

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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ONE of the proofs of growth in grace is a deepening sense of our responsibility to God and our dependence upon God.

DID you ever thank God that He has chosen the life He has for you, or have you murmured that He has not given you a different lot?

LET God send you where He will; only cling so tightly to his hand that he will go with you. And if He is with you, all things else matter little.

WHenever a trial comes, look and you will find a promise for that trial. And if you use that promise in the right spirit of joy in God, you may look for a special blessing from the trial.

ONE man said: "I never accomplished anything until I had thoroughly learned the lesson that God did not intend me to be a great man." There may be others whose usefulness will be increased by a study of that lesson.

TO EXPECT that in an emergency your mind will do the best of which it is capable when it has not been disciplined, is on a par with the feeling of the boy who did not know whether he could read Greek or not—"he had never tried."

TO BELIEVE that God elects a man because He foresees that man will repent and believe, is to make a farce of God's election. In such a case a man elects himself, and this is salvation by works. The Arminian frankly believes in salvation by works, and he is consistent at least.

In a running comment on a psalm, Spurgeon said: "I want you to notice how, in the olden days, good men felt God to be very near. 'He giveth snow; he scattereth hoar-frost, and they spake of 'his ice, his cold.' It is well for any man to see God in everything, and to feel his presence at all times."

THE *Christian Advocate* says: "Paul as a teacher is as truly of to-day as when he wrote his epistles to the churches, else he was not inspired to write. Every effort to relegate him to the ranks of out-of-date leaders only shows that those who make the effort are not in sympathy with his teaching."

MOODY has shown a reason to rejoice in our Calvinistic faith of which we had never thought. He thinks we have great reason to be thankful that salvation is by grace entirely. "It is well that a man can't save himself; for if a man could only work his own way into heaven, you would never hear the last of it."

THE *Herald and Presbyterian* says of the Shorter Catechism—of which Spurgeon's is the Baptist edition—that there never was a time when so many people were committing it to memory. And it adds: "It is an achievement which indicates strength of mind and character, and which promises well for the future of the one who undertakes and carries it through."

## For the Western Recorder. I CRIED WITH MY WHOLE HEART.

BY E. T. HISCOX, D.D.

That is the kind of crying which God bears. Men may call on the Lord with their lips while their hearts are far from him. To such he pays no regard. But when the heart cries, and the whole heart, the King gives audience, and the Father grants his blessing. Lip cries may die in the dull air. Heart cries reach beyond the stars. The psalmist was in trouble: "I opened my mouth and panted." Man could harm him, but man could not help him. He said, "Deliver me from the oppression of man." But when his case became so desperate that he declared "rivers of waters run down my eyes," then he cried with his whole heart; he "prevented the dawning of the morning and cried." While others were wrapped in slumber, and their minds filled with the idle fancies of dreams, his heart was crying, "Consider mine affliction and deliver me." And out of it all came that most gracious rest and spiritual triumph: "Great peace have they which love thy law, and nothing shall offend them." The still small voice within, which cannot reach the ears of men, is the one which penetrates the divine presence, and moves the heart of infinite love. Urgent petitions and special pleas, fashioned into forcible and eloquent words, are supposed to be needful to avail with our fellow-creatures and secure ourselves to prayer. But words, however good in themselves, may belie the heart and deceive the hearer; may deceive even the speaker himself. But there can be no deception in the heart cries. For though "the heart be deceitful above all things and desperately wicked," its petitions and the voice of its complaints are wrung out by hard necessity, or prompted by faith and affection, and cannot well be false or pretensions. The tongue may speak falsely to man, but the heart cannot well speak falsely to God.

It is interesting to observe what place and what importance inspiration assigns to the relations which humanity sustains to the divine government. The very first demand made on man by saving wisdom is, "Son, give me thine heart." Not the intellect, the reason, the judgment, the time, the wealth, but the heart, the seat of emotion, of affection, of sympathetic confidence and trust. The psalmist declared to the Lord, "When thou saidst seek ye my face, my heart said unto thee, thy face, Lord, will I seek." It was the pledge of his heart entering into covenant. And when in later times men asked what they must do to be saved, the answer was, "Believe on the Lord Jesus Christ." But the belief which answers that demand, and secures that blessing, is not an intellectual perception, nor an acceptance of the judgment, but an acceptance and trust of the heart. For, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." For the apostle had declared, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Believing is usually predicated of the intellect, but in the economy of grace the belief which tends to salvation is an act of the heart involving the affections. Jesus taught his disciples what great things they might hope to receive if they should pray in faith and not doubt in their hearts. But they must cry with the whole heart, and that, too, a pure heart. For the pure in heart only can see God in sacred fellowship. For it is "the hidden man of the heart in that which is not corruptible, of a meek and quiet spirit, which is in the sight of God of great price." No doubt in many cases, especially in the psalms, where emphasis is

laid on the heart, to which various functions are attributed, it may be due to the license of Oriental poetry in the use of tropes, as "the meditations of my heart," "my heart shall not reproach me," "the troubles of my heart," "my heart poureth," "my heart was hot within me," "my heart is like wax," "my heart is fixed." But in all such cases even, there is attached, if not an occult, yet a deep spiritual meaning which the spiritually-minded understand and feel the force of.

The present is an age of great external religious activity in the extension of practical Christianity, but an age of general decadence of inward spiritual power and vital godliness, as it seems to me. A minister said recently in my hearing, "I don't believe in this habit of introspection, where one is all the time taking within himself, examining his moods and frames and feelings, and lets the great outside world drift on to ruin." "No," I replied, "but equally mistaken and unfortunate is it to neglect that preparation of the heart which alone can secure an endowment of spiritual power for a profitable *circumspection* rightly to understand and successfully to labor for the salvation of the great world which is drifting on to ruin. He who would lovingly affect the hearts of others must have his own heart right. He who would help to bring life to those dead in trespasses and sins, must have his own soul full of the life of Christ, and feel the pulse-beats of a divine vitality. It is much easier in this stirring practical age to perform external Christian duties, than to keep the heart in fellowship with God. The first is demanded, the second is essential to its efficient performance. The heart may become so filled and benumbed by worldliness, so atrophied by conformity to it, that it has no desire and no power to cry unto God. How can such an one perform successful service for souls? He may give money, and that is well; he may organize Christian Endeavor, and that is right; but he cannot lovingly touch human hearts only as his own is touched and moved by the powers of an endless life. Simon the Sorcerer in Samaria was "in the gall of bitterness and the bonds of iniquity" because his heart was not right in the sight of God." One's heart may be right enough in his own sight to satisfy himself. It may be right enough in the sight of others to satisfy the public judgment. But if we are to enjoy much of the divine presence here, and find acceptance at last, if we are to spend endless ages in assured peace and harmony with the great heart-searcher, our hearts must be right in the sight of God. We may well conclude our meditation with the psalmist's prayer: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Such a heart-cry will not be unheeded.

## THE CHRISTIAN'S BINNACLE-LIGHT.

BY REV. THEODORE L. CUYLER.

A sea voyage is the symbol of the voyage of life. When I have crossed the Atlantic, I have loved to go out on the deck at night, and standing by the binnacle, to watch the steersman at the wheel. The present gigantic steamers do not afford a passenger the opportunity to do this, as we once could do on a sailing packet. I have stood by the steersman when beyond the bow there arose a wall of deep darkness. Huge waves were smiting the vessel in the face. Great chasms opened in the dark for her prow to plunge in, and then leaping upward, she would toss the spray off her, as a lion shakes the dew-drops from his mane. It looked hazardous enough for that great ship, with the precious freight of human life, to be driving on through the black midnight.

But all the time the pilot was at the helm. He looked steadfastly down at the binnacle light which shone on the face of the compass. That binnacle compass was the eye of the ship. By that faithful guide she sees her way through the pitchy darkness.

"We hear the bell struck in the night.  
We hear the noise about the keel,  
We see the compass glimmer bright,  
We know the pilot's at the wheel."

And so the ship-master "cracks on" the canvases, and pushes trustfully through the dark and over the billows.

In the same manner every child of God is to sail his way towards eternity. The future is all a mystery. No one knows what the next hour may bring forth. There are unseen trials and unlooked for assaults of temptation. There are perils in the deep and threatening lee shores. Headwinds of adversity often swell into gales that send ruinous waves which make a clean breast from stem to stern. We know not what is in the darkness. But we do know that our compass is all right. It is of divine workmanship; it is God's own, infallible, inspired and unchangeable Word. The binnacle light shines full on its face, and in the darkness we can read such precious truths as these, which flash out like diamonds:

"The Lord knoweth them that are His."  
"No good thing will He withhold from them who walk uprightly."  
"To the upright there ariseth light in the darkness."  
The binnacle light flames down beautifully on this precious truth—"All things work together for good to them who love God, who are the called according to his purpose."  
"Hope, then, in God; for we shall yet praise Him who is the health of our countenance and our God!"

Come up close to the light, all ye who are burdened with anxieties, and read these assuring words: "Be anxious for nothing; cast you, cares upon Him for He careth for you." Are you sorely tried with sharp providences that seem to your eye harsh and cruel? Then read these sweet words by the binnacle lamp: "Whom I love I chasten. No chastening is for the present joyous but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness." Wait and see, my brother! What saith the legend of the compass? Here it is: "Let not your heart be troubled; believe also in me; in my father's house are many mansions, I go to prepare a place for you." "It doth not yet appear what we shall be." No matter as long as we know that "when He shall appear we shall be like Him, for we shall see Him as He is."—Evangelist.

## BE PROMPT.

Don't live a single hour in your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day. It is as if they picked up the moments the dwellers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into line, and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—Lutheran.

For the Western Recorder.

## THE CHURCH AND THE PLAY.

BY THE REV. FARLEY D. ROOT.

Some years ago a "star actress" on "the boards," who for twenty or more years "thrilled" the hearts of the theatre-going masses, was brought, through the grace of Christ, to unite with his people. Looking back upon the life she had lived, she took occasion to utter some truths which, though they may not be pleasant to some, yet which are wholesome and worthy of the thought and consideration of such as are numbered among God's people.

Among other things, she said that it had been a "stumbling block" to her, for many years, to see with what eagerness many churches sought the use of the "thrown-off clothing" of theatrical performers, coming to the "back door" of the theatre for them, that they might make use of them in their church entertainments, while at the same time their pastors were "thundering" from their pulpits at the theatre and all who patronized it.

To her, there was such a gross inconsistency in the whole performance as to cause her to question the sincerity of the professed disciples of Christ. She expected, as she had a right to, to "behold in the church a manifest endeavor on the part of the membership to live consistent lives; the life but giving expression to the profession which they made. When she discovered so great a discrepancy between the life and profession of those who professed better things, she cast the whole overboard and lost confidence in all who professedly claimed to have "passed from death unto life."

To say that the instance which I have referred to is an isolated one, and that such occurrences are rare, would be to claim what the continual accumulating testimony of many churches would be compelled to stamp as false. Although church organizations and such as are connected with them, may not seek the "back door" of theatres for the cast-off clothing of their actors, that they may be enabled to give a "theatrical appearance" to the plays which they may inaugurate in the church parlors "for some good and commendable cause," yet such performances are of frequent occurrence, the dress, if not borrowed from a theatrical company, so closely copied after them as to answer all purposes. But inasmuch as the play is carried on by "home talent," and in the church, and under the eye of the church officials, and possibly the pastor, no harm could surely come of it.

So the tide rises and falls, gaining little by little, until new ground is occupied and unaccustomed things become familiar, but all the same, the influences which go out from these encroachments, fasten themselves as with hooks of steel on consciences which might otherwise have been aroused to seek the better portion, hardened and seared as with a red-hot iron, and kept aloof from him who "came to seek and to save that which is lost," while the church, the only divinely organized institution in the world, is robbed of her "power for good," and made a by-word in the mouth and on the lips of the unregenerate.

It is a well-known fact, attested by the pages of history, that the greatest infidels of the world have either come out from, or been brought up under the influence of the church of Rome. They saw the hollowness of her pretensions and the rank hypocrisy of her advocates and those high in authority in her communion. The "farce" would not "go down," and they cast it aside, and having nothing upon which to lay hold, they drifted into atheism and infidelity. While it may not be thought possible, yet every step which the church takes by which she is brought into closer touch with the world, she is imitating this arrant pretender to divine favor.

It has been advocated by some among us, that the church should take "the play" under her protection, together with such amusements as any might delight in; but such ones forget that the church was not given to the world to entertain or amuse; and the more the church becomes addicted to the pursuance of such a course, the more she unites herself for the high and holy purpose of her organization.

The church and the play cannot be yoke-fellows, since they have each a different mission and origin. It cannot be denied that the church has a spiritual, and only a

spiritual mission in the world. That her work is the spiritual enlightenment of men, by which they are led to imitate him who came "in the fullness of time" and who was "God manifest in the flesh." That her membership, though "in the world, are not of the world," but are strangers, hastening to a country and a city, which is an heavenly, "whose builder and maker is God."

The play has no such mission, but is only and entirely of the world. The work is to benumb the senses and to take the mind from serious and spiritual things.

This twain can never be united in holy wedlock, and if by chance it may seem that the one contributes to the advancement of the other, it must be conceded that He who overrules all things to the glory of His name, has seen fit to do it.

The influences which go out from the church should be always such as would have a tendency to lead both young and old to better ways of living, and when the church is living up to her privileges, they will be such, but when she steps down from her God-given position for any cause whatsoever, we need not be surprised at what we see.

It was but a few years ago that one of our Northern churches was called to pass through a sad experience: One of her members, an attractive and bright young lady, became infatuated with the excitements of the "play," and entered into an engagement with the manager of a theatrical company to appear in some character "upon the boards." When it became known to the pastor and superintendent of the Sunday school, they visited her and sought to dissuade her from entering upon such a course, setting forth before her mind the dangers in the way of such a life and the impossibility of retaining her name as a member with them in the church should she carry out her plans. We can easily imagine their surprise and chagrin when she told them that they could thank themselves for her decision, for it was in the Sunday-school entertainments and the "plays" given by "home talent" to raise money for the church, that she acquired a liking for theatrical performances. She argued that if it was right in the church, it was right in the theatre; and who will presume to say that she was not right!

While it may be pleasant for the younger portion of our churches to inaugurate church festivals, with elaborate programmes, and see how well they may act their part in any given selection, or to seek to fill their houses of worship by attractive entertainments given by the Sunday school, it is a question if these things be wise.

I have no idea that in the introduction of special programmes for Sunday school entertainments, or church socials, it was thought possible that harm could come. Whatever may have been thought matters not, nor however innocently these things were first brought forward, the fact stares us in the face that they have wrought harm to the cause of Christ. By them the church has lost much of that dignity which was once accorded her, and which was rightfully hers; by them the church has been bereft of her influence over the unregenerate; by them the church has become an abettor of an evil against which she should wage an unrelenting warfare.

To call evil good will not make it good. Evil is evil, and good is good, and there is no power that can change them.

When the church becomes a playhouse, she has become an agency for evil instead of good, since she has departed from Him who is her Head and carries not on His work.

## ALWAYS DO YOUR BEST.

"When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee breeches with large silver buckles at the knees. When I went to say good-by to him, he took me between his knees, kissed me kindly, then, laying his hand on my head, he said: 'My dear boy, I have only one thing to say. Will you try to remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this—What you have to do, always do the best you can.' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have always tried to act upon them."—Exchange.

## TEMPTATIONS TO DRINKING.

BY THE REV. THEODORE L. CUYLER, D. D.

Nine-tenths of all the articles written or speeches made on the temperance question deal mainly with the saloons and the drink traffic. That traffic is fed and sustained by the drinking usages, and a very large amount of intemperance begins outside of the dramshop. The habit of using intoxicants is formed, for the most part, not in the accursed saloons, but at home or in social gatherings or in clubs or at the restaurants or elsewhere. The saddest fact of all is that this fatal habit is so often the direct result of temptations that are either carelessly or wantonly presented. The tempter does not intend to ruin his or her friend when the intoxicant is offered:

"But evil is wrought by want of thought  
As well as by want of heart."

For example, the hospitable master and mistress of a house invite an evening company, and spread their table with a lavish provision of meats and drinks. On that table the lady of the house, at the dictate of a sinful fashion, places several choice brands of wine, and on a sideboard stands a bowl of inviting punch. In that company is a young man who is tempted to take his first glass, which, unhappily, does not prove to be his last glass. Among the guests is also a husband, who has promised the wife of his early love that he will never again yield to his awful appetite and turn their home into a hell. That punch bowl is too much for him; he drinks, and goes reeling home with his shame-stricken wife to awake next morning in the agonies of remorse. According to the good old Jewish law, "if a fire breaks out, and catches in thorns, so that stacks of corn are consumed, he that kindled the fire shall surely make restitution." Who kindled the fire in that mansion where a false hospitality put the bottle to a neighbor's lips? The master and the mistress of the mansion; and a poor "restitution" can they make for a ruined home and broken hearts! This is no fancy, sketch. Some time ago a prominent Christian gentleman in this city gave an elegant entertainment and provided no intoxicants. At the close of the evening a lady came to him, and with tears of gratitude thanked him for one of the happiest evenings of her life. She said: "This is one of the few houses to which I dare to bring my husband; here he is safe from temptation." In some other houses that poor wife had found that very respectable people could be very dangerous incendiaries.

It is time that all people who claim to have a Christian conscience faced that declaration of God's Book that "it is good neither to drink wine nor anything whereby thy brother stumbleth." This means that no one has a moral right to do anything the influence of which may work mischief to his neighbor. I have a legal right to attend a theater and witness a salacious play; but I have no moral right to go, not merely because I may soil my own soul, but because I am giving my money and the sanction of my presence to what is a slaughter-house of all purity. On the same principle—not merely of self-preservation, but of its influence on other people—I have no right, as a Christian, to abet the drinking usages. If a glass of wine on my table will entrap some one into an evil habit, then am I thoughtlessly setting a trap for his life. I am his tempter. I give the drink customs my sanction, and to him the direct inducement to partake of that glass, in which the serpent may be coiled. If the contents of my decanter make my "brother stumble," he stumbles over me. If he goes from my table and commits some folly or some outrage, I, too, am to a certain extent guilty; for I have a partnership in every wrong he may commit, and every wound he may inflict on the hearts of his loved ones while under the spell of my "Madeira" or "Bourbon." I gave him the incentive to do what otherwise he might have left undone. Nor is it only in directly offering an intoxicant, but in affording the example of drinking that I may be a tempter. None of us liveth unto himself alone; our influence is as inseparable from us as is our shadow on a sunny day. "Why don't you take a glass of wine with me?" said a distinguished clergyman at a public table to a gentleman who sat beside him. The quiet answer was, "On account of my example." The minister blushed, and concluded that he had better heed Paul's precept that a bishop

ought not to be given to wine.

In discussing the temptations to drinking he must not confine it to the vendors of intoxicants in barrooms and saloons who deal out death by the dram. The custom of "treating" is fraught with enormous evils. It is said to be increasingly prevalent among business men who wish to win customers, or to compliment a customer after a bargain. All this is playing with fire. I once labored hard to reform an inebriate in my congregation. After several relapses he became perfectly sober, and gave good hope of permanent reform. His wife said to me: "If my husband falls again, it will kill me!" For months all went well, and the dark home became filled with sunshine. One day the reformed man met a business friend who invited him to go and lunch with him. Liquor was furnished, and the entertainer pressed the inebriate to "take a glass with him." The unhappy man swallowed one glass, and it unchained the demon in a moment! The old habit came back with redoubled power, and the poor slave of the bottle never got upon his feet again. Who was the greater sinner in that wretched transaction!

Human lives turn on the pivot of single acts, which may not at the time seem important.

I have in my possession a most pathetic letter written by a gentleman of good education—in an almshouse. He wrote to me: "All the misery of my wretched life was caused by the first 'sherry cobbler' that I ever drank; it was at the solicitation of a Mr. K., at a hotel in Columbus, O., and I drank it under protest. I am the embodiment of the fatal fruits of that one drink." On the summit of a hill in that same state of Ohio is a courthouse so singularly situated that the raindrops that fall on one side of the roof descend into Lake Erie; those that trickle down on the other side pass into the Ohio, the Mississippi and the Gulf of Mexico. A faint breath of wind determines the destiny of these raindrops for three thousand miles! So a single act determines often a human destiny for this world and the next. The writer of that pathetic letter had such an experience. A young man who had partially reformed from habits of dissipation was offered a glass of wine by an affectionate but thoughtless sister; in yielding he rekindled a thirst which swept him back into drunkenness. The hand that ought to have sustained him laid him low.

Social drinking customs are on the increase in our country. The decanter is stealing back again on to the dinner tables of people from whom we should expect better things. Intoxicants are more frequently offered at weddings and in social gatherings. Club life is becoming more popular, and there are very few clubs that are under restrictions of total abstinence. Betting and bottles are the two concomitants of the football matches and rowing matches which attract thousands of our college students. To prohibit the sale of intoxicants is bootless business as long as the use of intoxicants is on the increase. We need a tremendous arousing of consciences all over this land to the growing havoc of the drink usages; the saloon keepers are not the only sinners; the parents who offer temptations to their own children and to their guests may be as guilty as they before God. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken!" Let that thunder over the land.—Independent.

Let the Christian go to his workshop, counting-room, market, place of business, and scene of enjoyment, as the peasant of the East to his plough, where fiery Bedouins scour the land, and bullets whistling from the bush may suddenly call him to drop the oxgoad and fly to arms. The sun glances on other iron than the ploughshare; a sword hangs at his thigh, and a gun is slung at his back.—Thomas Guthrie.

ANXIETY and worry are the friction of the soul, irritating, disorganizing, wearing out the delicate machinery of the soul. They dim the brightness and sour the sweetness of what might otherwise be the happiest life. They rebel sympathy, alienate friendship, and destroy love. They are protective of no good, and work-evil, both to self and others.

THE church of the future is the church of the developed heart.—James M. Farrar.

For the Western Recorder.

IS IT TRUE OR FALSE?

BY A. B. WOODFIN, D. D.

The article of Dr. Ryland in reply to Brethren Salin and Brewer has been carefully read. It is disappointing. Some of those who advocate the doctrine so obnoxious to him expected, from the confident manner in which our honored brother donated an answer, that he would prove a foeman worthy of their steel. But alas! the old story of the mountains and the mouse repeats itself. After some harmless skirmishing with the arguments of his opponents in the beginning, Dr. Ryland devotes the largest part of his lengthy article to special pleading in support of his contention that "the only begotten Son of God appeared first on earth as the babe of Bethlehem." His pleading is based, for the most part, on passages from the Hebrews into which he reads, to use his own felicitous phrase, an "unwritten sense."

Now it goes without saying that the only thing needed to overthrow his three stately columns of special pleading is to adduce one plain, unmistakable, indisputable instance in which the Son of God appeared on earth before he appeared "as the babe of Bethlehem." That is easy to do. Isaiah, in his 9th chapter, tells us that he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The Evangelist John, referring to the scenes of that chapter, says: "These things said Isaiah, when he saw his (Christ's) glory, and spake of him" (John 12:41). The glory which Isaiah saw was the glory of "the Lord of hosts." Here John declares that it was the glory of Jesus, thus identifying him with the Jehovah whom Isaiah beheld. Surely our brother, whatever his zeal for a negative, will not discard the testimony of the evangelist.

And now let us set in array, as briefly as possible, other arguments for the doctrine, accepted by the almost universal consent of Christendom, against which Dr Ryland utters such pathetic protest.

Besides the references in the Old Testament to the manifestations of the angel, there are frequent instances in which the expression, "the angel of God," or "the angel of the Lord," is undoubtedly used for a manifestation of Jehovah Himself. Dr. Ryland strenuously objects to translating the Hebrew for this expression "the Angel Jehovah," but many competent Hebrew scholars insist that it is the only proper rendering of the words *Malach Jehovah*. "Granting this, for the present," says our brother, "the Angel Jehovah might be interpreted to mean that there was a certain angel named Jehovah, the chief of the angels, etc. Granting this, though it is humiliating to do so, even 'for the present,' what about the other expression, 'Angel God'—*Malach Elohim*? Will Dr. Ryland contend, 'as a matter of mere opinion,' that the Jehovah name is also a name for him? This would certainly be a most unchristian interpretation," as it would show him to be clean beyond the reach of logic. Let us adhere to the translation "angel of the Lord," or "angel of God."

He appeared to Hagar to Abraham, to Jacob to Manoah and his wife, and to others, and unquestionably he conducted the Israelites in their march of mystery through the wilderness. This angel was recognized as a Divine Being by those to whom he appeared. By Hagar, Gen. 16:13; by Abraham, Gen. 18:22; by Jacob, Gen. 28:15; 32:1; 48:15; by Moses and the Israelites, Ex. 3:1. When, on account of the people's sin, God threatened to withdraw "the angel of his presence" (Isa. 63:9), and give them an inferior guide "an angel"—they were smitten with distress and alarm, and Moses could not restrain his intercessions until the threat was repealed and the promise renewed. "My presence shall go with thee." "But," says Bro. Ryland, "the speech of angels so direct, so plain, so awful, made men feel that it was Jehovah who spoke." Very well, but can the same be said of the inspired writers who record these things? They speak of the "angel of the Lord" with Jehovah (Gen. 16:13; 18:1; 17, 20, 26, 33; Ex. 13:21; Ex. 14:19; Josh. 5:13 (cp. 6:2). Granting that the sacred writers were mistaken, then the testimony of God remains, who identifies the angel with Himself. In Ex. 23:20, 21; God, speaking to Israel, uses these words: "Behold, I send an angel before thee. . . . Beware of him and obey his voice; provoke him not; for he will not pardon your transgressions: for my name is in him." By His "name" he doubtless means His own peculiar, incommunicable name, Jehovah—I Am—assumed as His distinctive appellation when He spoke to Moses at the bush, and to say that this name was in the angel was the same as to say that he was divine in essence and attributes. See also Gen. 31:13 (cp. v. 11; and 28:13-22; 32:9). Of what we have written this is the sum. On various occasions in Old Testament times a person described as "the angel of the Lord," or "the angel of God" visibly appeared to men. This person is identified with Jehovah (1) by those to whom he appeared, (2) by the sacred writers who narrate his appearances, and (3) by Jehovah Himself. Here is seen one of the reasons why the angel is yet distinguished from Him, and, in a sense, subordinate to Him; he that sends is greater than he that is sent. "My Father is greater than I," Jesus. Is there room for reasonable doubt as to this person was?

The name of John's Gospel presents the name of "the Word," who "was with God, and was God" "in the beginning," thus plainly showing that while the Word is essentially united with the Divine nature and absolute partaker of the Godhead, yet "in this union there is a distinction, not in offices and action only, but subsisting 'in the beginning' before any external Divine action was begun, thus Christ did not become the Word of God in virtue of his incarnation, but has from eternity, sustained to the Godhead the relation which the title indi-

cates, viz., that of Interpreter, Manifestor, Revealer. Hence it does not surprise us to hear John saying, "The light shineth" has been and is shining—"the darkness, and the darkness comprehended it not," evidently referring to the whole series of Divine communications before "the Word became flesh and dwelt among us," which men had failed to comprehend. But we are not left to inference. The words quoted and relied upon by Bro. Brewer in his excellent article are absolutely conclusive. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Dr. Ryland says "He Bro Brewer" assumes, I think rashly, that because "no man hath seen God at any time," etc., therefore one is compelled to accept some of the many angelic personages of the Mosaic narrative as representing Christ." This is clearly a misstatement of Bro. Brewer's position, which is that "because, etc., one is compelled to accept not some of the many angelic personages as representing Christ, but the one angelic personage who was plainly 'seen' by men, who possessed Divine knowledge and prerogatives, and claimed Divine worship; and was identified with Jehovah by those who saw him, by the sacred writers, and by God Himself." It is plain to be seen in the passage under consideration, the words "he hath declared him," need not be confined to those revelations of God made by the only begotten Son subsequent to his assumption of his nature, but embrace alike all those manifestations of Jehovah which occurred before his incarnation. There were appearances of God in Old Testament times. He was seen. They were not appearances of God the Father, but of the only begotten Son who "declared him." So Christ himself teaches. And this teaching, as Dr. Moody truly observes, "binds together the two, the Old Testament in a compact unity with the New, giving a special strength and consistency to the great revelation contained in the two." The whole Bible, considered as a historic revelation, in its inner spirit, meaning and aim, bears witness to the same in the *vestibule* of the Old Covenant as in the *sanctuary* of the New.

Dr. Ryland touchingly asks: "Have our masters in Israel been asleep?" A verily it would seem that one of them has been.

PRYING INTO PREDESTINATION.

BY DAVID JAMES BURKELL, D. D.

The fact that certain things are beyond our grasp is the common ground of our persistency in investigating them. We would rather follow an *ignis fatuus* into a hopeless bog than walk with truth on the open highway. How many have lost their hold on the simplicity of the Gospel through their eagerness to tear away the veil which hangs before certain doctrines that after all are non-essential to our well being here or hereafter. Election is one of these.

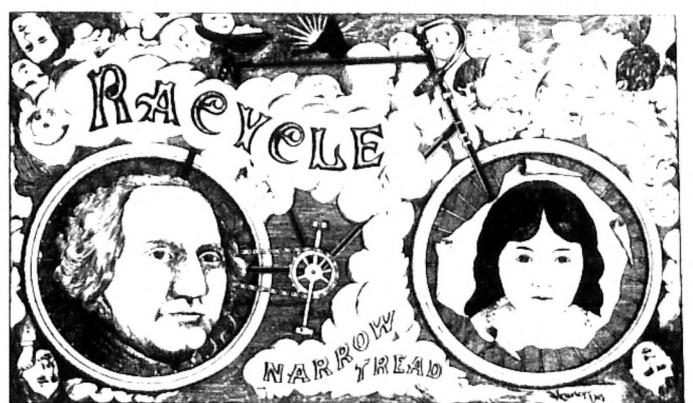
We know it to be a true doctrine, but the philosophy of it is not in its how and wherefore, as are written in the book with seven seals. Let us not heedlessly draw profanely near to the Divine counsels. He who hath made himself known to us in the glory of Jesus Christ, and revealed through him a way of escape from eternal death so plain that a wayfaring man, however simple, need not err therein, has been pleased to hide a portion of the truth in clouds and thick darkness. If it be a fragrant sin not to assure ourselves of what he has revealed, is it not equally blameworthy to pry into those things which he has designedly withheld from human ken? The knowledge of what is revealed is to be touched. "Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent, more subtle than any beast of the field, that said to Eve, "In the day ye eat thereof your eyes shall be opened," still lies coiled under its branches, and to him may be ascribed the words of the serpent, "What right had God to elect some unto eternal life and leave others to their fatal self-will?"

Who are we, for that matter, that we should question the "right" of God to do anything? "Then went I down to the potter's house, and behold he wrought vessel on the wheel. And the work that he made of clay was marred in the hand of the potter, so he made it again as seemed good unto him. Then the word of the Lord came unto me saying, O house of Israel, cannot I do with you even as this potter? Behold as the clay is in the potter's hand, so are ye in mine, O house of Israel: that I might say of the vessels which I make of clay, What is this that he doeth? Shall the thing formed say to him that formed it, Why hast thou made me thus?" The Lord hath mercy on whom he will have mercy. There is the truth. If we believe the Bible we must believe that. And nothing in the world is plainer than God's refusal to explain it. Nay more, he forbids us to querulously ask an explanation.

He has placed this doctrine of election in his revealed Word as he planted the one forbidden tree in Paradise. There it is, a truth without a peradventure, may be looked upon it, may be set under its shadow, but "thou shalt not eat the fruit thereof."

A distinguished thinker says: "A mystery, of whatever kind, is always made up of two or more simple facts. Each of these constituent facts may be definitely and clearly understood. The mystery is only in their connection." So here, the separate facts of God's sovereignty and man's free will are established beyond all denial. No one would venture to suggest either that God is not sovereign or man not free. But how reconcile them? There lies the mystery. Yet manifestly, if we are to be honest, the mystery of election does not warrant a disbelief in either of the separate truths. The truths are ours; their nexus is God's.—Christian Intelligencer.

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God undoubtedly guards us in many ways of which we know nothing. He guards us in ways which we know and which are too numerous to be recited. He guards us by disappointments which may be cruel. He guards us by placing us sometimes in circumstances which are altogether distasteful to us. He guards us sometimes by placing us in circumstances which seem inimical to moral and religious perfection. He guards us sometimes by maintaining our moral strength, and sometimes—paradoxical as it may appear by making us discover our weakness, sometimes by giving us light and peace and joy, sometimes by permitting a darkness that can be felt to sink upon us, and allowing us to continue for a time in an abyss of wretchedness and gloom. His own power is active, and works continually; works when we see no sign of it, as well as when we can; works in controlling and changing the external conditions of life; works by leading us into unexpected and unsought strivings of thought; works by keeping us out of the reach of temptation; works by enabling us to vanquish temptation. We are not left alone to guard ourselves even by the strength which God gives us and by the weapons which He places in our hands; He Himself guards us, and yet as Peter says, there is a condition necessary on our side.—Exchange.

LITERARY. New Books.

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

WOMEN IN THE MISSION FIELD. By Rev. A. R. Buckland. New York: Thomas Whittaker, 2 and 3 Bible House. Price 50 cents. This book, after a general introduction, gives sketches of the ladies who were killed at Kuchang, and the West African Pioneers, Amea Hindover, Sophie Albrecht, Charlotte Tucker, Elizabeth M. Thompson and Mary Riggs.

Magazines. The Treasury is always so orthodox that we are surprised at its publishing an article from Dr. H. L. Wayland which says, "Evangelical Christians

believe that the Divine Spirit dictated Ps 2 and 119; they believe that David was the sole author of the psalms in which every calamity and curse is invoked upon his enemies." This denies not only the inspiration of those psalms but also the inspiration of Peter who, in the first chapter of Acts says of one of the harvest of these denunciatory psalms. This scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spoke.

For more than a half-century *The Treasury* has been republishing some of the best and most important papers, biographies, reviews, stories, verses and sketches to be found in the foreign, especially the British, quarterlies and literary weeklies. During this long period it has been prized and recommended for the judgment and taste exhibited in its selections. Hardly one of the eminent British authors of the past fifty years can be named who has not been represented in these pages. Published weekly at \$6.00 a year, by Little & Co., Boston.

This June number of *The Treasury Magazine* is at hand. A Missionary sermon, by Rev. S. Parker Cuddeback, appears as leader in this issue. Also a sermon by Rev. W. L. Watkinson entitled The Life Indeed. The Rev. Mark Guy Pearse contributes another article to the *Handwriting House* series termed The Full Beauty. It is full of beauty. A Flower Sermon, by F. W. Farrar, D. D. is appropriate for the season. A full and choice number of sketches, sermons and outlines is to be found in the *Homiletical* department. The late Dr. Deems' Prayer Meeting Talks are continued. Fifteen cents a copy. \$1.50 per year. Willbur B. Ketchum, 2 Cooper Union, New York.

The *New England Magazine* for June is largely a "Memorial Day" number. The stories and the poems are given to this subject. But there are many illustrated articles on other subjects, one of the most interesting being *A Month in an English Poor House*, by Max Bennett Thrasher, published by Warren F. Kellogg, 5 Park Square, Boston, Mass.

How many weeks will any of us be able to live without coming to some spot where it will be felt as a rational comfort to believe that all our way, step by step, trial by trial, surprise, success, failure, loss, removal was ordered for us by Him who sees the end from the beginning. F. D. Huntington.

**NORTHERN ANNIVERSARIES**

These were held this year at Asbury Park, N. J., instead of Portland, Oregon, as was first agreed upon. The Northern sisters have six separate societies with Presidents, Secretaries, etc., two Home Mission and four Foreign Mission. Only one of these holds its meetings at the same place in which the three great Societies meet, and that one closes its meeting before the Anniversaries begin, recognizing the fact that the sisters as church members ought to be interested in the work of the churches. This Society which met in Asbury Park is the Home Mission Society of the West. It met on Monday and Tuesday and reported deficiency and debt, though not a very heavy one.

**PUBLICATION SOCIETY.**

The seventy-second annual report said: The event for which the past year will be long marked in the history of our Society was the destruction by fire of our beautiful and commodious building at 1420 Chestnut Street, with all of its contents, on the early morning of Sunday, February 2, 1896. The fire was communicated to our building from an adjoining edifice. In less than four hours the destruction was complete. We were at the time heavily stocked with the periodicals for the second quarter, which had nearly all been printed, and were awaiting shipment. We had also a large stock of books bound or in sheets. All of this stock, together with our machinery, presses, and much valuable material in the compositors' and other rooms, was either consumed by the fire or rendered worthless by water. Besides this, valuable libraries gathered through many years by ourselves, the Historical Society, and others, were entirely destroyed.

The total amount of insurance upon the building and contents was \$364,750. We have determined to build on the old site a two-story structure, the larger portion of which will be available for renting, though ample provision will be made for the store and offices necessary to the carrying on of the work of the Society. Competent architects have been engaged, and plans are now being drawn for the new building. It is estimated that the cost will be in the neighborhood of \$400,000. A temporary rearrangement of our investments will enable us to erect and complete the building.

In our last report we stated that action had been taken looking toward the erection of a building to be used exclusively for manufacturing purposes. In pursuance of this action, early in the year ground was purchased near Broad, four and a half blocks south of 1420 Chestnut Street, and a contract was made for the erection of a fire-proof building on this site. The building is now nearly completed and we expect shortly to enter and occupy it. It has a frontage on Lombard Street of eighty feet and a depth on Juniper of one hundred and ten feet, and is six stories high. The ground cost \$97,000, and the contract price for the building was \$108,620. When entirely finished and furnished with the necessary machinery, presses, electrotypes foundry, etc., it will represent an outlay of about \$175,000. The amount has been drawn from the reserve fund which has been slowly gathered for many years for precisely such an object.

Somewhat on account of the fire, but also in accordance with our settled business policy, we have reduced our working force during the past year, and have used every possible endeavor to bring the expenses of every department of our

service to the lowest point consistent with efficiency. Economy in management is our constant aim. No one is employed, or retained in our employ, except those whose services are actually needed.

The receipts in the Publishing Department from rents, interest, etc., were \$13,783.09; in the Missionary Department, \$121,454.69; in the Bible Department, \$11,558.32; making a total of \$146,796.10. The sales of general merchandise were, \$268,404.71; of periodicals, \$290,185.62; making a total of \$558,590.33. Last year the sales amounted to \$532,763.53. There was therefore a gain in sales of \$25,826.80; which, considering the continued stringency of the times and the injury sustained by loss of stock in the fire, we cannot but regard as highly encouraging. The receipts in the Missionary Department were also \$5,161.39 more than last year. This was due in large part to special efforts made in Philadelphia and elsewhere, but particularly in Philadelphia, to secure an amount sufficient to cover the deficit of \$18,401.88, reported at our last anniversary. In addition to the sums already paid in, valid subscriptions have been secured, which will be redeemed at an early date, amounting to \$4,925.00. Deducting these subscriptions the deficit is now \$9,391.84.

There have been seventy-four new publications issued during the year. Of these there have been printed 230,500 copies.

The year has been a busy one in this department, and the publications issued will compare favorably with those of any preceding year. Great care has been taken both with the matter and the mechanical appearance of the books published.

President Samuel Crozer made his annual address, full of wisdom and important matters. Senator John A. Bradley, the founder of Asbury Park, made a graceful speech of welcome.

Dr. Lawrence followed with a powerful address upon "Denominational Literature and its Distribution."

In the afternoon after the B. Y. P. U. had had a meeting, there was a Sunday-school session. Rev. W. G. Partridge spoke upon "The Relation of the Sunday-school to the Kingdom of Christ." Mr. W. W. Main spoke on "The Requisites to Greater Efficiency in Sunday-school Work." Rev. Mr. Teller of Massachusetts followed in a most telling speech in which he smote the blinded penuriousness that seeks for the cheapest in literature instead of the best. "We do not want bargains in literature, we want the best at the least money, but the best at whatever cost."

An interesting discussion followed. Then came the re-election of the old officers, with the exception of Dr. C. C. Bitting, who had resigned because his health required rest.

At night Rev. James Larsen of Michigan spoke of the work among the foreign population, and was followed by Mr. Hall in regard to work in Dakota. It seems to an outsider that all such work should be done by the Home Mission Society. Why have two bodies doing the same work on the same field?

The third address was by a colored brother, Rev. E. N. Vaas of Georgia, who has been appointed by the Publication Society District Secretary for the South. He made a very interesting and able address, which made a fine impression on his audience. It was closely read and was too long, but the audience listened to the end, which was more than they did at other times.

Thursday.

The first thing in order was the

report of the Committee on the publishing department, read by Dr. H. C. Vedder. The committee recommended a series of Old Testament commentaries, biographies of Baptist heroes, new methods of illustration, an illustrated Bible dictionary in one volume, revision of the hymnal. These recommendations were adopted.

Senator Doolittle offered an amendment instructing the Society to recognize in its publications the United States as the "eternal kingdom" of Daniel's prophecy! Mr. William Gibbon insisted that said "eternal kingdom" is the church of God; and said neither directly nor indirectly was the United States mentioned in Scripture. Senator Doolittle's proposition was voted down.

Dr. W. H. Geistweit spoke of the importance of colportage work in the cities. Dr. Geistweit is one of the Northern Baptists whom we greatly covet. He is so strong and true. He illustrated the need of earnest work in the cities, by Talmage's church, "a certain great church in Brooklyn which had gone up in the air—it was mostly gone anyhow. It could not stick out because it did not have enough mucilage in it to cover an ordinary U. S. postage stamp."

Col. C. H. Banes followed in an address on "The Outlook of the Society," which showed he has as much ability as a speaker as he has as banker and financier.

In the afternoon the Bible work and the Chapel cars were discussed. The best speech, sound, eloquent, and instructive, was made by Dr. Willmarth on the Bible. Dr. Willmarth is a Baptist with a backbone; he holds his faith in no flaccid and nerveless grasp.

At night the speakers were Dr. J. J. Taylor of Mobile, who spoke upon the Publication Society as a power to unify Baptists, and Dr. Russell H. Conwell of Philadelphia. The half and half Baptists, the apologetic ones who think all denominations are "branches" of the church, sneered at Dr. Conwell and said he was "playing to the galleries," sneers being the only arguments such men are capable of. But a Kentucky Association would have welcomed Dr. Conwell's speech with a chorus of deep and loud "amens," and at its close would have sung "How firm a foundation" till the woods rang. He began by looking forward to the time "when all over the earth spires pointed heavenward, and every spire belonged to a Baptist church, when all denominations had become one denomination and that denomination Baptist! If we really believe what we pretend and what the Scriptures teach, the only logical conclusion to which we can come is that there is only to be one church and that Baptist. We must enforce the distinctive principles which characterize our denomination." The committee reported that there were 243 delegates and 393 visitors.

**MISSIONARY UNION.**

This body began its meeting on Friday morning. Dr. Colby, the President, made an address on the command, "Go ye into all the world," etc., in which he dwelt upon the two little words "Go" and "Lo." In the report it was announced that the debt was decreased \$26,000. Last year it was announced that the debt had been reduced \$13,000, but it was done by turning into the current expenses \$26,000 of the annuity funds. As nothing was said in the report about this, it may be there was a similar turning this time. The debt is now \$163,827.63.

The year, like the two preceding ones, has been a year of serious difficulty in the matter of maintaining public enthusiasm for Foreign Missions and securing funds

for their prosecution. The troubles occurring last summer in China created in many minds a revulsion of feeling against all efforts to introduce Christianity into regions seemingly incapable of appreciating even what it means.

Following these hostile demonstrations on the fields of missionary operations, came the threatened war-cloud on our own home horizon. The result has been disastrous to all forms of Christian feeling and missionary enterprise. That sentiment of universal brotherhood fundamental to vigor in foreign mission work, which a century of missionary extension had been slowly developing, has especially suffered a decline.

While thus recording the natural causes which have temporarily checked American missionary enthusiasm, we gratefully make mention of the fact of the unprecedentedly large legacies which have yielded their returns to us in such a time. From the estate of Mr. C. T. Sampson alone the Union has received the sum of \$122,469.30. The total amount of legacies received during the year is \$189,100.95—the largest sum ever received by us from that source in a single twelvemonth. The sum is almost one-third as much as the entire receipts from all sources. With a record of less than \$300,000 just given in donations, with what attitude shall we face the future? With no such assurances of large legacies as we had a year ago, your committee feels constrained as never before to appeal to the whole denomination.

The work in the past two years has been curtailed, but that it may be kept up even at the present dimensions will need \$200,000 per year increase in donations. The amount given by the churches in the last financial year was \$265,920.20, three years ago it was \$547,000. The Union cannot go on "reporting a shortage of \$160,000 or \$200,000 annually in its receipts as contrasted with its expenditures, and nothing is more certain than that the long continued cry of debt of so large dimensions is demoralizing in its effects on the public confidence." As the Union reports that it is keeping up 1,136 schools, one would think retrenchment could be easily made by ceasing to run the schools and confining themselves to preaching the word. There would be money enough to pay the missionaries who are preaching the Gospel. After some speeches by returned missionaries of whom there is generally quite a number on hand at these meetings, Dr. Mabie made a capital speech upon the danger of pressing the financial side of the work too much, and not laying the proper emphasis upon waiting upon God. Dr. J. N. Murdock made a touching speech. This meeting was the fiftieth anniversary of his being made Secretary. He gave a brief account of former trials and triumphs of the Union.

At the night session the Rev. C. H. Harvey, from Africa, gave an interesting account of mission work along the Congo. He said that many of the difficulties which interfered with the work at the beginning had been overcome, and the missions are now in a prosperous condition. The schools for teaching the children of natives have produced native teachers and native preachers, and districts are now reached which were inaccessible to foreigners.

It was nine o'clock when Dr. T. S. Barbour began his speech upon "Christian Giving." They say there were no great speeches at the Southern Baptist Convention. Southern Baptists need to look to their laurels then for there were many great speeches at Asbury Park. Dr. Barbour made

a tired audience interested in a subject which has been worn threadbare. But it will never be threadbare in such hands as his. He put mission giving on the one strong foundation which will endure—our duty to God.

Saturday.

Last year a committee was appointed to urge the ladies to give up their societies. The taking collections for the same purpose in the churches caused friction, men quit giving, leaving that to their wives etc. The Union suggested putting women on the Board of Managers which was done, and instead of societies in the churches having a missionary committee in each church composed of men and women who should see all the members and get subscriptions from them. The ladies accepted places on the Board and proposed to hold on to them, but declined to give up even one of the four foreign mission societies, and the committee reported nothing can be done to relieve the friction.

It will be a blessed day when a missionary body of Baptists who profess to believe in leaving Caesar's affairs to Caesar shall hold a meeting without attempting to instruct the United States Government in its duties. A resolution was passed telling the Government how to conduct its foreign relations.

The Finance Committee reported that the contributions from the living ought to be increased 50 per cent. They suggested that all money from legacies be appropriated towards paying off the debt.

In view of the friction caused by so many different societies taking collections in the churches, the committee recommended a strong effort to unite the collections. That there be one missionary committee in each church composed of men and women and that this committee look after all the missionary interests. If they keep on after awhile they will advance to the systematic and sensible plan of our Kentucky General Association.

They recommend that the Missionary Union, Home Mission Society, Publication Society, B. Y. P. U. and the ladies' societies form a commission which shall be composed of three from each, which shall serve for three years without salaries, but with their expenses paid which "shall devote itself to the study of the whole question of denominational beneficence and the maturing of a plan whereby in a more systematic way we may develop the giving of the denomination as a whole." And that when this commission has evolved from the depths of their own consciousness the best possible plan all the societies adopt it. After some discussion the report was adopted unanimously. It is patent to all men that something must be done for the mission cause. In the various discussions it was said—with what accuracy we do not know—that one-half the Northern Baptist churches gave nothing to missions.

In the afternoon the principal speech was that of Dr. McArthur upon "Some Needs of the Mission Work." He said that while piety was of course the chief requisite in missionaries, brains were also necessary—a thing not always remembered. No amount of consecration will sanctify human stupidity. Missionaries should learn in this country the language they will need to use on that field. There is need for a great revival of missionary zeal at home and abroad. The address was a very eloquent and impressive one and delighted the audience. Northern Baptists do not sneer at their great orators and prefer a dead level of commonplace to fine orations.



CONSECRATION.

BY E. A. STURGE, M.D.

Thou the potter, I the clay
Loet I would not have my way.
Take me, hold me, make, mould me,
Use me in thy time and way.

OUR PULPIT.

SERMON BY REV. J. B. GREENHOUGH.

"And we know that we are of God, and the whole world lieth in wickedness; and we know that the Son of God hath come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ."—1 John 5: 19, 20.

This has been called the Epistle of Love, and it well deserves that title; but it might be almost more appropriately called the Epistle of Certainties. There is the ring of absolute assurance from the opening words to the finish. To read this after groping tremulously through the land of fitful gleams and overshadowing darkness which the modern apologist loves, or sighing one's way through the faltering hopes and faint trusts of Tennysonian verse, is like passing from the confined air of convent gloom to the tonic breezes and unclouded splendour of Alpine heights. Instead of the doleful night cry, "Behold, we know not anything," there comes to us on every breath the sweet, clear morning voice, "The darkness is past and the true light now shineth." The first verse strikes the keynote, "That which we have seen with our eyes, which our hands have handled, declare we unto you." The whole of the song is sustained on that level. "I write unto you because ye have known the Father. Ye have an unction from the Holy One, and know all things." We know that we have passed from death unto life. At every pause this comes like a glad antiphon, and at the close there is heaped up in a sort of grand climactic emphasis the thrice repeated, unquestioning "we know" as if he would fasten it on his readers as the sum of all he had taught. He speaks as one who, concerning the great and vital matters of our religion, has been lifted completely and forever out of the region of doubt, speculation and uncertainty into that diviner sunlight where darkness and misgivings are unfelt, and the discords of the divided mind are silenced in the full harmonious music of those who behold the face. Nor was the language of this Apostle at all singular and exceptional. As he wrote and spoke so felt and so testified all those first witnesses of Christ. I wish to base my address to you to-day on this fact, and to begin with this.

I. The strength and prevailing power of the early disciples were in their certainties. They went forth with decision upon their lips, with the fire of intense conviction in their hearts, and it made their testimony irresistible, and gave them their victory over the world. It was the age of the sceptic, a period of almost universal uncertainty. Agnosticism was bringing forth its inevitable fruit of pessimism and despair. The old religions had grown decrepit, and were regarded as hoary-headed impos-

tors even by those whose business it was to defend them. The creeds were worn-out rags which barely covered the nakedness of atheism. The theatre was ridiculing the gods, and philosophy contemptuously ignoring them. Thoughtful men were sneering at the very name of truth; priests hid themselves behind the temple screen to laugh at the credulity of the worshippers; soothsayers, augurs, oracles, and sacrifices had become a system of charlatancy. Men were everywhere boastfully declaring or mournfully confessing that nothing was or could be known about the higher powers and a future life. They were often avowing their atheism with flippant lips, while their hearts were full of a sad weariness and longing. For there is no boasting so stagey and unreal as that of the human heart over its own religious darkness. The laughter of the cynic over his dreary negations is as hollow as his hysterical laughter at a funeral. Man hungers for the food which he has cast away. His soul has its dwelling among the tombs where his buried faith lies. He is impatient to know something about God and the mystery of birth and suffering and death, and what comes after. It is terrible to be groping in dark mists and through labyrinths of darkness. He is forever sending forth the yearning, desperate cry, "Who will show us any good! Who will read for us the everlasting riddle! Who will lift the veil for us!"

That was the secret sigh and groan of all the world in the days of the Apostles. And then these men appeared, declaring, in tones to which the world had long been unaccustomed, that they had found the truth and the eternal life, and the Conqueror of death, and an Almighty Saviour and an everlasting Father, and the very life and light of men; that they had proved these things by touch and sight and reason, by evidence of sense and mind and spirit, that no arguments or ridicule or opposition could abate their confidence, and that they were ready to labour, suffer, and die in witness thereof. "We testify that we do know and bear witness of that we have seen." They went forth with triumphant certainty on their lips, holding in their hands the clue to all the great mysteries. It was like a rock on which the desperate swimmers in that sea of doubt could plant their feet; it was the one sure beacon left in a sea of darkness. No wonder that men gathered around them. "This is the victory which overcometh the world, even our faith."

II. It was the certainties of the Apostolic church that made it a missionary church. That church throbbed in every fibre of its being with the missionary spirit. It took it in with every breath, and gave it out with every thought. It was the fire of Pentecost which sat upon the lips of all. It was as a fire burning in the bones, so that they were weary with forbearing and could not stay. It was as a forest fire that leaped from tree to tree. Each illumined soul passed on the light to another; each convert was as good as two, for each one made a second. Prisoners whispered the glad news to their gaolers, soldiers to their comrades, slaves to their masters, women to every one who would listen. The lame man leaped as a hart to carry it, and the lips of the dumb sang it. Every one wanted to pluck a brand from the burning and win a jewel for Christ. The audacity of that early faith was sublime. It took no count of numbers. Every Christian soldier was a battalion. Two men would lay siege to a city; a handful would proceed to annex a kingdom. Every foot of ground

they touched was claimed for Christ. All things were created by him and for him, and all things must yield to him. Christ marched before them with his invisible hand upon the hearts of nations and his feet upon the necks of kings, and they followed him conquering and to conquer. How could it be otherwise! They were swayed by the force of a mighty conviction. There was no hesitation because there was no doubt. They had come out of darkness into perfect light. On their face was the full glory of the Lord, while the world around them lay in the grim shadow of the grave. They alone had grasped the grand realities, they alone had received power to become the sons of God. They alone were alive among the dead, and the splendour of their privilege made them debtors to all men. The overflowing gladness of their hearts streamed forth in saving pity. They could neither fear nor hold back nor sit still in the absolute assurance that possessed them. "We know that we are of God, and the whole world lieth in wickedness." And herein lies the lesson which I wish to press upon you; for in saying this I am saying what is true of every church that is alive and earnest and aggressive. In this respect the old order never changes.

III. The measure of our certainty is the measure of our power. We cannot lift others on the rock unless our feet are there. No man ever wrought conviction in his fellow-men until conviction had first swept hesitation out of him like a whirlwind and cleansed his heart from doubt like a fire. No one believes the witness who only half believes himself. There is no persuasion on the lips save that which springs from the passionate intensity within. If there be no certainty, there will be no fervour, no enthusiasm, no pathos in the voice, no pity in the eye, no thrill of sympathy; there will only be cold words falling on cold hearts, and returning as they went out, void. If we are to prevail it must be with language and with feelings such as are written here, "We know."

In all forward work especially the one essential is the absolute assurance that we hold proved truths, that our weapons have been forged in God's own furnace, that our directions have been given by the Holy Ghost, and the promises which inspire us uttered by divine lips, and that he in whose name we go forth is the only true God and eternal life. We must have credentials that are indisputable, a commission whose authority is beyond question, and a purpose that is proof against the timidity of disloyalty and the fickleness of doubt. For "if the trumpet give an uncertain sound, who shall prepare himself for the battle?" The church to-day, just because she is eager to obey her Master's call, panting for a fuller life, and on the spring for new activities, is holding with more confident hands her grand inheritance of faith. The whole church is beginning to feel and rejoice in a powerful reaction towards positive beliefs. Those who talk somewhat boastfully of their advanced thought are being left behind, though they do not know it, by advance of a nobler kind. The church sweeps past them in the impatience of a renewed assurance. Are not all the most earnest spirits getting weary of those who would keep us always in this enervating atmosphere of self-questioning, who are forever reversing our beliefs, reshaping and paring down our creeds, and burrowing at the foundations to discover whether there is anything solid there! Are we not feeling more and more that

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the teaching and the preaching which deal chiefly in negations which cut away half the Bible, and are mainly occupied in proving what ought not to be believed, cannot stir a single pulse of holy endeavour or inspire one generous purpose! They fall like a Scotch mist upon our vision, and like a chill, east wind upon our zeal.

The church has surely had enough of all this, enough of the pruning hook and dissecting knife. She wants to use the sword again in her real warfare. She wants to feel her feet again planted on apostolic certainties. Her mission work especially needs a heart established and a quiet assurance. The missionary spirit is one of the mightiest of forces, but it is also a tender flower that soon perishes in the chill air of doubt. It was born and nursed in the tropical air of enthusiastic conviction, and only in that fervid heat can it live and be strong; the cold breeze of negations freezes the tears in its eyes and stops its breathing. It is swept along by grand emotion and impelled by the urgings of an unspeakable pity and infinite love. It is full of divine joy and of Gethsemane sorrow. Self-sacrifice is its meat and drink continually, and each day it must be rebaptized in a furnace of impassioned love and devotion; and there can be none of these things without the intensity of an unquestioning, untroubled faith. Missions can only march to the music of the words "We know." If the steps are taken with dubious feet and trembling misgivings in the heart, there will be perpetual haltings and paralyzing weariness. If we are not sure that our Bible is the very Word of God, and our Christ the only possible Savior of the world, shall we expend treasure and blood and send men out to solitude and danger, and often into the very grip of death, to make them know! What men will go, indeed, unless they have first fought with every uncertainty and slain it! And how can we bear the protracted delays, the frustrated hopes, the often disappointing results, the weary cry "How long!" unless in all our prayers and tears there is an absolute conviction that the world is perishing for lack of this truth, and that there is no life for the world without it. Christianity is not a collection of fine sayings and sweet rules of conduct. The world has always had them in abundance. If we had nothing more to carry to the heathen world than our moral precepts who would waste the least effort or treasure on that task! Nay, we would not go with the whole Sermon on the Mount, and the example of Him who translated it into lovely deeds, if that were all. Moral truths by themselves are but as a tread-mill on which men spend wearying labour and never mount any higher. Christ did not come so much to teach men what they ought to be and do, not to mock them by a

revelation of their own impotence; but to give them power that was more than human, and to enable them to ascend to the heights which he showed. We do not go to the heathen world and repeat bits of sweet philosophy and moral prettiness. We go to show them the unveiling of a Father's face, and to open out to them a new world of infinite pity and forgiveness. We go to give them the sweets of atonement and the joy of reconciliation—a loving, compassionate Saviour to help them, an intense personal love to inspire them, a vital union with the source of all power to energize, and a life beyond to enrich with its hopes and brighten with its glory the labours and sorrows of the life below.

IV. We come back, then, ever to the confession of the apostle, for to question it is to make missionary enterprise, if not a laughing-stock, at least a much-ado-about-nothing. "We are of God, and the whole world lieth in wickedness." Perhaps in Christian lands we cannot draw the line so clearly as it was drawn of old.—The darkness shades into light where Christian influences are working in all societies and permeating all thought, and those who are baptized in spirit are not always to be distinguished from those who are merely baptized in name. Here in Christian lands we cannot always confidently say who are of God and who are of the wicked one. But the words are still true of those who know Christ and those who know him not (in their uttermost significance). I care not whether you take the revised reading or the old; whether you say in wickedness or in the grasp of the Evil One.

There is no modified reading or impressive emphasis that can change or add to this sharp, solemn distinction. We are in him that is true, and they are in bondage to the wicked one; we are looking up into the face of eternal love, and their eyes are on the dark pictures of their own corrupt imagination; our hearts are beating with immeasurable hopes, and theirs are still with the numbness of despair. In all our sorrows there is a Cross, and in that Cross unfailing joy; in their woe there is no suggestion of anything less beautiful than itself. They are lost, blind without knowing it, sinners without feeling it, guilty without a thought of forgiveness, outcasts from the love that is waiting for them, dead to the life which they might have, groping in a darkness lighted only by funeral torches, without God and without hope.

These are the certainties of the Christian heart, never to be let go or explained away; and these form the basis and inspiration of missionary purpose and work.—Freeman.

BEING a Christian means being like Christ.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896. SECOND QUARTER. SUNDAY, JUNE 21.

THE RISEN LORD.

Luke 24:36-53.

MOTTO TEXT.—The Lord is risen indeed.—Luke 24:34.

Ten of the apostles were assembled on the night of the first day of the week, Thomas being absent. The two disciples with whom the Lord had walked had hurried back from Emmaus and were telling of that walk.

And as they thus spoke Jesus himself stood in the midst of them.—Coming miraculously. Appearing suddenly without coming through the door. It was this supernatural appearance which frightened them. Men always fear when they get glimpses of the other world. These were brave and strong men, but they were terrified when they thought they saw a ghost. Peace be unto you.—The usual salutation of friends.

Why are ye troubled?—They knew he had risen from the dead in his body. If he had not, if he had returned a spirit why should they fear him? Why do thoughts arise in your hearts?—As to what to think about him. Why did they not recognize him as the same immediately? Behold my hands and my feet, that it is I myself.—The marks of the nails were to be seen, proving that he had the body which was crucified and that he was not a mere spirit. Handle me and see.—They could bring the sense of touch to aid their eyes. Thus they would be sure of his flesh and bones, and these a spirit would not have.

And while they yet believed not for joy.—They were stunned as it were with their delight. They wondered that since he had a body of flesh and bones that he could appear thus when the doors were shut. Have ye here any meat?—Anything to eat. Nothing would calm them more quickly than such an every day, prosaic thing as his wishing food and eating it. This was another proof of the reality of his physical body no matter what wonderful power of going through walls it might have.

And they gave him a piece of broiled fish and a honey comb. And he took it and did eat before them.—This impressed them greatly, and was one of the strongest proofs of the reality of the resurrection (Acts 10:41).

These are the words which I spoke unto you while I was yet with you.—Forty days had elapsed between the forty-third and fiftieth verses. Whether the Lord spoke what comes between on that night on which he ate the broiled fish, or on the day of the ascension cannot be known. And it is not a matter which makes any difference to us. It is enough to know that he spoke these words. By saying, While I was yet with you, he gave them to understand that the old life, interrupted by death was not to be resumed.

That all things must be fulfilled.—Our Lord revered the Old Testament as the word of God, and declared that the Scriptures cannot be broken. He declares now as he had declared before his resurrection that Moses and the prophets foretold him. The Jews divided the Old Testament into the three parts—the law of Moses, the prophets and the psalms—and all these foretold the Christ.

Then opened he their under-

standing, that they might understand the Scriptures.—All of us need to pray for his help in such understanding. Many things could not be understood till after his death. Prejudice and preconceived views prevent many from understanding the Scriptures. They do not approach the Bible asking from sincere and obedient hearts only, "Lord, what wilt thou have me to do?"

Thus it is written.—Thus saith the Lord—should be the end of all controversy. That it was written was enough to make it infallibly true. And thus it is honored Christ to suffer and to rise from the dead the third day.—So only could men be saved, if he died in their stead. The resurrection proved that He was in truth "the mighty God, the Prince of Peace." It proved also that the atonement was sufficient to ransom all the elect. Otherwise, as he had assumed their responsibilities and stood in their place, death would have held him. Only because he paid the uttermost farthing of his people's debt did the God's justice release him.

And that repentance and remission of sins should be preached in his name among all nations.—Repentance must go with remission of sins. It is too little preached in these days. The Gospel was to be preached to the Gentiles. One would think that these and other similar words of the Lord would have made the disciples understand the reception of the Gentiles. But Peter needed a vision afterwards to impress the truth upon him. Beginning at Jerusalem.—The Gospel was to be offered to the Jew first.

And ye are witnesses of these things.—Of his death and resurrection, more particularly. They had been with him during his ministry, and had seen and heard and handled as John puts it. They were to witness to these facts. The apostles were the authorized witnesses and were so recognized as is shown by Paul's passing over the first appearances of Jesus to the women and mentioning his ap-

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pearance to Peter.

And, behold, I send the promise of my Father upon you.—The Holy Spirit. Isa. 44:3; Joel 2:28; John 14:16, 26. But tarry ye in the city of Jerusalem till ye be endued with power from on high.—They would be helpless going out in their own strength. Only as the Spirit gave them aid would their words convince men of sin, of righteousness and of judgement.

And he led them out as far as to Bethany.—Just over the Mount of Olives. Lazarus and his sisters lived in Bethany and their house had been one of the homes of him who had not of his own a place to lay his head.

He had lifted up his hands and blessed them.—And while he was speaking, gradually as the Greek shows he ascended till at last a cloud received him out of their sight. He had gone, and they were as much separated from him as they had thought they were by his death. But they do not sorrow over his departure. At last all as well as Thomas knew him to be their God as well as their Lord. They knew what his death had done for their own souls and what it would do for the souls of all his people. Therefore they worshipped him and returned to Jeru-

salem with great joy. The temple was his Father's house and the house of prayer. Therefore they went to it to praise and bless God for his mercy and love.

FROM WEST VIRGINIA.

Through your liberal offer previous to the meeting of the Southern Baptist Convention, I have been able to put ten copies of the RECORDER into as many homes of my members, besides a few full subscribers.

Recently we have had several additions to the Branwell Baptist church. Rev. A. M. Craft and family have come to us from the German Baptists. We are expecting others from the same source at once. On last Sabbath (May 31st) Bro. Craft was ordained to the full work of the ministry. Revs. W. A. Pearson, of Bluefield; V. I. Masters, of Pocahontas; J. H. Roberts, of Parisburg, met with us in council to examine and pass on the fitness of our brother for ordination.

We are having a continuous growth as a church, notwithstanding we are closely hedged in by all kinds of issues, even down to and up from Devilism.

Our members, friends and anti-friends are discussing and surmising

ing on and about the great discovery now filling the land, that we, as a Baptist people, have sprung from sprinkled ancestors. We have always believed in these ends of the earth that our great ancestors were baptized, "went down into the water," and came up out of the water," and somehow or other, down on our hearts and up in our heads, we still believe the same. D. A. RAMEY, Branwell West Virginia.

WAKE FOREST COLLEGE has just closed a most prosperous session. There were 299 students in attendance during the session, and the treasurer's report shows a balance in hand Dr. Carroll, of Texas, delivered the annual address and Pres. B. L. Whitman, of Columbia University, preached the annual sermon. Dr. W. L. Wright delivered the alumni address. A chair of the Bible was established, and Bro. Colton, of the Seminary, elected the professor of it. An infirmary will be built this year and more equipment furnished. There were 31 graduates, 67 studied law during the year, 3 of whom graduated. This is said to be the best commencement in its history. C. A. G. T.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 11, 1896.

"The old definitions are inadequate." "The truths of theology need restating." These are samples of what is on many lips and from many pens. The statement is generally prefaced with a flourish about progress of thought, or new environment, or changed conditions or something of that sort. Just what progress thought has made, or what new environment has appeared, or what changed conditions have come to pass which require the restating of the new definitions, nobody tells us. Nor has any one mentioned, to our knowledge, which particular definitions are inadequate, or which truths need restating. These things have been said and said and said, till many have come to think there is something in them. The gentleman who talk in this fashion will please excuse us, but really we do not know what they mean. Their remarks, though high sounding enough, convey no idea to our mind.

Will the gentlemen kindly allow us to call for a bill of particulars? Will they kindly mention a definition that is inadequate, and point out the inadequacy? Will they not generously mention a truth which needs restating? And will they not favor us with a statement of that truth?

Many definitions are inadequate, but so far as our observation goes, the old ones, which have stood the test of time, are better than the new ones, which in all probability will not stand that test. Still, if anybody sees how a definition can be improved, whether it be old or new, let him improve it. To say in knowing fashion "the old definitions are inadequate," does not throw any light on our way. Neither do we know any more after being told with a flourish that "the truths of theology need restating." If the man who says this knows of any such truth which needs restating, why does he not restate it and be done with it? If he does not know of any such truth, how can he say "the truths of theology need restating?"

Let it be borne in mind we do not say either that the old definitions are adequate—though they will in this regard compare favorably with the new ones—nor do we say that the truths of theology do not need restating, though we think they have been well stated and now need believing and living up to. But we certainly have a right to ask that the man who sees a definition which is inadequate shall correct it, and that he who sees a truth needing to be restated shall proceed to restate it, and not leave it lying there untouched. We submit that it is not enough to throw out the left foot and the right hand, and to say in a *oreundo* voice—"the old definitions are inadequate," and "the truths of theology need to be restated."

DEACON PROCTOR, of Bowling Green, wants a large and representative meeting of the General Association at Bowling Green, June 20th. He wants immediately the names of the messengers who expect to be in attendance. Let him be gratified. The usual railroad reduction has been secured. Each church is entitled to one messenger, and to an additional one for every 200 members in excess of 100. For example, a church with 300 members has two messengers; one with 600, three, and so on. Let there be a grand gathering at Bowling Green. The Ministers' Meeting is June 18th. Let not this be forgotten.

SEMINARY COMMENCEMENT.

The commencement exercises of our Theological Seminary were of special interest. On Wednesday morning in Norton Hall, Dr. Kerfoot introduced the Rev. Dr. M. Ramsay, of Charleston, as the Alumni orator. It was the first address of the kind, and henceforth there will be one at each commencement.

The speaker was reminded of Tom Brown's return to Rugby after several years' absence. Of the professors here when the speaker was a student only one remains, to whom tribute was duly paid.

In view of the lack of proper use of religious poetry in the pulpit, he would discuss a religious poem—Tennyson's *In Memoriam*. This was declared to be the greatest religious poem of the century, interpreting the century. The poet does not lead his age, but finds it and interprets it. At some length, and with abundant detail, the speaker gave the conditions amid which the poem grew through seventeen years. Commerce, the mechanic arts, political and social reform, religious and literary movements, all made special and notable progress during this period, and the poets were silent till Tennyson broke forth.

The purpose of the poem is to show the universal reign of God's love. It is a description of divine, not of human, love. If love be universal, then man must be able to find reality. Some regard truth only from a utilitarian standpoint, others consider nothing sacred but truth. Our denomination has been characterized by a love of truth. Tennyson finds truth in immaterial things. He found even death an advantage.

*In Memoriam* does not teach universalism, as some have supposed. Facing evil and believing in the universal reign of love, the poet finds help only in feeling, and so he hopes that good is the final goal of evil. He did not mean to teach theology, yet he went too far. He should have stopped with Paul—"All things work together for good to them that love God."

The address was very well received, and the speaker was warmly greeted on all sides.

On Thursday morning in Norton Hall, President Whitsett awarded the diplomas for graduation in the separate studies. There were 86 who graduated in Biblical Introduction, this being the largest number in any single study. The class represented 26 states and countries.

Then came the baccalaureate address by President B. L. Whitman, of Columbian University. It was a noble address. It was thoroughly sensible and timely along a line on which much nonsense is spoken. It was masterly and eloquent. The subject was "The Spirit that Wins." We should be neither despairingly pessimistic nor blindly optimistic. We should fairly face the evil in the world in the hopeful spirit which comes from faith in God. President Whitman has kindly consented to write out this address for the WESTERN RECORDER.

At 8 P. M., in the Broadway church, the closing exercises were held. There were 18 English graduates who received the degree of Th. G., as follows: J. A. Anderson, of Tennessee; F. L. Coald, Iowa; T. D. Denman, Canada; James Doan, Canada; B. S. Funderburk, South Carolina; W. O. Henderson, Pennsylvania; J. H. Hunt, Kentucky; H. P. Jackson, Georgia; J. H. Julian, Indiana; H. L. McMurry, Kansas; W. H. Millican, Texas; M. G. Quick, Indiana; H. A. Reid, Canada; J. M. Roddy, Ar-

kansas; D. J. Weddle, California; S. T. Williams, Texas.

Thirteen eclectic graduates received the degree of Th. B., as follows: J. E. Barnes, of Alabama; J. S. Cheavens, Missouri; J. B. Hunt, Kentucky; J. W. R. Jenkens, Georgia; D. H. Laseure, Texas; J. W. Lowe, Missouri; F. M. Masters, Texas; W. O. Milligan, Texas; M. G. Quick, Indiana; W. A. Roper, Mississippi; E. G. Townsend, Texas, and A. L. Wilson, Ohio.

The following full graduates received the degree of Th. M.: H. F. Burns, of Tennessee; P. E. Burroughs, Texas; C. W. Duke, Virginia; S. E. Ewing, Missouri; P. B. Grant, Kentucky; W. L. Hayes, Virginia; R. M. Inlow, Missouri; T. A. Johnson, Virginia; W. M. Jones, Virginia; R. G. Kendrick, Jr., North Carolina; L. A. Little, Mississippi; E. W. Marshall, Georgia; T. T. Martin, Colorado; H. N. Speer, Indiana; H. B. Taylor, Kentucky; C. M. Truex, Kansas, and W. F. Yarbrough, Mississippi.

Each one of these had prepared addresses, but the time allowed that only five should be delivered.

The Rev. P. E. Burroughs spoke on Modern Israel. The Jews are a race hoary with antiquity, and yet even to-day scant justice is done them. They are to-day the product of history. Their narrowness and harshness should not make us forget the source of the Gospel. Physically, the Jew is neither strong nor handsome, because of his suffering ancestry. He lives in the impure air of the city, but is full of life. He is mentally active, and lives by mind rather than muscle. The speaker went on to name many great men who were Jews, adding that they were the youngest as well as the oldest nation. He ventured no prophecy as to their future.

The Rev. C. W. Duke's subject was Poetry for the Preacher. Poetry is the divinest of arts. Adam must have been a poet. The practical spirit of the age has largely banished poetry from religion. Poetry is in keeping with truth and reality. Though all preachers need not be poets, they should study poetry. Poets are born while preachers are called. Preachers should love poetry, but should make it subordinate. Poetry keeps us youthful, elastic, sympathetic and helpful. It cultivates the imagination which is so needful for a preacher. The poet is a friend of truth which "shines brighter clad in verse."

The Rev. H. B. Taylor (Boyc Taylor as he is familiarly called) spoke on Escaping from Self, and Dr. Boyce would have felt proud of him had he heard his speech. Contrary to general belief, Samuel Johnson was an example of self-abasement. He said that his chief work was to escape from self. He did escape self-consciousness, for he was always at his ease. He never had occasion for an apology. In a higher sense he was unselfish. He did what was to be done, and suffered what was his lot. He suffered pain every day but never made complaint. Carlyle said Johnson's silence was a great gift. He was safely progressive. We need such men now. Truth is usually found in the old paths. There are to-day too many policy men. The clamor is for new things—the new woman, the new theology, new organizations, etc. Escaping from self is the first condition of true piety. Jesus said, "If any man would follow me, let him deny himself." The more we escape from self, the more we become like Christ.

The Rev. C. M. Truex discussed Savonarola. Every man has a peculiar world of which his locality is the centre. Florence was Savonarola's world centre. Hu-

manism had swept over Europe as a pestilence; wickedness was rampant, as the revival of classic learning followed the conquest of Constantinople. Seeing truth and loving righteousness, Savonarola threw himself into the great work of resisting the evils of the world and bettering mankind. A brief, clear, interesting and discriminating sketch of the character and work of the great reformer was given by the speaker.

Equilibrium in the Ministry was the subject of the Rev. W. F. Yarbrough's address. The materialism of the age makes against equilibrium of thought. To be balanced does not mean to be neutral. Straddling is always disreputable. The preacher should keep his equilibrium by faith in the truth. Equilibrium avoids waste of energy. Extremists do harm. They have zeal without knowledge. Action and reaction are equal, and the extremists cause reaction. Equilibrium increases power and is greatly needed for the minister. Dr. Broadus knew how to keep his balance, and so does his successor. Jesus is the only one who never lost his balance.

The Revs. J. W. Loving and W. O. Carver received the degree of Th. D., or Doctor of Theology.

President Whitsett then addressed the graduates. They had been accumulating material, and now the problem is to bring it to bear, to find customers for their wares. It is a matter of grave concern. The merchant puts his goods into merchantable shape and so should the preacher. The vehicle is important. Hence the study of English is urged. "Many of you," said the speaker, "are going to convey the greatest truths in barbarous language." Truth and the Master deserve better. Study English not for a scientific but for a practical purpose—not as an end but as means. Study English literature for style as well as for accumulation of material. Give your mind to it. Study the English of the Bible. It is a fine thing to study the teaching of the Bible. It is also a fine thing to study its language. Let us never be barbarians. Study poetry not for quotations, but for elevation of style. Study the masters for style as well. Observe due proportion. Our vehicle should convey our thought without offense. Let us give great thoughts a worthy setting.

The Seminary hymn and the benediction closed the exercises.

The Baptists of England reject Dr. Whitsett's theory. The *Free-man* (London) devotes considerable space to the subject, and among other things says: "This statement that the English Baptists in the year 1639 had not adopted immersion as the right and Scriptural mode of baptism is entirely unsupported by evidence and is contrary to the whole body of testimony in regard to their practice, as it may be gathered both from their own statements and from the arguments used against them from their opponents." The editor then goes on to cite authorities, and to call on Dr. Whitsett for the evidence on which he bases his remarkable statement.

We learn that Dr. Whitsett will soon issue a tract maintaining the validity of his alleged discovery, and showing on what he bases his theory. So far we have been unable to find any evidence whatever for his view. His quotations from Crosby, who wrote in the 18th century, cannot set aside the original documents Dr. King and we found in the British Museum. And, besides, Crosby's book is well known, and what he says cannot be claimed as a "discovery."

Editorial Varieties.

One good result of the discussion on Baptist history raised by Dr. Whitsett will be that our people will get themselves on Baptist history as never before.

Dr. Samspey will take an extended oriental tour next spring and summer. He will be accompanied a good deal of the way by Dr. and Mrs. R. P. Johnston of Missouri.

It is stated that Mr. John D. Rockefeller's contribution of \$20,000 to Mercer University is conditioned on raising \$80,000 more. This ought not to be difficult for the Baptists of Georgia to do.

Lagrange College (Mo.) has just conferred the degree of D. D. on the Rev. Z. T. Cody of Georgetown. We are glad to have the colleges in other states show an appreciation of ability in our Kentucky ministry.

Dr. J. H. Gambrell has resigned the presidency of Mercer University. We have not heard what work he will enter upon. It is surmised that he will again become an editor. We wish him well in whatever he may undertake.

When the saints are grieved with the terrible sin which they see around them and which seem to grow worse as the years go by let them take comfort in the knowledge that all evil shall be overruled to the glory of God.

Dr. J. M. Frost attended the Pastors' Conference on his way to Georgetown. He reports the work in Nashville on rising ground. There is a beautiful spirit of unity among the pastors. The Sunday-School Board is doing well. Leading publishers express surprise at the success of the year.

Every one will echo the words of the *Examiner* that the public has had more than enough of the quarrels of the Booth family. If the thing goes on, it will appear as though the whole affair was gotten up for the sake of advertising themselves.

The *Baptist and the Doctor* has begun to publish a series of sermons by Dr. P. S. Henson on current questions in regard to the Bible. No better selection could have been made, and the readers of our esteemed contemporary are to be congratulated. We hope the series, when completed, will be issued in a volume.

Recently the jubilee of Dr. Alexander McLaren's entrance into the ministry was celebrated in London. In his speech on the occasion he said many good things, as he always does. Since the death of Liddon, Dale and Spurgeon, McLaren is confessedly the greatest preacher in England, and he was considered the greatest by many while those giants were living.

Among other things Dr. McLaren said was to the effect that he began his ministry in a quiet, little, obscure place. What spots half the young fellows in here get pitched into as once into places where they fluster away themselves in all manner of little engagements that are no duty, going to this meeting and that anniversary and the other celebration, instead of stopping at home and reading their Bible and getting nearer to God. Wise words from the greatest living preacher.

Why can people not say what they mean? The wife who often told her husband he was "not worth anything" was killed by a train, and the railroad for \$10,000 for him. She did not mean that he was not worth a cent, and if he had told him what she really did mean, perhaps he would have been more cheerful and alert and would not have been killed by the train. If we cannot always say what we mean, at least let us never say it worse than we mean it.

The Rev. Parley D. Root gave us a pleasant call. Our readers have been edified by his articles. He will spend a few weeks in Kentucky and will attend the General Association. We wish some pastorless churches would lay hold of his counsel, persuade him to remain among us. He would be a great addition to our forces. He can be addressed at this office. He is a thoroughgoing man and a sure enough Baptist. Happy the church that has his services.

It is well sometimes, but very rarely, for a family paper to show where the "new woman and her movement" is tending. The *N. Y. Observer* quotes from an article written by one and published in the *Saturday Review* in which she says of the new woman's loves: "Her nature hungers for fresh food as every stage of its development—sensations with a bloom on them. How should the man of her make it give out his opinion for a man's maturity? To every season its book and its bonnet, yet not also its love."

We hear a good deal in condemnation of a man's expressing an opinion unless he is an expert. A good many cheap flings have been made at those who dare to have and express an opinion differing from what an expert thinks. The fact is every man has the same right to form and express his opinion. Experts have no rights beyond other men. Of course the value of a man's opinion depends on his knowledge of the subject and on the accuracy of his judgment. But the value of a man's opinion is entirely a separate matter from his right to form and express his opinion. Experts have no special right to express their opinion. Experts know more, yes, but they are apt to be mousetrap on hobbies, and often they make great mistakes.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. He gave each member of the Sunday-school present a memento from the Holy Land. Bro. Diaz, of Cuba, spoke to a full house Wednesday night.

Broadway—Pastor Pickard preached as usual. He had a fine visit to Georgia. Things are in a hopeful condition there.

Chestnut-street—Pastor Weaver preached. He has just aided Pastor Julian in a meeting at Burke Branch. There were six additions.

East—Pastor Christian began his fourth year. He preached in the morning and Bro. E. C. Dargan at night, when Bro. R. G. Kendrick was ordained to the ministry, and Brethren Charles Denson and T. B. Duncan, Jr., were ordained deacons. Bro. Kendrick becomes pastor at Weldon, N. C. One received for baptism.

McFerran Memorial—Pastor Jones preached as usual. Two received by letter.

Twenty-second and Walnut—Pastor preached, beginning his third year. Two baptized.

Franklin Street—Pastor Rooster preached. One baptized, two received for baptism and one by letter.

German—Pastor Ritzman preached. The mission work prosperous. Contributions largely increased.

Highland—Pastor Dawes preached. One joined by letter.

Logan-street Bro. C. M. Truax preached. Bro. W. W. Jones was ordained to the ministry Friday night.

Parkland—Pastor Nowlin preached at both hours.

Portland-avenue—Pastor Irvine preached. Many strangers are attending the Sunday night meetings.

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

Third Av.—Pastor Taylor preached. Two received for baptism. He begins his fifth year as pastor.

Highland Park—Pastor Burroughs has been aided in a meeting by Bro. J. M. McFarland. Four received by letter and three for baptism and six baptized since last report. Meeting closed.

City Mission—Bro. Wilson preached and closed his work. Bro. Masters now takes hold.

Clifton—Pastor Roddy preached in the morning, beginning his third year. Bro. Lesueur preached at night.

Oakdale—Pastor Edwards preached. One received for baptism.

The Point—Bro. Vesey preached. Eighty three in Sunday-school.

THE STATE.

The Cateletsburg church is to be congratulated on having secured Bro. W. C. Pierce as pastor.

Bro. Harvey went to Sebree on Sunday to dedicate their church. The debt was at once raised and the house set apart for the worship of the great God of Pastor Spurlin and his faithful flock.

Our pastor resigned the care of our church at Mt. Washington the first Sunday to take effect from the date, June 7th. By order of the church the moderator appointed a new congregation composed of Brethren W. T. Swearingen and Wm. Thurman to have the pulpit filled until the church could secure the service of some suitable brother for pastor.

Pastor A. T. Robertson has resigned the charge of the New Salem church, Nelson county, because his duties in the Seminary require all his time. New Salem is among the best churches in the state, and knows how to appreciate a good pastor; and they surrender their pastor with great reluctance. During the six years of his pastorate the congregations have grown, the contributions to missions have greatly increased, and the church has been built up in our most holy faith.

Pastor R. N. Barrett writes: "The Ashland church sends a unanimous and hearty invitation to the General Association to meet with us next year. Ashland is a town of 8,000 population, has three Baptist churches including suburbs, and is an important point. We have the very best of railroad facilities, having four railroads, and the Ohio River for transportation. It is our turn to have the Association in Eastern Kentucky. There are hundreds of brethren who could come here but cannot attend when held farther away. We hope the Association will send us to accept. We need your influence, for our churches are not in the best of sympathy with state work."

Pastor F. L. Utz writes from Grant: "Our church at Bellevue has been greatly afflicted of late. In February last one of our honored deacons, Bro. E. H. Walton, died on the same day, February 27th. Sister Ollie Ryle departed this life. Sister Ryle was a

faithful Christian and a staunch Baptist, notwithstanding all of her father's family were Universalists. We had scarcely recovered from this stroke when death again invaded our church and took from us Bro. John S. Huey. Bro. Huey was our leader in all church work and responsibility, having filled the office of deacon during most of his church life. The general sentiment in our church is, "his place cannot be filled"; but our prayer is that the Lord will raise up another to take his place. Our church is moving along slowly but steadily, and we hope to be able to report more rapid progress in the future."

OTHER STATES.

Bro. R. L. Pearce writes from Corpus Christi, Tex. "I have moved from Belts, Texas, to this place. I will preach for this church a few months, and possibly will locate here permanently. This whole South-west Texas needs preaching, but it is mostly mission ground, and there is very little funds to pay for mission work. This is a delightful place to live, and a good people to preach to and to live among."

Bro. W. D. Hubbard writes from Green Hill, Ala. "Please notice that I have moved from Evergreen to Green Hill, Ala. I began work here May 23d, and this will be my future home. I cannot think of giving you up."

Bro. John C. F. Kyger writes: "I have just closed a revival meeting with great success at Lake in the mountains. The Lord sent us showers of blessings. There were more than one hundred professions and seventy joined the church. The revival look of many of the leading business and professional men of the city. Sixteen joined the last night of the meeting. The meeting would have continued but for the fact that I broke down physically. I am now down on the Gulf coast for a few days' recreation and rest. I shall go to the West Lake for a 'son of days' meeting."

Pastor A. F. Baker writes from Odessa, Mo. "I am now in a series of meetings, aided by Bro. Haidem n, a licentiate of Bro. S. M. Brown's church in Kansas City. Fair interest with two additions."

In a meeting in the Crowley church, La. on which Pastor Barrett was assisted by Bro. T. N. Compton, there have been 24 additions to the fellowship of the church, all by experience and baptism.

The Contrary Lake church, Missouri, has set apart its new house for the worship of God. A meeting in the Rich Hill church, Missouri, closed with 12 additions to its fellowship. Among those baptized were one Campbellite and one Methodist.

An 18 days' meeting near Groer Springs, Oregon, closing, Bro. R. L. Pearce, in 16 professions of religion and 11 were baptized.

A church of 31 members has been constituted at Prairie Home, Mo., and Elder T. W. Tate chosen pastor.

A four weeks' meeting in the Winston church, Missouri, closed with 21 additions to the fellowship of the church.

A meeting in the Auburn church, Virginia, closed with many professions of religion and 12 additions to the fellowship of the church.

Sixty have been added to the Crewe church, Virginia, as the result of a recent meeting.

A church has been constituted at Cuba Creek, Wyoming county, W. Va., with 24 constituent members. Five others were received by baptism.

The meeting in the Holly Grove church, W. Va., closed with 9 professions of religion, every one of them being men. Seven were baptized into the fellowship of the church.

A twelve days' meeting in the Laurel Creek church, Fayette county, W. Va., closed with 15 additions to the fellowship of the church.

The Danville church, Arkansas, is a noble band of self-respecting Baptists not given to mendacity. There are only 25 members, only two of these own their own houses. Yet in a year they have built a house of worship and paid for it themselves. And they raised for foreign missions \$9.85. Let their faithfulness shame some that have more.

A three weeks' meeting in the Cowgill church, Missouri, closed with 21 additions to the fellowship of the church, 18 by baptism, two by letter and one restored.

The North Rome church, Georgia, warns the churches against one W. M. Bridges whom she has deposed from the ministry and excluded from her fellowship, but who refused to surrender his credentials. When will the churches learn from sad experience to "lay hands lightly on no man."

A meeting in the Buford church, Georgia, closed with 22 additions by experience and baptism and 13 by letter.

EDITORIAL CORRESPONDENCE.

LEAVING EGYPT, LANDING AT JOPPA—JOURNEYING UP TO JERUSALEM.

[This letter was overlooked in its order, but it seemed best to publish it anyway.]

Seasick again, were most of our party as we breasted the waves of the Mediterranean again. Some who had stood up bravely all the way before succumbed now, although they had boasted against those of us who had previously fallen. "Let him that thinks that he standeth take heed lest he fall." Only Messrs. Jenkins and Reinhart have escaped so far, among our gentlemen, and Mrs. Matlack among our ladies; but they have not boasted much. One gets a grim satisfaction out of the seasickness of a man who has stood up among his seafaring friends, well and strong, and told them how they could easily have avoided seasickness had they done as he did; he was "never seasick." Let him that thinks that he standeth take heed lest he fall. Only Messrs. Jenkins and Reinhart have escaped so far, among our gentlemen, and Mrs. Matlack among our ladies; but they have not boasted much. One gets a grim satisfaction out of the seasickness of a man who has stood up among his seafaring friends, well and strong, and told them how they could easily have avoided seasickness had they done as he did; he was "never seasick." Let him that thinks that he standeth take heed lest he fall.

The wind seemed pretty strong, but the captain of the ship said we could land at Joppa nevertheless. Often landing is too dangerous to risk, and tourists are obliged to go on to Beirut. When we anchored and the boats came out to the ship, it seemed as if every one of them must inevitably be swamped on each one, but rises on a large wave, and then sinks farther and farther till it has entirely disappeared from view, and you half fear it has gone to the bottom, but presently it again appears, and again disappears. What a fierce and angry sea! The boat men reach the ship. There seems the least order amid the greatest noise. We will till the miscellaneous crowd have gone ashore and then our party go trembling and clutching at everything they get down the swinging staircase as the ship rises and sinks, and when they reach the bottom the boat is too far below for them to jump. When the right moment comes and the men cry out to him to "come now," the timid tourist, who has never landed six times before, and does not want to miss his footing, clings and does not move in time. When he does start to jump the moment has passed and he has to be held back. After a while he takes in the situation, and he jumps with a time and into the boat he goes without reckless abandon. He jumps anyhow, anywhere, so only it is in the boat. When the boat has the requisite number, and overcrowding should be vigorously resisted, and the boatmen are told it does not seem so bad as it looked from the ship, but those breakers yonder are dashing very high on the rocks, and things have a dangerous look. But the boatmen are never landed six times soon you step ashore and are led to your hotel, which is of course, in the new part of the city. Camels and donkeys through the streets mingled freely with the people. There strided a dusky bearded man with big turban and bare feet, glancing with ill concealed scorn at these "Christian dogs," who have come to his country to spy out the land. There sits a similar looking man in his little store, just awake enough to see that nobody was to be taken for a little here. Here come two women with calico looking veils over their whole faces, and with big white sheets wrapped around them. These pass you without mentioning "backsheesh," but there is no doubt that those who regard your coming as designed of Providence to supply them with "backsheesh" for an indefinite period.

Reaching the hotel, we find ourselves comfortably quartered, and going on to a saloon, we find a great concourse of gaily dressed people in a somewhat noisy manner. Some are swinging, others are turning on small Ferris wheels (it was from these that Ferris got his idea), while others are playing in various ways. Inquiry develops the fact that it is a Mohammedan picnic in a Mohammedan graveyard. What a place for a picnic! But these Orientals do almost everything backwards. On entering their mosques they take off their shoes and do not bare their feet, but the other Mohammedans do. In shaking hands each grasps the other's thumb, instead of his hand. In giving numbers they get it backwards. For example, my room in a hotel was 57; instead of giving it as fifty-seven they called it seven fifty (in Arabic *sebas khamsin*). And so goes on.

We visited the reputed site of the house of Simon the tanner, "by the seaside," where Peter saw the vision of the sheet let down from heaven, and here we read the Scripture account and joined in prayer. The fountain has been built on the traditional site of the house of Dorcas, whom Peter raised from the dead by the power of God. But Dorcas' monument is found in Acts 9:36. It was from Joppa that Jonah started for Tarshish, and from Joppa duty. But no special place is pointed out as the spot whence he sailed. Some of the party tried to locate, before we reached Joppa, the place on the sea where the great fish swallowed the recalcitrant prophet, but no satisfactory conclusion was reached. Joppa has figured

in Greek legend also. To a rock that is pointed out, the story goes that Peter's sermon was fastened and thence Perseus rescued her by slaying the sea monster.

We rode in carriages to Jerusalem instead of going by railroad, and were glad to do so. Between rich orange and pomegranate groves, surrounded by tall cactus hedges, we drove along the good road almost wholly untraversed through the agave have gone "up to Jerusalem." Along here Hiram king of Tyre sent the timbers for Solomon's temple. Along this way the great warriors of the centuries have passed. Assyrian, Egyptian, Persian, Greek, Roman, Moslem, Crusader. French. No country has been fought over like Palestine.

We enter the plain of Sharon, and are surprised at its fertility. It is covered with beautiful flowers wherever it is not in cultivation. Under a man is plowing with a yoke of oxen. The plow is of the primitive type, such as was used in Abraham's time. It has one handle which the man holds with his left hand while in his right he holds the oxen by the neck. The man plows, having put his hand to the plow and looking back is fit for the kingdom of God. He could put only one hand to the plow. On the side of that hill a man is plowing with a camel who holds the plow high in a sort of a lowly service. This and would do credit to the Blue Grass region of Kentucky. Whoever saw so many flowers and such bright ones too? By actual count thirty-two distinct varieties of flowers were found within a circle two yards in diameter.

Presently we come to Ramleh, whose famous tower we have seen a long way. It was a great place during the Crusades and after. Though the town has a small population, the only object of special interest is the ruin of which the tower is the conspicuous and well preserved remains. The building was originally very large, as parts of walls show. Here we saw our first lepers. They pushed their loathsome selves at the walls in salivating persistence. They distinctly made an appeal to our disgust, under the idea that we would pay them to get away. Some think that Ramleh is the Arimathea where the Joseph, who, aided by Nicodemus, buried our Lord, was laid to rest. It was not long till we came to Latron, where tradition has located the home of the "penitent thief." During all the ages thieves have lived there, only none of them have been penitent.

Soon we reach the Valley of Ajalon where the Joshua gained his great victory over the five kings and where he gave his great command, "Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon." Here, as is the custom at each place mentioned in the Scripture, I read aloud the passages bearing upon the event, and the surroundings, and the whole thing became real as never before. We could see the defiles in the hills through which Joshua came, and here in this valley was the battle and the victory. We had already had pointed out as the place where the Philistines set the Ark of the Covenant next their idol Dagon, which on this account was thrown down by unseen power and broken, and also the place where Samson tied nebrands to the four tall pillars.

Reaching the "hill country of Judea," we came to the traditional birthplace of John the Baptist, and the location suits the Scripture narration very well. Near there our dragoman pointed out to us the place where David killed Goliath, and although his location is disputed, we gathered some stones from the brook. One lady got four and claimed that they were the four David did not throw at the giant. When asked why she did not get the one that he killed with the slings, she said that she was buried in Goliath's head. We passed in plain sight of Mizpeh, so identified with Samuel and with Jeremiah. It is a Mohammedan shrine, for they regard Samuel as a saint, and there is a shrine of the saint on the hill. Thus we go on to Jerusalem, and we share the feelings of the Crusaders when they caught their first sight of the holy city, the goal of their hopes—as Tasso puts it: "With holy zeal their swelling breasts abound, And their winged footsteps scarcely print the ground. When saw the sun ascend the ethereal way, And strike the dusty fields with his own ray Behold Jerusalem in prospect lies Behold Jerusalem salutes their eyes. At once a thousand tongues repeat the name 'All hail Jerusalem!' with loud acclaim." Sincerely, etc., T. T. EATON

DIAZ Has found it necessary to return to Atlanta for a few days. Ap- pointments cancelled for the present. J. W. WARDER.

THE BEST AND THE CHEAPEST.

Mr. E. H. Mitcham, Roanoke, Ky., writes: "Have been selling Hughes' Tonic for years. It is the best and cheapest remedy for aches and fever, curing several cases with one bottle. Hughes' Cough Syrup is a splendid remedy. They are honest and valuable remedies." Sold by druggists. 50c. and 81 bottles.

The State Mission Board of the General Association of Virginia in its last meeting received with great regret the resignation of Prof. Edmund Harrison, rendered necessary by his removal to Kentucky and the presidency of Bethel Female College. In accepting it we re- all with sincere pleasure his relations to this Board for fifteen years, during which he has been in all respects most faithful to the trust. His knowledge of our state and its needs, his firm belief in the debt of Virginia Baptists to this Board for its present position as well as future power, his zealous love for its conscientiousness in the selection of missionaries and their adaptation to places of labor, his readiness to visit any church needing his counsel and encouragement, all have made him to our secretaries and his associates of incalculable value. We bespeak for him the confidence of our brethren in Kentucky in the assurance that they will find in him a wise counselor, an ardent adherent of the truth, a ready and true co-worker in all denominational interests.

Geo. Cooper, President Wm. ELLYSON, or Sec. JOHN POLLARD.



The Bane of Beauty. Beauty's bane is the falling or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfilled by time. Beautiful women will be glad to be reminded that falling or falling hair is unknown to those who use

Ayer's Hair Vigor.



Your Gloves Now

- For Hot Weather for Church but for Travel. Neat, Handsome, Pleas- ant. We make new and hold old customers by honest dealing money back if not satisfied. For Ladies Black (late) gloves 15c For French Black (late) gloves 25c For French Black (late) gloves with double tips 48c For Black Taffeta silk gloves extra fine quality 48c For Fine Milanese Black gloves with double finger tips 75c \$1.00 For extra heavy pure silk gloves with double finger tips 18c For Pure Silk Mitts black only 25c For fine quality pure silk Mitts (black or colors) 48c For Washable White Chamotte gloves with four buttons of Moscovite 75c

A Two Cent Stamp

To mail it will get a copy of "Coloring Styles," a 30 page Book of "Coloring styles" of women's wear that will be worn—no want every reader of this paper receive a copy of "Coloring Styles." Our main object in making this elegant present is to secure New Names, and to give our subscribers an addition to their old friends.

John S. Warder, HARRISBURG, PA. 1896.

FAMILY CIRCLE.

AT THE GATE.

BY JAMES WHITCOMB RILEY.

In the warm, health-giving weather... My poor pale wife said I... Drive up and down the little town... And the pleasant roads thereby...

SWANSON.

BY MARION MOBLEY DURHAM.

"Attend to your business as closely as your shadow attends your slightest movement... Swanson listened with luminous face to his employer's parting advice...

others would quit trading with Mr. Watson and go elsewhere? "I should not wish an increase of salary on any such terms... The ride was delightful. An Indian never rode straighter or with greater ease...

to embark, and embark to ashes, and still Julia sat and wept or writhed under a numbness of despair... "I should not wish an increase of salary on any such terms... "I wish to be deserving and not tricky, or rather contriving, as father calls it."

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**NOTES BY THE WAY.**

BY C. E. L.

"The man who said 'tis the unexpected that always happens,' was a preacher, I'll guarantee," said a clerical member of the Lunch Club. "At my time of life I ought not to be so stunned by anything, but yesterday afternoon I saw a woman of my flock did manage to take my breath away. I was preaching about God's tender wisdom in caring for us all," he said. "I illustrated by saying that the father knew which of us grow best in sunlight and which of us must have shade. 'You know you plant roses in the sunshin,' I said, 'and heliotrope and geranium, but if you want your fuchsias to grow you must keep them in a shady nook.' After the sermon, which I hoped would be a comforting one, a woman came up to me, her face glowing with a pleasure that was evidently great and true. 'O, Doctor, I am so grateful for that sermon,' she said, clasping my hand and shaking it warmly. My heart glowed for a moment while I wondered what tender place in her heart and life I had touched. Only for a moment, though. 'Yes, she went on, fervently, 'I never knew before what was the matter with my fuchsias!'"

"Think of that!" he implored, with comical despair, when the laughter had subsided. "You get up and preach to people, and fancy, as you most rightly deserve, that you're striking right at the soul's depth of every one, and lo! no man knoweth what manner of impressions those several scores of hundreds have of you. It reminds me of a story my daughter tells. In Sunday-school, one day, she was talking earnestly about Moses to her class of boys. They were bright little chaps, averaging about eight years, and paid remarkable attention. One manikin in particular, though, almost started her by the intensity of his expression as he sat, with his elbows on his knees and his chin in one hand, looking her steadfastly in the face. 'What is it, David,' she ventured to ask, presently, expecting a query about Amram or Joababed. No answer from David, whose thoughts were too deep for words. Presently, apropos of the exodus, 'Miss L., do you like chocolate meringues?'"

"I suppose you saw that story of the young woman who was fired with missionary enthusiasm, and made her first trial in Chicago?" said the woman gaily. "She was given permission to speak to the female prisoners, you remember, and was much impressed by the evident interest one hard-looking specimen manifested in her. At the looking meaningly at the Auburn locks of the exhorter, this hardened sister remarked, 'Lady, if you should look out of the window, you would see a white horse.'"

"Well, I've never preached or taught," said Ben Adhem, presently, "but I've had some little experience of the unexpected myself. I remember one instance which occurred on my father's farm in good old Ohio. 'Zeke was a very raw, very ungainly, and very poorly-stricken 'head' who had come from the least respectable region of country round about. He had probably been brought up on parched corn and maple syrup, and never had a Sunday suit in his life. When he came to us, at any rate, he was almost bare-footed, and as the day began to grow chill, father took it upon himself to buy 'Zeke a pair of good, stout shoes. The presentation was a sorrowful scene. 'Zeke held the shoes disconsolately by the string which tied them together, and tried to look grateful, with alarming success. 'Why, what's the matter, 'Zeke, don't you like your shoes?' father asked, in real concern. 'Zeke's face quivered and presently broke into a lubberly expression of broad, open-mouthed, 'gratitude' hard, 'but I could have went without shoes, an' I'm just sufferin' for a buzzin' plin.'"

"The fact of the matter is," said Ben Adhem, "we were surprised in each case by honesty so unusual that it was startling. Habit is so strong with us that we don't notice how few are the times when we really grasp our minds and not our 'pieces.' Now I'd rather have that heroine of the fuchsia story, with all her probable narrowness, than a woman who would mentally make the same note of my sermon, and orally tell me 'that was such a lovely sermon.' Not that I advocate unreserved expression of opinion. There are no meaner persons living than those who take refuge in a boasted candor and help along poor humanity by the assertion, 'Your new hat's bonny, don't you know, or I can't say I like your last picture. I think it flatters your complexion.' There's no honesty about that, nothing but pure guessedness. But there is another lack

of honesty, not to be mentioned in the same breath, because it is the dishonesty of good intentions, which might be modified with profit to us all. It's a great thing to breathe a strong breath of cheer and encouragement into a fellow-traveler, and send him on his way with new buoyancy; I think, myself, that God loves such things about the best of anything we can do. Certainly it's the whole burden of his sermon on 'Ye did it' and 'Ye did it not.' Still, we can let ourselves fall into such a fashion of praise that it becomes evidence to others, if not to that the virtue of that quality is almost gone in its unrestrainedness. Let no man who loveth God and his creatures be chary of kindness; but let none be wanton in its expression. Sincerity is what we need.

"I believe it," echoed the little woman, with comical gravity, and the next birthday on which my Miss Achates gives me a volume of Aurora Leigh, as a most suitable gift to a writer of verse, I'm going to say to her, 'Thank you very much. I'm very pleased to have had you remember me, and if you have no objections, I shall swap Aurora Leigh for an Angora kitten.' Interior.

**NO SOULS.**  
"Corporations," says the old adage, "have no souls," but they often give proof of much tact, and of fine human feeling.

A certain great railway company, for example, has placed a white stone with a touching inscription on the floor of the waiting-room in Washington City to mark the spot where "President Garfield was fatally shot by an assassin."

Another railway corporation has given to its stations the names of dead men belonging to the section through which the road runs, who worthily served their generation on the railroad. In the pulpits, in business literature or art.

Still another recognized a debt of gratitude to a poor lad, precisely as a just and kindly man might have done. The boy, a farmer's son, risked his life to prevent a collision between two trains, and refused to accept a purse made up by the passengers whose lives he had saved. A month later he received an official notification that he had the exclusive right to sell papers and books upon all the trains in one state—a grant which ensured him a very satisfactory income.

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A touching instance of delicate consideration was shown by the corporation publishing the London Times during the Tao-Ping rebellion in China. Mr. Bowly, the special correspondent of the Times in China, had been imprisoned and slowly tortured to death. The full details of his tragic fate were printed in the Times, but after the regular edition was issued, the presses were stopped, and a single copy containing merely the announcement of his death and a eulogy on his life and noble courage, was struck off and sent to his old mother in her lonely country home, that she might not know through its columns of the cruelty under which her son had died.

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OF 1896

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National Educational Association, Buffalo, N. Y., July 3rd.

Y. P. S. C. E. Convention, Washington, D. C., July 13.

People's Party Silver Convention, St. Louis, Mo., July 2nd.

National Encampment, G. A. R. St. Paul, Minn., Sept. 14.

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Gleaner Department.

J. K. 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. HALL: I wish you would give us in the RECORDER your opinion of this "second blessing" craze. It is disturbing a number of our churches in Texas. Do any Baptist churches in Kentucky retain in their membership those claiming this modern sanctification, or so-called sinless perfection? Your Bro. J. A. GILLILAND.

Vernon, Texas.

My opinion is that the so-called second blessing idea, or modern sanctification, sometimes called sinless perfection, is a doctrine of devils, and should not be tolerated by our churches. I expect some good people have been ensnared by it, as is always the case with any trick satan invents, but the leaders and abettors of the delusion are hypocrites, and blind leaders of the blind. The doctrine is a positive denial of Scripture teaching, and an absurd phariseism on the part of those who profess it. The Baptist churches in our Western sections do not keep these "second blessing" folks in our membership. If they have what they claim they are too good for the common run of us; and if they are playing the hypocrite on us they are too mean for us. In any event, therefore, they need larger range, so we turn them outside.

I see an intimation in some of my papers that the Young People's Movement is about to get too much of a move on itself. Some young Baptist folks have decided that if one society is good, two societies must be better, and they are taking membership in the B. Y. P. U., and also the Epworth League, and the Endeavor Societies. This looks like genuine liberality, a real fraternal spirit, and it would appear that those who are encouraging the popular society craze would favor such a Catholic spirit; but they don't. In fact, some of the apologists for these societies are seriously saying it is possible that this business will overdo itself unless carefully watched. This is what others of us have expected all the time. When a lot of young people are separated into an unauthorized society to themselves, there can be no safe predictions as to the unauthorized and ridiculous things they will say and do. The safe plan is to abide within the lines of the church, and with the staid old fathers and mothers in the faith, who have passed the time when they will follow the cunning craftiness of men whereby they lie in wait to deceive. The church is not likely to compromise the faith. The societies will, as they always have done.

The Presbyterian Interior thinks that if President Cleveland is not now a Christian he will be, because his parents had him "baptized" in his infancy. For the same reason it might be said that Mr. Charlesworth, Mr. Putnam and Mr. Ingersoll, all of whom are now blatant infidels, will be saved, for they all had the precious infant saving rite when they were innocents and without guilt. In fact, nearly every criminal now in our penitentiaries, and being hung on our gallows, was the favored recipient of the same baby act. The history of Catholicism and the Church of England is one of persecution and bloodshed, but all the children of both churches, received the infant rite. But it saved none of them, and never will save any one else. It is possible that the influence of the christian religion, and the common sense of Mr. Cleveland to see and embrace the same, may re-

sult in his acceptance of Christ, so as to be saved. But the sprinkling of a little water in his face when he was a baby will have nothing in the world to do with the case. In fact, if he were to depend on the baby rite for an hour, or for the smallest fraction of the grace of salvation, he would remain unsaved until it should be cast aside for Christ alone.

ORDINATION.

At a business meeting of Logan street church, Louisville, Ky., Wednesday evening, June 3d, the ordination of Bro. W. W. Jones was called for. In answer to that call a council composed of Bre'n. H. C. Roberts and Sill of the Franklin-street church, H. S. Irvine, of the Portland-avenue church, J. M. Roddy, of Clifton, W. O. Carver; J. B. Hunt, H. E. Tralle, C. M. Truex, and J. S. Cheavens, met Friday evening, June 5th, and organized with Bro. S. E. Ewing moderator and Bro. J. S. Cheavens clerk. The examination was conducted by Rev. H. C. Roberts. This being entirely satisfactory, the council recommended to the church that Bro. Jones be ordained. The council then proceeded with the ordination. The sermon was preached by Rev. W. O. Carver, Assistant Professor of Greek and Homiletics in the Seminary. His text was 1 Cor. 15:58. The sermon was clear in thought and earnestly delivered. It was helpful to both church and candidate. Rev. C. M. Truex delivered the charge and presented the Bible. In sober, well-chosen words, Bro. Jones was exhorted to be both pastor and preacher and to study God's Word for matter and method. The ordination prayer was made by Rev. H. S. Irvine, and the benediction pronounced by the candidate. Bro. Jones has completed the English course in the Seminary and has done faithful and successful work in the Ash-street Mission. In the Seminary and in the city he is loved and respected. The Baptist brotherhood will find him a true man, honest in purpose, persistently industrious, always sincere, always to be relied on. J. S. CHEAVENS.

HARRODSBURG, KY.

The annual commencement of Beaumont College was held at the Opera House, Wednesday, June 3d. By ten o'clock the building was filled with a choice assembly of the representative people of Harrodsburg and vicinity. The graduates numbered fourteen and were distributed among four states—Kentucky, Arkansas, Tennessee and Louisiana. The following are the graduates: Misses Florence Gray, Lillie B. Davis, Margaret C. Hanna, Bessie G. Dodman, Bettie K. Pryor, Emma C. Curry, Ada Voris, Anne B. Hisey, Mary L. Hunt, Clara Terhune, Kentucky; Misses Sarah B. Davis and Mary E. Van Lear, Louisiana; Miss Lucile Patton, Tennessee; Miss Mary L. Forbes, Arkansas. The essays, which were entirely out of the regulation order, were very stimulating. The class standing of the young ladies was highly creditable. Miss Mary L. Forbes, of Arkansas, the daughter of a Baptist minister, securing the highest mark.

Colonel Thomas Smith, formerly professor of Latin and French in Georgetown College, is President of Beaumont College. He and his accomplished wife are assisted by an efficient corps of teachers and are building up a fine college for girls. The attendance the past year numbered nearly one hundred and fifty. Colonel Smith is an alumnus of the University of

Virginia, and since leaving Georgetown has had a large experience in the education of young women. He has every facility for making Beaumont College one of the leading colleges for the higher education of women in the whole South. President Smith and faculty make a valuable acquisition to Baptist ranks in our city. His many friends in Kentucky will bid him a hearty welcome back to the sacred soil and wish him all the prosperity a courteous gentleman, great scholar and foremost teacher can deserve. J. F. W.

WHAT I FOUND IN THE MOUNTAINS.

I have just returned from a ten days' trip in the mountainous portion of our state. I found the mountains looking more beautiful than I had ever seen them before, and each one seemed to vie with the other in making nature a thing to be admired.

My first point was the city of London. Bro. W. B. Mahoney is pastor of the Baptist church there, and I found the church in a very healthful spiritual condition, and all the members very proud of their pastor. He was recuperating at Rock Castle Springs, so was not present the Sabbath morning I was there. His people heard me gladly, (at least they said so) and responded liberally to my appeal for our old ministers.

My next point was the center of education in that part of the state Williamsburg. Everybody knows or has heard something about Williamsburg. Here I found church and school in first-class condition. Our beloved brother, J. N. Prestridge, is at the head of the church and school. The church is a good one and is doing a good work. Takes a collection for every good object that presents itself. A series of collections had been taken for various objects before my arrival, so they didn't give me more than I could carry away, but promise to do better when — Everything was in a stir over the closing exercises of Williamsburg Institute. The school was very large last year and promises to be larger this year. I witnessed their field sports which were very good and very interesting, and heard the lecture Tuesday night by Dr. P. S. Henson, of Chicago, on "Gunnery." It was very fine.

At Jellico I found Brother W. B. McGarity at the head of Baptist affairs and everything moving along nicely, with a very bright prospect for the future. This is an important point and needs to be well manned in order to maintain and advance the cause of our Master. Bro. McGarity is giving all his time to Jellico, but the church is hardly able to give him that support he needs and deserves, and I feel that it would be money well spent by our Mission Board to help sustain this good brother there.

Corbin was another point I made, and this is an important point, and needs the help of our Board. Here I found Bro. — Stephens in charge. He is an excellent man for the place and his people are very fond of him. The church is in good condition, though weak numerically and financially. The second Sunday in this month they dedicate their beautiful new house of worship. Bro. Prestridge will preach the sermon. This church and new house of worship is due to the foundation work laid by our good Sister White, who is still an important factor in the life and work of the church.

Then to Barbourville. Here I found a most excellent body of Christian people—full of the spirit and alive to every good work.

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BAPTIST PERIODICALS

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The following substantial increase in circulation was made in our Quartermies for the second quarter of this year: Senior, 20,000; Advanced, 70,000; Intermediate, 25,000; Primary, 30,000; Picture Lessons, 47,000. Total increase, 192,000 in one quarter.

It is evident that the best is regarded as none too good for Baptists.

The sale of Periodicals helps the Society to send missionaries to establish Sunday-schools.

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This is not to be wondered at when it is known that Bro. W. A. Borum is at the helm. Good pastor, good people, doing a good work. It is more than likely this church will want the General Association in 1897. They can entertain it and it is about time it was going to that section of the state again. Owing to the failure of Bro. Davis' alarm clock to awaken me I did not get to Pineville, but I learn the saints are doing well there under the leadership of Bro. Borum.

Sunday night I reached the famous Middlesboro. Bro. Borum gives one half of his time to this field, and says he has one of the greatest spiritual churches there to be found anywhere. I found Dr. J. H. Boyet, pastor of the Upper street church, Lexington, in the midst of a revival, and heard one of the best sermons that night I ever heard in my life, though I have heard Dr. B. often before. There have been several conversions

up to this time and a good interest being manifested. Dr. B. kindly gave me a few minutes at the beginning of the service. I made a brief statement of our work, and the good people, led by our dear brother, Judge Sampson, made a liberal response.

I enjoyed my trip very much. Was kindly received, hospitably entertained, and was not turned away empty handed. The time was not idly away. It was profitably spent in instructing the people about our Ministers' Aid Society, and in gathering up funds to help carry on the work. These people need instruction, and as a rule they take it and act upon it. It will take time and lots of hard work to give our people the instruction they need and to get them to act upon it. But I believe this is the only way we can accomplish the end we desire in all our work—Missions, Ministers' Aid Society, Orphans' Home, Education, etc. Our preachers, and



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saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

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**Reduced Rates Pacific Coast.**  
June 15th, 16th, 17th, and 18th the first class rate via Union Pacific Railway to the coast and return will be \$7.50. Address J. F. Agler, General Agent, Union Pacific System, 212, N. Fourth Street, St. Louis, Mo.

**St. Louis Excursion.**  
The St. Louis Air Line (L. E. & St. L. C. R. R.) on June 15th, 16th, 17th, and 18th, will sell excursion tickets to St. Louis at \$5.00 for the round trip, including National Republican Convention. This good returning until June 21st. The Air Line is the shortest route to St. Louis and the only line running vestibuled trains between Louisville and St. Louis with Parlor and Dining Cars; Pullman Palace Sleepers on night trains. For further information apply to City Ticket Office, 212, N. Fourth and Main, or Depot, 14th and Main Streets, Louisville, Ky. R. A. Campbell, G. P. A., St. Louis, Mo.; J. H. Campbell, D. P. A., Louisville, Ky.

**WANTED**—A reliable lady or gentleman to distribute samples and make a house-to-house canvass for our Vegetable Soup and Pure Flavoring extract. \$40 to \$75 a month, mostly made. Address Crofts and Reed, Chicago, Ill.

**MISSING** WANTED. \$100 per month and expenses. Address, with stamp, KING Mrs. O. H. K. Chicago.

**SEND** us a cabinet size photograph and \$2.00 and we will send you 12 exact reproductions of same number size. Southern Book Co., Knoxville, Ky.

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A dollar bottle and Practical Treatise on Asthma and Hay Fever sent free to all who send for it. Address, Dr. B. W. HAIR, Dept. 4, Cincinnati, O.

### About Lands

If you are thinking of changing your location, write to us and perhaps we can assist you. The **Cotton Belt Route** passes through the finest farming, grazing and timber lands, and reaches the most prosperous towns and cities in the **Great Southwest**. Our illustrated pamphlets, **Truth about Arkansas, Homes in the Southwest, and Texas Lands**, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas. We will send you free, a list of reliable real estate dealers in Mo., Ark., La. and Texas, and also any of our pamphlets, if you will write for them. **The COTTON BELT ROUTE** is

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### The Farm

The *Harrodsburg Democrat* notes the sales of 20 cattle, weight 1,100 lbs. at \$3.60 and 700 barrels of corn delivered on the cars at \$1.50.

D. Prewitt bought at Lancaster Monday crops of lambs from Time Cook, George Evans, Joe Robinson and others, at 4c, to go from 1st to 10th of June. He shipped a double decker of lambs to Cincinnati averaging 72 pounds and bought at 4 1/2 to 5 cents.—Danville Advocate.

Mr. Reb Goddard has disposed of a part of his crop of lambs to Martin, Walter & Co., at 5 cents per pound.... Mill & Taylor bought 125 head of lambs from different parties in the Danville neighborhood, at prices ranging from 4 to 4 1/2 cents per pound.—Burgin Herald.

Local buyers are offering 2 cents for fat ewes and 3 cents for yearling sheep. Joe A. Cohen bought 42 hogs averaging about 176 lbs., at 24c, 58 ewes with 36 lambs thrown in at \$2.45 and some wethers at 3 cents.—Woodford Sun.

Lyon & Allen have bought so far 300 lambs at 34c. They have bought in the last few days a lot of hogs at 24c and some butcher stuff at 2 1/2 to 2 1/2c.—Interior Journal.

Local buyers are offering 2 cents for fat ewes and 3 cents for yearling sheep.... Mr. Joe A. Cohen bought 30 hogs from Mr. Van B. Nelson and 19 from Mr. J. A. Blagrove, averaging 175 lbs., at \$2.75.... Mr. Joe A. Cohen bought Monday from Mr. W. L. Grady, 58 ewes at \$2.45 per head, with 36 good lambs thrown in. He also bought 6 yearling wethers from Mr. Chas T. Cox, at 3 cents.—Woodford Sun.

The best crop of hemp by far we have been told is at "Coldstream" on the Newtown pike and from present appearance will make from 1,500 to 1,800 pounds per acre. This particular crop was cross drilled in, that is the usual quantity drilled in both ways. One of our leading farmers tells us that two years since he put in a piece of hemp in the same manner which yielded an average of 1,800 pounds to the acre.—Lexington Gazette.

John Shelby bought of J. C. Johnson, of Boyle, a bunch of fat heifers at 24c.—Interior Journal.

Corn continues at \$1.50 delivered.... One of our hemp farmers says he has had an offer of \$4.25 for his growing crop.... Good breeding ewes are being sought after. The lamb crop this year was profitable to the few who raised them.—Lexington Gazette.

The *Standford Interior Journal* says that Old Jarman, the horse that has been pulling baggage to and from the depot for the hotel in that place for years, is probably the best kept horse in the country of his age. He is twenty-six years old, is lively as a colt and can now stand as much work as the average horse.

The Department of Agriculture has ordered the establishment of dipping plants at all the principal stock yards in the country and all scab infected sheep arriving at the yards, as well as all sheep transported from the yards, will be thoroughly dipped under Government inspection, the kind of dip to be used to be a matter of election by owners of sheep and stock-yard officials.

Farmers in buying any kind of a seed should have some guarantee that they are not loading down their hands with such foul plants as with carrot, dock, sorrel, plantain and other things equally as difficult to get rid of. Such mostly come in clover seed.

### A CHOICE LIST OF HOME FRUITS.

APPLES.

I propose a list of choice fruits for home use—when the overflow goes to market. The list shall be descriptive enough for those who desire this spring either to plant a complete home garden and orchard or for those who wish to renew an old one. It is hardly worth while growing poor fruits or varieties that are surpassed by later introductions. A little trouble and small expense will keep a rural place quite up with the times. But any list that I can give should be studied in conjunction with the reports of the State Agricultural and Test Stations and those from the Bureau of Pomology. There are also a few nurserymen's catalogues that are of incalculable value, while others are published without regard to truth, and purely to secure a sale for an ill-advised lot of stock.

My advice would be to plant about a dozen to twenty sorts of apples, if you have room. The number of really valuable apples would be then about covered; that is, of catalogued sorts. But around the country there are many more varieties that are worthy of universal cultivation.

The Red Astrachan fairly gets the first place, because it is so good for all purposes. Rather sour for dessert, it is when deep ripe much relished. For cooking it is unsurpassed; and for jelly unrivaled in all the apple list. It bears enormously every other year. It is easy, however, by timely grafting to have trees that bear alternate years—one one year, and the other next.

Tetofsky—a Russian apple that has much to recommend it; size medium, yellow striped with red; and flesh is tart and fine for table or cooking. It is one of the absolutely hardy sorts in bud and tree.

Summer Rose—a most delicious, small and very handsome apple. The tree is a poor grower, and a complete mass of fruit. The apple should be thinned. Primate is a remarkably high quality apple, growing on a fine tree of excellent shape. Those who once taste Primate will never be without it.

Summer Strawberry.—This apple is large, rich and a regular bearer. It is what I call a digestible apple, suited to a delicate stomach; it is yellow, nearly covered with flakes of red. It begins to ripen in July, and keeps on slowly perfecting fruit until September. Besides these, Benoni and Early Joe are two capital good sorts; and two excellent cooking apples are Early Harvest and Keswick Codlin.

Of autumn apples I should plant few sorts: Arabakoe—a large Russian apple of splendid appearance and fine quality; the foliage is very large and handsome.

Gravenstein—almost unequalled for cooking and excellent for table. It is a remarkably handsome, large apple, ripening all along through September.

Duchess of Oldenburg—another Russian apple of excellent parts. It is large, nearly yellow, but flaked red; best for cooking.

Rod Bietzheimer—a very large and noble apple, borne in great supply on a tree that grows very abundantly and rapidly.

Washington, or Washington Strawberry, might be added—a yellow apple speckled with red, and in quality, juicy, crisp and rich.

We are at last getting a splendid bridge over from autumn to winter fruit. I should select for October, November and December use:

The Rag, or possibly Wrag apple, locally grown in Central New York; rather small, nearly sweet, delicious flavor and very digestible.

The President—a most delicious fruit, large, yellow and a golden meat. It is juicy and high flavored, and also a digestible apple. I do not know its peer for October and November.

The Ribston Pippin—a very large but delicious apple resembling the Seek-no-further. It is a fine cooking apple.

The Porter; will hang on down to the middle of November; and it is better for every day it hangs. The Harding apple; a local fruit of fine quality; subject to fungous attacks.

The Famous, or Snow apple. This is par excellence the finest of dessert apples. It would be difficult to find any one not satisfied with the Snow apple.

Hubbardston Nonesuch; a superb apple, of splendid size and lasting well into winter.

The old Westfield Seek-no-further, which is eatable in November, and then all winter; an apple that rarely scabs or fails to bear. It has dropped out of sight too much.

Of winter apples I would select: The Northern Spy; keeping in the Northern States till May, and for all purposes now our best apple.

On rich ground, especially on sandy soil, Grimes Golden Pippin is the best successor to the Spitzenburg; not a large apple, but of extra quality.

Rhode Island Greening; an apple that once more grows in favor, and that deserves all good that can be said of it. It keeps till April, and improves in flavor.

Johnathan; a seedling of the Spitzenburg, with nearly all its fine points, and a better dessert apple—small but elegant. One of the handsomest as well as best of apples.

Roxbury Russet; the best baking apple in existence. The tree is brittle, but for all that long-lived and a good bearer.

Swart—the ideal in richness; a large rather dull green apple that keeps till May.

King or Tompkins County King; a really noble, great red apple for early winter. It is not in prime condition after January.

Wagner; one of the best of all our winter apples. It resembles somewhat the Spy. The tree bears very abundantly, and the fruits keep till May.

Add for sweet apples, Pound Sweet and Belle Bonne; the last keeping finely till April or May. Tallman's Sweet is not equal to these, but a greater bearer.

This list covers nearly all the best apples for orchard planting for general use. Others like the Newton Pippin and Yellow Bellflower, are unsurpassed in some localities.—E. P. POWELL, in Independent.

The milk of the reindeer and its cheese product are said to be most excellent for all lung diseases. The natives of Iceland, who live largely on the same, are remarkably free from all forms of disease and among the hardiest and most robust people in the world.

EVERY man who contemplates going into the fruit business, should first visit an experienced specialist in the particular line he is going to engage in, and get all the information possible, so as to start aright. This precaution may save lots of trouble and probably avoid failure in the end.

**WHO'S SHELLABOER?**  
Is the Wire Fence Man of America, Co., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

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AND ITS CURE  
TO THE EDITOR—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So proof-positive am I of its power that I consider it my duty to send two bottles free to those of your readers who have Consumption, Throat, Bronchial or Lung Trouble, if they will write me their express and postoffice address. Sincerely,  
T. A. SLOCUM, M. C., 123 Pearl St., New York.  
P.S. The Editorial and Business Management of this Paper Guarantees this generous Proposition.

There is lots of pleasure, satisfaction and health corked up in a bottle of HIRES Rootbeer. Make-it at home.  
Made only by The Charles H. Hires Co., Philadelphia.  
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Has Pure Brass Church Bells & Chimes. Highest grade of World's Fair. Gold Medal. All sizes kept. Price, terms, etc., supplied free.

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Has Pure Brass Church Bells & Chimes. Highest grade of World's Fair. Gold Medal. All sizes kept. Price, terms, etc., supplied free. Mention this paper.

**FOR SALE.**  
A half interest in my "Hair Grower." I have made a discovery whereby I can grow a full head of hair on the baldest head; cure any kind of dandruff or scalp disease; to stand certainty. I want a partner with money to put this new discovery upon a larger scale. A fortune for some one. Sample with your remittance of \$1.00. Address GEO. W. SCHNEIDER, Eldersville, Iowa.

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Choice of two through car lines to Denver and only line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore. points.

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The Only Through Pullman Buffet Sleeping Car Line.

St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the **Southwest** WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write E. T. O. Matthews, southern traveling agent, 20 West Main St., Louisville, Ky.; H. C. Townsend, general passenger agent, St. Louis, Mo.  
Ripans Tablets cure bad breath.



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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.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

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Items of Interest.

About six o'clock, May 27th, a cloudburst having the dread funnel shape of the tornado, struck St. Louis from the Southwest. It came in on the south side of Lafayette Park and tore its way through the city across the river. It is thought 400 were killed and 1,000 wounded. The loss of property runs up into the millions. The electric light works were destroyed and the city left in darkness. So great was the power of the storm that it tore of the solid masonry of the Eads bridge as if it were gauze.

The record of the tornadoes for the last two weeks has been terrible. One at noon May 27th wrought ruin in Columbia, Pa. Another began near Amber in the same state and destroyed everything in its path till it reached Jarrettsville where it did much harm. Only about twelve persons were killed. At Pawnee in Oklahoma on the same day a hurricane inured many but none were killed.

The people of Nebraska are showing much wisdom in their efforts to have trees planted in that state. Order to the effections were set out on Arbor Day this year.

Abyssinia and Italy have made peace. Menelik gave up his prisoners and the Italians got out of his dominions and confine themselves to their little province on the Red Sea. We wish the all Africans the success in defeating their countries and their homes from European invaders which the brave Abyssinians have had.

The cause of Home Rule is thoroughly dead. The Liberal Party of England has cared little for it since Gladstone's retirement and now they more or less formally abandon it. Things looked very dark for the Protestants of Ireland for awhile, but the private reforms of "Parnell" led to the Home Rule Bill. The mortal wound from which it has never recovered.

Among the recent dead are Mark A. Pomeroy who won reputation as an editor during the war under the title of "Hick Pomeroy" Miss Kate Field, who died in Honolulu, and the Archduke Charles Louis, brother of Emperor Francis Joseph of Austria. The Emperor is a man of great ability and integrity and his brother, who was the heir to the throne was like him. But this death makes Archduke Charles' son a disinherited heir and the outlook for Austria when the good Emperor dies is gloomy.

The Hospital Review recommends an old Persian remedy for dysentery. It is one dram of powdered cinnamon mixed with a drop of water to make it into a ball taken morning and evening with a swallow of water. The editor says he has relieved thirty cases in this way. In some cases one dose was enough, the worst was cured by six doses.

The newspapers have been bragging that the new battleship the Massachusetts is a record breaker. It speed the West-Indian states that there are thirty European battleships of greater speed than the Massachusetts.

Recently the Mormon authorities issued an order forbidding any Mormon to accept a nomination on the ticket of any party without first getting permission of the "apostles." This has occasioned much feeling among the younger Mormons and in Cache county they are open revolt. It is to be hoped the revolt will continue and will extend. A split in their own ranks will hasten greatly the Mormon overthrow.

Evidence of the richness of Alaska in gold continue to accumulate. W. A. Steel, of the Washington Press Association, has returned from an investigating tour. He says of the region around "Cody" is rich and every creek and river show traces of the gold and thinks that auriferous deposits cover a territory of unknown extent.

Venezuela, after much shuffling, has agreed to pay the \$5,000 indemnity demanded by Great Britain for the arrest and imprisonment of an English official. But she sulkingly refuses to apologize while paying the money, feeling confident that England has so much at present on her hands she will insist on the apology for the present.

Monsieur Meline, the French Premier, is resolved to make the professors of agriculture in the colleges as useful as possible. He has ordered all of them to suspend their lectures and to go through the rural districts advising the farmers as to the best way of meeting the failure of the hay crop.

A law in Pennsylvania requires the heads of private schools and of Sunday schools to see to it so child is allowed to remain in the school who cannot present a certificate of successful vaccination or of having had smallpox. This law is now being rigidly enforced. It has been enforced for some time in the public schools.

Under the new school law, the Superintendent of Public Schools in New York City has autocratic powers the Czar might envy. Thereupon the newspapers went fishing all of the United States for a Superintendent. Not the Board of Education paid no attention to their fishing, but re-appointed for six years John J. Jasper. Mr. Jasper is a man of earnest, self-reliance and unimpeachable integrity, but he distrusts new "fads" and will not adopt them till thoroughly tested, and hence he is denounced as an old fogey.

Now let Christians work for laws in all the states forbidding the running of freight trains on Sunday. Georgia has such a law and the Supreme Court of the United States has just decided that it is constitutional.

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.

WRIGHT.

Miss Martha Wright died May 26, 1896, at the residence of Bro. John A. Tucker in the 60th year of her age. She had been a member of the Baptist church for forty years, and her walk was consistent and her faith strong to the end. Her funeral was preached at the New Hope Baptist church by the writer to a large and sorrowing congregation. W. M. STANLEY.

CRUTCHER.

Thomas Crutcher aged 90 years, born in Spencer county, Ky. in 1816, originally a member of the Elk Creek Baptist church, but for many years past a member of the Danville Baptist church of Whitley, Owen county, Ky. died at the residence of Mrs. S. C. Scott on Friday May 27th and was buried in the New Liberty cemetery on the following Sunday morning. The funeral services were held at the home conducted by their pastor, Meza Sturgeon after which the Masons took charge of the body and laid it to rest. Many were the relatives and friends gathered together to pay their last respects to their father, brother and friend. Bro Crutcher was a good man. He was benevolent and beneficent and interested in all things pure and good. Prayer was a habit with him. The Bible was his companion and his joy everywhere the objects of his love. He was an upright Christian gentleman. High regard for human an untiring interest in children, devotion to pastors, and a fondness for religious conversation characterized him. His wife died scarcely more than a father more devoted to his own children. His affection for them, kindness towards them, and careful training of them, has left its indelible trace upon the ten surviving children with their families. They exhibit an attachment and love for each other that preserves peace in their midst and elevates all who know them. Dear Brother Crutcher, good bye. Your work below is done and ably done. We shall ever cherish your memory and hope to meet you again in the sweet land of rest over there. F. W. CHERRY.

MILLER.

Mary J. Miller, wife of Deacon Henry C. Miller died Sunday morning May 31, 1896. She had been a faithful member of Southampton Baptist church since 1869. The large crowd which gathered there to attend to her funeral and burial showed the high appreciation in which she was held by her friends and neighbors. Besides her husband she leaves two grown sons and one daughter, an aged father and a host of close friends who deeply mourn her departure. Indeed dear friends, it was sad event, but you have a blessed good reunion. "Leave rest and heaven." Her passage. Masonville Ky June 2.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. I, LUCAS CLARK, Notary Public, do hereby certify that FRANK J. CHERRY makes oath that he is the senior partner of the firm of F. J. CHERRY & Co. doing business in the City of Toledo, County and State aforesaid and said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATERARR CURE. Sworn to before me and subscribed in my presence, this 4th day of December, A. D. 1896. J. REAL, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for leaflet free. F. J. CHERRY & CO., Toledo, O. Sold by Druggists. Be Hall's Family Pills are the best.

He is a meagre, unfinished, unripe, and unimpressive Christian who does not possess those peculiar graces which are only to be won by suffering and trial. Do not draw back from the possession of any spiritual treasure, I beseech you, from the dread of paying dearly for it. The worldling with holds no toil, no sacrifices, that are helpful to secure his coveted gains or honors. The sculptor counts not the long months wasted which he pursues the imprisoned figure which his keen eye detects within the block of Parian marble. And the children of light must carry into their service of Christ the same untiring ardor, the same zeal, and the same self-denial by which the children of the world win wealth and honor and emoluments. Oh, for a holy enthusiasm! a holy covetousness to become rich toward God!—Theodore L. Cuyler.

While high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.

A Select List of Tracts & Pamphlets

Table listing various tracts and pamphlets with their authors and prices. Includes titles like 'Scriptural Sanctification vs. Entire Sanctification', 'Whole Truth on Baptism', 'Americanism or Romanism', 'Shall Women Speak in Mixed Public Assemblies', 'A Catechism of Bible Teaching', 'How to Behave as a Church Member', 'Conscience in Missions', 'Our Relation to God and Missions', 'Work of Baptists an Urgent Work', 'How to Organize and Manage a Sunday School', 'Baptist Confession of Faith', 'Philadelphia Confession of Faith', 'Wm. Carey (short biography)', 'Glad Giving', 'Travelling Church', 'Modern Dancing', 'Heathen and Infidel Testimony to Christ', 'Rome in Prophecy', 'The Bible Use of Wine', 'A Call to the Ministry', 'Concessions of Pedobaptist Writers', 'Boyce's Child's Catechism', 'Three Questions as to the Bible', 'Systematic Giving', 'Design and Subject of Baptism', 'Law of Baptism', 'The Preacher's Prayer', 'Paramount and Permanent Authority of the Bible', 'Baptist Church Manual', 'Stepping Heavenward', 'Wong Ping San, a Native Chinese Preacher', 'Articles of Baptist Faith', 'The Faith of Baptists', 'The Bible on Women's Speaking in Public', 'Is There any Harm in Dancing', 'Address to Christians in Respect to Living, Light and Works', 'Close Communion', 'Immersion (paper)', 'Story of Diaz'.

Baptist Book Concern, Publishers, Third and Jefferson Streets. LOUISVILLE, KY.

Sunday Schools, ATTENTION!

When ordering your supplies for Third Quarter, 1896, which begins July 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need. ...SEND ALL ORDERS TO THE..

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MANIVIC. The Best and Cheapest of all BAPTIST HYMN BOOKS. Containing 254 Hymns for the combined use of Church & Worship, Prayer Meetings, and Sunday Schools.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Oregon holds her state election this month instead of in November. The Populists elected the two Congressmen, the Republicans carried the Legislature. The Republicans elected generally favour free silver, and this insures a free silver Senator.

On June 1st Tennessee celebrated the 100th anniversary of her statehood. The procession was eight miles long. The proclamation of George Washington announcing that Tennessee was a state was read, and the oration was delivered by Hon. John Dickinson, Assistant Attorney-General of the United States, giving a history of the state. At night there was a brilliant display of fire works, and the next day a fine military parade. The Centennial Exposition will not begin till next year.

Congress passed the River and Harbor bill over Cleveland's veto. If there was any lower depth in public contempt than Congress had reached before this would have taken it there. The receipts are not equal to the expenditures. Congress refuses to pass a bill of any kind to increase the revenue, and keeps on piling up millions of expenses.

At Norwich, Conn., the Democratic tickets was elected by a large majority. But the election judges threw out hundreds of votes on the ground that the type used in printing the ballots was not the size ordered by law. But the Republicans who were declared elected were men of honor and refused to take the position.

The Ohio Legislature has passed a law making it a misdemeanor for any person to treat or to interfere with another person to an intoxicating drink, or to give or offer to give another person an intoxicating drink in any place where liquor is sold. This is a wise law, and we hope it will be rigidly enforced.

Judge Horton of the Circuit Court in Chicago is troubled by the great increase in the number of juvenile criminals in that city. He urges that the custom of hogging be revived in the public schools to repress the number. What would be better would be a revival of old-fashioned mothers with slippers and reverence for Solomon's inspiration.

A statue of President Garfield has been erected in Fairmount Park, Philadelphia. It was unveiled at night, electric and calcium lights making it as bright as day. The statue was erected by the Park Art Association. It stands beside a driveway on the Schuylkill river. Orations were made by several, the most distinguished speaker being Senator Edmunds.

The insurgents in Cuba burned the entire towns of Jamateo, and also the town of Puerto de la Guira, leaving not one house standing

to shelter the homeless women and children. There have been several skirmishes in which both sides as usual were entirely successful.

We are glad to learn of the increasing popularity of Potter College, of which one hundred boarders the past year were sufficient proof. No school in the South is more admirably equipped, and B. F. Cabell's name is a synonym for all that a college president should be. Kentucky mothers rejoice that they need not send their daughters far from home, while the attendance of pupils from 25 other states proves that the fame of Potter College is wide spread. Those having daughters to educate would do well to write to President B. F. Cabell, Bowling Green, Ky.

### Republican Conventions, St. Louis.

85 00 HOURS TRIP.  
Via B. & O. W. Ry. Tickets on sale June 15th to 15th, good returning to include June 21st. Three daily trains. No change of cars. Through Pullman Sleepers and Chair Cars. Full particulars City Office S. E. corner Fourth and Main.

ANYTHING which elevates the mind is sublime. Greatness of matter, space, power, virtue or beauty, are all sublime.—John Ruskin.

### THE MARKETS.

#### Report for the Week Ending Saturday, June 6, 1896.

Cattle—The receipts of cattle to-day were light and market dull and uninteresting. Prices are steady. Veal calves were dull, but prices were steady.

Hogs—The receipts to-day were light and of good quality. Under a spirited shipping demand the market was active and prices registered an advance for light weights. The market closed firm.

Sheep and Lambs—Influenced by unfavorable reports from the East, the market ruled very dull throughout the day. Prices declined 10 to 25c and sales were difficult to make at the reduced figures.

CATTLE.	
Extra shipping cattle, 1,600 to 1,800 lbs.	\$ 60 3/4
Light shipping, 1,200 to 1,400 lbs.	58 3/4
Best butchers	56 1/2
Pair to good butchers	54 1/2
Common to medium butchers	52 1/2
Thin, rough steers, poor cows and calves	50 1/2
Good to extra oxen, 1,500 to 1,700 lbs.	50 1/2
Common to medium oxen	48 1/2
Feeders, 900 to 1,200 lbs.	47 1/2
Stockers	46 1/2
Bulls	45 1/2
Veal calves	30 00
Choice milk cows	30 00
Pair to good milk cows	18 00

HOGS.	
Choice packing and butchers, 225 to 300 lbs., strictly corn-fed.	\$ 15 03 1/2
Pair to good packing, 160 to 225 lbs.	14 03 1/2
Good to extra light, 160 to 180 lbs.	13 1/2
Fast shoats, 120 to 150 lbs.	12 03 1/2
Fast shoats, 100 to 120 lbs.	11 03 1/2
Roughs, 150 to 200 lbs.	9 03 1/2

SHEEP AND LAMBS.	
Good to extra shipping sheep	\$ 10 03 1/2
Pair to good sheep	9 03 1/2
Common to medium sheep	8 03 1/2
Bucks	7 03 1/2
Extra spring lambs	6 03 1/2
Pair to good spring lambs	5 03 1/2
Common to medium lambs	4 03 1/2
Full-ends or culls	3 03 1/2

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, June 6, 1896.

BURLY—1895 CROP.	
Trash, green mixed	\$1 25 00
Trash, sound	2 00 00
Common lugs	2 75 00
Medium lugs	3 00 00
Good lugs	4 00 00
Common leaf, short	4 50 00
Common leaf, long	5 00 00
Medium leaf	7 00 00
Good leaf	11 00 00
Fine and selections	15 00 00

DARK, 1895 CROP.	
Trash, green or mixed	\$1 00 00
Trash, sound	1 25 00
Common lugs	1 50 00
Medium lugs	2 00 00
Good lugs	2 50 00
Common leaf, short	3 00 00
Common leaf, long	3 50 00
Medium leaf	4 50 00
Good leaf	6 00 00

SALES, WITH COMPARISONS.		
	Week.	Year.
Year 1895	2,565	94,571
Year 1894	2,813	72,750
Year 1893	3,325	82,748
Total new crop sold to date		78,574
Sold to date in 1895		91,944
Sold to date in 1894		84,848
New crop sold to date, original spec'n.		52,781
Sold to date in 1894, orig. spec'n.		76,541
Sold to date in 1894, orig. spec'n.		71,580

REJECTIONS.	
Rejections this week	701
Rejections same time in 1895	806
Rejections same time in 1894	600
Percentage of rejections to new crop sales, '95	2.8
Percentage of rejections to new crop sales, '94	2.7
Percentage of rejections to new crop sales, '93	2.8
Rejections since Jan. 1 to date	23,102
Rejections same date in 1895	19,770
Rejections same date in 1894	15,547

RECEIPTS.	
Receipts this week	3,004
Receipts same time in 1895	3,002
Receipts same time in 1894	1,875
Receipts since Jan. 1 to date	54,378
Receipts same time in 1895	64,503
Receipts same time in 1894	68,384

# Wash Suits

## 49c



is the lowest price—and it buys a really nice, serviceable Galatea Suit. From this price, ranging up to \$5, we have all the standard goods and novelties in Galatea, Kentucky Tow Linens, India Crashes, White Ducks, etc. They are made with deep sailor collars and detachable shield fronts, which may be left off when worn with waists. We have the Galatea PANTS at 18c and 20c; and the best quality Kentucky Tow Linen Pants at 20c. Send a cash MAIL ORDER—money refunded if goods fail to please.

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

## THE SUNDAY SCHOOL BOARD

OF THE

# SOUTHERN BAPTIST CONVENTION

Its Periodicals

are offered you for the equipment of your Sunday-school. In using them you carry the missionary work of the Convention in the homes and the hearts of the children, and so help every other work of the Convention.

### PATRONIZE YOUR OWN BOARD.

Keep your Sunday-school children in touch with your denominational life and work. SEND FOR SAMPLES OF PERIODICALS.

Prices.

The Teacher	50c a year	Kind Words	50c a year
Advanced Quarterly	50c a year	Weekly	50c a year
Intermediate Quarterly	50c a year	Semi-monthly	50c a year
Primary Quarterly	50c a year	Monthly	50c a year
Lesson Leaflets	50c a year	Child's Gem	50c a year
Picture Lesson Cards	12c a year	Bible Lesson Pictures	50c a year
Young People's Leader (Weekly)	7c a year		

When ordering for one quarter divide the above prices by four. Terms cash. Full line of SUNDAY-SCHOOL SUPPLIES.

**BAPTIST SUNDAY SCHOOL BOARD.**  
J. M. FROST, Corresponding Secretary, Nashville, Tenn.

## You Know

That this is the time of year for all FACTORIES to get clear of goods on hand preparatory to closing down for the summer.

## That is Why

We are called on louder than ever from all over the land for our cash advances of one-half the factory cost of FURNITURE, CARPETS and HOUSEHOLD GOODS.

## We Are In It

Because we are in a position at all times to sell at less than factory prices, as our interest is to get our money back and our 10 per cent commission which is always charged to the Factory.

## Again,

We pay freight for 200 miles from Louisville, another item which is charged not to you but to the consignor.

# The Manufacturers' Agents,

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

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## Draperies, Lace Curtains, Portieres...

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—Unequaled —in this —Locality.

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