the west window, the slanting rays of sunshine fought up the bright heads gloriously, and the mother put a hand on each curly pate, smiling. 'I have two pots of gold,' she said; 'every smile from Dorlie, and every kiss from Margie is babies' nerts give 'em a pot of gold, you see you can make me rich every day.'

"This brought her straightway a golden shower of smiles and kisses. 'Prosybyterian.'

ADOPTING A SISTER.

A little girl sat on a door-step crying. Men and women and gaily-dressed children passed by, but no one seemed to see the forlorn child in her shabby dress. She was not a beggar, unless the wistful, longing glances cast upon the passerby were mute appeals for love and sympathy.

"At last, little Freddy, with a big apple and a bright, happy face, came along. He rolled the apple nervously in his hands as his eyes fell on the weeping child. At last, going up to her, he said: 'Little girl, here's an apple; now don't cry any more.'

"'I ain't a-cryin' for apples,' said she, 'but apples is good.'

"'Whose little sister are you?'

"'I ain't nobody's little sister,' she said, as a dirty little fat rubbed out another tear.

"'Well, then,' said he, 'you're some one's little girl, I guess?'



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[Continued on eleventh page.]

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Freddy stood looking at her with real admiration. After a moment, he said: "Why, I didn't think you was so pretty. I believe I'll 'dopt you myself."

"O, do," said the little girl, a light breaking all over her face. "I've been praying for God to send me a brother or sister or a nice big dog to play with," said Freddy, "and I guess he's sent you. I thought I'd rather have the dog, but I guess I hadn't. My name's Freddy; what's yours?"

"Mamma used to call me Sissy," said she. "I don't like that," said Freddy. "I was goin' to call my dog Toby when God sent him, so I guess I'll call you Toby; it's a real nice name. Come now, I must take you home."

"The two little ones trudged along together until they reached the pretty cottage where Freddy lived. Leading her straight into the neat little sitting-room, Freddy said to his mother, who looked up in astonishment: "Mamma, you said that God would send us just what we prayed for, or somethin' better, if we just believed he would. I prayed for a brother or sister or a dog, and I believed he'd send me a dog; I prayed most for that; but he sent me this little sister. So I 'dopted her and brought her right home, and you must make her some nice clothes right off, now, won't you, mamma?"

"I don't understand you, Freddy," said his mother, gently. "Come here, little girl, and tell me all about yourself."

And she put an arm caressingly around the child and smoothed back the tangled curls as she listened to the pitiful, childish story. Freddy waited impatiently, and when it was finished, he said:

"Now, mamma, there's plenty of room just wasted here, and I don't believe God made any more little girls than he had places for. If folks would only take them when they could just as well as not. She can stay, can't she, mamma?"

"I'll see about it, dear," said his mother, as she kissed them both, and Freddy whispered in the little new sister's ear:

"It's all right, Toby. She means just what she says. I'll see about it, dear." The Dayspring.

IN TIME OF STORM.

BY MARY JOANNA PORTER.

"Stephen, our supply of groceries is running low," said Mrs. Murray one morning in the autumn, as she placed a pile of well-browned pan-cakes upon the breakfast table. "We're in need of flour, and sugar, and tea, and of some other things. Besides that, I want to get stuff to make little Bennie some thick clothes. Do you think that you could take me to town today?"

Now going to town with the Murrys was quite an affair. They were not only eight miles distant from the nearest city, but they were at least a mile from the shelving coast. Their home was on a small island which, as they sometimes said, seemed to have been made expressly for them. It had been in possession of the family for more than fifty years. Stephen Murray's father had built upon it a small house, which now had become his own inheritance. A carefully-worked garden furnished fruit and vegetables more than enough for himself and wife and the two boys, Alfred and Bennie. Often in the summer time, when the small village on the nearest point of coast was filled with visitors, the father was ready to furnish them not only the products of his garden, but also many of the fish which he was expert in catching.

Sometimes when he went to the village Alfred accompanied him, tilking on his young shoulders a load of baskets manufactured by his mother and himself. These he usually succeeded in selling, and thus by various means, the Murray family contrived to gain a respectable livelihood.

Now, in the late autumn, all the summer visitors had departed, and the gray, little village of the warmer season was only the abode of a few fishermen who lived in the small houses near the shore.

When Mrs. Murray asserted her need of groceries and dry goods, her husband replied that things being in that condition, it would be well to start for town as early as possible.

"There's a storm coming," said he, "or else I'm not weather-wise." All the signs show it, and I think 'twill be bad."

Accordingly, soon after breakfast the worthy couple set off to do what they were pleased to call their "trading." They went in a row boat to the shore, and there engaged the services of the only horse in the place, a thin, hungry-looking animal, which somehow always had strength enough to do the carting for the neighborhood.

Upon leaving home Mrs. Murray's last words to Alfred had been, "Take good care of Bennie."

"Yes, mother, I will," was the boy's reply. Little did he foresee what the keeping of that promise might imply. The three-year-old brother was to become a weighty charge before the setting of the sun.

For some hours the two boys had a quiet, pleasant time. It was mere play for Alfred to do the small amount of necessary housework with which he was in the habit of assisting his mother, and when that was done he and Bennie ran about the island amusing themselves in sundry ways. But while they were playing the sky had become overcast, and soon a heavy rain began to fall. The wind blew a hurricane. Great waves dashed upon the island. Alfred took Bennie into the house and closed the doors. Then for a long while the two boys stood looking out of the kitchen window, watching the falling rain, the swaying of the trees, the rapid rising of the waters. After a time they heard a great crash. Their clothes had blown off, and the heavy shuddered and took fast hold of Alfred's hand.

"Look, Alfred," he cried, "the sea is drowning our island!"

Sure enough, the angry waves were mounting higher and higher. Each succeeding one seemed to wash further in upon the small bit of land. The water was coming up over the pebbly beach where the brothers had been playing; now it was covering the garden, now it was at the cottage door. Soon, too soon, it entered the room. It crept up to their very feet.

"We'll go in the other room and climb on the bedstead," said Alfred. This refuge served them for a time, but the flood was still rising about them. They must find a higher spot. There was no room above them, nothing but the peaked roof.

Alfred determined to climb up on that and to take Bennie with him. It was a desperate resolution for a slender boy of ten, but Alfred had nerve and pluck, two qualities which served instead of greater strength.

He felt the seriousness of the position, and like many another in time of danger, he said, gravely, "Let us pray." He and Bennie knelt upon the bed, but at first Alfred could think of no words to utter. Then there came to him a few words from a hymn which he had learned in the village Sunday-school in summer. These words he now turned into a prayer. "Oh, Lord, be to us as a shelter in the time of storm." There was no time for more, but it was enough. Cannot he, Lord answer a short prayer as easily as a long one? and does he not hear the cry of the youngest and feeblest, who call upon him in prayer?

By the side of the bed was pinned a card which Alfred had received in the Sunday-school. Upon it were the words: "Thou wilt keep him in perfect peace whose mind is staid on Thee." He put the card into his pocket, reached over to the nearest window, opened it, and climbed over to the sill with Bennie on his back.

"Now, Bennie, hold fast, we've got to get up on the roof."

It was a hard task, but it was accomplished. At length the ridge pole was gained, and Bennie deposited upon it by Alfred's side.

"Shall we drown?" asked Bennie. "I hope not," said Alfred. He could say no more, but he was trembling all the while, and would it help them in some way. He had done all he could. Now he must trust and wait. After what seemed a very long time, help finally arrived. Stephen Murray and another fisherman came in a small boat and rescued the brothers. It was hard to reach them, it was hard to get back to land, but it was done at last.

In a cottage on the shore Mrs. Murray was waiting for her children. "It was the good Lord who saved you," she exclaimed, as she took them in her arms.

"Yes, mother, we trusted in Him, and He helped us." This was Alfred's reply.—Christian Intelligence.

NO CROWD, NO SERMON.

A story is told that Bishop Grafton, of Fond du Lac, Wis., went to church recently to deliver a sermon. The audience was disappointingly small, there being, indeed, but six or seven devoted worshippers present. The lordship was angry. He told two or three who were gathered together that he had spent fully four days on his sermon, and he did not propose to waste it on a handful of people. It is added that he upbraided the parish for its lack of interest, and on by stopping down from the pulpit in high indignation without delivering the sermon. Differently did Rev. C. H. Spurgeon act when a young and unknown man. The morning was wet and the congregation small, but he selected his best discourse, prayed more fervently than ever before, and preached with all his might. His success spread among the villagers, and the rain at night did not prevent the church from being crowded. He had not the dignity of a bishop to maintain,

but he had the wisdom, though a youth, to adopt the right method of filling the church.—Presbyterian Review.

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

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

HONEST INQUIRIES.

ELD. J. N. HALL.—My Dear Brother: As you seem to be well informed in the doctrines of the Baptist church, and I have fully made up my mind to investigate the claims of your church, I write to you to help me in my investigation. I assure you that I am thoroughly honest and sincere in my desire to know the truth, and pledge you my honor as a Christian gentleman, that I will accept every word of truth that you may write, or in any way put into my hands. I am a Methodist preacher, but if Methodism is wrong I want to know it, and if the Baptists are right I want to know it for in that event I ought to be a Baptist. I cannot afford to be in the wrong church, nor believe anything not taught in the Bible, or that is contrary to that holy book. Feeling as I do that it is my duty to become a Baptist, provided it can be shown that the doctrines and practices of that church are scriptural in all things taught and practiced by the church, I appeal to you and ask you to assist me in arriving at the truth. And in order to get just the information I need I herewith submit a few questions which I hope you will answer through the columns of your paper. 1. Was the Missionary Baptist church, precisely as it exists today, with all its present doctrine and practice, organized, either by Jesus Christ or his apostles? 2. Has the Baptist church had a continuous, unbroken existence from the days of the apostles until now? If so, in what book, or books can we find the evidence of that assumed fact, and is the evidence clear, positive and indubitable? 3. What New Testament churches receive their members into the church by voting them in, after having an experience of grace, as is the custom among the Baptists at the present time? 4. What New Testament church ever voted for their pastor, and elected him for either a definite or an indefinite time, as Baptists now do in America? 5. Give me the names of a dozen or more of the very best books, that set forth Baptist doctrine, clearly and fully, so that I can study them for myself at my earliest opportunity.

Now my dear brother, as Baptists claim that they follow the Bible alone as their rule of faith and practice, it ought to be an easy matter to give Bible answers to these questions, and show from the authority of the blessed Book divine the reasons for your practices. I am willing and even anxious, to follow the truth, and if the truth leads me into the Baptist church, I am willing to go, and will not hesitate to do so very soon. Now, if you will publish these questions in full in your paper I will be very much obliged to you, and thank you heartily for so doing. Believe me to be a sincere lover of truth. You brother in search of light, W. W. HONEST.

Pastor M. E. Ch. S. Flatonia, Texas. Answer: My honest Methodist brother must allow me to say that I do not pose as a know-all in Baptist doctrine and practice, and for that reason it will be an easy matter to ask me some questions, on that line which I may not be able to answer. But I do take pleasure in doing for him the best I am able, for if there is one thing above another in which I take delight it is to help a poor Methodist brother to get out of the toils of his religious bondage. He really does not ask questions along the line that would give me most trouble, if I were a Methodist. I would want to know if the Lord had any, where made it necessary for me, as a freeman in Christ Jesus, to submit myself to the dictations of some other preacher, to whom I must look as my ecclesiastical superior, for I am sure I would never do so except by a specific commandment of the Lord. And I would want to know why I should practice infant baptism, sprinkling, and pouring, when the word of God was as silent on such things as is the grave. I just could not be a Methodist while I have the old fashioned Bible, and I would not be if they were to furnish me with

another Bible. But to the questions.

1. No, the Bible does not contain just the things believed and practiced, no more and no less, of either the Baptists or of any other religious people on earth. There are some things left to the sanctified common sense of Christian people, the details of which are not given in the Scriptures, though the principle to be employed is given. But the Bible is very distinct in its statements of Baptist doctrine and practice on general lines, and from these we have all the light we need in outlining our faith. In organization the Bible tells us of the work of the first Baptist preacher in making ready a people prepared for the Lord, Matt. 3: 1-11. And how the Lord took possession of these persons, thus prepared. Luke 6: 13-19. And Paul says these apostles were the first in the church, 1 Cor. 12: 28. And that Christ was head over this church, Eph. 1: 22. And that the preachers were not to be lords over their brethren, 1 Pet. 5: 3. And that in their exercise of church discipline all the body takes part, Matt. 18: 17-18. In the election of their officers all the multitude has a share, Acts 6: 1-6. In councils that decide great matters of doctrine and practice the members of the church are not ignored, Acts 15: 22. In all things they were to recognize no one as Master but Christ, and all of them were related as brethren. Matt. 23: 8. In all of these respects these people were Baptists, and practice exactly what Baptists practice to this day. If they had a moderator, or clerk, or kept a record book of their proceedings we have no account of it, and such things are purely matters of common sense. But in all of the vital and important principles the Bible is distinctly and emphatically a Baptist book.

2. As to Baptist history I may say that Baptist people believe in the scriptures without wavering, and as long as they are able to show that the first churches of the New Testament were Baptist churches, pure and simple, they will believe that these Baptist churches are the Lord's witnesses to all the ages, for this is what he promised in his word. He said his church should stand forever, should not be destroyed, should not be left to other people, Dan. 2: 44, and the gates of hell should not prevail against it, Matt. 16: 18, and should not be moved, Heb. 12: 28, and should be God's witness in every age, Eph. 3: 21. In the commission the Master said he would be with them to the end of the world, Matt. 28: 19-20; and in the Lord's Supper he told them they were to observe the feast until he should return, 1 Cor. 12: 26. Now in view of all these promises how could God's word be true unless there have been Baptist churches in a continuous and unbroken line from the apostles to the present? They were here when the Master was in the world, and they are here now, and he said they should be here always, and it looks to me as if it is just as he said it should be. In view of these sayings of the Bible I should think the evidence is clear and indubitable that Baptists have always been in the earth as the Lord's most devoted and faithful witnesses.

As to history outside the Bible to prove that Baptists have had a continuous existence in all ages, I will say there are some very strong statements from parties who are not Baptists, and who could not be partial toward Baptists, they express themselves in such strong terms as to astonish even Baptists themselves, when we think of the difficulty that Baptists have always had to preserve even

their lives, and much more to preserve their books and published documents. I will quote a statement or two on this line, for space would not permit the publication of a title of like testimony that could be produced.

Alexander Campbell said: "From the apostolic age to the present time the sentiments of the Baptists, and their practice of baptism have had a continuous chain of advocates, and public monuments of their existence in every century can be produced." Camp. McCalla Debate, p. 378.

T. R. Burnett, at present one of the editors of the Gospel Advocate says: "Christ founded his church upon a rock, and it has been there ever since. In the days of Alexander Campbell it was wearing the name 'Baptist church.'" With Mr. Campbell we say the kingdom was with the Baptists before he and his coadjutors started the reformation."

Messrs. Ypeji and Dermout say: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mononites, were the original Waldenses, and have long in the history of the church maintained the honor of that origin. On this account the Baptist may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the gospel throughout all ages."—Encyc. Kel. Knowl. p. 796.

I could multiply these quotations greatly, but space forbids. If the brother will secure a copy of Jarrell's Baptist Perpetuity he will be astonished at the testimony that piles up before him as he reads the records of Baptist life and work through the ages.

3. We do not have any express statement as to how the apostles and early churches were wont to receive their members. In Acts 10: 43 we have a vote taken by Peter to ascertain if there were any objections to the baptism of Cornelius and his household. It is reasonable to suppose that some similar method was always employed to ascertain the will of the body in the reception of members. Other than this there is no intimation that I know of on that point. But this is enough. It is true these persons did not relate an experience, but Peter did for them, for he referred to their reception of the Holy Ghost, which was so demonstrative as to be easily seen, as the ground for their baptism. No objection was urged against their baptism, and so they were baptized, as is nearly always the case in Baptist churches even yet.

4. The calling of a pastor for either a short or long period of time is not mentioned in the Scriptures, but the election of Matthias as a successor to Judas shows that when time comes for an election of that sort that the whole church votes in it, just as they do in Baptist churches today. See Acts 1: 15-26.

5. The very best book to study in order to be posted in Baptist doctrine, is the Bible. There is no other book so authoritative, or that so plainly teaches the doctrines and practices of the Baptists. If I could emphasize the importance of making the Bible your principal reference book, I would do so. Besides the Bible there are hundreds of books that discuss various features of Baptist faith, some with more fullness than others. Pendleton's Christian Doctrine, and Three Reasons; Eaton's Baptist Faith; Burrows' What Baptists Believe; Jarrell's Baptist Perpetuity; Theodosia Earnest; Grace Truman; and so many others that I refer you to a catalogue of any Baptist

Book House, and especially the Baptist Book Concern, Louisville, Ky., where you can get any book on the subject you want, from a simple and cheap tract, up to a magnificent copy of the Bible.

I trust you will cheerfully read the references to the scriptures I have here given you, and when you are baptized let me know it, so I can tell our readers about it. I have no doubt that many of the readers of the Recorder will feel quite an interest in you for your desire to escape the bondage of Methodism, and I assure you that I commend you for your laudable and religious resolve. May the Spirit of truth help you to throw off your shackles, and take your stand with the Lord's army of free men. H.

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No conflict is so sure as his who labors to subdue himself.—Kempis.

HOW KENTUCKY STANDS.

FOREIGN MISSION BOARD S. B. C. RICHMOND, VA., July 1st, 1895.

Dear Brethren of Kentucky:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1895, to June 30th, for \$3,000. In that time we have received \$552 45.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

Fraternally, R. J. WILLINGHAM, Cor Sec.

BEWARE of despairing about yourself; you are commanded to put your trust in God and not in yourself.—Augustine.

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A WEEK OF PRAYER.

TO THE PASTORS AND CHURCHES OF THE SOUTHERN BAPTIST CONVENTION.

Dear Brethren:—The committee of seven appointed by the Convention in Washington to confer with the secretaries of the State Boards of Missions as to means of enlisting our people more heartily in mission work, met in Atlanta, June 19th and 20th, and spent two days in almost continuous consideration of the great question submitted to us.

What was formally done you can read in the denominational papers. The entire committee felt that great good was done in bringing into a clear light the real situation throughout these Southern States, and in a helpful exchange of views on the many sides of the great problem before our people, viz.: how to utilize for the kingdom and glory of Christ, our great and sadly wasting resources.

At the close of the committee's labors I, as chairman, was instructed to prepare and cause to be published a call for a week of earnest prayer for the help of the Holy Spirit in all our work as a people.

The committee felt, as we all must when we reflect, that our supreme need is power from on high, and that wisdom that cometh from above. Therefore, as directed, I request in the name of the committee that the week beginning Lord's day, July 21st, be given in the churches, in the homes, and in the private devotions of all the people to special prayer for the mighty power and working of the Holy Spirit, moving and leading us all in our work for the spread of the Gospel.

Dear brethren, let us lay this matter to heart. Our difficulties are many, but they grow out of our ignorance and lack of spiritual life. Who can doubt that a great spiritual uplifting would bear us on and through all difficulties. Our great numbers and great resources are a weakness unless they have the sanctifying power of the Spirit on them. Opportunities go for nothing if our eyes be holden that we cannot see them, or our zeal frozen that we have no heart to use them.

If, in answer to united prayer, the spirit shall be given us in great power, there will come back to the churches and to the hearts of the Lord's own the tenderness, the yearning love and compassion of Christ, for all Christian life is only Christ in us by the Holy Spirit. And this love and compassion is the only true and reliable source of missionary activity. We should not deceive ourselves into a semi-belief that something else will answer. The Spirit is our power, and without him we have no power for anything.

Let us lay it to our hearts afresh that while Jesus gave to his people the work of discipling the world as their mission, he never intended that they should do even the least part of this work without the presence and immediate help of the Spirit. He restrained his disciples from going on the mission assigned them till they should be endued from on high. For this supreme preparation he commanded them to tarry. Who that has ever felt the power of the Holy Spirit does not feel the tremendous need of a fresh supply of His power throughout all our borders! This resistless helper we can have for the asking. But we must ask in faith nothing doubting.

With many of our churches it is the protracted meeting time. The people in great throngs will wait on the Word. Would we

have the Word with power? Then let prayer be made that the Holy Spirit will visit us. The power that moves us to seek the lost at home, is the same power that must vitalize all our missionary movements.

The committee requests the denominational press to take up this question and keep it before the people. The Holy Spirit working His will as He will, comes to His servants with special suggestions. If any feel moved, let them talk privately and publicly of this matter. And may each one lay himself afresh at the feet of the Redeemer of sinners to be filled with His Spirit for better service.

J. B. GAMBRELL,
For the Committee.

CHRIST PREACHING TO SPIRITS IN PRISON—1 Pt. 3:18-20.

REV. D. Y. BAGBY, PH.D.

This has been a subject of discussion during the centuries. For the first four centuries the general belief was that it referred to Christ's post-incarnate preaching; but since the days of Augustine, and especially during and since the great Reformation, the general belief has been among all Protestants that it refers to his pre-incarnate preaching. A word or two as to the views advocated.

No passage can be understood without taking into account the connection. Taken out of its connection, a passage may be made to teach exactly opposite to its real meaning. Peter has been speaking of wives as to their particular sphere and duties (vv. 1-6), also giving good advice to husbands (v. 7), and continuing he gives some wholesome advice to all (vv. 8-16), and in verse 17 he reminds them that if God wills it they would better suffer for well doing than for evil doing. Verse 18 goes on to tell why: "Because Christ suffered . . . that he might bring us to God," and in verse 22 he says that good came to Christ for suffering for the right; and, therefore, that good will come to us if we suffer for the right. It is clear, then, to my mind, that whatever explanation may be given to the passage, it must agree with this general idea. This being the object of the passage, let us look more closely at its meaning.

Within the two words "in which" of verse 19 lies the difficulty of the whole passage. There can be no doubt that the "in which" refers to the "in the spirit" just preceding; but the question arises, in what sense does it refer to it? It may refer to time or to state or condition. If it be taken as referring to time, then the sense of the passage would be: "Having been put to death in the flesh, he was made alive in the spirit, in which time He went and preached to the spirits in prison," i. e., between the time the body died and was resurrected Christ went in the spirit state and preached.

But if, on the other hand, the "in which" refers to condition, then it has no direct reference to the condition of the flesh, but simply states the fact that in a spirit condition he went and preached.

If it be understood as referring to time, and that he went while his body lay in the tomb, as held by Romanists and most Lutherans, some very serious questions arise to which, to my judgment, no sufficient answer can be given. The questions arise, then,

1. Why did he preach only to the antediluvians of Noah's day? Were there no other sinners "in prison" except those of Noah's day? What of Cain and Tubalcain, Methuselah and Ired, and all the host of those who forgot God for a thousand years before the days of Noah?

2. Were there not others lost



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from the day of Noah to the day of Christ? Why did he not preach to them and give them an equal chance with the sinners of Noah's day?

3. Why did he go on such a fruitless trip of preaching any way? There is no account of, or hint that a single soul was saved out of "prison" by his preaching.

Until these questions are satisfactorily answered, we must look elsewhere for an explanation, rejecting the idea of time in the "in which."

To sum the whole question up, as stated in the beginning Peter was encouraging the brethren to endure the trials of life firmly and uncomplainingly; and as a means of encouragement he cites the fact that Christ had endured trials both in his flesh as well as in his pre-incarnate life; in the days of Noah he had patiently labored for the good of lost humanity, even for the ones who were then in hell; he had endured the persistent opposition of sinners before the flood; he had also died for them in the flesh; then he asks (4:1): "Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same mind." Thus did Peter, by the example of the Savior, stir up his readers to a patient endurance of whatever trials might meet them.

This view of the passage seems correct; for: 1. The mention of Christ's preaching to the antediluvians is quite natural here. 2. This view fits the rest of the passage well. 3. It is in full harmony with other parts of Scripture. 4. It is also in full harmony with the natural interpretation of the Greek.

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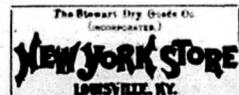
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The Farm

D. C. Terhune, of Mercer county, bought 20 strictly first-class sugar mule colts, 19 of them mares, at an average of \$32.25.

Oscar Rankin, of Millersburg vicinity, sold to the Carlisle Mills 600 bushels of old wheat at 80 cents.

Bonta Brothers, of Mercer county, sold last week and shipped to different points 4,000 bushels of wheat at 85 cents per bushel.

Powell Brothers, of Pisgah, sold about 40 head of Jerseys, the cows bringing from \$25 to \$60, and heifers from \$15 to \$30. It is considered a good sale.

The thoroughbred yearlings of Woodburn Farm, 48 head, have been shipped by express from Spring Station to New York, to be sold at public auction to Tattersalls.

About 500 cattle at Mt. Sterling on Court day, best bringing 31 cents. Most of the steers were sold at 21 to 3 cents; rough 11 to 2 cents; cows and heifers, 11 to 21 cents.

Joe A. Cohen, of Woodford, shipped a car-load of lambs to Cincinnati last week. They averaged 65 pounds and he paid 4 cents for them. Mr. Cohen has engaged several lots for July delivery at 3 cents.

Farris & Whitley sold to Conk Wright, of Winchester, 800 bushels of bluegrass seed at twenty-five cents per bushel, taken from the stripper. They gathered 1,300 bushels from 300 acres.—Danville Advocate.

J. B. Embry & Co., of Nicholasville, sold to Mr. Rothchild, for Nelson Morris & Co., 507 head of slop-fed cattle at 5 cents per pound, or a little over \$30,000. They were from the slop pen at E. J. Curley & Co.'s Camp Nelson distillery, and were shipped to Chicago.

Mr. Jas. Morris sold to James A. Headley 27 head of extra fine yearling steers at \$26 per head; to E. P. Weathers, of Avon, 25 head of two-year-olds, weighing about 945 pounds, at \$3.85 per cwt; to Downs & Co., butchers, 10 head of good heifers, weighing 925 pounds, at 31 cents per pound; to W. W. Laidridge, of Woodford, 10 extra fine cattle, weighing 1,151 pounds, \$1 per cwt. and a dollar premium. Good cattle are scarce and hard to find. Lexington Gazette.

SALAD.

Many people are deterred from having salads often, and daily, as they might, from the mistaken impression that a mayonnaise is indispensable. In fact, preference is generally given to a simple French dressing which anyone can learn to make well with a little practice. The usual proportion for this is three parts oil to one of vinegar, but four and even five parts of oil are preferred by the gourmet, and therefore no definite rule can be laid down.

Aside from lettuce, there are many salad herbs, such as water-cress and peppergrass, escarole, romaine lettuce, corn salad, (the "louchette" of the French,) endive, and dandelion leaves. Dandelion, however, is only fit for a salad when its leaves are tender and bleached almost as white as celery; when at all green they are bitter. All these herbs must be washed carefully, leaf by leaf, to remove sand and insects, and allowed to stand in cold water until firm and crisp. A wire salad basket is a good thing in which to free them from water, but in the absence of one, each leaf should be shaken and laid upon a napkin until all moisture is absorbed. Put in the salad bowl, and set in the ice-box until wanted.

At the table dress the salad by pouring over it, first three or four tablespoonfuls of good oil, and toss well, turning it over and over, until each leaf is well coated with oil. Now put into the salad spoon a salt spoonful of salt, a liberal allowance of pepper, and fill the spoon with vinegar, mixing the salt and pepper well with the fork before pouring over the salad. Toss as before and serve.

In the absence of other green vegetables cabbage makes an excellent salad, but it must be cut in very fine shreds on a cabbage cutter, and if at all wilted, crisped in cold water and dried thoroughly. Use plenty of oil, and four tablespoonfuls of vinegar, and serve with crackers and cheese.

The French always add a lettuce or escarole salad a mince of herbs, which is a great improvement; this is composed of tarragon, garden burnet, chervil, and chives chopped fine, and mixed with the salad when it is dressed. In the absence of the others, chives alone may be used, but the onion flavor is secured in a novel way in France by the introduction of a crust of bread two inches long, called a *chapon*, which has been well rubbed with garlic or onion. This crust is put in the middle of the salad, and during the process of tossing it imparts just the flavor which is desired.

The Germans dress lettuce in an appetizing way which is also inexpensive. A little bacon or ham or salt pork is cut into tiny cubes and fried until brown; sufficient vinegar, pepper and salt are added to it, and when boiling hot the whole is poured over the lettuce and well mixed. The bacon fat answers for oil, and in summer, when this vegetable is abundant, two or three heads may be dressed in this way and served with the meal.

There are people to whom oil is so unpleasant that they consider themselves debarred from the enjoyment of salads altogether, and for such melted butter may be used as a substitute, with fairly good results.

To make a dressing which shall be similar to a mayonnaise, rub the yolks of three hard boiled eggs to a paste; mix with it three or four tablespoonfuls of melted butter, add pepper and salt and a pinch of mustard, and finally vinegar enough to make it the proper consistency. This should not be mixed with the salad until the moment of serving.

The small red radishes make pretty ornaments for the table, used either as garnishes or served alone in small dishes.

To prepare them cut off the roots close, and with a sharp knife pare the radish upwards from root to stem, but do not remove the paring. The knife of course can only take up a narrow portion at a time, and each cut resembles much the petal of a flower. Let them crisp in water, and lay in a pretty glass or china dish with cracked ice.

Olives are also improved in taste and appearance by being placed on a bed of cracked ice, and, in summer particularly, attention to all these little details makes parts of the difference between a good table and one which is carelessly and indifferently served. It takes time and forethought, but many women consider this not too large a price to pay for the enjoyment which the dinner hour brings to the tired workers of the household.—Mary F. Harman, in Harper's Bazar.

Whole bones contain much valuable fertilizer, chiefly phosphoric acid, but it is some trouble to reduce them so as to make this available for plant-food. Bury the bones about the roots of vines and trees and you may utilize them freely without any labor.



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We have, in the judgment of some of the most thoughtful men among us, the best place in the West for sick, diseased, tired and worn-out people; and while we have a regular surgeon, Dr. W. H. Mayfield, and a regular physician, Dr. I. H. Cadwallader, in daily attendance at the Sanitarium, and a staff of seventeen of the best physicians and surgeons in the city at our command, representing every specialty in surgery and practice, yet the Board of Managers, heartily seconded by the professional staff, desires to keep prominently before the public the fact that every one coming here for treatment, shall have the privilege of choosing his own physician or surgeon, whether he be connected with the Sanitarium or not. Moreover, all physicians or surgeons who desire it shall have absolute professional control of all the patients they bring here.

We wish further to state that while this Institution is owned and controlled by the Baptists, we most heartily welcome people of all denominations and of no denominations, upon terms of perfect equality. We offer better inducements for board, nursing, medical and surgical treatment than any other similar institution in the West.

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Items of Interest.

Prof. Thomas H. Huxley, the noted biologist in science and agnostic in religion, died in London last Saturday. He was a fluent writer and the papers have made him one of the best known of scientific men. He invented the word agnostic. He has been more reverent in religion of late years than he was formerly. He was even more modest in his claims for evolution after being taken in by the pretended discovery of *bathypna*. As life advanced with him, it became more serious. He was seventy years old.

The new lens which is to be presented to Chicago University by Mr. Yerkes, of Chicago, has been completed at Cambridge, Mass. It is the largest and probably the most powerful lens ever constructed.

The Thatcher reservoir, about fifty miles from La Junta, Col., broke, flooding a large area and causing great damage.

Six miners were killed by an explosion in a mine near Colofonia, Mexico.

The census report covering statistics of churches, just printed, shows that there are 143 distinct denominations in the United States. The value of church property used exclusively for church purposes is \$679,000,000. The leading denominations have communicants as follows: Catholic, 6,520,000; Methodist, 4,800,000; Baptist, 2,750,000; Presbyterian, 1,250,000; Lutheran, 1,230,000; Protestant Episcopal, 960,000.

The island of Juan Fernandez has a Robinson Crusoe upon it. This is Baron Von Roth, an Austrian officer, who was so wounded in the battle of Sadowa he was forced to leave the island. He went, fifteen years ago, to Juan Fernandez, where he lives with a number of servants and a few friends who, like himself, were tired of civilization. He hears from the outside world once a year when the *Albatros* his yacht to Valparaiso.

Three old Chaldean monuments have been discovered in London—in Knightbridge street. They are supposed to have been brought to London by a Dutch merchant who once lived on the spot and who had a large Persian and East India trade.

A peculiar stone has been discovered in Colorado. It resembles the opal in colors. When dry it is opaque. But it absorbs water with acidity and when full of water is transparent. The same hydrophane has been given to it.

An astronomer was taking a photograph of the Pleiades and by some accident left the plate exposed much longer than was intended. There was found on the photograph a well-defined nebula which had never been discovered before. This accident not only disclosed the existence of the nebula but also showed the camera can accumulate impression and by a long exposure take a picture which a shorter exposure would fail to give.

If You Feel "All Played Out"
Use Hornford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

FROM MISSOURI.

Since I came to Missouri, five years ago, I have been careful to note the large number of able and useful ministers and laymen who have been and are still doing great things for the state of their adoption in the cause of their Maker.

Rev. J. D. Biggs, a Missourian by birth, but a Kentuckian by adoption and education, a graduate of Georgetown College, pastor at Millersburg and other prominent churches in Kentucky, is still a wise leader and an able and successful preacher and pastor in some of the best churches in Salt River Association. Recently Galiton church and Grand River College have sought to take him away from us and use his fine talent, both as pastor of the church and teacher of ancient languages in the College, but, after a prayerful consideration of the claims of this field upon him, he has concluded to stay with us, and we are all happy.

Speaking of Grand River College, a Kentuckian full of the strength of young manhood and acknowledged on all hands as one of the brightest intellects in the nation, as president of that young

institution, will soon make it one among the leading colleges of the West. And there is my young classmate of Georgetown College, a Kentuckian, at the head of one of our leading colleges for a number of years, has educated and sent forth into the world during the last three decades more college presidents, leading politicians, lawyers and doctors than almost any other college in the nation, and he is still strong and experienced to keep up the work many years; hence, as an illustration of his juvenility, he has just taken to himself a blooming young damsel of twenty summers. Another old Kentuckian of recent importation, president of our McCune, the pride of Louisiana and of Salt River Association, alas! when we were just beginning to love and appreciate him, has just been taken by force from us back to Kentucky. We congratulate the association of the Terrys, the Leslies, the Garnetts, the Downers and other noble brethren on securing so able, so tried and faithful a president of Liberty College.

And there is that tried and true Kentuckian, Elder J. M. Coleman, of Fayette, Mo., acknowledged to be one of the wisest and safest pastors in the State, the lovely, the patient and the self-sacrificing man of God.

But the time would fail me to make a passing notice of Isbell, Skillman, Maupin, Barbee, Hatcher, Dickens, Hardee and hosts of others too tedious to mention, not to speak of the old warriors who long since rest from their labors but who laid the foundations deep and broad—the Vardmans, the Floods, the Pitts, the Thomases and others of blessed memory. But the daughter is leading the mother. Missouri is an empire in itself, combining inexhaustible agricultural and mineral resources. The abundant harvests of this year alone will be sufficient to feed all the States of the Union east of the Mississippi river. Missouri has more railroad towns and villages to be occupied as mission fields than half of the other territory of the Southern Baptist Convention, leaving out Texas, and more rich and productive soil of all cereals than the great State of Texas itself.

And after all, Missouri is just beginning to develop. What wonders will she develop in half a century! The daughter's health to old Kentucky. Long may she wave.
S. F. THOMPSON.
Louisiana, Mo., June 22.

Beware of Ointments for Catarrh that contain Mercury.
As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, reaching directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and is sold in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
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In Pregnancy. March 25, 1896.
THE DR. J. H. McLEAN MED. CO.,
St. Louis, Mo.
Gentlemen: For pregnant women Dr. J. H. McLean's Biretchening Cordia and Blood Purifier is the best medicine in the world. I have used it in my family for more than twenty years with the very best result. My wife regards it as a boon to mothers.
J. E. MATTINGLY, Concordia, Ky.

The Consumers' Wholesale Tea & Spice Co. is a reliable house, and will do all they promise. See advt.

It is really a mistake to suppose that Unbelief is standing outside the ring-fence of Faith, sobbing out its tender heart and begging Christian scholars to explain how, in Samuel, David took from the king of Zohab a thousand and seven hundred horsemen, and how, in Chronicles, he took from the same king, apparently on the same occasion, a thousand chariots and seven thousand horsemen. Dear, sweet, guileless Unbelief is prepared to enter the church and enjoy the sacraments if only the number of horses could be made the same in one book as it is in the other. No, no, that is not the measure of Unbelief. That is only where Unbelief begins. When he has been satisfied respecting the horse and his rider, the docile infidel will say, "And how are the dead raised up and with what body do they come?" Do not imagine that the delightful infidel, that pet of all juveniles, is only waiting to see the Hexateuch properly dated and properly signed, in order that he may adopt the creeds and idolize "the historic episcopate."—Joseph Parker.

A work that requires no sacrifice does not count much in fulfilling God's plan. But what is commonly called sacrifice is really the best natural use of one's self and one's resources—the best investment of one's time, strength and means. He who makes no such sacrifice is most to be pitied; he is a heathen because he knows nothing of God.—Armstrong.

CLERGYMEN will appreciate the story Archbishop Farrar tells of Charles Kingsley, who used to approach the pulpit with fear and trembling. As he, Kingsley, said: "Whenever I walk up the choir of Westminster Abbey, I wish myself d-d-dead; and whenever I walk back I wish myself in more dead!"

THE MARKETS.

Report for the Week Ending Saturday, June 29, 1908.

CATTLE. No receipts and no sales to-day. The pens are clear of stock. The market closed up steady.

Hogs.—Receipts to-day were light. The market was weak, tops selling at \$17.50-17.75.

Sheep and Lambs.—Receipts were 771 head. Market slow. Best Kentucky lambs sell at \$1.75 and the best Tennessee lambs at \$1.40. Fat sheep at \$1.25-1.30.

CATTLE.

Extra shipping cattle, 1,400 to 1,000	\$4 75-50 00
Light shipping, 1,200 to 1,350 lbs.	4 25-44 61
Best butch, 900 to 1,100 lbs.	4 50-4 75
Fair to good butchers	3 75-4 25
Common to medium butchers	2 75-3 25
Thin, rough steers, poor cows and scalwags	1 00-1 50
Good to extra oxen, 1,500 to 1,700 lbs.	2 75-3 00
Common to medium oxen	1 50-1 75
Feeders, 900 to 1,100 lbs.	2 00-2 25
Stockers	2 00-2 03
Bulls	1 50-2 00
Veal calves	2 00-2 25
Choice milk cows	30 00-35 00
Fair to good milk cows	15 00-25 00

HOGS.

Choice packing and butchers, 25 to 300 lbs.	\$4 70-4 75
Fair to good packing, 180 to 225 lbs.	4 40-4 70
Good to extra light, 160 to 180 lbs.	4 70-4 75
Fat shoats, 120 to 150 lbs.	4 40-4 50
Fat shoats, 100 to 120 lbs.	4 15-4 25
Roughs, 150 to 400 lbs.	3 75-4 15

CATTLE.

Good to extra shipping sheep	\$2 25-2 50
Fair to good sheep	1 75-2 00
Common to medium sheep	1 00-1 50
Bucks	1 50-2 00
Extra Kentucky lambs	4 75-5 00
Good Kentucky lambs	4 00-4 50
Common to medium lambs	2 00-2 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, June 29, 1908.

BURLY-1904 CROP.

Trash, green mixed	\$2 00-3 00	\$3 50-4 50
Trash, sound	3 00-4 00	4 50-5 50
Common lugs	4 00-4 75	5 00-6 00
Medium lugs	4 75-5 50	7 00-8 00
Good lugs	5 50-6 50	8 50-10 00
Common leaf	6 00-6 50	10 00-12 50
Medium leaf	10 00-12 50	15 00-16 00
Good leaf	12 50-16 00	16 00-20 00
Fine and selections	16 00-20 00	20 00-25 00

BURLY-1904 CROP.

Trash, green mixed	\$2 00-3 00	\$3 50-4 50
Trash, sound	3 00-4 00	4 50-5 50
Common lugs	4 00-4 75	5 00-6 00
Medium lugs	4 75-5 50	7 00-8 00
Good lugs	5 50-6 50	8 50-10 00
Common leaf	6 00-6 50	10 00-12 50
Medium leaf	10 00-12 50	15 00-16 00
Good leaf	12 50-16 00	16 00-20 00
Fine and selections	16 00-20 00	20 00-25 00

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(Spring No. 2.)

A SOLVENT FOR CALCULI IN THE BLADDER.

Its Value in Bright's Disease of the Kidneys, the Gouty Diathesis, &c.

Dr. William A. Hammond, Washington, D. C., Surgeon-General U. S. Army (retired), formerly Professor of Diseases of the Mind and Nervous System in the University of New York, etc.

"I have for some time used the BUFFALO LITHIA WATER in cases of affection of the time made use of the BUFFALO LITHIA WATER in cases of affection of the Nervous System, complicated with Bright's Disease of the Kidney or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the lithia salts, and is, moreover, better borne by the stomach. I also often prescribe it in those cases of Cerebral Hyperaemia resulting from over mental work—in which the condition called Nervous Dyspepsia exists—and generally with marked benefit, and as a matter of prime importance it is not to be forgotten that the composition of the BUFFALO LITHIA WATER is such, and the experience of its use so complete, that no doubt exists of its great value in not only an solvent for calculi already in the bladder, but of the diseases of such calculi existing in the blood."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.



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DARK—1904 CROP.

Trash, green mixed	75c	\$1 00
Trash, sound	1 00	2 00
Common lugs	2 00	3 50
Medium lugs	2 50	3 00
Good lugs	3 00	4 00
Common leaf, about	2 50	4 50
Medium leaf	4 50	5 75
Good leaf	7 50	8 50
Fine and selections	8 50	9 50

SALES, WITH COMPARISONS.

Following were the sales for the week and year to June 29, with comparisons:	Week.	Year.
Year 1894	11,252	92,403
Year 1895	8,800	78,054
Year 1896	14,209	92,536

REJECTIONS.

Total new crop sold to date	102,903
Sold to date in 1894	92,264
Sold to date in 1895	82,256
New crop sold to date, orig. inspec'n.	85,518
Sold to date in 1894, orig. inspec'n.	77,925
Sold to date in 1895, orig. inspec'n.	69,522

REJECTIONS.

Rejections this month	3,718
Rejections same time in 1894	2,919
Rejections same time in 1895	1,288
Rejections since Jan. 1 to date	21,890
Rejections same date in 1894	16,801
Rejections same date in 1895	14,149
Percentage of rejections to auc'n sales, '96	27
Percentage of rejections to auc'n sales, '94	30
Percentage of rejections to auc'n sales, '95	23

ROANOKE COLLEGE
The 25th year of Roanoke College was very successful, the gain in the enrollment being 25 per cent. The students came from eighteen States and Territories and from Mexico, Nova Scotia, England and Korea. Fifty-eight students won distinction in their studies. Forty-five are candidates for the Ministry, representing six denominations. A Choctaw is a member of the next senior class. Young Klug, of Korea, has been at Roanoke two years, and Whang Hyeon Mo, another Korean, will enter next session. The college offers many advantages at moderate cost. The outlook for next year is very bright. The catalogue of 60 pages, an illustrated circular and the June Catalogue may be had free by addressing the Librarian of Roanoke College, Salem, Va.

To save time it is to lengthen life. SEND stamp for my pamphlet on HORTHAND BY MAIL, with free alphabet. Easy terms and satisfaction guaranteed. WILL R. F. Providence, Ky.



How a Half-Starved Young Lady Became a Convert to the Electropoise—It Never Fails.

The Electropoise has been such a true friend to me that I wish to say something in its behalf. I first want to say that it does not require any faith to be restored to health by an Electropoise, and will illustrate the assertion by my own case. I was suffering from indigestion, but would not try the Electropoise until a cousin had made me see that it was her persuasion to use it, then only to silence her I wore it. After a few treatments I found that I could eat almost anything and enjoy it as only a half-starved creature could.

I had also suffered from insomnia, and my only was my indignation cured, but my sleep was also refreshing. It is needless for me to say that I myself a complete convert since I have been cured by it a stripe, and very recently of chills, without taking a dose of medicine. I could tell of a hundred cases that I could not mention. I have been cured by it, and persistently will never fail. Trusting that in time of Electropoise may be used by every sufferer, am sincerely,
MISS LILLIE JOHNSON.
Okolona, Miss., October, 1894.

Electropoise Rented 4 Months for \$10; privilege to purchase.

DUBOIS & WEBB

509 Fourth Ave., Louisville, Ky.

ROANOKE COLLEGE

Roanoke College, with illustrated catalogue, may be had free by addressing the Librarian of Roanoke College, Salem, Va.