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Faith, Hope and Love, these three.

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We must not forget that we are commanded to rejoice with them that do rejoice, as well as to weep with them that weep. Joy needs sympathy as well as sorrow.

Just as the strength of a chain cannot be known unless the weakest link is known, so no man can know his own strength unless he knows his weakest point.

It is not permitted us to pick and choose among God's attributes, to take such as we prefer and snafe for ourselves a God out of these. We must adore His justice as truly as His love.

PATIENCE is a far greater quality than enthusiasm. For it is to those who are faithful unto death that the crown of life is promised, and patience endures to the end.

A Boston Unitarian preacher has adopted as the symbol of Unitarianism an Egyptian fly in a circle, and says these are symbols of "humanity's needs and aspirations." What man needs is a cross with an atoning Saviour.

The *Christian Advocate*, in speaking of the sad decrease in family prayers, says, "This subject is commended to the consideration of pastors who may preach like angels, and report additions innumerable, but if family religion becomes extinct, or even slowly decays, are writing upon the sand."

MR. LECKY, in his book entitled "Democracy and Liberty," says of United States politics: "There is one thing which is worse than corruption. It is *acquiescence in corruption*." The same is true of false doctrine. The teaching of it, especially in Theological Seminaries, is bad enough, but the acquiescence in it, the indifference towards it, is far worse. "Ye that love the Lord, hate evil."

THE *Interior* needs an extended course of the Longer Catechism, and the Westminster Confession of Faith. It says, "If God is not the Father, as well as the Creator of men, then men are under no obligations to love and obey him." Is he the Father of the devils? Are they not under obligations to love and to obey? Has a Sovereign no right to obedience from his subjects?

WHAT a gentleman Paul was is shown in the contrast between his words and those of Luther. Both speak strongly and bravely, but note the difference. Luther said when going to probable death at Worms: "If there were as many devils in Worms as there are tiles on the houses I would go there." Paul said: "I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there, save that the Holy Ghost witnesseth that in every city bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry of the Lord Jesus to testify the Gospel of the grace of God."

For the Western Recorder

HOW I CAME TO KNOW DR. BROADUS.

BY THE REV. WARREN RANDOLPH.

It has been often said that to know a man you must live with him. Having been with my now departed friend on shipboard and in the desert; having walked and talked with him amid the decaying, yet ever-living glories of Athens and of Rome; having climbed with him to the top of the Pyramid of Cheops, and basked with him in the sunshine of Heliopolis; having had delightful converse and communion with him in Bethlehem, Nazareth and Jerusalem; having gone together to the Dead Sea, the Jordan and the Tiberias; having ridden on horseback for five hundred miles beside him in the East, and having seen him amid all the vicissitudes of "tent-life" in Palestine, I have lived with him, and I think I knew him. And without reserve or modification I say,

"He was a man, take him for all in all, I shall not look upon his like again."

Broken by the work of a laborious pastorate, and accompanied by my wife, I went to Europe in the fall of 1870. The ocean voyage and the sojourn in England and Scotland were of immense benefit to me, and with greatly improved health we found ourselves in Italy in the early part of the following winter.

By the work of a laborious professorship, Dr. Broadus had in like manner been broken in health, and had sought to regain it by going abroad somewhat in advance of me. His recovery of strength was not as rapid as mine, as his prostration had not been so sudden. In his charge were two young ladies, daughters of a warmly-cherished friend of Richmond, Va. They had reached Rome a little before we did, and were quartered in what was then the best hotel in the city. We took lodgings in a private house on the Pincian Hill, where (our meals being brought to us by a French cook) we soon came to have a very home-like feeling, and were ready to receive any American friends who might honor us with a call.

Up to this time my acquaintance with Dr. Broadus had been very limited. My wife, I think, had never seen him. Going one morning (January 18, 1871), to hear the famous singers at St. Peter's, I saw Dr. Broadus in the audience. The service over, we made our way to each other, moved by the impulse which is common to Americans who meet abroad. We soon learned each other's "locale," as the Italian phrase is, and it was not difficult after that to induce Dr. Broadus to come once and again to our quarters on the Pincian Hill. He was wrestling at the time with a great disappointment. He had been planning a trip to Egypt and Palestine, in which he was to be joined by one of his recent students. But just before I met him he had received word from his young friend that on account of the failure of his father's cotton crop, he could not compass the expense. Dr. Broadus was not well enough to make it safe to go alone. The young ladies in his charge wanted to go with him, and their father was ready to meet any expense which Dr. Broadus thought expedient. But travel in the East was then attended with more difficulty and danger than now. To that difficulty and danger ladies were especially exposed. A daughter of the President of Yale College had just fallen a victim to Syrian fever. In the circumstances, Dr. Broadus was unwilling to assume the responsibility of taking the young ladies with him anxious as they were to go.

I had gone to Italy with a strong desire to see the East, but with little prospect of doing so. It was impossible for my wife to go with me. For some time Dr. Broadus and I knew of each other's desire for the

trip before anything was said about taking it together. I do not know why he did not speak of it. I did not because it seemed presumptuous to propose going on such a trip with such a man. At length when he came one evening to dine with us, and conversation being turned on the subject so deeply interesting to us all, Mrs. Randolph said, "Why don't you go together?" The ice was broken, and to the day of my friend's death the channel was never again frozen over. "That's just what I have been thinking about," he exclaimed. The rest of the story need not be told. We were both amazed that we had been so long silent on the subject which had for so many days been filling the minds of both. Dr. Broadus afterwards said to Mrs. Randolph that we had been like a couple of lovers, each wishing the other would speak, but each, for some reason, afraid to do so.

At length it was arranged that Mrs. Randolph should remain in Rome, and in the spring meet me in Naples. A gentleman connected with the American Navy and his wife were then in Rome, who agreed to see that she was quartered in the same "pension" with themselves. They offered her what proved to be their own delightful companionship, and promised to bring her to me at Naples in April, a promise which was faithfully fulfilled. Dr. Broadus also arranged most satisfactorily for the care and comfort of the young ladies in his charge. He accompanied them to Florence, where he placed them under excellent influence, and where they were enabled to continue their studies in Italian. He did not then return to Rome, but met me at Brindisi, where we took steamer for Alexandria, and for the next three months we enjoyed a fellowship such as I never expect to know again on earth, but which I fondly believe will be renewed in heaven.

Providence, R. I., March 30, 1896.

THE YOUNG PEOPLE'S "HUSTLING" MINISTER.

A CONVERSATION RECENTLY OVERHEARD IN A CITY HOTEL PARLOR.

First Speaker: I see you have lost Dr. Blank from your church. What was the matter? I thought he was a first-class man, and he isn't very old. Isn't broken down, is he?

Second Speaker: O no, he's all right. Most of us older ones think, we know, there never was a better or more eloquent man in our pulpit. But the young people's society in our church cuts a great figure, you know, and they thought the Doctor wasn't quite up to date. They said they had no fault to find with his preaching, and they admit a better man never breathed, but they said he wasn't—well, I hate the word, but this is exactly what one of them said—enough of a hustler for them, so he had to go.

First Speaker: What sort of a man have you got now?

Second Speaker: O, a young fellow; his preaching is a little thin, but he hustles, so I suppose it's all right. The joke of it was that we old folks had to get together \$2,000 before they could call the new man. We said, "Now you've frozen out our minister, why you can get a minister to suit yourselves, and we'll stand back and see what sort of work you make of it." But when they found he wouldn't come till he had \$2,000 of his salary in hand, they went ahead trying to make it up among themselves, and, bless you! they couldn't raise more than a hundred and something dollars. We had to put our hands into our pockets and help them out, and we didn't do it with any too good a grace. Whether it is a part of that ridiculous pampering and spoiling of our children that foreigners accuse us of or not, I can't say. But it does

seem to me perfectly absurd that we should let a posse of young folks who really contribute almost nothing to the support of the minister, run the whole business.

First Speaker: Glad to get the young folks to come in on any terms, I suppose—got to, if you have any old folks twenty years or so from now.

Second Speaker: Well, there is something in that, and I don't want to undervalue their enthusiasm, but when Mr. D., the head and front of them all, gets up in the church meetings and tells us graybeards that they have made up their minds that things must be thus and so, and we know that all he contributes to the church fund is just eighty-four cents a month for his sitting, why it comes a trifle hard. I don't know how we can get it into those young folks' heads that the ones who pay the bills have a little right to be considered. But we're in the back seats now, and likely to stay there for the present. You talk with the twenty or thirty leading men of our church and you'll find that they feel just as I do, but they keep as quiet as they can. They say if we had brought up our children a little better they might be more modest now. In the meantime it may be up hill or it may be down, I don't think the young folks care much, but our church is hustling.—Congregationalist.

SERMONS FROM THE BACKWOODS.

Praying always.—Eph. 6:18.

Prayer and sin will not long sit down at the same boarding table. Circus riders mount two horses at a time and ride triumphantly around the ring. You cannot do that with prayer and sin. One of these steeds is a milk white creature with flowing mane, and it is going one way, while the other, a calico beast, is going the other way. The man has not yet been born who has one arm long enough to reach the eternal throne, and the other long enough to grasp the "pleasures of sin" from the bottomless pit. You cannot ride east and west at the same time.

Praying always. Brethren, this is no Mohammedan call to genuflections of the knees and gibbering of the lips. It is a summons to fellowship with the King in his palace. It is an invitation to a perennial tonic that nerves for life's duties as nought else can do. Prayer is a diving bell that keeps out the drowning element when you must descend into the atmosphere of the depths.

Praying always. Prayer and sin are two fair looking damsels. Each appears most tempting. Sin often appears in the finest toggery, but she has a wicked eye, and a sad life the jale will lead you by and by. Prayer is more sedate in manner, more subdued in apparel, but she wears well. Make your choice, dearly beloved. If you want to woo prayer, dearly beloved, do not court sin. But if it is sin your heart is after, bid prayer good by, because sitting upon two stools between the upper and nether millstone of prayer and sin, you are likely to end in a collision and run off the track.—PETER PECULIAR, in N. Y. Observer.

As apt symbol this traffic in the temple not only of the intrusion of the world-spirit into the church, but of the harboring of darker and sadder evils in the heart. Not alone amid the ruins of beathen fanes, but in the secret of our hearts do vultures build their filthy nests, and unclean creatures make their lair. Traffic in the forbidden, the forms of brute-like passions, the rattle of unhalloved gain, the sweltering press of care and worry and rush, have crowded God out of our life.—Rev. F. B. Meyer.

Thy word have I hid in mine heart, that I might not sin against thee.—David.

For the Western Recorder.

AS TO CATECHISMS.

BY THE REV. E. T. HIBOOK, D.D.

Catechetical instruction in the elementary truths of Christianity has been a favorite method for teaching the young these important doctrines, by all branches and through all the generations of Protestant Christianity. It is the Socratic plan of instruction as applied to the young, imparting knowledge by means of questions. When a question is asked the mind immediately attempts to form a reply. In doing this the various relations which the subject of the question sustains are glanced at, in order to select the one which will make a fitting answer. Great wisdom and skill are needed on the part of the questioner, so as to turn the thoughts of the one questioned in the right direction, and not obscure them; and yet so that the question shall not answer itself. Most of the creeds of Christendom have been put forth with catechisms, as a kind of elementary text-book, for the use especially of the young, in the study of the truths taught in the creeds. The Presbyterians have more emphasized and more generally used catechisms probably than any other class of Christian people. And the staid, dignified and substantial character of that communion, well-grounded and settled in the faith as a body, is largely attributable to this fact, taken in connection with the sound doctrinal teachings of their pulpit. They have also had, on the whole, the best catechisms, for the purpose, of any. On the whole, the Westminster Assembly's "Shorter Catechism" has not been excelled for the use of children. The Heidelberg's Shorter Catechism is probably in no sense second to it in merit, only that it is not so brief. The Presbyterian Board publish and circulate a still more simple form than the "Shorter," and as an introduction to that, which is excellent, particularly for "young children," for whom it is specially intended. A very excellent catechism for children is that of Rev. John Brown of Haddington, England, which has had a large use in this country as well as in Britain.

Baptists have had not a few of these works prepared for use in their own families and Sunday-schools. They are needlessly afraid of the Assembly's "Shorter," because it was made and is chiefly used by Pedobaptists. But catechetical instruction has fallen into neglect among all denominations since the great prevalence of Sunday-schools. Parents have sadly relegated the religious instruction of their children to the Sunday-school teacher, and such chance and stray crumbs of knowledge as they can pick up at church from the pastor's preaching. It is a criminal neglect of one of the most imperative responsibilities imposed on parents, in the religious instruction of their children, which is not to be turned off upon anybody else. Little family instruction, little family devotion, and I would not venture so far as to say, little family religion survives. Religion, not far unlike the practical industries of the times, is done by machinery, the numerous, and almost un-speakable, religious and benevolent organizations. Personal obligation and personal godliness are largely relieved. And the pastor does not go around to the families of his parish and catechise the children as formerly to see how well or ill the parents have done their duty as to their religious instruction. Such a service on the part of the pastor in these days would be an annoyance, not to say an impertinence in the estimation of not a few of his families. Therefore there is a kind of tacit understanding all round to allow the children of Christian parents to remain largely ignorant of Christian truth, while they must be instructed in all the light and frivolous accomplishments of a superficial and carnal age.

In all of this Baptists are quite as blame-worthy as others, and so far as the use of the catechism is concerned, more in fault than many others, for they never practiced this method of home instruction so much as some. Dr. Benjamin Griffith, of the Baptist Publication Society, told me not long before his death, that they had tried all the appliances they could command to induce Baptists to use catechisms in their homes, and in their Sunday-schools, but all to little purpose. They published and sent out various good ones, but their use could not be made general, and soon fell into neglect.

The Methodists issue a pictorial catechism which is very imperfect in its literature, but attractive to the children by its pictures. Not long before Dr. Griffith died he secured the preparation and publication of a series of three sets of graded catechisms, the largest of which was prepared by Dr. Broadus. That is, as would have been expected, an admirable presentation of sacred truth, but is better calculated for a theological class, as might also have been anticipated, than for the family circle or the Sunday-school class; unless indeed it might be an advanced Bible class, with a very competent teacher; and such are not numerous in our churches. That effort has I believe been no more successful than the previous ones. As a rule theological professors and learned scholars are not well fitted to make books for children, nor are even ministers of the Gospel, save rarely. It would seem that the person best qualified for such service would be a mother, who has had large experience with children, an intuitive apprehension of the working of their minds, their habits of thought, and their varying temperaments and tendencies, and is herself familiar with sacred truth, with sufficient literary culture to make her statements simply, clearly and attractively. Many of the best books we have for children and the young are prepared by Christian women. But I know of no catechisms prepared by them,—though there may be. Such a service, all would agree, would be entirely within "woman's proper sphere."

In studying these works, designed to aid the religious instruction of the young, it is interesting to observe how the author's mind labors more to apprehend the truth he is about to state, than to accurately gauge the condition and capacity of the child to understand the truth stated. Take, as an instance, the first question in the "Shorter Catechism," one of the best we have. "What is the chief end of man?" Just think of a child's attempt to answer that dubious and many-sided question, until he finds the answer mercifully provided for him. An answer which he can comprehend very little better than the question itself. In the "John Brown," still more simple document, the first question is, "Who made you?" That is much better. But when in the third question it is asked "Who sanctifies you?" the child's mind is in darkness as to what is meant by "sanctifies." Nor does the reply, "The Holy Spirit," tend much to illuminate the subject. The Heidelberg "Shorter's" first question is "What is thine only comfort in life and death?" Think of the destruction of a child's mind, trying to ascertain what is its only comfort even in life, to say nothing of death. Dr. Broadus' first question is, "Who is God?" a question to which the profoundest sages of all generations have never agreed upon an answer that should be comprehensive. True, the answer furnished serves the purpose for the child; but any one of fifty others might be just as good. The second question is, "How do we know that God exists?" To this a learned theological professor might reply in the stock arguments resorted to for such a purpose, in the endeavor to prove a self-evident truth. But, though they all may be open to criticism, they all have their excellencies, and all do good, if well used. The saddest thing about it is, that Christian parents will not more use them as aids in training their children in the nurture and admonition of the Lord.

BACK TO CHRIST.

BY PRES. S. A. OBT, D.D., LL.D.

This is, in the present time, a frequent expression. It is meant to be a watchword, a rallying cry. It is designed to distinguish the new from the old, the modern from the antiquated, the practical from the theoretical.

Back to Christ by its users is intended to state that there has been, on the part of the church, a wide departure from the center and source of Christianity. Instead of keeping close to the sayings and teachings of Jesus, the reflections and doctrines of some men in earlier Christian times, and especially of one man, have been endorsed as the meaning of the Gospel. These reflections and doctrines are mere human opinion, with little, if any more, than the religious apprehensions of men in any age.

Back to Christ means the way to get rid of the doctrinal shackles which have bound

the energies of the church, lo, these many years; have depressed her vitality, diminished her power with men, and made her unpopular with the present age.

Back to Christ is the method by which the catechism is to be put down; the evangelical orthodox confessions of the church are to be cast aside as drift, and the doctrines of an essential Trinity, inherited depravity, the deityship of Christ, the great act of his sufferings and death as an actual propitiation for the sins of the world, and his real resurrection from the dead, are to be rejected as the fallible thoughts of finite minds.

What a marvel this is. After eighteen years have gone by, men are able to divine, by the wand of intellectual criticism, precisely what Jesus of Nazareth said, and what he didn't say; precisely where the historian reported the great Teacher word for word, and where his memory partially failed him. Isn't it astonishing? Paul wasn't inspired, the evangelists were not, but the critic of the nineteenth century is. He makes no mistakes. He knows the mind of Christ. He knows what he must say, and what he could not say. He is literally back to Christ, which is more than the church is, Paul was, or the evangelists were.

The apprehensions of the evangelical church during the eighteen centuries are little worth. His doctrines are cold and formal. They have no heart. But our divine critic, with his critical wand, is full of spiritual life. He not only knows, but has, the heart of Jesus. His religion is the religion of the heart; it is pre-eminently spiritual. And this precious treasure he has found by intellectual criticism.

Back to Christ! But we insist on knowing whose Christ. Is it the Christ of Peter, Paul and John, or is it the Christ of the liberalist of to-day? If the latter, we say, No. If the former, then we say that there is no need of going back. The orthodox evangelical church is there now, always has been, and still more, always will be.

The cry, "Back to Christ," rests on a false assumption, and is a deception. As was said of the men who rejected, condemned and crucified the Lord of glory, that they knew not what they did, so it may be said of liberalist and semi-liberalist, who raise the shout, "Back to Christ!" Blinded by prejudice and hostility against the doctrine of the centuries, they know not what they say. "Back to Christ!" It is a popular cry. Men catch it up on every side; in the pulpit and out of it, in the religious journal and the secular press, in the university and the college, in the theological seminary and on the rostrum, voices join in raising the shout, "Back to Christ!"

The phenomenon is pronounced a most hopeful sign. The light is being turned on, the religious mind shackled by creed is being freed, the heart chilled by the doctrines of the centuries is being warmed by a new religion; the church of Peter and Paul, the conservator of sound doctrine, has run its course, and orthodox, evangelical Protestantism has failed. The day of liberalism has dawned. Happy time! Creeds no more; definite doctrine, exploded; inspiration of records, a legend; the God-man, Christ Jesus, a myth. Is all this really true? some one asks. Yes, it must be true, because so many scholars of the universities in Germany and many, both small and great, in America say so. And from their opinion there can be no appeal. It is final. Paul was mistaken, the orthodox evangelical church has always been wrong, but the opinion of the liberal religionist is correct. Whence this enormous authority? Is this what men mean by the authority of private judgment? If so, why should we take Wulhausen's private judgment concerning Christ, his person, life and work, rather than that of Paul's? The fact stands that the orthodox evangelical church has never accepted any man's private judgment as valid because it was a private judgment, except in so far as it was in clear harmony with the infallible teachings of the New Testament. Private judgment merely means that man is a free creature, individually free. At the same time, however, it must be borne in mind that on a question concerning which a given number of men are qualified to pass judgment, it is more probable that one of the number should make mistake than that the remainder should err in forming a contrary opinion.—Her. & Freesbyter.

For the Western Recorder.

WHAT IS TO BE DONE WITH OUR BROTHER?

Take a survey of him, and then answer. To begin with, this brother—call him Smith—takes himself to be the most prominent man in his church. To hear him talk one would infer that the wisdom of Solomon was not so amazing after all. But his resemblance to the magnificent son of David does not stop at the temple of wisdom. His animal nature makes excessive demands on him and these demands are duly honored. True he has not the three hundred wives, but, perhaps, no one has heard him say he would not like to have them. When it comes to table indulgence he equals the champion eaters. And gluttony rules him not more effectively than does the bottle. And to complete the list of his masters, tobacco saturates his entire body. Last at night and first in the morning is his pipe or his quid. Is it profitable to say Bro. Smith has little use for the Bible and seldom prays? Is it surprising he has no assurance of acceptance with God—no love for Christians as such? Why he does not openly declare his own animal nature to be the only god he serves, and so dissolve his connection with the church, is a question for him to answer. Meantime the question recurs, What is to be done with our brother? W. M. D.

FEAR AND TREMBLING.

In Psalm 2:11 we are told to "serve the Lord with fear, and rejoice with trembling." Commenting on this, Matthew Henry writes: "There must be ever a holy fear mixed with the Christian's joy. This is a sacred compound yielding a sweet smell, and we must see to it that we burn no other on the altar. Fear without joy is torment, and joy without holy fear would be presumption. Our faith may be slender as a spider's thread, but if it be real we are in our measure blessed."

This union of apparent opposites we find again in Phil. 2:12, where Paul tells us to work out our salvation with fear and trembling, because God worketh in us "both to will and to do of his good pleasure." If we have faith in God, and he works in us, why should we fear? If he who has said that all things work together for good to them who love him has called us and given us the spirit of adoption, why should we tremble? The statement sounds as paradoxical as if we were told to dread the possibility of sinking in the sand because we are standing on a rock. Why did Paul write about "the assurance of faith," "the hope that is full of glory," and tell us to rejoice in the Lord? always, if we are to work with fear and trembling? Let me quote the comments of some able students of the Word on these passages:

"With fear and trembling." He refers to the feeling of personal accountability and helplessness, of insecurity and instability in ourselves, by which we may be ever admonished to continual watchfulness and to ever-renewed waiting upon God as the fountain of all our strength.—Nander.

But why should he that hath assurance of salvation fear? If there is truth in his assurance, nothing can disappoint him, not sin itself. But it is no less true that if he do not fear to sin, there is no truth in his assurance. It is not the assurance of faith, but the misperception of a secure and profane mind. This fear is not cowardice; it doth not debase, but elevates the mind, for it drowns all lower fears and begets true fortitude and courage to encounter all dangers for a good conscience and the obeying of God.—Lighton.

Christianity does not enjoin anxious scrupulousness and gloomy self-mortification, but it forbids bold assurance and defiant self-confidence. This thought—it is possible for me to lose my salvation—can never be fearful enough to us. We should tremble at the idea that it is possible for us to be cast off from God. Man must strive as though he could do all, as though it depended on himself.—Zuercher.

We ought never to forget the danger of being lost, to which we are exposed so long as we live in a body of sin and death, and amid the temptations of the world, and therefore we ought not to regard ourselves as beyond fear and trembling.—Herald & Freesbyter.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Some of the members of the choir became objectionable to some of the church. Knowing this the whole choir resigned. Those who did not like some of the choir refused to agree to the whole choir's resigning, or to the objectionable members staying in the choir. What is the duty of the choir, and what of the church?"

"I wish I had Solomon here. Not only his wisdom, but the great experience in dealing with squabbles which he must have learned in that large family of his would make his assistance on this question invaluable. And the first thing I should like to ask him would be where to begin to unravel the snarl."

"How can one tell what reason the objectors had for objecting to part of the choir? And, again, who was it who made the objections? Not their names, but their piety, their standing, their wisdom. If some objected because he thought his daughter could sing better than those in the choir, and that her voice was not properly appreciated, I would know how to answer. But if some earnest and godly man objected, on account of the behaviour of the choir, or the choice of music to display the voice rather than to praise God, or to the fact that some were unconverted, or members of other churches, I would know how to advise. Does the brother think I carry a blunderbus, and can fire in the dark with the certainty of hitting a good man?"

"As is usually believed, choirs are of the nature of dynamite, and will need to be handled gingerly, or there will be an explosion. But there seems already to have been an explosion in this case, and I am asked, so to speak, to officiate at the funeral. 'What is the duty of the choir?' The first and most imperative duty, and yet the very last thing to do, will be to keep an unbroken silence in regard to the difficulty. I do not mean that they should refuse to sing. Let each one sit in his or her family pew and sing with the congregation. But let them refuse either when together or when interviewed by those who enjoy the fact that they are taking a church disturbance, let them say not one word, but brightly discuss the fashions, the weather or the food issue."

"In addition to that, let them tell the pastors and the deacons that they will do, cheerfully and good-naturedly, what they think is best in the circumstances, with which they are no doubt familiar. If they advise the choir to cease to be a choir, let them do that. If they advise that the objectionable members be allowed to leave the choir, the others going on, for the sake of the peace of Zion, let them do that. Let the other hand have the pastors and deacons advise them to pay no attention to malicious consensiousness, but to recall the resolution, going on as a body and paying no attention to the remarks made, let them do that."

"Where'll one find pastor and deacons who will be brave enough to express an opinion in a choir difficulty? I don't know. I should really like to know. But I confess no pastor and deacons of my acquaintance stand in such little dread of dynamite as to act in such a case. However, I was asked the duty of the choir."

"As for the duty of the church, I do not know that either. But my advice on general principles would be to accept the resignation of the choir, accompanying the acceptance by as large an amount of laity to the choir as conscience will allow. And my judge by the resolutions sometimes passed about churches, the church conscience is quite an elastic thing. Then let the church do without a choir. Let them have a brother stand up in front and lead the congregation. If no one brother has a voice strong enough to lead, let two or four—I saw four in one church. But have it distinctly understood these are not a choir, but only precursors, to lead the congregation, and not to sing voluntaries."

"The trouble is, the choir is, in a certain sense, an organized body inside another organized body. This is never conducive to the health and comfort of the church. These are not a choir, but worms and such may enjoy life, but they keep the man in a turmoil. It is that well-established fact in natural and ecclesiastical history that ought to make wise men hesitate when it comes to organizing Societies. Choirs are the oldest of these, as were parades, and the proverbial trouble they make is not due to any special lack of sweet temper and possession of nerves on the part of musicians as some think, but to the very nature of things when one living body exists in another living body."

"All children ought to be taught in their schools to sing by note. Half an hour a day would be sufficient in a year, or two, or three, or four. In no better way could the same amount of time be spent. No exercise is more healthful, strengthening the lungs as it does. Singing by note should be as regular a part of the school curriculum as is reading or writing or arithmetic. When this is done, every one in a church can sing. That is, every one who conscientiously speaks the words to God from a sincere heart. And no one else should inflict Him by uttering words in His worship which he does not mean from his heart."

"I pride myself that I answered that question in a way which shows I am an adept in choir funerals—that is, I've made all sides wrothy. And that is a leading characteristic of choir funerals. Everybody is mad—even those that have little or no idea what the trouble is about anyway."

"What do you think of making a vote on the call for a pastor unanimous when there were many who voted against it?"

"Of course it is impossible to make the vote already taken unanimous. That is a fixed fact, and cannot be altered. But the call can be made unanimous on a later ballot or vote. It is always best to do this when it can be done in sincerity and in truth."

"The case is usually this. A church is without

a pastor. Some of the members think that A. would be the best man for the field, others that B. would. Brothers take different views of the needs of the same field. One for example, who has had much sickness in his family, or affliction of any kind, and who has been comforted and helped by the sympathy and prayers of his pastor, will prefer A., because he is known to be a good pastor. Another will prefer B., because he is thought to be the better preacher. Yet neither have any personal objection to either of the preachers, believing them both to be sound and godly men."

"When the vote is taken, there is a majority for A. The friends of B., of course, vote for him on the first ballot. But as the majority prefer A., they are entirely willing to waive their preferences, and give A. a hearty and cordial support. They have not the slightest desire to raise or raise, and they value the peace of Zion more than they value it. A motion is made to make the vote unanimous, and they agree sincerely. The chosen pastor can accept the call, feeling that he comes to a united church who will give him a cordial welcome. Whereas, if the call had not been made unanimous, he would not have known how great the hostility he had to encounter."

"On the other hand, some members may have objections to A. personally, and not merely professional another man. In that case the brethren before taking final action should confer with them. It may be they are merely blind partisans of B., determined to have him and to have no one else, making unimportant objections to A. simply from a desire so to disparage him as to get their own man."

"If their objections to A. are on account of any lack of soundness in doctrine, or of a quality of character, or of fervent piety, the brethren should investigate the case carefully. If it is proved that A. has been misrepresented in these things, his opposers would yield their opposition. If the truth had been told about him, of course the very thought of calling him up would be given up, and the church should be grateful to the faithful brethren who had voted against him."

"If they have some rooted objection to A. in regard to minor matters of taste, so that they will say, 'I am willing to agree to any one except A.,' it might be well for the church to choose some other man, in order that all may be united heartily in his support. But in that case, if a majority would not fit a yoke of bondage upon its neck, let that other not be 'B.,' the first choice of the minority. The minority must not be allowed to rule by any such tactics as this. The two parties must compromise on a third man."

"But the brother may be one of the minority, and may wish to know what he ought to do in the way of agreeing to allow the vote to be made unanimous. He ought to do nothing which he cannot do sincerely and in truth. He can sustain the pastor cordially as the ambassador of God should be sustained, or, if at least he can be sure no word or act of his shall in any way injure the pastor's usefulness, then let him acquiesce in making the call unanimous."

"If he honestly thinks not that some man would do better, but that owing to some infirmity of temper or other sufficient cause, the choice of the church is decidedly not the man for the place, he should continue to vote against the call. If the pastor chose to come in spite of a lack of fit men in the call, he would undertake the situation. There would be no deception practiced on him by the brother."

"In that case the opposing brother will need great grace and wisdom to do his duty as he ought. Human nature will be sorely tempted, after the pastor comes, to try to show the brethren that the opposer was right, and that they made a mistake in the call. No man is perfect, and the preacher will be sure to say or do something that a keen-eyed critic can find fault with. It will require great grace for the brother to refrain from doing the least thing calculated to make a disturbance in Zion."

"As he was known to have opposed the call, any of these restless folk who are all enthusiasm in praising the new preacher at first, but soon begin fact-finding, will come to him expecting sympathy with their complaining. He will be obliged to be unconsciously unless he has great wisdom, the storm centre which may rend the church's peace."

"My advice to him is to put a double guard on his lips. Let him take special pains to go to every meeting of the church more regularly than ever. Let him above all things pray to God in his closet to bless the pastor and give him grace and wisdom. Let him praise everything about the pastor which he can conscientiously praise, particularly to those who shall come to him with their murmurs, expecting his acquiescence. And in regard to those things which he cannot praise, let him keep silent."

"Of course I am assuming two things in giving this advice. That the brother who opposes is a conscientious and godly man, whose opposition was based on his love of Zion. And that the pastor is sound in doctrine and upright in life. A pastor who is sound, or whose life is not above suspicion, ought to be opposed most earnestly. And a stubborn member, moved by small malice and a desire to prove to the church he was right, will heed no advice."

LITERARY.

New Books.

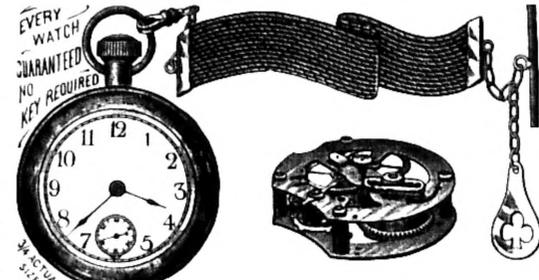
(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.)

"STEPPING HEAVENWARD," by Elizabeth Prentiss, is so widely known it may well rank as a classic. No notice of it is necessary except to chronicle when a new edition is published. This is ready bound red cloth, contains sketch of the author. The price is 50c. New York: A. D. F. Randolph & Co., 61 Fifth Ave.

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307 West Jefferson St., LOUISVILLE, KY.

THE LIFE AND EPISTLES OF ST. PAUL. By Rev S W Pratt. New York: A. D. F. Randolph & Co.

The moment we saw the scope of this book, we wondered that it had not been written long ago. It is the life of Paul, gathered from the Acts and the Epistles, given in the language of the Scriptures. All which is said of Paul is chronologically arranged. A most valuable little book.

"THE STANDARD HYMNAL" for general use, comes to us from Funk & Wagnalls. It is compiled by Rev C. C. Converse, and seems to be better than the usual run of new hymn books. But we would not give Manly's Choice for the whole of them.

Magazines.

Norburn's Magazine for May is a very fine number. One of the most interesting things in it is an account of Robert Louis Stevenson's home-life, written by his step-daughter and amanuensis, Mrs. Isabel Strong. Stevenson was a most brilliant conversationalist, and did not reserve his brightness for the public.

We do not know, of course, but we should think these stirring times in which there seem to be political storm centres everywhere, would greatly increase the circulation of the Review of Reviews, which each month gives a brief account of all that has happened round the world.

The Century for May is occupied in large part with topics which are in the public mind at the present time. As the ceremonies of the approaching coronation in Russia will be substantially similar to those of Alexander III., the reader will gain a good idea of their character from a journal of the latter event, contributed by Miss Mary Grace Thornton, daughter of Sir Edward Thornton, who at the time was British Ambassador to Russia. This article is a graphic account of the brilliant events of a Russian coronation by one who had exceptional opportunities for observation, and is illustrated by reproductions of drawings made for the official record. The first of Prof. Bryce's papers on South Africa is printed in this number, and deals with the external and geographical features of the country to which the eyes of all the world have been directed by recent events. A propos of the Roentgen rays a number of short papers are contributed under the title of "Photographing the Unseen," by T. C. Martin, R. W. Wood, Ellhu Thomson, Sylvan

us Thompson, J. C. McLennan, Dr. William J. Morton, and Thomas A. Edison. An account by William R. Thayer of "The Election of a Pope" describes the scenes in the Sacred College which follow upon the death of a pontiff, the data being largely based on the accounts by cardinals who have participated in such elections. The first half of a two part story of Western life, "The Harshaw Bride," by Mary Hallock Foose, is printed, and Mrs. Humphrey Ward's "Sir George Trevelyan," develops dramatic intensity.

Lippincott's Monthly Magazine for May has the following contents: An Impending Sword, Horace Annesley Vachell; The Last Duels in America, William Cecil Elam; Highways of the Sea, Clarence Herbert New; To a Singer, Clarence Ermy; Roscoe, Maurice Thompson; Distance (Poem), Ida Whipple Benham; Bed and Board in Russia, Isabel F. Hapgood; From the Valley of the Shadder, Carrie Blakie Morgan; Sorrow, Madison Cawein; Official Residences for American Diplomats, Theodore Stanton; Love in the Afternoon, Clara F. Laughlin; In the Abbey of Gethsemane, Allen Hendricks; The Piddle Told, Nora C. Franklin; A Love song (Poem), Estelle Whitney; An Overlooked Poet, F. M. B. J. B. Lippincott & Co., Philadelphia. Price 25 cents.

The Treasury of Religious Thought for May begins the fourteenth volume, the second volume of its new form as an illustrated magazine of practical Christianity. In no year has the magazine included a more able and cultivated body of contributors, while its general attractiveness has been much increased. It begins anew in the same lines. The magazine opens with an interesting illustrated article on "Principles Embodied in Monuments and this is followed by an illustrated account of Vacant Lot Farming, one of the most recent and practical forms of charity. Prof. Small gives a chapter on Congressionalists, with interesting portraits of leading men in that branch of the church. Prof. T. W. Hunt has an able paper on Dryden. Annual subscription, \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

WORK joined to temperance and virtue is the cure for poverty. To give a poor man a chance to work is often the most useful first step in his salvation, temporal and eternal.

GETTING money is not all a man's business; to cultivate kindness is a great part of the business of life.—Samuel Johnson.

BAPTIST HISTORY AND DR. WHITSITT.

BY JOHN T. CHRISTIAN, D. D.

I have read with deep interest all that Dr. Whitsitt had to say in the *Religious Herald*, May 7, on the subject of "Baptist history." It was in defence of the recent remarkable utterances of his in Johnson's Cyclopaedia. There was to me nothing new in the article, and the only surprising thing is how he could draw such conclusions as he did from his facts. His facts were not new and his conclusions were not true. Even so conservative and genial a scholar as Dr. G. W. Lasher said, under date of May 14, editorially, in the *Journal & Messenger*: "Whitsitt has 'a cranky notion,' he 'revealed his 'discovery' to an enemy," "it looks like treachery," and "Whitsitt no more represents the views of learned Baptists on the subject than would a paragraph written by a Catholic priest."

Now I do not intend to say anything harshly or sharply, but kindly to point out some of the serious historical disabilities under which our brother is laboring. The course he has pursued since he made his "discovery" is a very singular one. It seems that he made it in 1877 and confirmed it in 1880. He kept it a secret from his Baptist brethren, but handed it over to the enemy. The first time it saw the light, so Dr. Whitsitt claims, was in the *New York Independent*, and then for reasons best known to himself he did not sign his name. It was then used by Dr. Dexter, so he claims; and Dr. Dexter, one of the bitterest enemies the Baptists have had, through this channel made a fierce assault on the whole theory of immersion. But this is not all; for years he taught it to the hundreds of young preachers in the Seminary without ever publishing to the denomination a word about this wonderful discovery. And when he did publish it he did not put it in a newspaper or pamphlet, for general discussion, but handed it over in permanent form to a publishing house composed of Roman Catholics. This all sounds strange to me. I make no charges, but this is curious. It certainly demands an explanation.

There seems to be an effort on the part of some of the newspapers defending and apologizing for Dr. Whitsitt to hush up the matter, and to belittle the "discovery" as of no special importance. "It makes no difference," they say, "whether it is true or not. It is only a question of fact." It must be very humiliating, after all this talk about the new "discovery," to be told that it is of no importance. *The Independent*, however, says it "is certainly the most important contribution to Baptist history that has been made during the present century, and the effects of which will be very great." (May 7, 1896.) Somebody is wrong about this matter. There is no use of trying to hush it up. It is, and is going to be discussed.

It is being said with an air of a good deal of triumph that the faculty, students and trustees of the Seminary will stand up and endorse Dr. Whitsitt. Who ever knew it otherwise? The trustees, students and faculty stand by Dr. Harper in his attacks on Genesis and the inspiration of the Bible. The trustees, students and faculty stood by Dr. Briggs in his teachings. There were those who declared the dismissal of Dr. Toy an outrage. As a matter of fact the trustees of our Seminary and Convention are safe men, and when they do act they will doubtless do the wise thing. All that is proved by this point is that the Seminary is a

great blessing under the right kind of leadership, and it may not prove so great a blessing under unwise and unsafe teaching and leadership. Our Seminary has never had but one pre-eminent glory. That is not money, other Seminaries have that; it is not scholarship, other Seminaries have that. Our pre-eminent glory is that we have had the reputation for unswerving orthodoxy. If through unwisdom, or through error of teaching, we lose this, what have we of which we can boast?

Dr. Whitsitt's article in the Cyclopaedia is open to these criticisms, and his defence does not remove them:

1. He writes Baptist history like an enemy would write it. There is none of that warmth of feeling and sympathy that we would expect to be exhibited in writing of the thrilling deeds of our fathers, but rather the cold, unsympathetic pen of an unsparring enemy who is determined to destroy everything.

2. There are many things in these articles that should not find a place in a mere statement of the outlines of history. The articles are full of high and long spun out theories. These theories are out of place in an encyclopaedia.

3. There are many things that ought to find a place in such an encyclopaedia which are not mentioned. Heroic matters, in which there is no difference of opinion, when our fathers performed great things, are not mentioned.

4. There are statements in the articles which are avowed to be facts, which at best are only opinions, and have never been proved. Take this one for a sample: "The earliest organized Baptist church belongs to the year 1610 or 1611." (P. 489.) The first Baptist church was organized by Jesus Christ and his apostles in the way I think.

The whole trouble with Dr. Whitsitt is that he has adopted a theory and is moving heaven and earth to sustain it. I have no earthly objection to facts, but I am opposed to theories. This theorizing business is well proved by his reference to Roger Williams. His theory demanded that no one should practice immersion before 1641. Roger Williams was baptized before 1641, therefore Roger Williams was not immersed. That seems to be his proof. He flatly says in the Cyclopaedia: "The ceremony was most likely performed by sprinkling" (p. 491). He had no doubt about it. But Dr. Whitsitt weakens in his newspaper article, for he says in the *Religious Herald*: "The burden has long rested upon his friends to show that he was immersed." That is rich. It means he has no proof. The whole world has repudiated this theory about Roger Williams. I do not know a respectable historian that agrees with Dr. Whitsitt. I have already given the original authorities, but I wish to give the opinion of a few men who were recently investigating the question. Dr. George P. Fisher, of Yale University, Professor of Church History, whose works, if I mistake not, are used in our Seminary as text-books, says that "Roger Williams was baptized by immersion." (History of the Christian Church, p. 472.) Even the Methodists do not believe Prof. Whitsitt's theory. Bishop John F. Hurst says Williams was immersed. (Short History of Christian Church, p. 516.) *The Watchman*, Boston, May 14, says:

When he affirms that the re-baptism of Roger Williams was by sprinkling, he states what has not been proved by historical evidence, and the presumptions are altogether against such a statement. But the funny thing is how his own beloved witnesses, Prof. A. H. Newman and Henry M. Dexter, have washed their hands of this theory. Prof. Newman says in the *Examiner* of May 7:

Knowing that Dr. Dexter was master of the literature pertaining to Roger Williams, and supposing that his inclination would be wholly in favor of the non-immersion view, I sought his opinion on the question. His answer was entirely in accord with my own conclusion. He expressed the opinion that, in the absence of contemporary evidence against immersion, Coddington's statement must be accepted as probably correct. In matters of this kind an ounce of fact is worth a ton of conjecture. Well, that is too bad. It is not enough to say that this is not important, for this is part of the whole theory, and when you puncture this "fact" the theory is gone. This fact will also prove that Dr. Whitsitt is not a very careful historian.

But what about the "King George's pamphlets" or rather King George's fables. As it happens I had already read all the quotations he presented. I was surprised at the weakness of his defense. It must be remembered that there is a great mass of this stuff. It was a time of violent controversies, and some of these writers were not particular what they said and some of them were not overly well-informed. The best Dr. Whitsitt gets is a negative statement, mostly from enemies, and from that he draws his inferences. Inferences are not very certain.

I cannot, for want of space, go into a detailed statement, but I will notice some of his authorities. He first quotes from Crosby a part of the Kiffin MS. to the effect that "certain pious and sober persons belonging to the congregations of the Dissenters about London" thought that baptism "ought to be administered by immersion" and "that they could not be satisfied about any administrator in England to begin this practice, because, though some in this nation rejected the baptism of infants, yet they had not, as they knew of, received the ancient custom of immersion." Crosby 1, 101-2.

And Dr. Whitsitt says of this MS.: "A venerable Baptist document, whose authority has never been questioned." This statement will show how careless Professor Whitsitt is, for if he will only look at Crosby from whom he quoted, he will find that Crosby doubted its authenticity, for he prefaced the quotation with "an ancient manuscript, said to be written by Mr. William Kiffin, who lived in those times, and was a leader among those of that persuasion." Crosby, vol. 1, p. 100.) And if he will turn to his friend Dr. Dexter, he will find "that the genuineness" and its value in testimony "are both open to question" (*The Story of John Smyth*, p. 43). Even admitting the authenticity of this MS., it does not prove that the Baptists of England did not practice immersion. All that this document states is that these "sober and pious people" had not heard of immersion. Such a witness would not be allowed in court. Yet this is one of Dr. Whitsitt's "irrefragable proofs."

He next attacks the church organized by John Smyth in 1611. He is very guarded in his statements just here, as he has need to be. He says: "The Confession of Mr. John Smyth, published in Holland, does not provide for immersion." It certainly does not provide for sprinkling. Why did not the Doctor say that? I have gone over all the facts connected with the baptism of John Smyth and I here, without fear, assert that it cannot be proved that he was sprinkled. But, contrary to the opinion of Dr. Whitsitt, the three Confessions of Faith of John Smyth read much like "immersion was provided." Article XIV in his Latin Confession describes

baptism as "the external symbol of the remission of sins, of death and resurrection." Article XXX of the English Confession says: "The whole dealing in the outward visible baptism of water setteth before the eyes, witnesseth and signifieth, the Lord Jesus doth inwardly baptize the repentant, faithful man in the laver of regeneration and renewing of the Holy Ghost, washing the soul from all pollution and sin by the virtue and merit of his bloodshed." And the Confession published after his death is equally clear. I can give any amount of historians who declare Smyth was immersed.—Wall, (*Plain Discovery*, p. 44); Neal, (*History of the Puritans*, vol. 3, p. 72), and Wilson, (*History Dissenting Churches*, pp. 29, 30). But, even if he were sprinkled, the English Baptists did not receive their baptism from him. So much for this church.

Dr. Whitsitt tells us about a church organized by one Richard Blount in 1641. The date is in doubt, but I will pass that by. This church, Dr. Whitsitt says, practiced immersion, for they sent to Holland after immersion. But it was not so much the question of immersion that troubled these people, as that of a proper administrator. That can be proved by almost every quotation Dr. Whitsitt makes. These Baptists were very high church and they did not want any doubt to rest upon their baptism. Indeed Mr. Richardson, who lived in those times, said: "The great objection was the want of an administrator; which, as I have heard, says he, was removed by sending certain messengers to Holland, when they were supplied." (Crosby, vol. 1, p. 101.)

Dr. Whitsitt makes a further argument to prove that baptism by immersion was called "new." He quotes Mr. Praise God Barebone, as a friend, whereas, in truth, he was an enemy to immersion, to prove that immersion was a new thing. His and other statements can be easily explained by a historic circumstance of great importance which Dr. Whitsitt appears to have entirely overlooked. I refer to the Westminster Assembly of Divines which met in 1643. Prior to that Assembly the official declarations of England had been favorable to immersion. There was no special difference between Baptists and others on the act of baptism. But the Presbyterians were in the saddle, and there had been among them since the days of Calvin a growing practice of affusion. The culmination was reached when the Assembly decided in favor of pouring and against immersion. It set the Baptists on fire. The press fairly groaned with books from them in favor of immersion. Their enemies declared it a new thing, whereas, in fact, it was as old as the apostles. Instead of proving that then early Baptists did not immerse, it only goes to show that they did.

It is a very significant fact that with all of Dr. Whitsitt's claims to "new discoveries" that he quotes the authority of Praise God Barebone not from original sources but at second hand. He takes it directly from Dr. Dexter's book, "The True Story of John Smyth," p. 47. I am certain of this, for the ear marks are too plain. The extract commences and ends with the same words, has the same omissions and the same words in italics.

But in his discussion Dr. Whitsitt has taken into account only two churches (Smyth's and Blount's). Dexter gives the names of eleven Baptist churches which existed in England in 1596. (*Story John Smyth*, p. 42.) These churches did not have their origin

from the others. There is no proof that they practiced sprinkling. Indeed Herbert S. Skeats, who is a rugged Pedobaptist, and claims all that is due him, states: "It has been asserted that a Baptist church existed in England in A. D. 1417. (Robinson's *Claude*, vol. 2, p. 54.) There were certainly Baptist churches in England as early as the year 1559 (Dr. Somner's reply to Barrow, quoted in Gutney's *Hist.* vol. 1, p. 109); and there could scarcely have been several organized communities without the corresponding opinions having been held by individuals, and some churches established for years previous to this date. (Hist. Ten Churches of England, p. 22.) In 1644 there were in England 54 Baptist churches. (Neal's *Hist. Puritans*, volume 3, page 175.) Crosby directly says they did not come from Blount's church (vol. 1, p. 103). And yet seven of these churches published a Confession of Faith in 1644 in which the act of baptism was immersion, and there is no sign of a protest. Neal, who was no friend of the Baptists, said:

Their confession consisted of 52 articles, and is strictly Calvinistical in the doctrinal part, and according to the independent discipline, it confines the subjects of baptism to grown Christians and the mode to immersion. The advocates of this doctrine were for the most part of the meanest of the people; their preachers were generally illiterate and most of the country making proselytes of all who would submit to immersion. The people of this persuasion were more exposed to the public censements, because they would hold communion with none but such as had been dipped. All must pass under the cloud before they could be received into their churches; and the same narrow spirit prevailed so generally among them to this day. (Hist. Puritans, vol. 3, pp. 174-176.)

In addition to some authorities which I quoted in another article, which showed beyond question that the Baptists between 1600 and 1641 practiced immersion, I wish to give a few others. The Rev. Charles Chancey, who was afterwards President of Harvard University, came to this country in 1638 from England and held Baptist views. He became assistant pastor at Plymouth. Governor Bradford says of him in his history: "But there fell out some difference about baptizing, he holding it ought to be by dipping and putting the whole body under water and that sprinkling was unlawful." The Baptists who wrote on the subject of baptism in and about 1641 did not appear to regard dipping as a new thing, but as a matter of course. Mr. Richardson, in his reply to Featley, 1647, says: "We confess when any one is to be rebaptized at the water's side the administrator goeth to prayer suitable to the occasion, and after both go into the water and use the words, Matt. 28, part of the 19th verse; and coming forth again they go to prayer, and also return thanks to God." (Some Brief Considerations, p. 4.) Richard Baxter, 1615-1691, says: "My sixth argument shall be against the usual manner of their baptizing as it is by dipping overhead in a river or other cold water. This is known to be the ordinary way of the Anabaptists." (Plain Scripture Proofs, pp. 124-137, 3rd edition, 1653.) John Tombes, B. D., 1603-1670, says: "But now instead of it (believer's baptism) there is used the corrupt innovation of infant sprinkling, a fruitless or rather pernicious rite to the souls of many who are hardened in deadly presumption, as thereby sufficiently made Christians, and of ill influence on the church of God by taking ignorant and unclean persons, even the dregs of a nation, to be church-members. . . . The most eminent opposition to the work of restoring the right use of water baptism necessary to the orderly forming of Christian

churches hath been by their learned men, who maintain still by their agency and colored pretenses the *corrupt innovations of infant baptism.*" (Anti-paedobaptism, edition 1852. The introductory.)

I have never denied that it is probable that there may have been some cases of sprinkling among the mixed churches called Baptists. Nobody denies that. It is true to this hour in some English churches. They have never been very sound Baptists in many of their practices. If D. Whittitt had said this no informed man would have denied it. But it is a very different thing for him to announce that he had irrefragable proof that the Baptists, as yet, in 1641, were not in the practice of immersion. After all when the brother made the "discovery" he did not see a star. It is possible that he saw some fog. At any rate he ought to withdraw those encyclopedia articles, and carry for a time before he afflicts the Baptist world with a "history" of this character.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.
SECOND QUARTER.
SUNDAY, MAY 31.

THE DESTRUCTION OF JERUSALEM FORETOLD.

Luke 21:20-36.

MOTTO TEXT.—Heaven and earth shall pass away, but my words shall not pass away.—Luke 21:33.

Our Lord had closed his public teaching in the temple. On his way to Bethany he and his disciples stopped on the slope of the Mount of Olives, where it overlooked the city, and sitting down they continued the conversation which had begun as they passed out of the temple. One of them had called his attention to the great stones of the building which was the pride of the Jewish heart. He had answered that the time was coming when not one of those stones would be left on the other. On reaching their resting place they had asked, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

"And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh."—The more fanatical of the Jews did not believe that Jerusalem could be taken. They looked for a miracle to protect the city and God especially the temple. Our Lord warns his disciples not to believe in any miraculous interposition. Jerusalem would be destroyed.

"Then let them that are in Judea flee to the mountains; and let them which are in the midst of it depart out."—In the midst of the city. This was reversing the usual order of things. Generally when a country was invaded the people took themselves for security to the walled cities. "For these be the days of vengeance"—vengeance for all their sins, chiefly that crowning one of crucifying the Lord. "That all things which are written may be fulfilled."—The threatenings of God through the mouths of his prophets which are written in the Old Testament.

The feeble and the sick would suffer greatly from the suddenness of the flight which would be necessary. The siege and destruction of Jerusalem is the blackest and bloodiest page in human history. The city was crowded with passover pilgrims. At least one million perished. But it is said

not a Christian's life was lost. They obeyed their Lord and withdrew from the city. Eusebius says that the church in Jerusalem went in a body to Pella in Decapolis beyond the Jordan.

"Wrath upon the people."—The wrath of God. It is well in these days when so much silly talk is indulged in to emphasize the wrath of God and its terrors. "They shall fall by the edge of the sword."—One million died, and 97,000 were led away captives. But the Jews have been practically captives through all the ages, and are to-day sorely persecuted in Russia and oppressed in Austria.

"Jerusalem shall be trodden down of the Gentiles."—as it is to this day. "Until the times of the Gentiles be fulfilled."—Exactly what our Lord meant no one can say positively. He may have meant the time in which the different Gentile nations were to be God's instruments of vengeance upon his recreant Israel. It is generally thought to mean till the Gentiles have all heard the Gospel.

So far the Lord is speaking of the destruction of Jerusalem. But his apostles had also asked him of his second coming. And it is impossible to say in all which follows, and still more so in what Matthew gives of this conversation what refers to Jerusalem and what to his second coming. Prophecy is not intended to let men see the future plainly.

"The destruction of Jerusalem is really the first act of the world's judgement and of the end of the days. The harvest of an early tree announces and inaugurates the general harvest; so the judgement of Jerusalem is the prelude and even the first act of the judgement of humanity. The Jew has had priority in judgement because he had priority of grace (Rom. 2:9, 10). With the judgement of Jerusalem, the hour of the world's judgement has really struck. The present epoch is due to a suspension of the judgement already begun—a suspension the aim of which is to make way for the time of grace which is to be granted to the Gentiles."—Godet.

V. 25. What these signs are no one can say. But that they are not to be taken physically, but are typical of disturbances among men "is plain from Acts 2:16-20 where Peter applies the same expression to his time, when no such literal, physical signs appeared."

"The powers of heaven shall be shaken"—refers to moral and spiritual conflicts. How intentionally indefinite our Lord was is shown by the fact that there has never been a generation in these 1900 years in which some did not see all these signs and look for his second coming in a short time.

"Then shall they see the Son of Man coming in a cloud with power and great glory."—The second coming of our Lord shall be sudden in the midst of direful scenes. Every eye shall see him we are told, even those who pierced him. He went up in a cloud, visibly to human eyes; he shall return in like manner as he went.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Do these words refer to the end of the world or to the destruction of Jerusalem? If to the latter, their redemption refers to their freedom from persecution by the Jews, and it may be their emancipation from their Judaistic beliefs.

When the fig tree and the other trees begin to put forth their leaves men do not need a proclamation to tell them that summer is nigh. They could tell by the signs which should come that the

kingdom of God was nigh. But as they could not know when the time had come that Jerusalem should be destroyed till they saw the armies surrounding the city, so it cannot be told when our Lord is coming till the signs appear and he is close at hand. To try to guess the time is folly, and there is great danger that such guessing will be irrelevant folly. For no one knows but God.

"This generation shall not pass away till all be fulfilled."—All which he had said about the destruction of Jerusalem. This took place forty years afterwards.

"Heaven and earth shall pass away; but my words shall not pass away."—No length of time which shall elapse should make his church fear lest he were not coming. His word cannot fail. Verse 31 indicates that in the last days the church may be given to worldliness, to the lust of the flesh, the lust of the eye and the pride of life. Let worldly churches absorb in money making beware. Even if the last dread day of accounts may not come while we are living, yet will death come upon us unawares if we are not watching and ready.

"For as a snare shall it come on all them that dwell on the face of the earth."—The illustration is of a net thrown suddenly over a covey of birds sleeping peacefully.

"Watch ye therefore and pray always."—All that any of us can do to be prepared for the judgement we must do in this life. Therefore all these solemn warnings apply to us, to be ready for death, just as truly as they would were the last day coming to-morrow. No one can stand before the Son of Man when he comes to judge the world who has not been redeemed by his blood.

We are all interested in the work among our German brethren. When Pastor Ritzman came to the church, he brought a letter which was given him by Dr. Gregory, Secretary of the Maryland State Board. We captured it and publish that the Kentucky brethren may know something of his work and his character.

Dr. Wm. Ritzman, Pastor German Baptist Church.
DEAR BROTHER: At the regular meeting of the Board held on Monday last your resignation as missionary pastor was read and accepted with regret. I am instructed by the Board in conveying this information to you, to express our deep appreciation of the very valuable services you have rendered the denomination during the time of your service with us. When you came our German work was in a chaotic condition, and many had almost despaired of anything ever being accomplished; but under your care we have been gratified to see the scattered elements brought into line, new courage and hope infused in the hearts of the German Baptists, an enlarged idea of duty and of liberality steadily

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growing, a high standard of Christian living and pure discipline established and maintained, and new points opened that will in the future be important factors in the German work of this city. We had hoped that you would find a life work here, and that to your hands would be committed until it pleased the Master to call you home, the work of leading our German Baptists in Baltimore. We recognize your conception of your duty as being the guide of your present action in parting from us, and although we part from you with deep regret, we shall always pray for the abundant blessing of God to rest upon your labors; and you will carry with you to your new field of labor our warmest love and esteem.

Personally, as the Secretary of the Board, let me say that while we have been thrown necessarily very close together in the discharge of our duties, I have learned to prize you as a brother very dearly beloved, and that I shall miss your advice and counsels regarding this important part of our work. There has been no ripple of disagreement at any time between us, and I shall watch with deepest interest your career in your chosen home. May the Great Head of the church abide with you and your good wife wherever you go, and continue to make you useful and fruitful in his kingdom. Sincerely yours,

O. F. GREGORY, Sec.

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BY LAWRENCE A. MORGAN.

"As thy days, so shall thy strength be." "As thy days thy strength shall be!" What a promise this for those! Fear not, then, what time may bring. These are safe beneath thy wing.

Do the clouds of budding ill Overshade the future still! When the morrow comes apace, Thou shalt have the morrow's grace.

Doest thou dread the pain unborn? Fear the cold world's bitter scorn? Is it not enough to know He will need strength bestow?

Does the conflict from afar Make thee faint before the war? When the battle dawns appears Thou wilt laugh at all thy fears.

See! The warbler angels team Where the beseeched watchtowers gleam! Hear the cry they ring to thee: "As thy days thy strength shall be."

—New York Christian Advocate.

OUR PULPIT.

THE LORD'S KNOWLEDGE, OUR SAFEGUARD.

BY C. H. SPURGEON.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter 2:9.

There are very narrow limits to our knowledge. There is a great breadth to our conceit; but the things that we really know are very few after all. He who is wisest will be the first to confess his own ignorance. Our faith in the superior knowledge of God is a great source of comfort to us. That he knows everything is a sort of omnipresence covering to our naked ignorance. Though we know not as yet, we rejoice that he knows, and it is better that he should know than that we should know. Knowledge is safer in the hands of God than it would be in our hands. The infinite God alone is to be trusted with infinite knowledge.

The first words of our text, "The Lord knoweth how to deliver the godly out of temptations." This is only one of the many things which the Lord knoweth. For instance, sometimes we meet with perplexing doctrines; perhaps we endeavour to effect a reconciliation between the predestination of God and the freedom of human action. It is better not to wade too far into those deep waters, lest we lose ourselves in an abyss. "The Lord knoweth." There is a reconciling point in his mind as to all the great truths which he has revealed. That insatiable craving to know everything just draws away the life of men from what ought to be their insatiable craving, namely, to be like God, to know him, to trust him, to love him, and to serve him.

It may sometimes come as a great comfort to us that the Lord knows the godly when they do not know themselves. I have heard some of God's people speak as though this were not possible, but I boldly assert it from my own observation of hundreds of those who truly love the Lord. We may sometimes be so beset with temptations, and our spirit may so sink within us, that we may have to stand in doubt as to our own salvation, and say, "Am I really the Lord's, or am I not?" There are times when we have to hear the question from our own conscience, since Peter heard it from his Master's lips, "Simon, son of Jonas, lovest thou me?" I would like to say to you, with the poet Cooper—

"Come, then,—a still small whisper in your ear,— He has no hope who never had a fear; And he who never doubted of his state, He may, perhaps,—perhaps he may— 100 1846."

It is not an ill thing to go and search to the very foundations to see whether there is peace between God and your soul or not. Some of the best of the Lord's servants have had to go through the valley of the shadow of death, wherein the voice of the evil spirit has been louder in their ears than the whisper of their own faith, and they have had to stand still in utter bewilderment. They could not get their sword out of its sheath; or if they could, they were unable to use it, for it seemed as if the enemy could not be touched by their sword. The only weapon they could handle was the weapon of all prayer, as they cried out in their anguish, "My God, my God, why hast thou forsaken me?" Now remember, when you do not know yourself to be godly, God knows you. Here is the comfort for our hearts. "The Lord knoweth the godly." He knows both them and their way, but the way of the ungodly shall perish.

As this is true about the godly, so is it most solemnly certain concerning the ungodly. The Lord knows the unjust, that is to say, despite their loud pretensions of piety, the Lord knows that they are really ungodly. They have joined the church, they wear the name of Christian, they are even honoured among Christian men; but the Lord knows the unjust, nor garb of religion can conceal their wickedness, no form of pious speech can hide the insincerity of their hearts. Oh, should there be any such here, may this flash of light go right through them! The Lord knows the unjust, whatever they may pretend to be.

Now let us come to the very marrow of the text, which is this: The Lord's knowledge in reference to the godly. "The Lord knoweth how to deliver the godly out of temptations."

Notice their name—"the godly"—that is, the people who know God. He is no dream of fancy to them, they know him. He is the most real of all existences to them. Knowing him, they fear him. They have learnt to fear and tremble before the Most High. It was a name of scorn which they gave to the Society of Friends when they called them "Quakers." But, after all, it was a right thing for them, like Moses, to exceedingly fear and quake in the presence of the Most High God. The godly also trust God. To them, God is the pillar of their confidence, the brightness of their life, the life of their light, the light of their delight. They rest on him, as on the Rock of Ages, and they rest nowhere else. These godly ones also love God; their heart goes out towards him. He is their joy, he is their Companion their Friend; he is all in all to them. The Lord knows these godly ones, and he makes them to know him. "The secret of the Lord is with them that fear him, and he will shew them his covenant."

And this is true in every case, of every child of God. "The Lord knoweth how to deliver"—not merely some one godly man, or some twenty godly men, but "the godly" as a whole, all of them. Dear friend, to put it very personally, the Lord knows how to deliver you out of your present temptation; but do not you put your hand to sin in order to deliver yourself. That is what Satan will tempt you to do. Lay not the hand of Uzzah even upon the ark of the Lord, much less upon any piece of furniture in thine own house. Oh, the temptation there is, sometimes, to indulge in a hasty temper, or to speculate in business, or to keep back a part of the truth, or to pretend to be something which you are not, or to allow a sin to go unreprieved because you wish

to escape reproach or to avoid our serious judgments. No; the Lord knows how to deliver you; and if he does not deliver you, then say with those three holy children whom I mentioned a few minutes ago, "If it be so, our God whom we serve is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up." Do not attempt to supplement the wisdom of God with your insanity, for it is nothing better than insanity when you fancy that you can ever profit by wrong-doing.

God's knowledge, as revealed to us in this verse, gives us a very comfortable thought. If the Lord knows how to deliver the godly out of temptation, then, depend upon it, there is a way of deliverance out of every temptation. The Lord does not know what does not exist at all. If he knows that there is a way of deliverance, then there is a way of deliverance, and there is a way of escape for you. You do not see it; do not ask or want to see it. Ah, those eyes of ours!—would God that they were put out! I was going to say. We see a great deal too much, brothers and sisters, or we think we do; and because we see we see, we go blindly on, stumbling and blundering every foot of the way. It is for God to see, and it is for us to believe and to trust in him. There is a way of deliverance, and it will be proved before long that there is a way of deliverance for you. If you believe it, you shall see it. God knows how to deliver; that means that there is a way of deliverance.

But it means more. The Lord knows how to deliver the godly in the way most profitable for themselves. We have invented various ways of deliverance, but God has not used them; and then we have found out another way, but he has not owned that; and we have sought another way, but he would not have that. No, he knows how to deliver, so why do you come in with your inventions? Verily, I shall apply that text even to you, "God hath made man upright; but they have sought out many inventions,"—even inventions for escaping from trouble and trial. But the Lord knows which is the best way for their deliverance. He will bring you out of Egypt, but not in the way you thought, that you should flee away on a sudden, and escape by stealth. No, no; this is how he will deliver you, even as he delivered Israel of old. "He brought them forth also with silver and gold; and there was not one feeble person among their tribes." He will bring you out in a profitable way and a right way.

And, best of all, he will bring you out in the way which will be most glorifying to himself. With a high hand, and an outstretched arm, he led his people out of Egypt, shattering all the might and pomp of the proudest monarch of the day; and the emancipated nation sang unto the Lord a new song, as they took their timbrels and danced before him who had triumphed gloriously over their cruel oppressor. That is what you also shall do yet. "The Lord knoweth how to deliver the godly out of temptations" in the way that is most glorious to himself. God's children ought to think less of what is done at any time than of the glory that God gets out of it. We sometimes want to see a great work, but a great work may not glorify God.

If there be a little, obscure, unknown work, and to human eyes it remains almost a secret, if it glorifies God, it is to be preferred to the most gigantic ways of supposed revival that, after all, would

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leave behind it the names of men, but the name of God would be forgotten. In all things, let God be glorified. Oh, that we would always aim at this object! The salvation of men is a grand aim, but it must always be in subordination to the glory of the Lord, that his arm may be revealed, and that all flesh may see it together. Oh, that God might be glorified! Be this our prayer in our trials, and in coming out of our trials, "Father, glorify thy name."

Now, I must say a few solemn and weighty words upon the Lord's knowledge in reference to the unjust: "and to reserve the unjust unto the day of judgment to be punished."

Observe that Peter does not say, "the ungodly." He is not dealing with their inward character so much as with their outward conduct. They are "unjust." Ungodliness is unrighteousness; and, sooner or later, the ungodly are seen to be unjust.

Ungodly men are legally unjust; they have broken God's law, and therefore they are not justified in his sight. Worse than that, they are evangelically unjust, for they have not believed in the Lord Jesus Christ and therefore they have not his justifying righteousness to cover them. And they are practically unjust, for their life is an injustice to God and to men. They have not received the sanctifying power of the Spirit to make them just in their daily lives.

God knows how to deal with these people. Let me read Peter's words again, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." You hear their blasphemies, you mark their infamies, and your indignation burns against them. He knows how to reverse them under restraint. He acts like a magistrate who commits a prisoner for trial at the assizes. That is what God has done with some of you ungodly ones; you committed for trial at the day of judgment. The Lord lets you live, but you are only out on bail, and you will soon have to appear before the great Judge of heaven and earth.

The Lord knows how to deal with the unjust even now, and he will know how to deal with them by-and-by. O sirs, these are no trifling matters of which I am speaking! The unjust may be in the fulness of their strength, but the Lord can bring them down to lie on a sick-bed. Even there they may defy God, but he knows how to stop their impious mouths. "Ah!" said he—and that is an aw-sung text—"Ah! I will ease me of mine adversaries, and avenge me of mine enemies," as if they vexed and plagued his holy spirit, and at last he said, "I will be rid of them, they shall not trouble me any longer; I will ease me of mine adversaries." Then he sends the "reaper," whose name is death. "I think that I meet him now, swinging his sharp sickle, and I say to him, 'Whither away, O death! What art thou about to do? Wilt thou dare destroy that scarlet poppy blazing in the midst of the growing corn?'" "Ah!" said he, "one touch of my sickle will bring it down." "And that blue flower yonder, in all its splendid majesty of beauty?"

"Ah!" said he, "I will lay that low with all the common grasses of the field."

The Lord knoweth how to deal with the unjust in the next world as well as in this. O, that dreadful thought! Trouble not yourselves about it, except to "flee from the wrath to come." Raise no perplexing questions in your mind. The Lord knoweth how to deal with the unjust in the world to come, and that dealing shall be according to the strictest rule of justice. The Judge of all the earth shall do right; men shall not be able to accuse him of injustice; he will deal with them as the God who cannot err. They are in his hands, and "it is a fearful thing to fall into the hands of the living God." Do not believe those who tell you that it is not. They are the servants of the devil—be they who they may—who seek to delude your souls upon this matter. I beseech you, escape for your lives; look not behind you, stay not in all the plain, but escape to the cross of Christ, for there and there only is there salvation for the unrighteous. O, seek it now, for Jesus' sake!

I close with an illustration of the text which I feel almost certain was in the mind of Peter when he wrote these words: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Turn to the twelfth chapter of the Acts of the Apostles, where you have the record of Peter lying asleep in the prison, watched by soldiers, and yet at dead of night the angel of the Lord came into the prison, smote Peter on the side, bade him bind on his sandals, and gird himself, and follow him. Peter went through all the doors of the prison till he came to the great iron gate, and that opened of its own accord; and there stood Peter, out in the street, in answer to the prayers made at the prayer-meeting at Mrs. Mark's house, where the Christians in Jerusalem were gathered that night to pray for him. This miracle proves that the Lord knew how to deliver the godly out of trial.

Read the rest of the chapter, please, for that takes in the other half of my text. Herod sat upon his throne of state, and all the people were paying him homage, and when he made an oration from his golden throne, they shouted, "It is the voice of a god, and not of a man." That same God, who had delivered Peter, knew how to lay hold of Herod, for we are told that immediately the angel of the Lord smote him, and he was overtaken of worms, and gave up the ghost. The first is a brilliant deed of an infinitely wise grace, the next is an astounding deed of an infinitely wise justice. It does not need that you go to the gallows to meet your doom; a few worms can destroy you. It does not need that you be killed in a great railway accident, or that there be a collision at sea, or that you fall on the field of battle. Herod was eaten of worms; a grape-stone has, before now, choked and killed a man; a draught of water has been poisonous to another; a little gas, that was almost impalpable, has laid another in his grave. There is not one of his

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ungodly ones who can escape if God shall say to his angels, "Smite that man while he sits in his pew. He has resisted my mercy, and rejected my love, he will not come to Christ." You, too, may be eaten of worms ere another Sunday comes. God grant that you may not meet such a fate; but may you learn the lesson of this text, and feel the force and power of it in your own souls, for Jesus Christ's sake! Amen.

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The National Republican Convention.
St. Louis, Mo., June 15, 1896.
For this occasion ticket agents of the Mobile & Ohio R. R. will sell round-trip tickets at one fare for the round-trip. Agents south of the Ohio river will sell on June 12th, 14th and 15th. Agents at Cairo and stations in Illinois on June 12th, 14th, 15th, 16th and 17th. All tickets are limited until June 21, 1896.

MISSOURI LETTER.

I was informed by President Sam Frank Taylor April 21 that the commencement exercises of Stephen's Female College, of that city (Columbia), will be inaugurated on the 31st of May by a sermon from the Rev. J. R. Pentuff, and that the first Wednesday in June the literary address will be delivered by Rev. Dr. Paul Stafford, of Liberty, pastor of the Baptist church of that city, and formerly of the Southern Baptist Theological Seminary. These occasions foreshadow a feast of fat things of which you will hear more later on.

Stephens College is one of the fast growing institutions of the great State of Missouri, and in a few years more Dr. Taylor will have one of the best, if not the best Female College west of the Mississippi River—as to this desired end the foundation is now being laid. Bro. Taylor proves himself more and more, year by year, to be the right man in the right place, and it is now clearly evident that when Dr. Taylor was called to this work no mistake was made.

William Jewell will graduate about twenty-five young men next June, the large majority of whom are studying for the ministry. Some of these brethren expect to attend our Seminary at Louisville, and I believe some are going to Chicago. William Jewell College is doing the best work of its long and useful history, growing better and better and more popular year by year. We thank God for Dr. J. P. Green.

The Sunday-school work in Missouri is being pushed as never before, and this year will develop surprising things in this important direction, as the work is being both north and south of the Missouri river by two good men. Scores of new schools will be organized, and the work of reorganizing will be done at the same time, so that the ground will be well worked.

Rev. N. R. Pittman, formerly of St. Joseph, but now of Mexico, Mo., is doing the work of his life in that city. His first year was crowned with brilliant success, and he is much encouraged at the present outlook. Elder A. M. Vardeman of Kentucky was pastor here a few years ago.

Rev. Wm. Shelton of Fulton has recently held a very successful meeting in Montgomery City. Twenty-five converts were made to the religion of Jesus Christ. It was a blessed meeting. Bro. Shelton is well adapted to this kind of work, and at the same time a most excellent pastor.

We have thirty six churches in this (Little Bonne Femme) Association, and all but one of them have regular preaching; some all the time, some half the time, and part once a month; and those that have monthly preaching form the largest per cent; and yet a number of these are abundantly able, financially and numerically, to have preaching two Sundays in each month. I have known other Femes in this regard.

Rev. Dr. W. Pope Yeaman, well and favorably known to many of his Kentucky brethren, owns a fine farm near this city, where his family reside. He is at Gallatin, where Grand River College is located, over which he presides. The Doctor enjoys fine health, and is doing the work of his life. Missouri Baptists are mighty proud of Dr. Yeaman, and all the balance of their fourteen hundred preachers.

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The Valley of the Yukon River, Alaska is the richest gold-producing country the world has ever known. For full particulars, names of men, etc., address J. H. F. A. L. A. N. Gen'l Agt., Union Pacific R. R., St. Louis, Mo.

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AT BACON'S there is always something new to be seen, and one may be sure that it is not only up to date but moderate in price. MAIL ORDERS our Specialty.

Wash Goods.

- 9c for beautiful Chameleon Moire, worth 12c.
- 8c for lovely striped Dimities, in the newest designs, worth 12c.
- 12c for striped or dotted grass lawns, 32 inches wide. Very stylish.
- 12c for floral Organdies, in the most exquisite effects, worth 20c.
- 18c for linen batiste, a new fabric, with white lace stripe through it, worth 25c.

Silks.

- 45c for a new line of choice figured China silks, 20 inches wide.
- 60c for your choice of a lovely line of fancy silks in Dresden patterns.
- 80c for black brocade silks, with heliotrope or white flower patterns.
- 65c for black satin Duchess, 20 inches wide, in a beautiful quality for the money.
- \$1 for rich flared silks, in the latest effects, width 20 inches.

Novelties.

- Ladies' Gilt Belts 13c each.
- Ladies' fine Gilt Belts at 25c each, with lovely buckles.
- Ladies' leather Chatelaine Bags, with belt attachment, 45c each.
- Ladies' Lace Collarettes at 50c.
- Cute little leather purses, in black or colors, at 10c each.

A full line of Ladies Sprangle Belts, Collars, all the new cuts in ties; in fact, everything for the ladies.

Ladies' Underwear.

- 12 1/2c For Ladies' nice Jersey-ribbed Vests.
- 25c For Ladies' white drop-stitch Lisle-ribbed Vests, lace trimmed neck & sleeves.
- 15c For Ladies' Derby-ribbed Vests, with lace-trimmed neck and sleeves.
- 35c For Ladies' pure white Lisle-ribbed Vests, silk-trimmed neck and sleeves.

Perfumery

Floretta Perfumes we will sell as long as they last at 10c per bottle, worth 25c, in the following odors: West End, Stepanotis, Marie Stuart, Jockey Club. Exquisite Satchet Powder, in Violet, Heliotrope, Sandal Wood, White Rose, Jockey club, at 17c per bottle, worth 25c. Royal Violet Water 12c a bottle. Violet Face Powder 12c per box. Lilac or Violet Toilet Water in large bottles at 38c each. Violet Bath Satchet Bags at 12c. French Face Powder, pink or white (perfumed) at 20c per box. Very fine. Supertine Nursery Powder for infants 10c per box.

Table Linens.

- 25c For Unbleached or Turkey-red Table Linen in pretty patterns.
- 40c For nice Turkey red or White Table Linen, 60 in. wide; new designs.
- 30c For a dozen Red or Blue.
- 50c For a dozen extra-size German Linen Napkins, with striped border and fringe.

Jewelry

- Ladies' silver or gold hat pins at 10c each.
- Ladies' Sterling Silver hat pins, in stylish patterns, at 25c each.
- Ladies' shirt waist buttons, in silver, only 15c per set.
- Ladies' silver or gold shirt waist sets, 25c per set.
- Ladies' heart fancy pins at 25c each.
- Shell side combs at 8c, 10c, 15c, 20c per pair.

Towels.

- 5c For an All linen red check Towel (16x33 in.)
- 12c For fine All linen new fringed buck Towel (19x38 in.)
- 15c For a nice bath towel.
- 25c For the Jumbo Turbath or Satin Damask Towel, extra large.

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The Best and Cheapest of all BAPTIST HYMN BOOKS. Containing 254 Hymns, but the same amount of music as the usual Hymn Books. Price 10c. Sent by mail on receipt of 15c. Address: **BAPTIST BOOK CONCERN, Louisville, Ky.**

ONE of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than any thing we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to get weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—T. L. Cuyler, D. D.

WHEN NATURE
Needs assistance, it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the syrup of Figs, manufactured by the California Fig Syrup Company.
Takes away God and religion, and men live to no purpose.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 21, 1896.

FOR THE STATE WORK.

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

The Congregationalist says: "The Rev. Dr. P. S. Henson has begun the attack of conservative Northern Baptists on President Harper and Chicago University. The Southern Baptists began long ago."

When Dr. Harper was appointed to his present position, and especially when the Old Testament was left out of the Seminary course there, and turned over to the University in order that Dr. Harper might teach it, the Recorder began laying his views before the Baptist brotherhood.

Dr. Henson calls President Harper "two-faced." Never once has the RECORDER or any of its correspondents said anything of that kind, or made the shadow of a personal attack. We have stated his opinions in his own words. We have given our opinion, differing toto caelo from his, which in a land of free speech we had a right to do. Heresy-hunting is not the duty of the watchmen on Zion's walls. But in that instance we were not heresy-hunters. We published only his public declarations, printed and shouted in the face of mankind.

Now some of those who were severest on us for "attacking" Dr. Harper, are denouncing his views more vigorously and more eloquently than we ever did. Some even attack his motives and impugn his sincerity. Heresy-hunting is all right since they have undertaken to answer him.

We are rejoiced to have their help. They are four years behind the RECORDER, but they have caught up and far surpassed us. We rejoice in the valiant stand Dr. Henson and others are making in defense of the Bible.

On one occasion we quoted something from Dr. Harper's published words, and added that was his opinion, ours was that the Bible, as originally written, was the infallible Word of an infallible God. A brother thought we ought not to take so "positive" a position. It was not modest in us. Dr. Harper was a great scholar who had devoted years to the study of the Old Testament, and he was more likely right than we were.

That fairly took our breath. Not because of the brother's ignorance that far greater scholars than Dr. Harper, men whose little fingers as Hebraists were thicker than his loins, notably Howard Osgood and William H. Green, ridiculed his assumptions and disproved his statements. But because of the brother's evident view that we ought to hold our faith in the inspiration of Scriptures at the mercy of any scholar who should choose to attack it.

Baptists for 1,800 years, and the RECORDER for seventy had been as-

serting that the Bible is infallible, and because a man says it is not, we are not to speak positively, but to hold our faith in doubt! We would never be able to know one day what we were to believe the next on any point—for in these days there is no telling where the faith once delivered unto the saints will be attacked. It would be far better to be a Catholic at once, and have only one pope at a time. For according to this brother, we may have as many popes as there are "scholars," and when any one of them speaks we are immediately, if we do not make a total surrender like David Crockett's famous coon, to hold our previous belief in doubt, and not "speak positively."

God bless Dr. Henson and the conservative Baptists of the North and make them strong to resist all attacks from all quarters on the old Baptist faith. W. P. H.

The Independent has gotten a number of leading men on each side of the ocean to express their opinion of the feasibility of a permanent tribunal of arbitration between the United States and England.

Henry M. Stanley would welcome such a system, but is not convinced that it is possible. He says the great obstacle to arbitration is the passions of United States men, and for these he holds the press responsible. "The people are fed on sensations by a press which is utterly unscrupulous as to what it publishes. Horrors succeed horrors every day, which derange the nerves of readers. For every sermon the people hear they have a thousand brutalities offered them. These kindle the imaginations and are perilous to all morality. It is like alcoholism, which begins with a sip of brandy, and ends with a can we devise a scheme of arbitration which will satisfy a people who are fed with details of lust, rapine and violence?"

Rev. Hugh Price Hughes, a distinguished Methodist minister of London, says that when Cleveland's bellicose message astonished the world, "It awoke a strange cry of pain in the English heart—a cry which had no trace of terror or cowardice in it. Not a single person in England dreamed for a moment of submitting to any external dictation even from our kinsmen in the United States with respect to the boundaries of our Empire." It would be well for the people of the United States to remember that as long as they have a Commission sitting to decide upon British boundaries, with no man in England dreaming for a moment of submitting to any dictation on the subject, the danger of war is not over. It would seem to many that the wisest advice the Commission could give would be to say plainly, "This whole thing is none of our business."

Prof. Theodore S. Woolsey, of Yale, who is a recognized authority on international law, prefers special instead of general arbitration. Instead of a permanent tribunal, he would have the system we have now. When a dispute arises, let it be referred to arbitrators chosen at the time. Under this plan the United States has already settled thirty-two disputes with other countries, and Great Britain twenty.

The principal objections to a permanent court of arbitration which he urges are the lack of a code for its guidance, its want of adaptability, possible defects in its make-up, the greater risk of an appeal from its verdict to war.

Judge Baldwin, of Connecticut, on the other hand, thinks a permanent tribunal would be better

than special cases, because its decisions would command more respect. He would have the court consist of ten or twelve, half from the United States and half from England, with two Supreme Judges and two Justices of the High Court of England.

The writers are all unanimous upon the horrors of war, especially between the United States and England.

READ THIS,

if you read nothing else in the paper.

Every few days we have appeals from some church to say something to counteract the "holiness craze," a disease which some weak Baptists catch from Methodist contagion. The RECORDER has at various times published able articles against this most deadly heresy, but whenever it arises in any church, the brethren wish something immediately to counteract it.

Dr. Weaver's tract, "Scriptural Sanctification vs. Entire Sanctification," is the weapon they need. It is an admirable weapon of defense to keep this heresy from getting hold in the churches, and to destroy it after it has entered. We would it were in the hands of every Baptist in the land.

But, brethren, if you do not get it now, remember it. And if there is any symptom of this disease, order a score or more of this tract and scatter them.

The formation of the Publication Board of the Southern Baptist Convention has served to bring before us the appalling fact that about one-half of the children of the Southern States are not in Sunday-schools. That means that there are scores of children and youth of this country who are growing up without Bible instruction, and that means that they are to be a curse instead of a blessing to the world.

We find the above in one of our best papers. It is an attempt at adding to the chorus of abuse and sneers going up against parents from this irreverent and disobedient generation.

We believe in Sunday-schools properly conducted, where God is all in all, as He ought to be everywhere. Surely it is unnecessary to say that, but we do say it, lest some one may think we are abusing Sunday-schools, when we protest against this utterance.

Because a child is not in Sunday-school is no reason for supposing he is growing up without Bible instruction. ARE THE PARENTS ALL DEAD? We have had occasion to ask this question indignantly again and again. It would seem from such statements that they are either all dead, or all infidels, or all drunk, or all something or other which prevents their doing their duty to their children.

It is the duty and the privilege of all Christian parents to give their children Bible instruction. It is a sin for which they must account to God if they turn that instruction over to any other human being. They cannot shirk their responsibility upon Sunday-school teachers. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Baptist parents are not recreant to this duty to God first and to their children. We are tired of having it taken for granted that they are thus recreant. It is a slanderous falsehood to charge the many thousands with not giving their children Bible instruction, because we happen to know here and there one who does not.

Very many of our best churches, composed of the godliest men and

women in Zion, do not have Sunday-schools. The roads are bad, they are widely scattered, they are sometimes afraid of what might be done in the Sunday-schools. These parents delight to talk of God and His dealings; they teach their children to see Him in everything, to look directly to Him in every trouble, and to fear Him always. God is a very real presence and help in their households. The atmosphere of the home is thought of God.

They have their children memorize the Scriptures and the best of the hymns. In how many of these noble houses has Manly's Choice in the cheap word edition been a Godsend! For the price has enabled parents even in straitened circumstances to give a copy to each child, from which to memorize the hymns.

That any parent does his whole duty is not claimed. But that the children of Baptist parents belonging to churches which have no Sunday-schools are growing up without Bible instruction, and that they will be curses to the world is denied with indignant emphasis.

THE KENTUCKY SYSTEM.

Dr. Alexander Blackburn in the Watchman indulges in prophecy. He writes under date of April 10, 1916, and gives the conversation between a boy and his grandfather. During the year \$2,500,000 had been contributed with ease for missions. The grandfather tells of the great difference between that year and 1896, in which "the great societies were terribly in debt," the debt on the Missionary Union and the Home Mission Society amounting to about one million dollars.

The grandson asks how the great improvement came about. The grandfather replies that the next year the mission collections were put on a common-sense, business footing. The plan is very much such an one as our wise General Association adopted. Cards were issued for weekly and monthly contributions, and mission envelopes, and a book, much like that of Dr. Warder's, for keeping the accounts.

Dr. Blackburn's prophecy in Boston as to what is needed to increase mission collections and put them on a stable footing is very much like the plan adopted by our General Association.

We agree with the sensible old deacon who said that our State Board deserved unqualified praise. It has been guilty of no sine of commission. It has not made the slightest effort to introduce any methods or means borrowed from the Salvation Army or the Catholics into the churches. It has taken it for granted that our churches were abundantly capable of taking care of their own devotions, and needed no one to tell them when to pray or when to deny themselves. Scripture and common sense and Baptist usage have governed all their actions.

We hope Dr. Blackburn's prophecy will come true; that our Northern brethren will adopt the plan it outlines. If they do we feel confident that in twenty years it will produce the good results he foretells.

PRESIDENT WARFIELD, of La Fayette College, in the Independent, advocates in a strong article the same thing which we suggested more in sport than anything else. And that is that the debates in Congress on foreign affairs should be carried on in secret sessions. He says: "What a very carnival of folly have we been treated to by Congress this winter, largely because our debates are all public."

Editorial Varieties.

Nearly a quarter of a century ago, chiefly through the exertions of his young colleague W. H. Green, Princeton worthily celebrated the jubilee of the election of the great Charles Hodge to his Professorship in the Seminary. The occasion was celebrated with great pride and joy the fiftieth anniversary of the appointment of Prof. W. H. Green.

Prof. Green is the greatest Hebrew scholar now living, though our own Osgood ranks well up with him. These two great scholars have been veritable thorns in the flesh to the higher critics. When these have insisted that the scholarship of the world was with them, the orthodox have pointed with a smile to these two men whose little fingers as Hebraists are thicker than the loins of any detractor of Moses.

Prof. Green has used the methods of higher criticism against the higher critics. He has met them on their own ground and proved that all their attacks on Moses were silly child's play that the Pentateuch is a whole and must have been written in the age of Moses.

There have not been many Presidents of the American Sunday-school Union, but they have been men of great distinction. His hands were on their own ground as he was the last, and now Mr. Morris H. Jessup of New York, has taken his place. Mr. Jessup stands as high among the men of God as he does among bankers.

On the first day of the Methodist General Conference there was so much excitement that it is said Bishop Bowman came up his hands to despair. Again we are as is reported in the Christian Herald: "Are we in Congress, or in a Methodist Conference?" Good Lord, brethren, can we not stop this booting and howling? It is to be hoped that Bishop Bowman did not use the Lord's name in that way.

The Northern Methodists are showing in many ways a new and more generous to congregational form of church government. That is a move in the right direction. But we advise them to give up the "probationer" business if they wish to adopt the New Testament church government. It will not work well except with a converted church membership.

In the Examiner's report of the conference of the Philadelphia pastors is an account of a talk upon the evening preaching. It was said that some of the churches had given it up entirely. Among the reasons given for the decrease in attendance was "the multiplication of meetings during the day," and the lessening of this number was urged. Our pastors will do well to remember that when an effort is made to open societies with meetings of their own upon them.

Prof. William Hargray is another who, like ourselves, was wakened into life again after going off with the vagaries of the higher critics. He began by accepting the theories of the Tubingen school, and then the New Testament. He now frankly admits his error. Let us always welcome back on to the solid rock those who have been wandering in the morass in the search of "progress."

Whatever else is taught in Andover Seminary, it is evident honor, even as the men of the world understand it, is not. The Andover articles of faith which every professor signs say: "I believe that God, of his mere good pleasure, from all eternity elected some to eternal life." Prof. Hester, the theologian of the Seminary, whose honour is pledged to teach that, says: "The mere good pleasure of God is an mischievous phrase as theologizing man ever invented, and a misrepresentation of what is as doing in that Seminary, then?"

Rev. Frederick F. Sherman, Episcopalian, son of Judge Sherman of the Supreme Bench in Massachusetts, has resigned his office of Chaplain in the United States Navy because he has joined the Catholics. Let him receive the credit he deserves for resigning instead of persisting in holding on.

The Presbyterian says truly, "If as has been said, we really profit by our errors, every man-jack of us would be declaring dividends daily."

Won't somebody please say a good word to the Pope for Jeeb! The Scottish Catholic Archbishop of Urging is the Pope to canonize Mary Queen of Scots in order to provide Scotland with a patron saint! As between the two, give us St. Jeeb! So far as we know, Jeeb was not an immoral woman.

The Baptist and Reflector speaks none too strongly in praise of Rev. W. O. Carver, of Tennessee, who has been elected to the Presidency of our Seminary when it says: "He is a noble Christian man, a hard student, a fine preacher and will make, we believe, a splendid teacher."

Dr. C. C. Hitting has resigned his position as Bible Secretary of the Publication Society. This is a very heavy loss to the Society. Dr. Hitting is greatly loved by the Southern people, and his being with the Publication Society has given them a strong hold, especially in Virginia, in which state Dr. Hitting was pastor during the war.

Just now Dr. Garrett of Chattanooga is the man whose praises are in all the churches. For the delightful time which the Convention had in Chattanooga is attributed in great degree to the executive ability, the tact, and the energy of Dr. Garrett.

The Southern Baptist Convention adjourned on Tuesday, on the following Monday we received the report of a list of the papers, well bound and in a pretty plain and gold cover. There never were such Secretaries as Drs. Burrows and Gregory.

Among the Churches.

LOUISVILLE.

Walnut-street—Bro. J. W. Loving preached.
Broadway—Pastor Pickard preached.
Dedicated a newly arranged room that will greatly add to the efficiency of the church.

Highland—Pastor Dawes preached.
East—Pastor Christian preached.
McFerran Memorial—Prof. A. T. Robertson preached in the morning and Bro. D. E. Fogle at night.

Franklin Street—Pastor Roberts preached.
German—Pastor Hitzman preached.
Highland—Pastor Dawes preached.

Bro. E. W. Marshall has been called to the church at Union Springs, Ala.
The Holy Spirit was given to make us work, not to make us shout.—Prof. McGlothlin.

Prof. Sampay was in Missouri the first of the week.
Prof. Robertson addressed the Mission Band Monday evening on the "Relation of the Pastor to Missions."

Supplies for Sunday: C. M. Thompson, Twenty-sixth and Market; J. M. Robertson, McFerran Memorial; Prof. Dargan, Masonic Home; J. S. Norris, Mill Creek; E. W. Marshall, Quitman, Ga.
H. BOYNE TAYLOR.

THE STATE.

Bro. R. N. Barrett writes "The wife of Bro. G. D. Harger, pastor at Catlettsburg, died on May 13th. The funeral was conducted by Bro. Robert N. Barrett of Ashland and Bro. B. S. Akers of Catlettsburg. The remains were interred in the Ashland cemetery. The sympathy of the entire community is with our dear brother. He had accepted a call to a church in Michigan, and was about ready to move. He had been married less than four years, and has left one little boy about six months old.—Have had a great fight in Ashland with Sunday base-ball. Police judge and mayor were in league with the Sabbath-breakers, but the Pastors' Conference organized a club of law and order to break it up."

OTHER STATES.

Bro. W. J. Neale writes from San Diego, Cal.: "We are having the labors of Brother G. W. Taylor, Kentucky boy and graduate of S. B. Theological Seminary, for the First church at this time. We are praying and hoping to have a good meeting. Some have professed to have found a hope in Jesus. Many have manifested a desire to turn from their sins and seek Him and the church is being revived. Our pastor, Bro. Knapp, is a good man and an earnest and eloquent preacher and well beloved by both Christians and citizens. He has done and is doing a good work here. His church here is one of the strongest in the city, and one of the strongest Baptist churches in the state."

Pastor N. B. Graves writes from Cottonwood Point, Mo.: "Please change my paper from Dyersburg, Tenn., to this place. I have moved here and have four churches and two extra preaching points."

A two weeks' meeting in the Bartow church, Florida, closed with 8 baptisms and others to follow.

Elder C. N. Wester held a three weeks' meeting in the Poplar Bluff church, Mo., which resulted in 14 additions to the fellowship of the church.

A meeting in the Brush Branch church, Mo., closed with 8 baptisms, 3 approved for baptism, total additions 6. Among those baptized were 4 Campbellites and one Methodist.

Thirty have been added to the fellowship of the Harrisonville church, Missouri.

A nine weeks' meeting in the Bolivar church, Mo., closed with 12 additions to the fellowship of the church.

A church has been organized in Brushy Creek, S. C., which takes the name of Mt. Alry.

Twelve have been added to the fellowship of the Cedar Grove church, S. C., all by experience and baptism.

Bro. J. G. Bow writes from Eufaula, Ala.: "I close here Sunday night going to Waycross, Ga., for a meeting in Pembroke, Ky., the 1st of June. My family go next week."

A meeting in the South Side church, Wilmington, N. C., closed with more than 100 professions of religion and 18 baptisms.

Twenty-five have been added to the fellowship of the Twentieth street church of Huntington, W. Va., as the result of a recent meeting.

A six days' meeting in the Griffithsville church, W. Va., resulted in 14 additions to the fellowship of the church.

HELP FOR THE FOREIGN MISSION BOARD.

Some of us went to the Convention with heavy hearts because of the debt resting on our Foreign Mission Board, which was caused by the failure of the people to give as largely as before. This debt is not paid, some of the missionaries must be recalled, and those at home not allowed to return. We rejoiced when the effort made to secure pledges for the \$30,000 was largely successful. Undertaking to raise \$100,000 in Louisville and elsewhere in Kentucky to be paid by July 1st, we now call on our sisters to help us.

Our Kentucky societies gave about \$200,000 to the Foreign Mission this year than last; let us seize this opportunity to increase our gifts, animated by that love for Christ which should constrain us to daily self-denial, that through us sinners may be reconciled to God.

Contributions gladly received and promptly acknowledged.
MISS E. S. BROADBENT,
1319 Third, Louisville, Ky.

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

GENERAL ASSOCIATION.

Of Baptists of Kentucky will meet at Bowling Green Saturday, June 20, 1896. A. M. Bro. F. D. Hale will preach the annual sermon.

The Ministers' Meeting will convene Thursday, June 18th.
J. K. NUNNELLY.

MARRIED.

Mr. Frank Fisher and Miss Fannie Carpenter were married at the bride's home near Chestnut Grove, Ky., May 12th, by their pastor, Charles L. Anderson.

TWO DOCTORS FAILED.

Mr. R. K. Greenless, Randall, Ark., writes: "No perscription ever effected more than a temporary suppression of the chills on malarial. I was told to try your 'Eughee' Tonic; concluded to give it a trial. One bottle made a complete cure." Sold by druggists, 50c and \$1 bottles.

EDITORIAL CORRESPONDENCE.

THE NILE—DONKEYS—BOYS AND WATER GIRLS—TOMB AND TEMPLES—RAMSES II.—DRAGOMEN, ETC.

Let whoever visits Egypt be sure to go up the Nile. The trip by boat from Cairo requires twenty-one days, but you can do it in ten days by going to and from Girgeh by rail. It will not be long till the railroad will run to Assuan, and perhaps into the Sudan. From the cars you can see the country better than from the boat, since the high banks interfere with the view. This is the season to visit Egypt, and now the Nile is low. The annual rise commences in June and lasts till October, and the river gets lower and lower till next rise begins. The boats are small, and they run only in the day and tie up at night. The ruins one wishes to see are above Girgeh, and hence going that far by rail does not miss them. The four days' travel to Girgeh, Nile going and coming between Girgeh and Thebes, will give abundant opportunity for seeing the river and its banks. Above Thebes there is simply some more ruins like those you have seen and not equal to those at Denalorah going to see the famous temple of Hathor the Egyptian Venus. It is in a wonderful state of preservation. Some of the colors have not faded and some of the hieroglyphics and designs are as fresh as if cut yesterday. By Persians and others did much to mar and destroy the monuments in Egypt, but it is surprising how much remains despite millenniums and enemies. The promissory to the temple was added, a Greek inscription tells by the Romans in the reign of Tiberius. Standing in the front room a great hall—with its twenty four gigantic columns, and looking through the four openings in front into the holy boies, one can almost see the pomp proceeding with the Pharaoh at its head on their stately march. There is a striking resemblance between the plan of this temple and the great temple of Solomon at Jerusalem. This temple of Hathor has no windows and the only light except what came in the front was artificial. They turned their faces toward the great unknown.

On the rear wall is a picture of Cleopatra, with her attendant, put there during her lifetime and evidently a likeness of the famous queen. Some critics from this picture have concluded that the great Egyptian beauty was not so handsome after all; but to me she is very pretty and the face is particularly interesting. This is the most perfect and best preserved of all the Egyptian temples, and it is well to see it first so as to get a good idea of what to look for in the rest. The building was once surrounded by a grove of which the sacred acropolis was kept, but now the sands of the desert have taken possession and have half buried the great temple itself.

Luxor is the present name of the little town on the site of the great Thebes, which stretched across the river valley on both sides of the Nile. Homer says Thebes had a hundred gates, and the story goes that she could send out 10,000 men simultaneously. The ruins are certainly the greatest of all ancient times, and Rome surpassed it, which is not certain. The temples and tombs of Luxor and Karnak as well as those west of the Nile, on what is now called Thebes, are all the ruins of the city. On our first day we spent in visiting the tombs of the kings, for which we must go several miles into the desert. On the way water girls run up beside our donkeys to try to sell us water out of the little jars they balance on their heads. They come along with a sweet voice and an insinuating air—"I am for you!" "I go with you!" "Lovely man!" "All right?" To the one who thus came at me I said: "Better take care how you make love to me, there is my wife." But the brethren whose wives were not along could not make such a reply; and we all threatened to report to their wives at home how these dusky damsels of the desert made love to them. They ran after you, one after mile till you get sorry for them, and give them something, although if you are wise, you will not drink from their jars.

These tombs are great halls out in the sides of the hills, and the walls are covered with hieroglyphics and pictures, telling the glory of the dead monarch, his gifts to the gods, his favorite pursuits, his amusements, etc. etc. Well nigh all that is known of the private lives of the ancient Egyptians is gathered from the tombs. It was near this place that the mummy of Ramses II, the Pharaoh who oppressed Israel, was found in 1881. The mummies of Set I, Ramses' father, and of Ramses III, who succeeded Marenptah, the Pharaoh of the Exodus, have been also found, and are exhibited at the Museum of Gizeh. But the mummy of Marenptah has not been found, and will not be, since he was drowned in the Red Sea. He closed

his dynasty (the 19th), the next king, Ramses III, being the first of the 20th dynasty. This also fits the Bible account for we read of Pharaoh, the heir to the throne, died in the last plague, the death of the first-born. Marenptah, having been drowned in the sea, and his heir having died in the plague, the dynasty comes in with Ramses III, who was king, so far as we know, to Ramses II, who is known as Ramses the Great. Thus the excavations in Egypt, as elsewhere, confirm the Scriptures. We passed the Delta of Arminas where recently discovered the tablets which upset the "higher critics" in regard to their claim that Moses could not have written the Pentateuch because there were not proper literary conditions at that day. Here were letters of an elaborate correspondence between Syria and Egypt, written long before the time of Moses. On the great temple of Luxor, Ramses II is represented as dragging after him a lot of captives, Jewish and other. The hieroglyphs features are still well marked, and they can be readily distinguished from other captives. On the main temple at Karnak is a picture of Shishak with his captives and trophies brought from Palestine. This picture has not entirely been discovered. This whole Nile valley teems with monuments still covered up, and which ought to be brought to light to tell their story. West of the river at Thebes excavations are going on, and they are as interesting as those of queen Hatshep. Inside the temple at Luxor stands a Moslem mosque, which has stood there for centuries and which would have to be undetermined and removed to clear the way for further excavations. These have been stopped because the Moslems will not consent to the destruction of this mosque, which is especially holy in their eyes. We saw the face of a great statue on the side of the temple, which is a beautiful example that the statue cannot be uncovered on account of danger to this mosque. Of course we visited the colossal of Amenhotep III called by the Greeks the statue of Memnon and the North one believed to utter a musical note at sunrise. This one is covered with inscriptions written by Greeks who visited it in the time of Alexander and after.

It was a surprise to find that the American consul in Luxor is a dusky Arab and a Moslem who cannot talk English. His son has learned English in the mission school there, which we visited, and he acted as our interpreter. We were kindly received at the consulate by the native consul in coffee. It was here I got the mummy for the Seminary Library building. Through the kindness of the native pastor, we were received into three of the private houses of Luxor, of the better class, in the native part of the house, a deacon the ladies came in and shook hands and went out. But only in the pastor's house were we shown through the premises. The women visit the women and the men visit the men. If a man pays a protracted visit to a friend he does not see the women of the family and vice versa. It is quite common among the Mohammedans for the men and the women of one family to eat separately. Some villages are set apart into a private house, offering backbeach to secure admission. We were refused and the affair caused a great commotion; the whole village became excited. We were interested in the culinary department in the native part of the house. Among other things he showed us the earthen pans in which they bake their bread. These pans (if they may be so called) are made of mud mixed with the dung of cattle and dried in the sun. All the families seem to raise pigeons, white chickens abound as well.

The people seem submissive to any one who will give them peremptory orders. Our dragoman, Hachim (pronounced Hachem) exercises a lordly authority. It was amusing to see him bargain for donkeys for the party and to see how he clinched the agreement with his whip laid on the back or bare limbs of the obstreperous donkey owner. In his explanations of the things he saw at the various pyramids. On the temple of Set I, for example, there is a representation of the king holding up a lot of his enemies, as pigeons, by the hair and whipping them. Hachim told us "He take them all by the ears and give them together together. These Arabs talk very loud and seem to be quarrelling all the time, except when they are sitting or lying about. It is a striking fact that only the temples and the tombs of ancient Egypt have come down to us; only what they have to their religion. They were certainly a deeply religious people, and yet they scornfully rejected the true faith and unmercifully oppressed the Hebrews who alone could have instructed them. The Egyptians were "religious to excess, far beyond any other race of men." But I mistake. Something else has come down to us from the ancient Egyptians, for you can see them plowing their rich fields with exactly the

same sort of plows pictured on the monuments, such as were used before Abraham's time. Sincerely, etc., T. T. EASTON.

COMMENCEMENT EXERCISES OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

Wednesday, June 3rd, 11 A. M.—Alumni Address, by Rev. D. M. Ramsey, D. D., Pastor Citadel Square Baptist Church, Charleston, S. C.
Thursday, June 4th, 10 A. M.—Delivery of Diplomas to Graduates in Separate Schools.
11 A. M. Seminary Address by Rev. B. L. Whitman, D. D., President Columbian University, Washington, D. C.
Addresses by Representatives of the Full Graduates, and Confering Degrees.
The exercises of Wednesday and Thursday mornings will be held in the Seminary chapel, Norton Hall.
The exercises of Thursday evening will be held in the audience room of Broadway Baptist church.
J. W. LOVING, Sec. Alumni Socy.

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\$1.25 Washable House Suits, Navy Blue striped woven Gaiters.
\$2.00 Choice mixed Cheaters Navy Blue.
\$3.50 Will be the price until June 1st, of our \$5.00 double Breasted Suits very well up for Boys or Girls' Straw Hats.
50c Up for Men's & Straw Hats.
25c Boys or Girls White and Colored Duck & Eton Caps also Navy Blue Cloth Silk lined.

Ordering Goods by Mail
Our mail order service is always at your disposal, making it convenient and pleasant for you to do your buying at the store of your choice. There are many little needs which we can supply you by mail, just as readily and satisfactorily as those you come in person.
Don't imagine for a moment that it is all indifference to us to fill your orders or that we don't care to fill small orders. You are our patrons and as such are entitled to every consideration at our hands. As we serve you when you come to the store, so we endeavor to serve you when you write to us from your home. Most of our goods are made to order, the value of our mail order service and thousands make free use of it to their profit and comfort.
FREE with every order sent us before June 1st, we will present a copy of "Coming Stripes"—contains 30 colored plates and worth \$1.00. You will notice it lightly.
J. W. Lovings

Gleaner Department.

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

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

BRO. W. I. FRAZELL says he has just closed a good meeting at Erin, Tenn., with eleven additions and a fine general interest.

Hot as it is Bro. J. A. Mitchell writes me that the good ladies of Mt. Vernon church, near Hall's Tenn., have presented him a fine quilt for his defense of them against some shocking public assaults fast fall. Bro. Mitchell is a deserving brother, and a genuine ladies' man anyway.

I SEE some hints in some Prohibition papers that it is possible that Bro. J. B. Cranfil, editor of the Texas Baptist Standard, will be nominated for President on the Prohibition ticket. If he is, I promise him now one hearty vote, for the politician that opposes rum and Romanism is sure to have my support. Bro. Cranfil does both.

OUR Campbellite friends have challenged the Baptists of Cave-in-Rock, Ills., to repeat the debate at that place, allowing them to put in Eld. J. A. Minton instead of the man they had before. The Baptists have accepted the challenge, and Thursday, June 11th, has been agreed upon as the day to begin a six day's discussion. Brethren and sisters from other sections will be cared for, and are invited to be present.

SHOULD Missionary Baptist churches receive Hardshell Baptist baptisms? Please answer through the RECORDER.

A. A. ANDRUS.

Bald Knob, Ark., April 29th. Answer:—Such baptisms are without scripture warrant, and are not valid, and should not be received. The baptisms of no schism can be valid. Missionary Baptist baptisms are the only valid baptisms to be found in this world, for they only have the warrant of Christ's example and commandment. It is not necessary for Baptists to farm out their baptizing to other people, because we can do all of it ourselves.

By special invitation of the Bible class in Clinton college I preached them a little sermon, at the Baptist church on the nature of the Kingdom of Christ, and the time of its establishment, a few weeks ago. A little pugnacious Methodist preacher was present and became so much stirred up over the matter that he talked considerably with his mouth. But happening to run across Bro. W. H. Williams he was promptly notified that if he wanted revenge the way was open and he could be accommodated. As a result the arrangements were properly signed up for a debate between Bros. Williams and Clark, to begin in Clinton, Ky., June 8th, and continue six days.

At Golconda, Ills., last week the pastor asked me to preach two sermons on doctrinal issues, one on baptism and one on communion. I did so, with fine crowds present. As a result there have been two additions from the Cumberland Presbyterians, and four from the Methodists, and the end is not yet. Why should we keep the Lord's will on these matters in the back ground? Who gave us the right to select such parts of God's truth as we think will please everybody, and leave out the part we think might not suit some one who is present. I think the time to preach unwholesome doctrine is when some one is present that don't believe it, for then is the time to say what he needs to hear.

EARNEST efforts are being made to secure closer co-operation between all the young people's societies. A move is to be made by the Christian Endeavor folks, as theirs is the parent body, to get all of them united and on a most fraternal plane. That is what I have been looking for all the time.

There is no doubt but that the coming apostasy from steadfastness in the faith will have its lever braced by this so-called young people's movement, and probably the movement will itself be the lever that overturns the faith of many. We had better stand by the churches and the Bible. From these moorings no one can separate us.

No one can be a Christian and not be a member of the church. The same process which makes one a Christian adds him to the church.—Gospel Advocate.

I don't believe such doctrine. It is Romanism, pure and simple, except it is somewhat aggravated. The idea that Christ and the church are the same, and getting into the church is so exactly the reverse of the truth that it is hard to see how any one can advocate such a delusion. In the apostolic age men were "born again," and then entered the Kingdom. The Lord "added to the church the saved." Men are saved by trusting in Christ, they are added to the church by taking membership with the saints, after their trust in Christ. We are made Christians by faith in Christ, we are made church members by the act of associating ourselves with the church. Baptism and the consent of the church prepare us for church membership.

THE newspaper reports of Dr. P. S. Henson's remarks concerning Prof. Harper, of Chicago University, show that there is some resentment against heresy in the north as well as in the south. Dr. Henson is reported as saying: "I would rather see Bob Ingersoll at the head of the University of Chicago than Dr. Harper. The University is a breeding place for agnosticism, and a destroyer of the old faith in the Bible. I know Dr. Harper to be two-faced and insincere. Such an individual should not be at the head of the University of Chicago." This is about the estimate many southern people have had of Prof. Harper for quite a time. If this view be correct it is time his place was made vacant by a request from the trustees for his resignation. Matters of heresy are beginning to appear on the surface of some of our highly esteemed educational institutions in the south also. We should deal with it without flinching wherever it is to be seen.

It seems a pity to hit a people after they are down, yet that is what J. H. Spurlin is doing with the Campbellites of Sturgis, Ky. In the debate there in January, the Campbellite champion rashly offered to pay one hundred dollars for any authority that rendered the Greek word (Nikodomaeo) in Matt. 16:18 by the idea of enlarging, developing, or edifying, as well as of beginning a building, or organization. The Baptist man handed him Thayers' Lexicon, and claimed the money, offering to leave it to three university teachers, or one university teacher, or a committee of scholars at Sturgis. All of this was declined. But the failure was so painful to their cause that Prof. McGuffey, of Morganfield, has been trying to redeem the case ever since the debate closed, and Bro. Spurlin won't let him make any headway at all. He keeps calling him back to the proposition, and won't let him change the state of the case so as to even find a getting out place.

The matter was in awful bad shape when the debate closed, but it would have been better for the Campbellites if the matter had been left alone. Let them pay their hundred dollars, for it has been fairly and certainly won. Next time let them not be so rash with their assertions.

BRO. F. L. DUPONT is pastor of our church at Hico, Texas, and is a man that engages in public debate whenever the truth is assailed in his field. A great many people think that a man of this character is totally unfit to be a pastor, and that he never has any success as a preacher. As a matter of enlightenment to such folks I wish to say that Bro. Dupont has recently had a debate in his own town with a Universalist, and did him up in the most approved style, and feeling that a good meeting should follow a successful defense of the truth he proceeded to protract the meeting. As a result of the work done he has already had seventy additions to the church, forty-nine of whom were baptized, and six of them from the Methodists. The Universalists, the Methodists and the devil did what they could against the meeting, and the Lord did the rest. The Lord always honors the truth when it is preached in fearless faithfulness, and I rejoice with this faithful servant in this expression of the divine approval upon his work. Bro. H. C. Pender, another fearless preacher of the Gospel, assisted in the meeting.

BRO. HALL:—A young sister in one of my churches was guilty of fornication, and we withdrew fellowship from her for said offense. Some of the members are dissatisfied with the action of the church, and think we should have appointed a committee to visit her, and if she had confessed her guilt, and expressed sorrow for same, we should have retained her in the church. Did the church do right in excluding the lady? Please answer in RECORDER.

A PASTOR.

Reply:—It was the instruction of Paul to withdraw from every brother that walks disorderly, and this instruction will include such sisters as are disorderly. In my opinion the church did right. I have no sympathy with this notion of sending a committee to see every one who is guilty of some misdemeanor, to try to persuade them to come to the church and make acknowledgments, and allow the church to sorter be respectable, and still let them stay in it. Withdraw from such characters at once. At no time should a church daily in the exercise of her discipline if she knows for sure that the parties are guilty. It is the business of those who do such things to seek the church with a penitent plea, if they are sorry, and not the business of the church to seek after them, and beg them to apologize. I have never found such members as had to be everlastingly sought after to have them confess some demerit in order to give the church a chance to exercise her merciful disposition to forgive them, that were worth a cent to the cause of religion. Put them from you, and when they become penitent it will be the duty of the church to hear their confession of guilt and extend to them the hand of restoration. Your church did right in withdrawing from the lady if you were sure of her guilt; and if the man who was a party to her crime is in your church he should have the same treatment. A confession of guilt before the church in such cases should not screen from exclusion. Though I think after the church has positively expressed its condemnation of such sins, and they have been truly repented of, and reformation of life has followed, it will be proper to restore such parties if they ask it.

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FROM HOUSTON TEXAS.

Dear Bro. Hall:—I have not seen anything from Houston in your columns, and not very much from the state, and so, I am going to give you a bit to champ on. We are just now spending what little money the church people have, in going to Endeavor meetings, Epworth League meetings, B. Y. P. U. meetings, and hence to Mexico of course. All this is for the benefit of poor sinners who need the Gospel, and the poor missionaries who are having to live on half-pay, remitted semi-occasionally. The last meeting of the Epworth League made scores and scores of converts by their frolic at San Antonio. There was a crowd of them. It took a double-lens telescope to get a glimpse of any article that might possibly be mistaken for Christianity. Of all the light-headed hilarity-times, they had it. One of them, who never had religion, and who never pretended to have, and did not belong to any church (but of course was perfectly eligible to membership in the league,) concluded that he would see a bull-fight on the trip, and so, he slipped in on the sly, as he thought, not wanting to shock the modesty of the other leaguers, when low and behold, it turned out, that the crowd was principally composed of leaguers when he got there. This information comes from a good Methodist minister to me, and I presume is true. I think that our B. Y. P. U. will also have a huge time out of their frolic next month, and they will make lots of converts to Christ. I challenge any advocate of the B. Y. P. U. to show me one true convert to christianity by their efforts. I challenge them to show one gathering they have had, that in any way, resembled a religious gathering, bent upon the work of the Master. The old in the kingdom, are footing the bills, and starving the missionaries, and letting the kids have a good time, with their sunrise prayer meetings, bull-fights, etc., and there is more of the latter than anything else. If the old folks will stop the kids, and turn over the money that they squander in this nonsense to the mission boards, they will pay every missionary, fill many hungry mouths and will contribute enough surplus to hire 100 other missionaries whose preaching will reasonably convert 10,000 souls every year. The Lord has ordained that men must be saved by the "preaching of the word." Any means of converting the world will fall flat, if the preaching is left out. A regenerated man may change his program by reading up a little, but an unconverted man is not going to accept Christ by reading or any other means, where the preaching is left out. Every dollar possible should be expended by hiring more preachers. Just

think of it. One hundred consecrated men can take their Bibles and hymn books and convert more people than every publishing house in the world combined. The publication societies spend enough money every year, which if put into "men" would convert the United States to Christ in five years practically. I am thoroughly tired of seeing so many avenues opened up for the conversion of the world, when the only avenue that will do it, is continually being blocked up. This is exactly the case. I like "helps" for the work, but let the helps by all means, be subject and come after the main force, and enable it to more efficiently perform its function. The young People's Societies and Y. M. C. A. seem to be degenerating into mutual admiration societies and athletic associations, and the name of Christ is not in them, and I am just old foggy enough to be opposed to them. Foggy.

FROM THE STATE OF WASHINGTON.

DEAR BRO. HALL:—Your editorial in the Gleaner Department of Feb. 6th, (that Bro. Gibson refers to) is about the condition of the Baptists of this coast. I have noticed the move of both the regular Baptists and alien Baptists here for about five years, and I think some have used a little of that spirit "rule or ruin" on both sides. But, since the North Pacific Coast Convention has grown too large for that "rule or ruin" class to rule, they have kicked out and tried to ruin, but—"it is hard to kick against the goads." I am not, nor never have received employment from either convention. I depend on God and his churches for my support. I cannot have, nor do I have, any motive in writing you this, only to speak a word in the defense of truth and right. I turn to the Gleaner Department of the RECORDER about the first thing when I receive the paper, for there I find the true principles of the Bible advocated. I wish we had a few such men as its editor out here. We need educated men out here, and men that have the religion of Jesus Christ, and the backbone to stand for the right; that will face the Campbellites or any other "ites." We don't want men that will say they want to go as a missionary under the Gospel Mission, and then act in such a way the churches won't send them and then try to get a Board to send them. O, my God deliver us from wishy-washy people! But may he give us men with grace, truth and stick. Yours for the truth,

R. Y. BLALOCK, Walls Walls, April 13, 1896.

[The gloomy and the resentful are always found among those who have nothing to do or who do nothing.—Samuel Johnson.

FROM MEXICO.

TO THE MISSION BAND OF THE S. B. T. S.

Our brethren of the Northern Board have just closed a delightful session of the Nuevo Leon Association at Santa Rosa. Nine churches were represented. They have 479 members, and reported 49 baptisms and \$957.94 contributed to the work during the year. Santa Rosa was one of the first towns in Mexico to receive the Gospel. Twenty-eight years ago an uneducated Mexican preacher held a public debate here with two Catholic priests, at the close of which the great crowd shouted "Down with the priests and up with the Gospel!" At the recent Association the spacious hall was packed and many crowded about the windows on the outside.

Pastor Alejandro Trevino has a full house twice every Sunday at Monterey and sometimes an overflow. They will no doubt have to pull down their church and make it larger to accommodate the growing crowds. Bro. Westrup of Linares is rejoicing over the completion of his new house which he has so long needed. Two other chapels are in process of erection, and we need a dozen more. Bro. Kimball at New Laredo is receiving showers of blessings on his work. He has had a number of conversions and baptisms recently, and his congregations are larger than ever before. He wishes soon to break ground for his new chapel. Laredo is the great doorway between the United States and Mexico, and is a place of unusual importance and promise.

Rev. Mr. Sloan, the active and efficient editor of our newspaper, La Luz, has been elected to represent both the Northern and Southern Baptist missions on the committee of arrangements preparatory to the meeting of the Second General Assembly of Evangelical Missions to be held in Mexico City in 1897.

Miss Sara Hale of our Southern Board, who prepares the lesson papers for all the Baptist Sunday-schools in Mexico, but who is better known as the author of Mercades (that best of all books on Mexican character and customs), hopes to attend the Chattanooga Convention, and then rest awhile with relatives in Tennessee.

Rev. I. N. Steelman must leave Orizaba for a milder climate on account of his wife's health, and Dr. Powell may leave Toluca for the same reason. His health has not been good for a year.

In all Catholic countries the progress of the Gospel is impeded by the widespread ignorance and the lack of a pure religious literature. For the benefit of all Spanish-speaking Christians, Bro. Wilson of Guadalupe is making a Bible Concordance, and some other brethren are laying out the plan of a Baptist Commentary. Our Baptist brethren Lund and Marin of Spain and Benson of South America are deeply interested in the same enterprise, and will no doubt render us valuable assistance, as they are all scholarly men.

For the immediate benefit of our native preachers, most of whom entered the work with limited education, Bro. Rudd, assisted by other missionaries, purposes holding at Saltillo July 1 to 31, a theological school which we think will be attended by fifteen or twenty men.

Because of the great crop failure last fall in Central Mexico, for three months past there has been a living stream of emigration to the lower and border districts. Ranches have been completely vacated and towns nearly so. Among the poor, disabled, widows and orphans who have been left behind,

the suffering is incalculable. The public pools which, in other years, furnished the water supply for Doctor Arroyo, are now dry, and since there are no wells or flowing streams near here, all water must be bought from private tanks. Corn also is very scarce and selling for two prices. No doubt many people have sickened and died from drinking bad water or eating insects, roots, nuts, berries or other trash gathered in the mountains. Notwithstanding the widespread suffering, I am sure our mission work was never more prosperous or on a firmer basis than now. Thousands of Bibles and tracts are being distributed, and I recently sent twenty subscribers to La Luz.

Last Sunday was missionary day with us. After reviewing the progress of the Gospel in Mexico for the past twenty-five years, the preacher spoke of the sacrifices made by the Christian people in the United States to give the Gospel to Mexico, and of the sore need of the Richmond Board just now. A collection was taken amounting to \$44, besides what the pastor and his family gave. Some of these poor Mexicans who subscribed each ten cents, 12, 25 or more, to be paid before the last of April, have not a second nail, nor have they had a square meal for a month, yet they love the Lord, and deem it a pleasure and a privilege to contribute to his cause. God's blessing is sure to attend such loyalty and faithfulness. If all the Baptists of the United States would contribute, in proportion to their ability, as much as these poor Mexicans did, there would such a blessing be poured out on our home churches as the world has never seen. Our Boards could increase their missionary force forty fold, and we would soon shout the harvest home! Let every member of every church help our Foreign Mission Board before April 30. This may be the last contribution some of us will ever make to it. May God help us to do our whole duty even to the last.

J. G. CHASTAIN, Doctor Arroyo, March 28, 1896.

TAKING SHARES IN A GLORIOUS ENTERPRISE.

There were seven hundred and thirty-five baptisms reported in connection with our Foreign Mission work last year. Never before in the history of our work have we had anything like this. We ought all to be thankful, and praise God. By a strange coincidence we had a debt larger than ever before. At the Convention, which has just met in Chattanooga, the brethren felt that we ought to go to work immediately to remove the debt. Thirty thousand dollars is needed at once, and it was decided to divide this up as though we were forming a joint stock company, having three hundred shares at a hundred dollars a share—those taking shares to give or raise the amount, and send it forward by the first of July. One brother immediately took ten shares, making a thousand dollars; two others took five shares each, making five hundred dollars apiece; others took two and three shares. A large number took one share each, and many took a half, or a quarter, or some other part of a share. The sisters also very liberally subscribed. Twelve thousand dollars was promised in this way.

But now we are anxious that our brethren and sisters who were not at the Convention shall go with us into this enterprise. We ask pastors and churches and private members of the churches to consider whether they cannot take one or more shares. If you

cannot give or raise that much, give a portion of a share, a half, or quarter, or as much as you can. We have a big load to lift, but we can easily lift it if each and all will do their part. One young sister at the Convention said she was partly to blame for our having the debt, that it would not have been so large if she had done her full duty, and that she would go home and either sell or mortgage some property, and send on two hundred dollars. Many of us ought to borrow, if necessary, so that this debt on the Lord's work may be cancelled, and that we may go forward in the great work of winning souls to God.

Kentucky has been one of the leaders in foreign mission work. The past year she fell behind. We hope to get glorious responses from you in the next six weeks.

Fraternally,
R. J. WELLS-HAM
Richmond, Va., May 16, 1896.

ORDINATION.

By order of Oakton Baptist church, a presbytery consisting of brethren R. W. Mahan, E. K. Chandler, J. H. Williams, B. A. Copess and J. N. Robinson was organized May 6th at Clinton College to examine Bro. John E. Martin with a view to ordination to the Gospel ministry.

Bro. R. W. Mahan was chosen moderator and Bro. J. N. Robinson secretary. The examination as to Christian experience, views of doctrine and call to the ministry proving altogether satisfactory, Bro. Martin was unanimously recommended to the church for ordination the same evening.

By order of the church, the presbytery proceeded with the ordination. Dr. E. K. Chandler preached the sermon from 2d Tim. 4:2, "Preach the word." The pastor, B. A. Copess, led the prayer. Bro. J. H. Williams presented the Bible. A large audience of friends were present to witness the impressive service. Bro. Martin is from Florida, a student of Clinton College. He is a young man of excellent qualities and noble endowments. His friends have bright hopes for his usefulness in the Master's cause.

J. N. ROBINSON,
Clinton, Ky., May 7, 1896.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the District Mission Board of Long Run Association, to be held with the Baptist church of Fishersville, May 29, 30, 31, 1896.

FRIDAY.

8:00 P. M.—Sermon, M. P. Hunt, SATTLEDAY.

9:00 A. M.—Devotional exercises, conducted by Rev. J. H. Roddy.

9:30 A. M.—Discussion, "The obligation of the church to the community," by Rev. H. C.

SCRATCH AND SCREAM

My baby broke out with a rash. He would scratch and scream. It would take two to hold him, and one to put medicine on him. We had to hold him sometimes an hour before he would get him quiet down. All said that they never saw such a face or body on any baby as on him. I had to be his hands tight in a cloth, night and day, for five months. My sister had used CUTTURA, and I began to use it. After only one application, the rash cleared and a teardrop he had not for a month, poor little fellow. He has not a scar on him now, and is as fat and his flesh is as soft as any baby. While he had this disease I had to cut the sleeves out of his clothing, and put gauze underwear on him to keep him cool. I had to keep pieces of soft cloth around his neck. It was so wet with perspiration from the sores, and I was changing the cloths every ten or twelve times a day. Mrs. A. HAYNER, Lebanon, N. D., writes: "Dear Doctor, I have used your Cuttura. Warm baths with Cuttura Soap, and gentle application of Cuttura. I have used it on my baby and all throughout the world. Myras Dava and Co., San Francisco, Sole Prop., Boston, U. S. A."

STEWART DRY GOODS CO

The Reason we sell so much HOSIERY and UNDERWEAR is because our PRICES on STRICTLY FIRST CLASS GOODS are no higher than some others ask for inferior articles.

- Parosols. Sold on Close Margins. All New Goods. Fine quality Black Silk Carriage Parasol 98¢. Grass Linen, white stripe and dots very new \$1. Fine quality White China Silk \$1.39. Plain White Dresden Border \$1.98.

Witchcloth. Something Entirely New. Ask for it.

- Knit Underwear. Special Sale. Ladies' Taped Neck Ribbed Cotton Vests 7 1/2. Ladies' extra quality White Ribbed Vests 12 1/2. Ladies' Swiss Ribbed Vests, white and color 19. Ladies' Taped Neck Ribbed Gauze Cotton Vests, white and color 25. Ladies' extra quality Vests, lightweight 37 1/2. Light Gauze Neck Vests, extra quality 48.

- Hosiery. Every Pair Guaranteed Fast Black. New set Ladies' Solid Black Hosiery goods for 12 1/2. Ladies' desirable new shades 19. In Tan, to come out of Ladies' Boot Pattern Fancy colored top black feet and ankle 19.

- Ladies' Stainless Black Hose 25¢. usual price 33c, now only. Ladies' Solid Black Gauze Tulle Hose very fine 37 1/2. Ladies' Fancy Ribbed All-Black good quality 37 1/2. We still have a lot of the Ladies' Black Silk Hose at 48¢. Ladies' All pure Silk Black Hose, \$1.50 quality 98¢.

Men's Furnishings.

- Men's fast color Half hose, 19¢. Ladies' Gray and blue Knitwear in socks, four in hands and cuffs styles, reduced from 40 to 21. Men's Canvas Shorts, French finish necks long or short 25. The celebrated G. V. Hargraves Underwear, sizes up to 50 per garment 75. Men's Checked Striped Tanager Hose, two pairs a set and one pair cuffs, reduced to 75. French Percale Negligee Shirts, collars and cuffs at \$1.00. Styles to select from.

Boys' Waists

- A large assortment of STAR Waists always on hand. Full line Boys' Houses, white lawn, ruffled front, collars and cuffs 48. An elegant line of Star Waists, negligee collars, entirely new 75.

SEND A MAIL ORDER. WRITE FOR SAMPLES. NEW YORK STORE LOUISVILLE, KY.

- 10:00 A. M.—Discussion, "The obligation of the church to the world," by Rev. J. T. Christian.
- 10:30 A. M.—Discussion, "The deacon, his qualifications and his work," by Rev. W. D. Nowlin.
- 11:00 A. M.—Sermon, Rev. F. W. Taylor.
- 2:00 P. M.—Devotional exercises, conducted by Rev. J. M. McFarland.
- 2:30 P. M.—Discussion, "The obligation of the church to the Sunday school." Opened by Rev. B. A. Dawes.
- 3:00 P. M.—Discussion, "The evils consequent upon a long intermission between pastorates." Opened by Rev. Ritzman.
- 3:30 P. M.—Question Box, conducted by Rev. J. W. Warbler.
- 8:00 P. M.—Sermon, Rev. H. E. Tralle.

COMMENCEMENT.

- The following is the order of the commencement exercises of Sturgis Male and Female Institute. SUNDAY, JUNE 7th. 10:00 A. M.—Commencement sermon, R. W. Morehead, D. D. 8:00 P. M.—Sermon on missions, Rev. W. L. Waytts. MONDAY, JUNE 8th. School exercises. TUESDAY, JUNE 9th. 10:30 A. M.—Literary address by Judge John F. Lockett. 12:00 P. M.—Annual dinner. 2:00 P. M.—Annual meeting of the

Board of Trustees. All friends of higher education, and especially of the Sturgis Institute, are cordially invited to be present. Come and enjoy with us our first annual school rally. IVON M. WISE, President.

CAPON SPRINGS and BATHS.

SUPERIOR MINERAL WATERS. HAMPSHIRE COUNTY, WEST VIRGINIA. These being one of the healthiest spots on earth to locate themselves and families for the summer and to be happy every day, and where all out of health recover in a single season. Write for pamphlet and secure rooms. Read what Rev. Dr. Eaton, of the Walnut-street Baptist church, says of Capon: "I visited Capon Springs, W. H. SAUL, Capon Springs, West Virginia, in 1895. I never spent a more pleasant summer and never saw a more charming place. We often speak of it and resolve to go again to give me pleasure to say a good word for Capon. Sincerely yours, T. T. EATON."

W. H. SAUL, Prop. Capon Springs West Virginia.

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One of the finest resorts in all the world is BAY VIEW on the picturesque eastern shore of Lake Michigan. Reached from Chicago, Detroit and Cleveland by lake steamers, and also through trains from these cities and from Cincinnati, Louisville, Indianapolis and St. Louis. A summer city of over 800 cottages, and hotels, electric lights, water works, pleasant surroundings and a region famous for pure air, cool and marvellously beautiful climate. Site of widely known BAY VIEW ASSEMBLY and SUMMER UNIVERSITY. Low priced summer tourist tickets sold everywhere for BAY VIEW and living expenses extremely moderate. Write for BAY VIEW MAGAZINE, beautifully illustrated and full of information. Address J. M. BALL, Flint, Michigan.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes.

That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts.

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WATCHES Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it. C. P. Barnes & Bro., 264 W. Market, Louisville, Ky.

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We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

Items of Interest.

There was an earthquake in Panama two weeks ago which destroyed the city of Puerto Viejo, the capital of the province of Manabí. The loss of life is not stated.

The competitor, loaded with arms for the insurgents, was captured by the Spaniards and the men on board condemned to death by court-martial. The United States Government has insisted that, according to the treaty the United States citizens are entitled to trial by the ordinary courts and Spain has agreed at least to the extent of postponing the executions.

Gov. Morton has signed the "Greater New York" bill, which makes Brooklyn and the outlying towns round New York which are in the state into one city. Both the majors vetoed the bill but the Legislature passed it over their vetoes.

It is astonishing how everything which happens these days favors Russia. Russia had nothing to do with the assassination of the Shah of Persia who was killed by a fanatical Muslim. But the new Shah favors Russia as the dead one favoured England, and hereafter Persia as well as Turkey may be considered little more than a Russian province.

Meanwhile the news comes that at Chelof in China, Russia has taken possession of a water front which was claimed by England, and that six Russian warships are in possession with China's consent. England long since showed that when a strong nation is involved she will only bluster.

A new and most valuable use has been found for cow manure. Prof. Assis, of the Wisconsin Experiment Station, has succeeded in photographing the tuberculous centres in the lungs of cows. This will be of great value in ascertaining when the animals are diseased, and no doubt will be a great assistance in the case of people who have consumption.

The doctors in Berlin have been discussing the bicycle, Russia has taken possession of a water front which was claimed by England, and that six Russian warships are in possession with China's consent. England long since showed that when a strong nation is involved she will only bluster.

The Independent tells the story of a firm of undertakers who could not pay their debts and were haled before Judge Bacon in London. The creditor read out the account of the account as exceptionally mild. Their plea was "Why the season is so mild that the deatrate is going down like wildfire, and we undertakers haven't got anything to do except to make coffins for ourselves, which is not a profitable occupation, nor honest."

Dr. Loomis said that holding still in the hand and "suffing it up" the nose has cured even long-standing cases of catarrh. Strong salt water does as well. Some medical journals add that this remedy if faithfully applied will even cure bronchial asthma.

This is like a good many other things one sees—interesting if true. A laundryman in Paris rubs boiled potato into fine linen, silk and other fabrics which need careful handling and then washes it out in clear water. This is said to make the goods whiter than does washing in any other way.

Some idea of the cost of a modern war can be gained from the fact that it costs more to fire the twelve inch gun at Sandy Hook than it does to feed, clothe and pay one soldier for a year.

It was a little surprising that North Dakota, South Dakota and Nebraska came squarely out against the free coinage of silver. At least the Republican conventions did, and the Republicans are in a majority in those states.

It would be a blessed thing and would go far towards redeeming the unspeakable reputation which this Congress has made if it would pass Senator Platt's bill against gambling. This bill makes the transmission or reception by telegraph, telephone, mail or express of any bet or odds quoted on any race or prize-fight a misdemeanor to be punished by a fine of \$1,000 or two years' imprisonment.

The following from the Presbyterian does not accuse the supineness of the Christian nations, but explains it. In speaking of the last war which Turkey had with Russia, after telling of the dauntless valor which the Turks displayed in the siege of Plewna, the Presbyterian says: "And then came the urging, victorious Russians over the Balkans to most disastrous loss, and to be stunted and bewildered by the resolute courage of the Turks. It was a really bought triumph to Russia, who when her fruitless campaign was over, staggered home too weak to fight again. Nearly twenty years has Russia been recuperating from this awful contest with the armies of this lonely and unhelped despot, Abdul Hamid."

It is reported that Edison is making his experiments here stumbled upon a process for hardening aluminum which will give it the temper of steel. If this is true it will give us a steel which will not rust.

Oakland, Cal., comes to the front with a most enviable record for healthfulness. The ideal of healthfulness laid down by sanitarians, the Independent says, is 12 deaths to the thousand. In Oakland the death rate last year was 11.95 per thousand.

DEATHS.

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

BOURNE.

At the home of her father, Bro. J. A. Bourne, in Logan county Ky. March 24, 1896, Sister May Bourne. She was born in Virginia July 1, 1849. United with Drifting Spring Baptist church in 1864. Sister May was a devoted Christian until death. The church of which she was a member realize that they have lost one of their most useful members. She was always cheerful and kind, scattering smiles and sunshine all along the way.

EMBERTON.

Died at her home in Madisonville Ky. April 1, 1896, Sister Deacy Emberton in the 23d year of her life. She was the daughter of Lee Bird and Paulina Price, both of whom are left to mourn her loss. She united with Drifting Spring Baptist church about five years ago and had been a consistent member ever since. She was married in 1893 to Mr. T. Emberton. They had but one child, an infant babe about ten days old. The funeral services were conducted at Drifting Spring church, Logan county, and the body interred in the family graveyard near by. May God comfort her bereaved husband and protect her innocent babe.

NEVILLE.

On the 21st of May, Mrs. Lucy Neville, aged 61 years, the wife of Asa Neville of English Ky. was called from earth to heaven. She leaves a husband, six daughters and one son to mourn for her but not without hope she being a consistent member of the Baptist church. Her last illness was attended by her pastor, Mr. W. Rogers in 1891, of which he remained a member until death. He was very attentive to all the duties of the church. Never failed to fill his seat at church until he became afflicted. He has been a great but patient sufferer. He leaves a wife and two children to mourn his loss. After funeral services conducted by pastor, his mortal remains were buried in the nettsville cemetery. J. C. WILLET.

FALBERT.

Deacon Arnold Falbert, one of the most respected citizens of Harrodsburg died April 18, 1896. He was born in Meade county Ky. Sept 17, 1830. Was married to Mary E. Law on July 30, 1853. He was baptized on profession of faith into the fellowship of the Creek Baptist church at Harrodsburg, Ky. in 1854. Rogers in 1861, of which he remained a member until death. He was very attentive to all the duties of the church. Never failed to fill his seat at church until he became afflicted. He has been a great but patient sufferer. He leaves a wife and two children to mourn his loss. After funeral services conducted by pastor, his mortal remains were buried in the nettsville cemetery. J. C. WILLET.

STRADER.

Lewis J. Strader, at his home near Greensburg, Ky. March 17, 1896, of pneumonia fever after an illness of nine days. He was born May 7, 1827. Was married to Mattie H. Patton Jan. 14, 1870. He leaves a wife and six boys who will greatly miss him in their home. He was a kind husband, an affectionate father, a good citizen, a faithful member and acting deacon in Pleasant Ridge Baptist church. His funeral sermon was preached by Rev. E. W. Cockey in the presence of a large concourse of loving and sorrowing friends. But we sorrow not as others which have no hope.

Our friend who all with smiles did meet In heaven are long we hope to greet. J. W. CHAWLEY.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh of the Bladder. This is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for particulars to the writer. Address, F. J. O'BRYEN & CO., Toledo, O. Sold by druggists, 75c. Hall's Family Pills are the best.

BEAUTIFUL BLUE GRASS FARM of 250 acres for sale privately. Soil fresh and most fertile; no waste land. Surface gently undulating and picturesque. Good improvements; abundance of never-failing water; located in suburb of one of the nicest towns of Central Kentucky; in a community noted for morality, refinement, wealth, well-established schools and churches, and convenient railroad facilities. This is a rare opportunity to secure a farm rich in soil and most charming in situation. After reading this notice, if you wish such a home and mess business, address Rev. FRANKLIN DAVIDSON, Lock Box 4, Louisville, Ky.

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Prefatory Notes by Rev. John A. Broadus, D. D., LL. D.

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Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

STURGEON.—First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

DODDREGE.—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH.—No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. WM. M. TAYLOR, D. D.—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

THE LATE DR. JAMES HAMILTON.—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

REV. THEO. L. CUTLER.—To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the porcupine and prayed-over copy of his "Matthew Henry."

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

THE SUNDAY SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

DR. ARCHIBALD ALEXANDER: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The original price of our edition was \$15.00. We reduced it to \$10.00, and now offer it for the next 30 days at \$6.00.

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We only have a few sets left at this price. Order at once.

N. B.—Bear in mind we are headquarters for BIBLES, SUNDAY SCHOOL LIBRARIES, the SUNDAY SCHOOL LITERATURE of the Southern Baptist Convention and the American Baptist Publication Society. All kinds of HYMN BOOKS, all THEOLOGICAL and STANDARD BOOKS. We furnish anything in the Book line at lowest prices. Catalogues and prices furnished on application.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Some weeks since we spoke of Dr. William R. Salmon who was 106 years old on the 15th of March, and to whom Gladstone sent every year a congratulatory telegram. He has now died. He was the oldest. From Mason and oldest abolitionist in the world. He was a man of wealth and culture, and resided for the greater part of his life at Penlyns Court. His wife and seven of their eight children had died long before him.

The three boys who wrecked a train on the New York Central in which man were killed, have been tried at Rome, N. Y. The oldest was sentenced to penitentiary for life, the others for twenty years. The judge in passing sentence told the ring-leader that in giving him a life sentence the jury had dealt leniently with him. Lack of parental control and flash literature were the causes of their crime.

Texas and Arkansas ought to send missionaries to New England to stop the prize-fighting. There was a prizefight a few days ago at New Britain, Conn., in which John Houlihan was killed.

There were terrible cyclones during the last week. One in this state struck the little village of Elva, 14 miles from Paducah. Five were killed and some others slightly injured. At Symonsia near by several houses were blown over, and the number were slightly wounded. The cyclone in Kansas struck Seneca killing four, razing 25 houses and unroofing many; at Ocala several houses were destroyed and three killed; a large part of Betha was destroyed and several fatally injured.

Another cyclone began in Clay county, Kansas and went through Riley into Marshall. The village of Boderville was entirely swept away. At Spring Valley a church was wrecked in which 150 people were assembled. The pastor was badly injured and others were hurt. Besoro was destroyed, and several killed. At Frankfort more than fifty buildings were destroyed and many injured. The loss of life in the counties is probably great.

But the most destructive of the cyclones was in Texas. It began near Austin, Denton county, and swept with a breadth of 150 yards through that and Grayson county. At Sherman there were sixty killed and a conservative estimate puts the number of deaths in Grayson county at 120. The destruction of property was very great along the entire track of the storm.

It is now reported from England that Oom Paul refuses to lighten the sentences of the condemned men beyond sparing the lives of the four condemned to death, so long as Cecil Rhodes remains in Southern Africa. There is no question that this able and unscrupulous trickster will be a menace to the peace as long as he remains there.

When Mr. Lewis was photographing Holmes' comet through a telescope, he caught on the plate the path of a large meteor. Prof. Newton, of Yale, calculated the place where the meteor would fall, and showed it would be about two miles north of Danbury, Conn. Almost at the exact spot computed the meteor was found. It is an oval specimen, fifteen and one-half inches long, and weighs 35 pounds.

Verily the new woman has gone to the front. A woman presided over the Arapahoe County Republican Convention in Colorado. There was a great deal of confusion in the Convention which was kept up till three o'clock in the morning.

Ice Cream Now Made in a Minute.

There is an ice cream freezer that will freeze a cream perfectly in a minute; as it is such a wonder a crowd will always be around so any one can make from 100 to 500 a day selling freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps, so simple as well myself and have friends succeeding so well that I felt it my duty to let others know of the opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream and the freezer sells itself. W. H. Baird & Co., 10 S. Highland Ave., Station A, Pittsburg, Pa., will mail you complete instructions free of charge. You pay no salary, if you can give them your whole time.

Keep it a Secret

If you want an Engagement or Wedding Ring and don't want anybody to know about it send to C. F. Barton & Bro. Jewelers, Louisville, Ky., and get their illustrated price list of these rings and also card to measure the finger you wish fitted. They send the ring in a sealed wood box, so no one can find it out.

Carriage Catalogue.

A very handsome and elaborate illustrated catalogue of Buggies, Burris, Phaetons, Farm Wagons, Road Carts, Carriages, Saddles, and Horse Goods showing a great variety of styles and shapes has just been issued by the well-known Alliance Carriage Co. of Cincinnati, O. This enterprising company prints the prices in plain figures (check figures in the catalogue and send goods anywhere subject to examination. Any horse owner can have a catalogue free if they mention this paper.

Bicycle Catalogue.

The Alliance Bicycle Co., Cincinnati, Ohio, has just published a large and valuable catalogue of Bicycles and sundries showing wheels from \$25 up to \$100. Send for it and mention the name of this paper when you write.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—Carlyle.

TEMPTATIONS and trials are as necessary to the fertility and fruit-bearing of the heart as plowing and harrowing are to the ground.

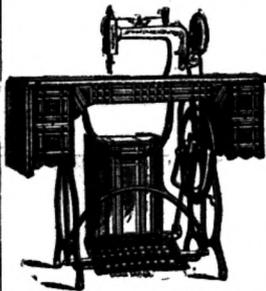
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Special offer to introduce our Wheel and Machine in each neighborhood. We will sell both Wheel and Machine for \$57.50. Freight prepaid by us. We manufacture both Wheel and Machine.



The Gem Bicycle, \$50.

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



Louisville Singer Machine \$20.

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

CASH WITH ORDER

Wayne Manufacturing Co., 560 Fourth Ave., Louisville, Ky.

THE MARKETS.

Report for the Week Ending Saturday, May 16, 1896.

CATTLE—The receipts of cattle to-day were light. All the offerings sold readily at Friday's prices. The pens were cleared.

Hogs—The receipts to-day were 652 head. The market was fairly active and the supply was disposed of without difficulty. Prices showed no decline owing to the dullness. Shippers were the largest buyers.

Sheep and Lambs—The receipts were 412 head. The market was quiet, but the demand was sufficient to absorb the supply. Shippers took most of the offerings. Prices remain steady.

CATTLE	
Extra shipping cattle, 1,400 to 1,600 lbs.	\$1 45/2 15
Light shipping, 1,200 to 1,400 lbs.	1 40/2 15
Best butchers	1 35/2 15
Fair to good butchers	1 30/2 15
Common to medium butchers	1 25/2 15
Thin, rough steers, poor cows and scalawags	1 10/2 15
Good to extra steers, 1,200 to 1,700 lbs.	1 35/2 15
Common to medium steers	1 30/2 15
Feeders, 900 to 1,200 lbs.	1 20/2 15
Stoekers	1 15/2 15
Bulls	1 10/2 15
Veal calves	4 00/2 15
Choice milk cows	25 00/2 15
Fair to good milk cows	15 00/2 15

HOGS. Choice packing and butchers, 250 to

300 lbs, strictly corn-fed	\$2 10
Fair to good packing, 150 to 225 lbs.	2 10/2 15
Good to extra light, 150 to 180 lbs.	2 10/2 15
Fat hams, 100 to 120 lbs.	2 15/2 15
Fat shoats, 100 to 120 lbs.	2 10/2 15
Roughs, 150 to 400 lbs.	2 10/2 15

LEAF TOBACCO MARKET.

Report for the week ending Saturday, May 16, 1896.

BURLY—1895 GROUP.		
	Red.	Color.
Trash, green mixed	\$1 25/2 10	\$2 75/2 10
Trash, sound	2 00/2 7 5	3 50/2 10
Common lugs	2 75/2 4 0	5 00/2 6 80
Medium lugs	4 00/2 4 50	6 50/2 8 00
Good lugs	4 50/2 5 50	6 00/2 10 00
Common leaf, short	5 50/2 6 50	6 00/2 8 00
Common leaf	6 50/2 8 00	8 00/2 10 00
Medium leaf	8 00/2 12 00	10 00/2 13 00
Good leaf	12 00/2 15 00	13 00/2 15 00
Fine and selections	15 00/2 18 00	18 00/2 22 00

DARK, 1895 GROUP.		
Trash, green or mixed	\$1 00/2 15	
Trash, sound	1 25/2 1 75	
Common lugs	1 50/2 2 00	
Medium lugs	2 00/2 2 50	
Good lugs	2 50/2 3 00	
Common leaf, short	2 50/2 3 50	
Common leaf	3 50/2 4 50	
Medium leaf	4 50/2 6 00	
Good leaf	6 00/2 8 00	

SALES WITH COMPARISONS.			
Following were the sales for the week and year to May 16 with comparisons:	Week	Year	Year
Year 1896	3,291	80,116	
Year 1894	2,961	75,781	
Year 1892	2,281	65,960	
Total new crop sold to date		82,259	
Sold to date in 1896		74,254	
Sold to date in 1894		65,170	
New crop sold to date, orig. inspec'n		54,123	
Sold to date in 1896, orig. inspec'n		49,261	
Sold to date in 1894, orig. inspec'n		46,170	

REJECTIONS.	
Rejections this week	457
Rejections same time in 1896	630
Rejections same time in 1894	505
Per cent of rejections to auc'n sales, '96	33
Per cent of rejections to auc'n sales, '94	32
Per cent of rejections to auc'n sales, '92	18
Rejections since Jan. 1 to date	18,922
Rejections same date in 1896	17,125
Rejections same date in 1894	13,768

RECEIPTS.	
Receipts this week	1,126
Receipts same time in 1896	2,007
Receipts same time in 1894	2,465
Receipts since Jan. 1 to date	49,285
Receipts same time in 1896	37,812
Receipts same time in 1894	16,819

One Way to Advertise

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

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

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

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

CASE Advances to Any Amount

is what brings to us carload after carload of Furniture, Carpets and Household Fixings to be sold on a commission paid by the manufacturer.

FREIGHT PAID

For 200 miles from Louisville is what enables us to get clear of this immense amount of stuff. This is an item not to be overlooked by out-of-town people. There is no other house in the country that does business as we do. Come or write, and if you don't see what you want, ask for it.

The Manufacturers' Agents,

Wholesalers, Retailers and Auctioneers of Furniture, Carpets, Household Goods, Church, School and Office Equipments of all kinds.

Jefferson St., Through to Green, LOUISVILLE, KY.
Bet. Fourth and Fifth Aves.

S. T. MOORE CO.