

WESTERN RECORDER

Faith, Hope and Love, these three.

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The *Observer* is right in saying, "The whole tendency of the Gospel is to abase man and exalt God. God and his glory are fundamental in the Christian system."

BECAUSE we are disgusted and righteousness indignant with the use which Arminianism run to seed makes of the word "holiness" in these days, we must not forget it is the duty and should be the joy of his saints to worship the Lord in the beauty of holiness.

STRECKER, the court chaplain, was a bigoted persecutor of the Jews. He undertook to meddle in German politics and was dismissed. The Emperor said in regard to him: "Political clergymen are monstrosities. Clergymen should mind the souls of the community and not mix in politics."

MUCH is said in these days of the "sin of schism." There is no more sin in schism *per se* than there is in the cutting out of a deadly tumour by the surgeon's knife. I charge you in the name of the Lord Jesus to withdraw yourself from every brother who walketh disorderly, and not after the tradition received from us.

The *Interior* gives good advice: "If you have a preacher who is not afraid to tell you the truth, hold on to him." That means the truth in regard to yourselves, not denouncing with vigorous words the sins of men who are not in the pews before him. Too many hearers forget their own sin in listening complacently to the denunciation of men who are not present. We are all too much given to

"Compound for sins we are inclined to.
By damning those we have no mind to."

PROF. GOLDWIN SMITH said with a sneer that the Old Testament is the "millstone of Christianity." A greater than he quoting the Old Testament, added: "The Scriptures cannot be broken." It would be well for the Professor to study the Lord's words in regard to one who should break and teach men to break the least of those commandments, "It were better for him that a millstone be tied round his neck and he cast into the sea." Verily the Old Testament may prove a millstone, but it will be to its enemies.

AND this (i. e., separate from the Catholic church,) I say, they were obliged to do under pain of damnation. Not as if it were damnable to hold an error not damnable, but because it is damnable outwardly to profess and maintain it, and to join with others in the practice of it, when inwardly they did not hold it. Now had they continued in your profession that they must have done, viz., have professed to believe, and externally practiced your errors, whereas they were convinced that they were errors, which, though the matters of the errors had not been necessary, but only profitable, whether it had not been damnable dissimulation and hypocrisy, I leave it to you to judge. You yourself tell us within two pages after this, "that you are never obliged to speak any one least lie against your conscience." Now what is this but to live in a perpetual lie.—Chillingworth.

CHRIST'S ATTITUDE TOWARDS THE OLD TESTAMENT.

BY J. C. HIDDEN, D. D.

Prof. C. H. Toy, of Harvard, has been delivering some lectures in New York on the Old Testament. The *Christian Register*, of Boston, in commenting upon these lectures, says that "no scholar in this country has contributed more to the advancement of Biblical criticism" than has Prof. Toy; and it then commends the following statement of a reviewer in the *New York Times*:

"The founder of Christianity never showed the slightest inclination to treat what is now called the Old Testament otherwise than exactly as intelligent critics treat it to-day. He never made it a fetish, never recognized its authority over himself or his followers, and always exercised what it is not irreverent to call reason in deciding which of its ordinances to observe and which to ignore. The early Christians imitated this example. The later ones forgot it utterly. The consequences were disastrous to both science and the church."

In order to learn what Christ thought of the authority of the Old Testament, it is necessary to consult the four Gospels, which tell us what he said on the subject; so I have taken the pains to go very carefully through the four evangelists to find the required evidence. About two days were consumed in this work, and the result was surprising.

Of course the close connection between the Old Testament and the New was familiar to me, but I was not prepared to find that Matthew has forty-five references and allusions which Christ makes to the Old Testament, that Mark gives nineteen, Luke twenty-eight, and John fourteen.

In Westcott and Hort's critical edition of the Greek Testament Christ's references to the Old Testament make up an average of more than one to every two pages of Matthew's Gospel. As the citations and references are too numerous to be discussed in this article, I shall here confine myself to those passages which Christ interprets as pointing to himself as the Messiah. It will thus appear that our Lord, so far from ignoring or disregarding the authority of the Old Testament Scriptures, founded his claims to the Messiahship upon those Scriptures.

Matthew 11:10 and Luke 7:27 are parallel, and are taken from Malachi 3:1, in which passage John the Baptist is represented as the "messenger," sent "to prepare the way" before the Messiah. Jesus thus identifies himself as the Messiah.

Matthew 21:42, Mark 12:10, 11, and Luke 20:17 are all parallel quotations from Psalms 118:22, 23, and they identify Jesus as "the stone which the builders rejected."

In Acts 4:11 Peter follows the example of his Master in quoting the same passage, and for the same purpose; and we are told in Acts 4:8 that Peter was "filled with the Holy Spirit" when he made this speech.

In Matthew 22:44, parallel with Mark 12:36 and Luke 20:42-44, we have a quotation from Psalm 110:1: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." Jesus said that David called him "Lord." The author of the Epistle to the Hebrews uses the same quotation to prove the Messiahship of Jesus in Hebrews 1:13.

Matthew 26:31 and Mark 14:27 give parallel quotations made by Jesus from Zechariah 13:7: "Smite the Shepherd, and the sheep shall be scattered." Jesus applies this to himself as the Shepherd, and to his disciples as the sheep who were to be scattered.

In Matthew 26:54, parallel with Mark 14:49, Jesus says that "the Scriptures"

which spoke of his sufferings must be fulfilled. Compare this with the prophecy of Isaiah 53:4, 7.

In his sermon at his old home, Nazareth, Jesus is reported in Luke 4:18, as reading from the prophecy of Isaiah 61:1, 2: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound; to proclaim the acceptable year of the Lord." And he tells the Nazarenes, "This day is this Scripture fulfilled in your ears;" that is to say, "I am the preacher whom the prophet depicts in the passage which I have just read in your hearing."

In Mark 15:28, parallel with Luke 22:37, our Lord quotes from the 12th verse of that wonderful fifty-third chapter of Isaiah, and thus identifies himself with the suffering "Servant of Jehovah," i. e., the Messiah.

In Luke 24:25-27, Jesus remonstrates with his skeptical disciples for being "slow of heart to believe all that the prophets have spoken" concerning him as the suffering Messiah. He expounds "Moses and the prophets" as witnesses to the sufferings of the Messiah. In the 44th verse of the same chapter he repeats the same argument, and adds "the Psalms" to the list of the witnesses.

In John 3:14 we have a reference to Numbers 21:9, "the serpent in the wilderness" being a type, or an emblem of the crucified Christ.

In John 5:29, Jesus recognizes the body of the Old Testament Scriptures when he says, "They testify of me." In verse 46 of the same chapter he refers to Moses, and says, "He wrote of me." And so he manifestly does in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." In Acts 3:22, Peter quotes this passage and applies it to Jesus; and in Acts 7:37, Stephen does likewise, and both speakers are said to have been "filled with the Holy Spirit."

In John 13:18, parallel with Matthew 23, Jesus cites the 9th verse of the forty-first Psalm, and applies the prophecy to Judas Iscariot, as the one who had eaten Christ's bread, and then had "lifted up his heel against" the Messiah.

In John 15:25, Jesus quotes as a prophecy the words, "They hated me without a cause," and applies them to himself. They are found in Psalms 35:9, and 69:40.

Now, so far as I can see, there is but one way to set aside or to weaken this array of evidence from Christ himself, and that is the way which the destructive critics have taken. It is not to be denied that the view which evangelical Christians take of these "Messianic" passages of the Old Testament is, in general, the view taken by Jesus himself. But then Prof. Toy does not hesitate to take issue with Jesus Christ on a question of exegesis! And why not? Jesus is not supposed to have been acquainted with the Copernican system of astronomy; and why should he be credited with a knowledge of the much more modern science of Biblical criticism!

To this I have only to say that an old thinker once asked with some point, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"—Psalm 94:9. I fail to see that any modern science has yet succeeded in blunting the sharpness of that point. In plain English, if Jesus knew what he was talking about, then the old foundation standeth sure.

Richmond, Va.

MANY a man sits retailing out heaven and salvation for pence and half-pence; and he sells his soul with it, like brown paper, into the bargain.—Sydney Smith.

THE GOOD HAND OF MY GOD.

The Hand of God in History is the suggestive title of a volume that probably had its origin in the expression of Nehemiah, who, in recording the favor with which the king treated his request to visit Jerusalem, attributed it to the good hand of his God upon him. The successful Christian worker never forgets God's part in his efforts. As he recalls the difficulties surmounted, the foes vanquished, the successes achieved, the souls won, the happy records made, he writes across the volume of sacred history: "According to the good hand of my God upon me." It is good to stand still awhile, and reviewing the past, recount the goodness of the Lord. It is well to plant memorial stones ever and anon, and to inscribe in large letters upon them: Hitherto hath the Lord helped us.

The hand of God is a guiding hand. It is written concerning God's guidance of Israel, he led them on safely. So leads he his people to-day; by strange ways oftentimes by circuitous ways, by long drawn out ways, by ways that are developed only little by little.

"By ways no more expected
Than when his sheep
Passed through the deep
By crystal walls protected,"

but always safely. The successful Christian worker will more promptly bear testimony to this fact. None can more keenly realize that while human plans "gang awry" and utterly fail, God's plans work quietly to their consummation. God's ways are higher than our ways, and when we are content to walk in them we find that they invariably end well and gloriously.

The good hand of God is a protecting hand. No one can attempt to live for God and labor for the extension of the divine kingdom without arousing opposition. His own heart will furnish elements of danger. Obstructionists will arise from among the human beings who surround him. Hell will not sit silently by watching earnest effort for the Lord. Dangers and foes, some seen and recognized, and others unseen, but none the less real and near, are to be taken into account. From these there is for the Christian laborer no escape save through the deliverance of the protecting hand of his God. There are times when the worker sits despondent, in what seems the darkness of impending danger, when subsequent discernment shows that the darkness was only the shadow of the protecting hand spread over his devoted head to preserve from ill of which he was entirely ignorant. Shadows spell out God as surely as do sunbeams.

God's hand is a supporting hand. When the Christian worker is the pastor of a church he has abundant opportunity to realize the need of a supporting hand. The faithful pastor has a hundred burdens to bear other than his own. To fill his appointments and to carry his disappointments needs strength from a divine source. Unaided human patience must soon give way before the disheartening lack of maturity in the saints and the hardening hearts of sinners, the worldliness of the former and the witfulness of the latter, were there not underneath the toiler for support, as surely as over his head for protection, the good and loving hand of his God.

God's hand is a supplying or providing hand. Long years ago a multitude of hungry hearers were fed from the contents of a lad's lunch bag. So abundant did the portion become in response to Christ's wonder-working touch that after the company had feasted to the full, many baskets were filled with the surplus.—New York Observer.

To THOSE who err in judgment, not in will, we should be gentle in our anger.

For the Western Recorder.

PANTHEISM ANCIENT AND MODERN

BY G. W. SAMSON, D. D., LL. D.

Special interest in both the sincere writer and the clear analyzer, prompt this outcome of "Ethical Monism" as an offset to "Genetic Philosophy." The writer of "Ethical Monism" was a youth in college when Dr. Anderson its President and Dr. Robinson of the associated Seminary, both intimates, the former a seminary classmate and the latter a college and seminary friend seeking a collaborator, asked an educational address; which left on the college student a formative impression oft recalled. The analyzer, twice speaking in the WESTERN RECORDER, was just after the war an earnest student listening to college comments and then to law lectures on ethics and logic. As a harmonizer in relations few can appreciate, political and religious, a heritage of childhood attested by men of tried spirit for half a century, it may be of service to speak for childhood, youth and mature age seeking "the truth, the whole truth, and nothing but truth."

Atheism cannot admit to itself, because incomprehensible, an unseen spiritual Creator. But the material universe it sees; its workings it can study; and there it stops. Pantheism, looking beyond the unseen, assured that as man's mind is the man, and his seen body but subordinate; Pantheism comes so to live in the realm of spiritual thought that it seems to be only in the world which the Corinthians, addressed by Paul, could appreciate in his statement: "We look not at the things which are seen; but at the things which are unseen." A child, however, will not cease its inquiries as to the "intermediate agencies" by which the chairmaker rounds out and glues the part of his work; and is never satisfied till told how the engineer drives the huge and unwieldy steamship. So precisely in their last analysis, the maturest minds rest, when mind, human and divine, is not at least seen to be linked by a certain though hidden or but partially comprehended series of indissolubly linked second causes. A single example leads back to the solution reached in all ages. Newton, the demonstrator of the laws of the revolution of planets, and Halley of comets, were fast friends; wedded as in all true unions of heart and mind because interlocking counterparts. One day Newton received a new astronomical globe. Halley, who was a religious sceptic, coming in, exclaimed: "Why, Newton, where did you get that globe? Who made it for you?" With a quiet smile Newton responded: "Why, Halley, don't you know that it might have made itself and come there of itself?"

The reviewer of "Ethical Monism" may recall a "History of Philosophy," prepared for the colleges of France under the supervision of Guizot, Lecturer on History in the University of Paris though a Protestant both under Napoleon and the restored Bourbons, with a balanced truth and grace which won all; and who under the elected king Louis Philippe, from 1830 to 1848, as head of the Bureau of Education and then as Prime Minister, brought about a harmony both in church and state which is now the stable foundation of republican institutions. That work, translated in 1841 by Prof. C. T. Henry of the University of the City of New York—in which Prof. Morse matured his telegraph—was introduced at Newton Seminary in 1842 by Dr. Chase the founder; and again at Columbian College, Washington in 1859. In India, Greece, Rome, France, precisely the extremes of the "Genetic Philosophy" and "Ethical Monism" made to assume "the truth, the whole truth, and nothing but the truth;" and that on "Christ's plan," as Amos Kendall on his deathbed reiterated: "Except ye be converted and become as little children ye cannot enter into the kingdom of God;" true alike in the realm of material science, of human association, and of divine spiritual relations. In India at a very early period the school of Kapila taught that in any human work, as a vase, five co-ordinate causes co-operate; first, the material cause, the clay; second, the formal cause, the vase shape; third, the instrumental cause, the wheel on which the form is rounded; fourth, the efficient cause, the potter's mind; fifth, the final cause, the end which prompts his work, or the use for which it is designed. Somewhat later, Gotama, the Gandama of

Southern India, made the more systematic analysis, illustrated in cloth; in whose fabric the weaver and the wool are the extremes, while the card, the spindle and the loom are intermediate agencies. In Greece native thought and Oriental study, culminating in the schools of Athens, showed the meeting of childhood conviction and of hoary philosophy. Plato argued the existence of "the Soul of the Universe," as a comprehensive system of mediate agencies, virtually reproduced in modern Physics, between the Supreme Spirit and material existences. Socrates, especially in the Phaedo, states that, as a child, he conceived that the Divine Creator formed each tree as the sculptor each work in wood or marble; that in youth he saw so many intermediate agencies that for a time he lost thought of the Supreme Spirit that must be in the control of all. But he had perfect rest only when he was sure that a Divine "Mind" (Nous) was the Author of all law; and that then a voice he could not silence called him to observe and spend his life in teaching that Divine Law and reverence for its Author.

The way was now preparing for the yet more complete analysis which Divine Providence ordered in making the Hebrew Scriptures win Greek appreciation. Its history from man's creation, its poetry from Joel's day not only makes distinct everywhere the Divine Spirit as Creator and Ruler, the Universe of material things and spiritual beings, and the intermediate agencies traced in the fitting up of earth for man's abode, in the flood and in other Divine appointments, by which the two meet, but it also draws everywhere the distinction in man's nature between "spirit," allied to angelic intelligence, and "soul" allied to animal instinct. It is sufficient to state that the word "nephesh," used about eight hundred times, and "ruch," used about five hundred times, refer always, the one to animal the other to angelic nature; both being united in man only. This distinction, Aristotle, the independent pupil of Plato, the framers of a moral and political, as well as physical system of balanced truth ruling since his day, in his "Psyche" drew the distinct line between those two natures in man; saying of the latter "touto monon aidion kai athanaton," this alone is always itself and deathless. It is sufficient to add that thus the Greek language was prepared for the distinctive fact of man's twofold nature everywhere observed in both the Old and New Testament Scriptures; as of his creation (Gen. 1:26 and 2:7); in the great commandment: "Thou shalt love the Lord thy God with all thy mind and with all thy soul;" in Christ's reasoning with the Sadducees as to man's spirit, that at death the redeemed are "isozangeloi, equal to angels, and cannot die;" in David's distinction, Ps. 16:11 between Christ's "soul" sleeping with the body "in the grave," cited by the apostles and especially recorded by Luke, when Jesus cried, "Father, into thy hands I commend my spirit;" in Paul's distinction between the "soul and spirit" in describing the change at resurrection; in his statement Heb. 4:10, "The word of God is quick and powerful, separating between soul and spirit;" in which connected citations all the vital truths of revelation are connected into a consistent chain.

RIGHTEOUS AND UNRIGHTEOUS ANGER.

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

"Be ye angry and sin not" is found in the same chapter of Paul's Epistle to the Ephesians with the admonition, "Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice." This may puzzle some readers as if there were a contradiction; but there is nothing of the sort. In the first text the Greek word employed is the same one which describes the feeling of Jesus Christ toward certain hard-hearted and bigoted Jews. We are told that Christ "looked on them with anger, being grieved for the hardness of their hearts." He felt an intense displeasure at the conduct of these bigots, yet it was unalloyed with any malignity; for while he condemned their sin, he pitied them as sinners. Both these feelings were consistent with his divine holiness.

Frequently in the Scriptures God is spoken of as being "angry" with evil-doers. His attributes compel this. God is a "con-

suming fire"—of love. Of love so ardent that in its flame no evil can abide; of love so holy that it consumes all iniquity. And when that flame shoots up in terror to fright his sinning children from their sins, it is but another manifestation of that ineffable love which sent his only-begotten Son into this world to die for sinners. We cannot conceive of a perfectly holy God who should not frown with sternest displeasure upon everything unclean, everything unjust and everything unholy. Nor can we conceive of a pure and godly man who can steal his heart against the emotions of righteous indignations which a wicked deed is calculated to inspire. It is not the bad side of him, but the best side of him that is on fire. The noblest instincts of young Abraham Lincoln's heart were stirred when he saw the poor slave girl on the auction-block in New Orleans, and exclaimed, "If the time ever comes that I can hit this thing, I'll hit it hard." Indignation at cruelty, injustice, ingratitude and kindred sins is a wholesome symptom; and the more we feel it, the more are we approximating that divine exemplar who abhorreth every species of iniquity. It is to the shame of us who profess and call ourselves Christians that we do not oftener flame up into holy indignations.

It is related of that eminent Brooklyn pastor, Dr. I. S. Spencer, that one of his parishioners met him rapidly walking down the street, with his face flushed and a peculiar look in that keen, gray eye. When his friend stopped him with the inquiry "How are you to-day, Doctor?" his curt reply was, "I am mad." He went on to say, "I have just found a widow standing by her goods thrown into the street. She could not pay her month's rent, and her landlord turned her and her sick child out. That man is a member of the church! I told her to take her things back again; I am on my way to see that man." I have often thought that when Dr. Spencer got hold of that skintint landlord, his talk was about as Calvinistic as his sermons, and was not exactly a dish of peaches and cream.

If the expression of righteous indignation against wrongdoing be commendable—especially when it takes a practical form as in the case of the incensed Brooklyn pastor—yet there is another sort of anger that has more of the "old Adam" in it than of the new man in Christ Jesus. Look, for instance, at the conduct of that father or mother whose child has committed some act of carelessness or, perhaps, of disobedience. The child has knocked over a beautiful piece of Parian and shattered it to fragments. The enraged parent breaks into a tempest of passion and perhaps strikes a violent blow that savors not of wholesome discipline, but of revenge. Love is never to be "easily provoked;" love must never give the rod over into hands of vengeance. Better that every bit of rare porcelain in your house were smashed than to strike a malicious blow at your own child. The moment that indignation sours into malice, and punishment savors into revenge, the parent sinks into the brute. No parent is fit to correct a child—however great the provocation—until anger has cooled off and love has assumed the throne. Love can listen to explanations, and weigh apologies and win honest penitential confession. Malicious anger is deaf and blind and inexorable, and often is positively devilish. Love chastens and corrects a child—as our Heavenly Father chastens his children "for their profit;" but many a wayward boy has been made ten times more wayward by a passionate father's angry, unreasoning brutality. If the Apostle commends a holy hatred of wrong, he earnestly exhorts that "all bitterness and wrath and evil speaking be put away from you, with all malice."

It is a very common thing that people, Christian people sometimes also, who make others unhappy by their violent ebullitions, excuse themselves on the ground that they have naturally a very "high temper." As an excuse this is of no more value than that of the drunkard that he has a natural appetite for liquor, or of the libertine that he has strong animal propensities. A bad temper can be tamed if its possessor really wants to do it. One of the most courteous, calm, well-poised men I ever knew told me that in his youth his temper was fearfully violent; he set to work and broke it as he would break a vicious horse into harness. A bad temper is more than an infirmity; it is a sin, to be resisted and prayed against

and fought down as much as any sin.

When our house takes fire the first impulse is to go after a bucket of water. But if temper takes fire, the first impulse with many people is to throw on more fuel. Now the best water bucket in most cases for an inflammable temper is resolute silence. If, whenever a provoking word were spoken to us, or an irritating act were done, or an injury struck us, we should firmly seal our lips for a few minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, and many a disgrace to our Christian profession. Hasty speech is often explosive and shattering. Silence is cooling. It cools us off, and cools other people also. "If any man seem to be religious, and brideth not his tongue, that man's religion is vain." Good old Matthew Henry tells us of a married couple who were both naturally passionate, but who lived very happily together by conscientiously observing the rule never to be both angry at the same time.

If the holy indignation that is awakened in a poor heart against wrong is majestic and Godlike, then the anger that is born of selfishness is abominable and damnable. Some tempers flash up like powder, and it is over with in a minute. But the anger on which the sun is allowed to go down—which stews and simmers on over the hot coals of malice, scorching and scalding everything it touches, is literally "set on fire of hell." There are people who have buried parents and buried children and buried schemes and hopes and projects, and yet the fetid remains of an old animosity (like an unburied corpse) are still haunting the caverns of the heart. The great Apostle as if he would be charitable toward those whose tempers are naturally excitable, puts in the gentle caution, "Let not the sun go down on your paroxysm." That is the literal meaning of the word which our Version renders "wrath." The man who conquers a violent temper, and bridles a hasty tongue, and ruleth his own spirit, and gives the soft answer that turneth away wrath, is to my mind quite as conspicuous an example of the grace of God as if he had delivered the most soul-converting sermon, or consecrated his money to any work of Christian benevolence.

STATE PAPERS.

The Examiner of New York says:

"A 'state' paper is no longer a necessity in these days of almost lightning-like communication, than the proverbial 'fifth wheel to a coach.' . . . No state in this Union is big enough to support a first-class denominational journal. The whole trend of affairs clearly indicates that the time is rapidly approaching when a state paper will be considered as much of an anachronism as a state railway or a state telegraph line."

The question arises how does the Examiner's policy work in New York? The Baptists there are on the decrease, and it looks like they need a state paper or something. A state paper is just as much a necessity as a state college, a state board or a state convention. It may sound very well for these "general papers" to cry down the state paper in order to increase their circulation, but it is the state paper that is doing the solid work for the denomination. It is a notable fact that Baptists are developing most in those states that have papers that are largely devoted to state interests. See Georgia, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, and nearly every Southern state. Just so long as we have state lines, and state organizations and institutions, just so long will we need state papers. The tendency with other denominations as well as with Baptists is toward the state paper. They are absolutely necessary in the development of state work.—Chronicle.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—John Ruskin.

Most men are ready to act the Good Samaritan, but without the oil and twopenny.—Sidney Smith.

Men are apt to prefer a prosperous error before an afflicted truth.—Jeremy Taylor.

For the Western Recorder.

QUESTIONS ANSWERED.

BY GENEX.

"I am a widow with some property and no children. I have a pastor to whom I am much attached, who has done faithful work in our church for many years. He has had a great deal to do with a good salary, but he is very liberal and has no provision for his old age, or his infirmity if he should break down.

I should like to do something for him now if my affairs will justify it. And I should like to leave something for his old age in my will. But the trouble is that I do not care to give my children my property. They are good enough children, no doubt, and I have nothing against them; but I take no interest in them. Can you tell me any way in which I can provide that he should have an income during his life, and at his death have the property go to my nieces and nephews? Very likely some one in our town could tell me, but you can readily see there may be reasons why I do not care to ask any one here. And how much would you leave him in your will if you were?"

You know what this noble-minded sister means by the last question is, how much do I think it would be well for him to have? For she gives me not the slightest intimation of the amount of her estate. It is a noble as well as a kindly deed which the sister is meditating. I judge from her question that she lives in a town where Trust Companies are unknown, and the only "Trusts" which are heard of are the "Sugar Trust" and such other detested monopolies.

But in the cities in recent years Trust Companies have been formed which act as agents for property and as executors of wills. They appoint assignees. They act as real estate agents, brokers, etc. They have the advantage over individuals in that they go on perpetually. If you were to leave the money in the hands of an administrator it might die before your pastor. But the Company goes on.

I would go to the nearest city, or to the largest city in the state, and inquire for the strongest Trust Company. Then get a lawyer in the city to draw your will, leaving whatever amount you wish your pastor to have the interest of in the hands of the Trust Company with directions to give him the income during his life, and at his death to give the principal to your nieces and nephews, or to any one whom you may designate. You can leave the will with the Trust Company and go home, and no one in the town in which you live need to know anything about it till after your death.

If you wish to give him an income now, and do not wish to have charge of it yourself, you can put the money into the hands of a Trust Company, with directions to pay him the income. You can do this for as long a time as you wish, making the money bank into your own hands at the end of that time. If you so desired no one would know who supplied the funds. Or if you wished, he might know and no one else.

If you have any money which you wish should go some day to the relief of the benighted heathen, as for example to the Bible Society or to some College, you could direct the Trust Company to give your pastor the income during his life, and at his death have the money given to the institution. It is strange that more of God's wealthy children are giving for religious or benevolent purposes, either during their lives or at their wills, do not provide for a few years thus for God's under-shepherds, who have been faithful pastors to them. Waiting a few years for a few thousands would be a little thing to societies or institutions for the relief of the benighted heathen. It would bring to the relief of the benighted heathen and give their Lord to see his old saints cared for thus cannot be told on earth.

As to the amount, do not hesitate, my dear sister, if it must be small. If it is only \$1,000 which you can spare, or can leave, the \$50 per year may seem to be a great deal to you. While he is able to work, as you say he is generous, he will do good with it. Should he be laid aside from sickness or old age, and be dependent on his children for support, it will be a great delight to him to have a little something of his own from which he can give something to the church and to missions, and to make his own little presents.

No matter how small the amount, you could not do more good than thus to give pleasure, and it may be, needed aid, to one of God's old ministers. If you can give more, then give up to the income which will enable him and his wife to live plainly and comfortably in a town in which he would now live. Even if you are worth millions, I would make \$50,000 the outside limit of the amount whose income is to be given to one man. The interest on that amount will secure a frugal living in any except the largest cities. The income from that in some towns would enable him to show hospitality, to take a little trip occasionally, and to refresh himself with a new book now and then. Let the amount be anything from \$1,000 to \$50,000 which you put into the hands of the Trust Company. If you have more than \$50,000, give the money to the church, God by aiding two of his ministers in their old age.

You might not be able to spare but a little now, and yet you might like to help him while you live. This could be done by putting a small amount in the hands of the Trust Company now, and leaving a larger one in your will. No one need know the money comes during your life, if you prefer it should not be known. I am very glad this generous sister has thought of such a noble use to which to put her money for a few years. God will bless thoughtfulness in his hard-working ministers. There can be no better form of benevolence, no more blessed use to which to put money. I hope her example will be followed by many, now that Trust Companies have made such kindness easy and safe. A brother is much puzzled by what I said in

regard to one man's being responsible for another's salvation. He sends me a very interesting letter in which he tells at length of his own conversion through the faithfulness of an old friend who cared for his soul. And he asks "If his friend had not been faithful and his soul had been lost, would not his friend have been responsible to do all we can for the salvation of souls?" Of course we are, we are under the most awful obligations to do what we can for the salvation of souls. His friend was responsible for his own faithfulness—not for the salvation of the other. God will hold us to a strict account for neglect to do all we can to bring men to repentance and faith. But he will not hold us accountable for their salvation.

Regeneration is a work which can only be done by God Himself. Think you he will hold a finite creature responsible if a work is not done which all his mighty angels combined could not do? God alone can forgive sins, he has never delegated that power to mortal man, although the Catholic priests claim the power of absolution. You are not responsible for God's part of the work. Neither are you responsible for your brother's. He is a free agent; over his soul you have no sovereign power. All men on earth could not force one man to repent and believe. Will God hold you responsible for what all men could not do?

It was Moses' duty to lift up the serpent in the wilderness, and to let all who were bitten by the scorpions know that looking upon that serpent would heal them. If he failed to tell a single one whom he could have told, or have had told by sending others, Moses was guilty of that man's death. But if when told the man resolutely refused to look, and could not be persuaded to look, how was Moses responsible for his death?

Suppose your friend, who was the means, under God, of your conversion, had done everything which he did do, and you had refused to seek the forgiveness of your sins, would your friend have been responsible? His faithfulness would have been as great, yet he would have failed. Your blood would have been on your own head, and he would have been guiltless. And his reward for his faithfulness would have been as great, had you not been converted. He did all he could, the rest was God's and yours.

The Antinomians are right in saying God will save His elect. He will—no man and no devil can pluck them out of his hand. But they are wrong in their writing in adding "therefore we will do nothing for their salvation." God will hold them to a strict accountability for doing all in their power to lead men to repentance and faith. Spurgeon was right when he said that one thing is sure, if we do not send the Gospel to the heathen we will not be saved. Moses could neither give healing power to the brazen serpent when looked on—that was God's part. Nor could he look for the dying man, nor force them to look—that was their part. It was his part to let every bitten man know that by looking he could be healed.

WHAT THINKERS THINK.

GATHERED ALONG THE SHORES OF THOUGHT, BY T. L. L.

Nothing great was ever achieved without enthusiasm. Emerson.

Never look for birds of this year in the nests of the last.—Cervantes.

Goodness does not consist in greatness, but greatness in goodness.—Athenaeus.

Adversity usually reveals the genius of a general, while good fortune conceals it.—Horatius.

The best preparation for the future is the present well spent to the last duty done.—George Macdonald.

As the emperor always bears the burden on his head, so let us ever carry about the confession of our faith.—Crysostom.

Above all things, rallery decline; it is inebriated hands a dangerous tool, but never fails to wound the meddling fool.—Stillingfleet.

Obligations are only acknowledged when it seems in our power to requite them: If they exceed our ability, gratitude gives way to our hatred.—Tacitus.

Remember that what pulls the strings is the force hidden within; there lies the power to persuade, there the life—there, if one must speak out, the real man.—Marcus Aurelius.

There is no kind of life, whether we are transacting public or private affairs, at home or abroad—there is in which we are alone concerned or with others—that is free of obligations. In the discharge of these consists all the dignity, and in their neglect all the disgrace of life.—Cicero.

Few men have the strength of mind to honor a friend's success without a touch of envy; for that malignant passion clinging to the heart doubles the burdens of the man infected by it; he is weighed down by the weight of his own woes, and sighs to see the happiness of others. Those who bore in public the semblance of my firmest friends were but the looking-glass of friendship, the shadow of shade.—Aeschylus.

I do not remember having ever heard of a man remarkable for a long run of good luck who did not in the end close his life with some extraordinary calamity. Provide the following remedy against the excess of thy prosperity: Consider in thy own mind on what thou placest the highest value, and the loss of which thou wouldst most deplore; cast this from thee so that there may be no possibility of its return. If thy fortune still continues, thou wilt do well to respect the remedy.—Herodotus.

Awake up now, O thou faithful and devout soul, and go after thy Redeemer. Follow his footsteps, gather up diligently the drops of his

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

as well as others, find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the Western Recorder for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the Recorder for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to say it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$1.00. Orders are coming rapidly so don't delay, but send your money at once to

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said recently: "Have you seen that wonderful Pronouncing Bible? Well, do you know I have spent hours of my time and a good many dollars to secure that which is now placed into my hands for the merest trifle. No Bible reader should be without a copy of the Holman Pronouncing Bible, with the use of which the smallest child can give pronunciation to those hard names contained in the Bible." Following the spirit of progress for which the WESTERN RECORDER is justly noted, we have secured concessions from the publishers which allow us to offer this, the only complete Teachers' Bible.

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

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ing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

blood and sprinkle them with a true faith in their hearts. Take up the bands of myth and lay it at thy breast; O thou bride and spouse of Christ! His passion that he suffered for thee write in thy mind! Learn to die to all sin, from thyself and from the world, that thou mayest be crucified unto the world, and the world be crucified unto thee.—Miles Coverdale.

LITERARY.

New Books.

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

THE PEOPLE'S BIBLE HISTORY. Prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Illustrated. Edited by the Rev. George C. Lorimer, D.D., LL.D., with an introduction by the Rt. Hon. W. E. Gladstone. Henry O. Shepard Co., Chicago, Ill.

This is the work on which Dr. Lorimer has been engaged for sometime past, and it is a valuable contribution to Biblical literature. It is divided into sixteen books on as many topics, written by different authors. Mr. Gladstone sets forth with characteristic clearness and vigor the value of Biblical studies to laymen. The other topics and authors are as follows: Literature of the Old Testament, D. H. Sayce; Manuscripts of the Old Testament, S. I. Curtis; From the Creation to the Dawn of Human History, F. W. Farrar; From the Call of Abraham to the Bondage of Israel, E. H. Capon; From the Birth of Moses to the Beginnings of Freedom, F. W. Gladstone; From the Patriarchal Tent to the Priestly Tabernacle, G. F. Pentecost; From the Invasion of Canaan to the Last of the Judges; From the Rise of the Monarchy to its Decline, Martyn Summerbell; From the Division of the Empire to the Last of the Kings, F. M. Bristol; From the Captivity in Babylon to the Return of the Exiles, W. T. Moore; From the Close of the Old Era to the Beginning of the New, E. E. Hale; Literature of the New Testament, J. A. Best; Manuscripts of the New Testament, C. R. Gregory; From the Birth in Bethlehem to the Crucifixion on Calvary, W. C. Wilkinson; From the Descent from the Cross to the Account to the Thoro, Samuel Hart; From the Outpouring of the Spirit to the Death of St. Paul, J. M. Gibson; From the Fall of Jerusalem to the Triumph of Christianity.

When the work is well done, as might be expected, the articles are of different value. Some of them need to be read with discrimination. For a copy of Mr. Gladstone, Prof. Sayce, Prof. Curtis, Dr. MacArthur, Prof. Gregory, Prof. Wilkinson, Dr. Gibson and Dr. Lorimer are of especial interest. The whole is a popular book, free from technicalities and yet full of the ripest scholarship. Dr. Lorimer has served his generation, causing this valuable work to be published. There are 60 double column, 600 pages, with illustrations and maps. The illustrations are photographs of papyrus and copies of great works of art.

NEW TESTAMENT CONVERSIONS. By Rev. W. C. Roberts, D.D., D. D. Philadelphia: Presbyterian Board of Publication.

Many are troubled at times in regard to their conversion, because their experience was not exactly like the experience of some friend whose piety they reverence. In order to show the diversity of the spirit, and resolved to be sure of his ground in regard to the authenticity of the conversions, Dr. Roberts prepared this volume in regard to the conversions in the New Testament.

He has done his work well and written a most valuable book which will find pleasure and profit in reading.

THE WONDERFUL LAW. By H. L. Hastings-Boston. H. J. Hastings, No. 10 Cornhill.

We have already noticed and commended a previous edition of this book. This edition is enlarged and is beautifully and profusely illustrated, making with the smooth heavy paper and the handsome binding an attractive looking book. The Wonderful Law is the law of Moses, and the frontispiece is a picture which represents Moses holding up the stone tables for us to see.

We have received the advance sheets of Dr. J. W. Jones' School History of the United States, published by H. W. Woodward Co., of Baltimore, Md.

We have dipped into the book in places, and are much pleased with all we have seen. It is succinctly written, is brief but not dry. The facts are clearly stated, and they are facts. The questions struck us as one of the best features of the book. Too often questions do not; they are either too vague, or else too helpful, a bright child being able to guess the answers from the questions. We hope this History will be widely adopted in the schools and find a place in all our libraries.

DR. WHITSITT AND PRAISE GOD BAREBONES.

I have several times charged that Dr. Whitsitt took his quotation from Praise God Barebones, not out of the British Museum, but out of Dexter's book. "The True Story of John Smyth, the So-Baptist," p. 27. I now review that charge and present the proof. So far as I know the passage as it occurs in the Religious Herald, May 7, 1896, has been printed only twice. Once by Dr. Dexter, 1881, and once fifteen years later by Dr. Whitsitt in the Herald. There is no doubt that Dr. Whitsitt copies from Dexter. Dexter quotes from pages 3, 12, 13, 15; Whitsitt quotes from pages 3, 12, 13, 15. Whitsitt begins and ends his quotations with the same words that Dexter does. Dr. Dexter ignored the italics in the original; Dr. Whitsitt ignored the same italics in the original. Dr. Dexter put certain words and phrases in italics; Dr. Whitsitt put the same words and phrases in italics. Dr. Dexter put asterisks in the exact place that Dr. Dexter had done. In mathematical calculations there is not one chance in a million to explain this in any other way than that Dr. Whitsitt copied from Dexter. But here is the proof:

DR. H. M. DEXTER IN 1881.

"The way of new Baptizing, lately began to be practised by some supposing themselves, and so others, not to have been Baptized with the Baptisme of Christ, hath no ground, etc. . . . But now very lately some are mightily taken, as having found out a new defect in the Baptisme under the defection, which maketh such a nullitie of Baptisme, in their conceit, that it is none at all; and it is concerning the manner of Baptizing, wherein they have espied such default as maketh an absolute nullitie of all persons Baptisme but such as have bin so Baptized according to their new discovery; and so partly as before in regard of the subject, and partly in regard of so great default in the manner: They not only conclude, as is before said, a nullitie of their present Baptisme, and so but address themselves to be Baptized a third time after the true way and manner they have found out, which they account a precious truth. The particular of their opinion and practice is to Dip, and that persons are to be Dipped, all and every part to be under the Water; for, if all the whole person be not under the Water, then they hold they are not Baptized with the Baptisme of Christ. As for Sprinkling, or pouring Water on the Face, it is nothing at all as they account, and so measuring themselves by these new thoughts, as unbaptized, they address themselves to take it up after the manner of Dipping."

"... Baptisme (their reason) is a Buriall, as it is written, We are Buried with him in Baptisme, &c., and we are raised up also to newness of life. This Buriall and resurrection, only Dipping can import and hold forth. Whereunto say it is very true, that Baptisme is a Buriall, and holdeth forth our Buriall and rising with Christ. And so it is (also) in regard of the person that is Baptized by Sprinkling, or pouring Water on the Face, as they are pleased to say, they are under the water, and Buried. I desire they would show how else they were Baptized unto Moses in the Cloud and in the Sea, when not so much as an hair of their heads was wet. . . ."

"And furthermore to resolve and determine how this total dipping can stand with modesty and shamesateness, is a hard matter to be made apparent. If out of modesty persons shall use a linnen garment, or the like, it will be very considerable (i. e., it will require to be carefully considered), whether this is not to be modest above what is written, etc. . . ."

"I hope when they have further considered this matter, they may abate of the fierceness of their opinion; so as to thinke that Baptisme under or in the defection may be God's ordinance, so as there shall be no need of this new dipping."

"But inasmuch as this is a very new way, and the full growth of it, and settling is not yet known, if it be to themselves, yet not to me and others, I will forbear to say further to it."

I have proved beyond question that Dr. Whitsitt deliberately took this quotation out of Dexter and has not given him credit. For the present waiving the matter contained in this extract, we find Dr. Whitsitt has quoted at second-hand an anonymous pamphlet, written by an enemy, to overthrow his own people. If I may be permitted to advise I would suggest that Dr. Whitsitt should edit a new edition of Dr. Dexter's book instead of writing one of his own, as he has revealed nothing that Dexter has not already said; and I think perhaps that the book would be equally satisfactory to the Pedobaptists.

Louisville, Ky.

DR. W. H. WHITSITT IN 1896.

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"But inasmuch as this is a very new way, and the full growth of it, and settling is not yet known, if it be to themselves, yet not to me and others, I will forbear to say further to it."

Friend who both can and will carry us safely through danger, never leaving us alone to face it.

JOHN T. CHRISTIAN.

"My dear," said Mrs. Van Allen to her husband, "what is the definition of ethics?"

"Why do you ask?" replied Mr. Van Allen.

"Because," said Mrs. Van Allen, with some hesitation, "I am elected chairman of the ethics section in our new club."

STATEMENT BY DR. WHITSITT.

Whether the people in England now called Baptists, were in the practice of immersion before the year 1641, is purely a question of history. Being confined to the domain of comparatively modern history, it does not affect a single point of Baptist doctrine or practice. These are all firmly established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The rite of immersion was inaugurated in New Testament times by divine authority and made essential to baptism. It stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since the year 1641.

This subject is interesting mainly to scholarly historians. I chose to make the first announcement of my researches regarding it in the New York Independent. That un-denominational journal had long been known as a forum of public resort for scholars of all creeds and confessions. It seemed to me that this topic might be brought forward there with entire propriety.

In view of the misunderstanding of my purpose and motives on the part of some of my brethren, I am now of the opinion that I should have acted more wisely had I brought the question forward first in a journal of my own denomination. None of us can definitely foresee the future, therefore I do not undertake to defend my conduct in this particular. If it be pronounced a blunder, I affirm that it was a blunder of the head and not of the heart. Many men have committed blunders of that kind.

Objection has been taken to the fact that I employed the word "invention" in connection with immersion in one of these articles. I have often declared it to be my opinion that the immersion of adult believers was a lost art in England, from the year 1509, the accession of Henry VIII., to the year 1641, following the imprisonment of Archbishop Land. During the earlier part of that period the immersion of children was well nigh universal, while during the latter the sprinkling of children became almost universal. The river had shrunk to the pool; the pool had shrunk to the font, and the font was constructed of such dimensions as to preclude the immersion of adults. In the rubric of the English church before 1661 there was found no offices at all for the baptism of adults. It would be difficult for an archeologist to produce any well authenticated instance of the immersion of adult believers in England in this period. Even the Anabaptists, who entered England during this period, came from Holland where Anabaptists had then no such custom as immersion. This last rite had to be found out, invented anew, in England in 1641 under the light of God's Word, and of the increased freedom of thought and action which then was dawning upon the nation. It was in view of the above condition of affairs that I employed the phrase "invention of immersion." The expression is harmless when understood in the sense in which I intended to use it.

It is a grief to me that brethren, beloved and honored, seem to have mistaken my sentiments and misunderstood my opinions. For their sake, as well as for the furtherance of truth, I propose to issue soon in pamphlet form a fuller statement of my position and some of the grounds on which

it rests. If this can be successfully controverted by indubitable fact or valid argument, it will give me pleasure to correct my views and make public acknowledgment of my mistake. If not, as a loyal Baptist, I must hold to the truth even when it runs athwart of some cherished traditions.

The Fundamental Articles of Faith of our Theological Seminary constitute one of the soundest creeds now current among Baptists. When I subscribed these articles twenty-four years ago I believed from the heart every doctrine set forth in them. I still joyfully hold and teach every word and line of them, and if I should ever cease to do so it would become my plain duty promptly to sever my connection with the institution.

Wm. H. WHITSITT.

THE EARLY ENGLISH BAPTISTS

BY REV. W. H. KING, D.D.

Having regard to the mass of testimony from King George's pamphlets during the years 1640-1646 presented to the readers of the WESTERN RECORDER in the issue of June 4th, it would be quite superfluous to produce any more of the same sort. Unfortunately, the original compilers of that huge collection made the year 1640 their starting point, so that it does not contain any work of an earlier date. It may be of interest, however, in the light which a copious reading of these pamphlets has given, to examine the citations made by Dr. Whitsitt in his article in the Religious Herald.

I very much regret that I have been unable to verify the extract from Mr. Praise God Barebones. A careful search both of the general catalogue of the Museum library and the special catalogue of the King's pamphlets has failed to discover a book with the title Dr. Whitsitt mentions. Is that quotation second-hand? The point is not a very important one, but it is worth noticing that Dr. Whitsitt is not quite correct in saying that Mr. Edward Barber's "Treatise of Baptism" in 1641 was written in reply to anything said by Mr. Praise God Barebones. It has been already pointed out that the treatise does not aim at proving that the right mode of baptism is dipping, that is taken for granted and assumed as a general practice; but to show "That the Lord Christ ordained dipping for those only that profess repentance and faith." At the close of the treatise Mr. Barber adds a sort of supplementary address to the reader of which the opening sentence is: "Beloved, since part of this treatise was in the press, there came to my hand a book put forth by P. B. which, could I have gotten it sooner, I should have answered more completely." (p. 27.) It is very likely that P. B. stands for Praise God Barebones, but the sentence shows without doubt that the treatise itself was not called forth by anything he had published.

There is a most significant paragraph in the preface of Dr. Barber's book which, so far as I know, has not been quoted by anyone, and which certainly throws a good deal of light on the matter in debate in the present controversy. It reads as follows: "Again others who pretend to come nearest in that way of separating, yet hold the baptism they there received, for if they were truly baptized into that church, I conceive, with submission to better judgment, they ought to continue, as is clearly proved by B. Hall in his apology against the Brownists, show-

ing that either they must go forward to baptism or come back again to the bishops and the church." (p. 27.) The B. Hall here referred to is without doubt Bishop Hall, well known as the writer of the "Contemplations," and the book to which Mr. Barber alludes is entitled, "A common apology of the Church of England against the unjust challenges of the over-just sect commonly called Brownists." The title page of this book, which is in the Museum library, shows that it was printed in the year 1610. In estimating the significance of this paragraph, it must be remembered that in Mr. Barber's lips baptism means dipping and nothing else as the whole treatise plainly shows. The contention for which he quotes the authority of Bishop Hall is that those who have cast aside church tradition as a basis for their beliefs, and make their appeal solely to the Scriptures, have no logical resting-place until they accept New Testament teaching in regard to baptism, that is according to Mr. Barber's conviction of dipping. It will be noticed that this paragraph carries us back to the year 1610, thirty years earlier than the date of Mr. Barber's own treatise. Is it conceivable that he could have made such an appeal if he knew that baptism, as he understood it, had only been introduced a few years before he wrote?

From an English point of view, it is really remarkable that Dr. Whitsitt should attach any importance to the citations from Mr. N. Holmes' "Vindication of Baptizing of Believer's Infants" and Mr. B. Ryves' "Mercurius Rusticus," for an English Baptist would recognize at once that they do not in the least support his contention. In England there have been from the first "Union" churches and "Open Baptist" churches. The latter are very numerous now and form a large proportion of those comprised in the Baptist Union of Great Britain. According to the trust deeds of such churches, the minister must be one who believes, teaches and practices believer's baptism by immersion, and no other baptism can be administered within the church building, but unbaptized Christians are freely admitted both to the communion of the Lord's Supper and to the membership of the church. Whether this principle of an "Open Baptist" church is right or wrong, wise or foolish, is not now the point in question; that a large number of the churches in England are so constituted is a well-known fact. The two citations given by Dr. Whitsitt are simply satirical descriptions, by somewhat bitter opponents of Baptist principles, of the constitution of an "Open Baptist" church.

From the use Dr. Whitsitt has made of the two terms Asperai and Immoral in the article in Johnson's Encyclopedia, his citation from "Mercurius Rusticus" demands a careful examination. The first thing to be noticed is the date of the work, 1646, that is, two years later than the famous confession of faith drawn up by seven Baptist churches of London with its clear and strong statement concerning immersion. Another point to be noticed is that it does not refer to English Baptists generally, but to one particular church in Chelmsford, Essex. And then, further, it is written by a man who regards all "sectaries" as wicked, and "Anabaptists" as the most wicked of all. His statement is that, "They," the people of Chelmsford, "have amongst them two sorts of Anabaptists—the one they call Asperai, the other they call Immoral." By whom were they called Asperai and Immoral? Not by themselves, most certainly.

A cry of "fire" was raised at a children's entertainment. Amidst the confusion and terror a lad sat quietly in his place with a smaller child in his arms. When the danger was past, he was asked, "Why did you not try to escape like the others?" and the beautiful answer came, "I couldn't carry baby through the crowd, and I couldn't leave him—he's my brother." The Bible tells us of a

The early Baptists, whatever their faults may have been, were plain, practical men who gave themselves with intense earnestness and great success to the work of preaching the Gospel to the common people, and to suppose that they adopted Latin terms to designate themselves is utterly incredible. The terms *Aspersi* and *Immersi* were adopted by Mr. Ryves and his ecclesiastical friends in the established church and flung at the Baptist congregation as terms of reproach. This is plainly indicated in the extract. "They have amongst them" . . . "the one they call" . . . "the other they call;" the pronoun refers to the same persons; the people who reproached them with being Anabaptists, a term which they always repudiated, added the further taunt that some were *Aspersi* and others were *Immersi*. Nor do the phrases "Old men" and "New men" bear the significance Dr. Whitsett seems to give them. In order to support his contention, he is compelled to assume that the *Immersi* were called "New men," because they had recently changed their opinions and practice in regard to the mode of baptism, an assumption which is utterly unwarranted. It is far more likely, more in harmony with the facts as we know them, that they were called "New men" because they had recently come into prominence; they were making their influence felt and winning for their principles a wider acceptance. That this was so, there is the most incontestible evidence. Dr. Featley, in "Dippers Dipt," says: "They preach and practise their impieties openly; they hold their conventicles weekly in our chief cities and the suburbs thereof." "The presses sweat and groan under the load of their blasphemies"; and much more to the same effect. During the previous years they had been greatly depressed by persecution, but the accession of such men to their ranks as William Kiffin, Thomas Helwiese, Vavasour Powell and others of that stamp had brought a great increase of courage and boldness in the work of propagating Baptist principles, and so won for Baptists themselves the title of "New men."

It is a coincidence worth mentioning in this connection that in pursuing these researches in the British Museum, I came across a pamphlet printed in 1714 with the title, "A caveat against the new sect of Anabaptists." If a writer having sufficient acquaintance with Baptists to write a book against them could speak of them as a new sect in 1714, how much importance can be attached to the fact that they were called "New men in 1646!

AN EASY METHOD OF DECIDING QUESTIONS OF BAPTIST HISTORY.

The spirit of democracy breathes in our institutions, laws and customs. We have become so accustomed to deciding questions by the voice of majorities, that we are in danger of considering that voice divine. This is especially true in the case of Baptists. Their churches, being primitive democratic governments, have remained through the changes of the stormy countries, true to their original form. Having no visible earthly head to which questions in dispute could be referred for adjustment, appeal has usually been made to popular vote. Custom becomes precedent, precedent law and at last, that which was only introduced as an expedient becomes an orthodox and ironclad rule: the voice of the majority becomes the final arbiter of fact and truth. Indications plainly point to the conclusion that in some quarters Baptists are rap-

idly nearing the place where majority and infallibility are synonymous terms. In the matter at issue between Dr. Whitsett and his critics there seems to be a growing tendency to dispose of the question, finally, by an appeal to the majority.

A short time since an assembly of Texas Baptists, with an air of solemnity and an assumption of sageness that would be ludicrous in matters of less weight, decided oracularly and conclusively that Dr. Whitsett is all wrong. The paucity of historical knowledge; the absence of accurate information on the part of these brethren and sisters did not deter them in the least from delivering themselves of a vote. With that infallibility, of which ignorance is complete master, they disposed of the question. The philosophy of the situation is that the position of Dr. Whitsett is contrary to their inherited and absorbed ideas and is, therefore, radically and hopelessly wrong. The able, painstaking, wide searching, and evenly balanced historian that presides over the *Texas Baptist Standard* calls upon all Baptist assemblies to proceed to the settlement of the issue in the same conclusive and satisfactory manner.

If reports are to be credited, the Kentucky Baptist Association (under the aggressive leadership of an eager aspirant for historical honors) committed itself to this same easy and satisfactory method of determining questions of historic fact. Dr. Harvey, in a communication to the *Courier-Journal* insists that the purpose of the mover of the resolution was to test popular sentiment. Whatever may have been the intention, the practical effect of the motion is to acknowledge that popular sentiment is the arbiter, and to thus commit the Association to the deciding of such questions by the vote of the majority. I shall not dwell upon the species of demagoguery contained in such motions. That is too patent to need elucidating. But my purpose is to call attention of the brethren to the fact, that history affords some ominous warnings against such a method of procedure. A glance backward will speedily reveal how little majorities count for truth in many instances. I suspect that if less Baptist history had been determined in that way, there would now be less controversy regarding it. If a majority vote is conclusive, then Jesus was a heretic and the orthodox Jews were right. The indications are that they so decided by an overwhelming majority. Did not our Presbyterian brethren decide by a small majority that sprinkling is baptism? Still some Baptists have had the temerity to question the correctness of that deliverance. Did not the Romanist Council decide that the Pope is infallible? And they had a large majority. Numerous other instances of such elections will readily occur. I suspect that there has been no heresy of history but that at some times and on some occasions could muster a majority in its favor. What perversions and falsehoods have not been stamped with approval by majority votes. What follies have been committed by the sanction of the alleged divine breath of numbers.

But brethren will say that these men were not competent to pass on these questions; and besides, if they were competent, these were questions of fact that could not be altered by all the voting that men might do. I will waive reply and resort to the first part of the protest and merely say that the question at issue between Dr. Whitsett and his critics is one of fixed fact, and no majority can change it. The way to ascertain these facts is

not by rating but by investigating. It is easier to vote, but not so conclusive. In determining these facts, the testimony of one competent student is worth more than the passion swayed votes of thousands who scorn to investigate, and who prefer to get their facts by inheritance, intuition or absorption. Shrieks, declamation, tragic and dramatic asseverations of unswerving orthodoxy do not avail to determine facts of history. One's vote in such cases weighs only so much as one's information and honesty; and who of us has not seen majorities that were very light when subjected to such conditions? The truth is that it is not Baptist to attempt to settle such questions by popular vote. Only questions of policy, expediency and such like matters are to be thus settled. Questions of fact are to be settled by appeals to authority; questions of authority to the Word of God; questions of history to authentic and reliable historical documents.

The discussion provoked by this issue will prove beneficial in some respects and perhaps hurtful in others. It will be a benefit in that it will cause Baptists to study their own history. It threatens to prove hurtful in that it creates the impression upon the world that our denominational existence depends upon our ability to trace a continuous succession. It threatens to lead us away from absolute and confident reliance upon the Word of God and to cause us to rely upon that miserable figment of imagination, the historical succession of church organization. We have opposed Rome and the episcopacy both as to the fact of such succession and as to the merit that would attach to such a succession could it be proved. And now we are in danger of becoming their zealous rivals in the propagation of such a foolish and untenable error. If the spirit that dominates in these discussions prevails, then we will see "out-Rome Rome," and will surpass the most zealous high churchman. Baptists are secure so long as they stand solely upon the Word of God. Yet from the hue and cry that comes up from all over the land, it seems that the spirit of ecclesiasticism has honey-combed the denomination, and one is led seriously to question if we have not lost the firm grasp on our distinctive purpose and place in the world, on our distinctive well founded beliefs, which characterized the fathers and made our splendid achievements possible. If the young people of the present are to be led to abandon sole reliance upon the Word of God, and to commit themselves to such foolish dogmas as historic succession, then our day of usefulness and glory is past.

R. P. JOHNSTON.

STURGIS INSTITUTE.

On last Tuesday, I visited Sturgis, Union county, Ky., for the purpose of hearing the literary address of Judge John F. Lockett, of Henderson City, at the close of the commencement exercises of Sturgis Institute, and to attend the annual meeting of the Board of Trustees of which I have the honor to be a member. Judge Lockett's address was a model one and was unanimously called for for publication.

Sturgis Institute is in its infancy but has made a fine start. Six years ago, at the session of Ohio Valley Association held at Henderson City, Rev. I. M. Wise introduced a motion for the appointment of a committee to investigate the surroundings and report as to the advisability of undertaking the work of establishing a denominational school in the bounds of the

Pure
Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood
Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla
Hood's Pills take away bile and

association. The culmination, after great labor and perplexity and anxiety, was the establishment at this place of what is known as Sturgis Male and Female Institute. It is the conceded voice of the friends of the Institute that had it not been for the ceaseless management and the untiring energy of Pastor Wise, the school movement would have been abandoned long ago.

In the annual meeting last Tuesday, a trustee, who is the superintendent of public schools in Union county, in a speech before the promiscuous audience, emphasized the statement that, but for the tireless energies of Bro. Wise, the timbers used for the erection of the building would yet have been in the trees. He might have added that the bricks would have still been in the clay and the stone in the quarries.

During this time Bro. Wise has served full time as pastor, acted as moderator of Ohio Valley Association four years, as chairman of the Mission Board three years, acted as trustee and as president of the school and led in the enterprise of building a fine church house at Princeton and a good house at Roberts Station, and, in addition acted as financial agent for Sturgis Institute. Many of his warmest friends have warned him that he was performing too much work. And, as the school is now established and its first and successful session has closed, there was a serious question in his mind whether or not he should divide his work or practically abandon the pastorate. The trustees, feeling assured that they could manage the school successfully without his care and having two men to do the work that one has been doing, merged the offices of president and principal into one. It being very difficult for Pastor Wise to give up the Princeton work in consequence of its business and missionary engagements, he offered his resignation as president of the Institute, which was accepted, though voted against by a number of the trustees. On his earnest recommendation, Prof. R. P. Shacklett, of Hardinsburg, Ky., was elected unanimously to the presidency of the Institute and he has indicated his acceptance.

Prof. Shacklett made a very fine impression and it is confidently hoped that the school will now move onward and upward to the highest success.

Judge Lockett, introducing his address to the audience, said: "Strictly speaking, this is the best college building in the state." It certainly is the pride of Sturgis and of the Ohio Valley Association as well. In this self-congratula-

tion, Ohio River and Little River Associations may heartily unite, as the Institute belongs to them jointly with the Ohio Valley Association in whose bounds it is established.

Not only is the building a magnificent one, but the grounds are superb, and when the adornments, which are well under way, are completed, they will excel anything I ever saw of the kind. Twelve acres, beautifully situated, symmetrical in proportions, magnificently shaded and grandly carpeted with grass and flower adornments properly interspersed, these grounds will be of the very highest order. Let us all cherish the high hopes we have good cause to entertain, and heartily co-operate in the building up of this scion which is doubtless yet to become one of the leading colleges of the state.

T. E. RICHEY.
Princeton, Ky. June 12.

TO THE CHURCHES OF BRACKEN ASSOCIATION.

Only four weeks remain until our association meets at Mt. Pisgab. Will you excuse the presumption of my trying to give you advice? My apology is the deep interest that I feel in our work.

1. Let every church select its quota of messengers: let those selected be sure to attend the meeting from beginning to closing. This is nothing more than our duty.

2. Let every church prepare a letter; especially fill the statistical table sent you by our clerk. You are expected to send one copy to J. W. Hedden, Mt. Sterling, Ky., at least ten days before the association convenes. Our clerk was directed last year to have the statistics printed for reference at the meeting.

3. Send all funds for missions and all denominational objects to our treasurer, W. H. Fritts, Carlisle, Ky., at least five days before the meeting of the association, as he was directed to close his books at that time.

4. Don't forget to send some money for printing the minutes, so you will get some when they are issued.

If all of our churches will observe these suggestions, I think it will greatly facilitate our work.
W. M. E. MITCHELL.

It will not do, it is not possible, to live in sin, and at the same time, by communion with God, to draw from heaven everything one needs for the life that now is.—George Muller.

Be patient against the malice of your enemy for your patience will play him as the fire catcheth up it self, if it find nothing else to consume.

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God never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright.
And you would not care to walk by faith,
Could you always walk by sight.

His true he has made an anguish
For your sorrowful heart to bear.
And many a cruel thorn, crown
For your aching head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven-fold heat.
'Tis the only way, believe me,
To keep you close to his feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go.
Your songs may cheer some one behind you,
Whose courage is sinking low.
And, well, your lips do quiver—
God will love you better so.

Exchange.

OUR PULPIT.

THE LIVING DEAD.

BY ALEXANDER MACLAHLEN, D. D.

Why seek ye the living among the dead? He is not here, but is risen—Luke 24:5, 6.

We can never understand the utter desolation of Christ's disciples during the days that lay between Christ's death and his resurrection. Our faith rests on certainties. We know that that grave was not even an interruption to the progress of his work, but was the straight road to his triumph and his glory. We know that it was the completion of the work of which the raising of the widow's son and of Lazarus were but the beginnings. But these disciples did not know that. To them the inferior miracles by which he had redeemed others from the power of the grave, must have made his own captivity all the more galling; and the thought which such miracles ending so must have left upon them, must have been something like this: "He saved others; himself he cannot save." And therefore we can never think ourselves fully back to that burst of strange, sudden thankfulness with which these weeping Marys found those two calm angels sitting like the cherubim over the mercy-seat, but overshadowing a better propitiation, and heard the words of my text: "Why seek ye the living among the dead? He is not here, but risen."

But yet, although the words before us, in the full depth and preciseness of their meaning, of course could only be once fulfilled, we may not only gather from them thoughts concerning that one death and resurrection, but we may likewise apply them, in a very permissible modification of meaning, to the present condition of all who have departed in their faith and fear; since for us, too, it is true that whenever we go to an open grave, sorrowing for those that we love, or oppressed with the burden of mortality in any shape, if our eyes are anointed, we can see there sitting the quiet angel forms; and if our ears be purged from the noise of earth, we can hear them saying to us, in regard to all that have gone away: "Why seek ye the living in these graves? They are not here; they are risen, as he said." The thoughts are very old, brethren. God be thanked they are old! Perhaps to some they may come now with new power, because they come with new application to your own present condition. Perhaps to some they may sound very weak, and "words weaker than your grief will make grief more;" but such as they are, let us look at them for a moment or two together.

THE DEAD ARE THE LIVING.

The first thought, then, that

these words of the angel messengers, and the scene in which we find them, suggest, is this: the dead are the living. Language which is more accustomed and adapted to express the appearances than the realities of things, leads us astray very much when we use the phrase "the dead" as if it expressed the continuance of the condition into which men pass in the act of dissolution. It misleads us no less when we use it as if it expressed in itself the whole truth even as to that act of dissolution. "The dead" and "the living" are not names of two classes which exclude each other. Much rather, there are none who are dead. The dead are the living who have died. Whilst they were dying they lived, and after they were dead they lived more fully. All live unto God. "God is not the God of the dead, but of the living." Oh, how solemnly sometimes that thought comes up before us, that all those past generations which have stormed across this earth of ours, and then have fallen into still forgetfulness, live yet! Somewhere at this very instant they now verily are! We say, they were, they have been! Life is life forever. To be is eternal being. Every man that has died is at this instant in the full possession of all his faculties, in the intensest exercise of all his capacities, standing somewhere in God's great universe, ringed with the sense of God's presence, and feeling in every fibre of his being that life which comes after death is not less real, but more real—not less great, but more great—not less full or intense, but more full and intense—than the mingled life which, lived here on earth, was a centre of life surrounded with a crust and circumference of mortality. The dead are the living. They lived whilst they died; and after they die, they live on forever!

Such a conviction has, as a matter of fact, been firmly grasped as an unquestionable truth and a familiar operative belief only within the sphere of the Christian revelation. From the natural point of view the whole region of the dead is "a land of darkness, without any order, where the light is as darkness." The usual sources of human certainty fail us here. Reason is only able to stammer a peradventure. Experience and consciousness are silent. The simple senses can only say that it looks as if Death were an end, the final Omega. Testimony there is none from any pale lips that have come back to unfold the secrets of the prison-house.

The history of Christ's death and resurrection, his dying words—"This day thou shalt be with me in Paradise"—the full identity of being with which he rose from the grave, the Manhood changed and yet the same, the intercourse of the forty days before his ascension (which showed the continuance of all the old love stronger than death, and was in all essential points like his former intercourse with his disciples, though changed in form and introductory to the times when they should see him no more in the flesh)—these teach us, not as a peradventure, nor as a dim hope, nor as a strong foreboding which may be in its nature prophetic, but as a certainty based upon a historical fact, that Death's empire is partial in its range and transitory in its duration.

But after we are once convinced of that, we can look again with new eyes even on the external accompaniments of death, and see that Sense is too hasty in its conclusion that death is the final end. There is no reason from what we see passing before our eyes, to believe that with all its pitifulness

and with all its pain it has any power at all upon the soul. True, the spirit gathers itself into itself; and poisoning itself for its flight, becomes oblivious of what is passing round about it. True, the tenant that is about to depart from the house in which he has dwelt so long, closes the window before he goes. But what is there in the cessation of the power of communication with an outer world—that is there in the fact that you clasp the nerveless hand, and it returns no pressure; that you whisper gentle words that you think might kindle a soul under the dull, cold ribs of death itself, and get no answer—that you look with weeping gaze to catch the response of affection from out of the poor filmy, closing, tearless eyes there, and look in vain—what is there in all that to lead to the conviction that the spirit is participant of that impotence and silence? Is not the soul only self-centering itself, retiring from the outposts, but not touched in the citadel? Is it not only that as the long sleep of life begins to end, and the waking eye of the soul begins to open itself on realities, the sights and sounds of the dream begin to pass away? Is it not but that the man, in dying, begins to be what he fully is when he is dead, "dead unto sin," dead unto the world, that he may "live unto God," that he may live with God, that he may live really? And so we can look upon the ending of life, and say, "It is a very small thing. It only cuts off the fringes of my life. It does not touch me at all." It only plays round about the husk, and does not get at the core. It only strips off the circumferential mortality, and the soul rises up untouched by it, and shakes the bands of death from off its immortal arms, and flutters the stain of death from off its budding wings, and rises fuller of life because of death, and mightier in its vitality in the very act of submitting the body to the law: "Dust thou art, and unto dust shalt thou return."

Touching but a part of man's being, and touching that but for a moment, death is no state, it is an act. It is not a condition, it is a transition. Men speak about life as "a narrow neck of land, between two unbounded seas." They had better speak about death as that. It is an isthmus, narrow and almost impalpable, on which, for one brief instant, the soul poises itself: whilst behind it there lies the inland lake of past being, and before it the shoreless ocean of future life, all lighted with the glory of God, and making music even as it breaks upon these dark, rough rocks. Death is but a passage. It is not a house, it is only a vestibule. The grave has a door on its inner side. We roll the stone to its mouth and come away, thinking that we have left them there till the resurrection. But when the outer access to earth is fast closed, the inner portal that opens on heaven is set wide, and God says to his child, "Come, enter into thy chambers and shut thy door about thee . . . until the indignation be overpast!" Death is a supernatural thing, and a transitory thing—a darkness that is caused by the light, and a darkness that ends in the light—a trifle, if we measure it by duration; a trifle, if you measure it by depth. The death of the mortal is the emancipation and the life of the immortal! Then, brethren, we may go with the words of my text, and look upon every green hillock below which any that are dear to us are lying, and say to ourselves, "Not here—God be thanked, no, not here; living, and not dead; yonder, under the Master!" Oh, we think far too much of the

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.
THIRD QUARTER.
SUNDAY, JULY 19.

THE ARK BROUGHT TO JERUSALEM.

2 Sam. 6:1-12.

MOTTO TEXT.—O Lord of hosts, blessed is the man that trusteth in thee.—Psalm 84:12.

"Again David gathered together all the chosen men of Israel, thirty thousand."—He wished this bringing the ark to Jerusalem to be a national act. These men were the elders, princes and leading men among the tribes. For seventy years the ark had remained neglected at the house of Abinadab, to which it had been carried when the Philistines restored it.

"From Baale of Judah to bring up from thence the ark of God."—Baale is another name for Kirjath-jearim; the writer begins with the march as they started from Baale to go to Jerusalem. The distance is eight miles. "Thou dwellest between the cherubim."—The golden cherubim upon the ark between whom the Shechinah shone at times, the visible token of God's presence. Only one day in the year, after he had sacrificed for himself and the people, and carrying incense was the high priest allowed to enter the Holy of Holies where the ark stayed.

"And they set the ark of God upon a new cart."—This was the manner in which the Philistines had brought the ark. It was an imitation of the heathen. The ark was to be carried on the shoulders of the Levites, and they must touch only the staves. It was to be closely covered by the priest before it was raised up by the Levites who were not permitted to see it even. God taught his people thus to approach him with awe and reverence.

"And brought it out of the house of Abinadab that was in Gibeath."—That is on the hill near Kirjath-jearim. "And Uzzah and Ahio, the sons of Abinadab, drove the new cart."—They were grandsons of Abinadab, probably, whose Eleazar was a grown man seventy years before. The Hebrew language calls a man's descendants his sons. Ahio went before, and Uzzah seems to have walked at the side of the cart.

"And David and all the house of Israel played before the Lord"—such playing being customary in their processions, etc., and being intended to signify their joy in some happy occasion. The harp was very much what it is now; psalteries resembled more the modern guitar, having strings stretched over parchment. Timbrels included all sorts of instruments like drums; cornets were generally the horns of the ram or obamoi, though sometimes they were made of metal. Cymbals were two brass instruments which were struck together; they are in use to this day.

Thus they went on rejoicing, the king and thirty thousand of the leading men of Israel. "And

A CHILD ENJOYS

The pleasant flavor, gentle action, and soothing effect of Syrup of Figs, when in need of an alternative; and if the father or mother be costive or bilious, the most gratifying results follow its use; so that it is the best family remedy known, and every family should have a bottle.

If the way to heaven be narrow, it is not long, and if the gate be strait, it opens into endless life.—Bishop Beveridge.

WESTERN RECORDER.

T. T. HAYON, Editor.

LOUISVILLE.

FRIDAY, JULY 5, 1896.

We call special attention to Dr. Whititt's statement in this issue of the Recorder. He reiterates his view as to the beginning of immersion by the Baptists of England in 1641. What he says in regard to there being no immersions of believers between 1809 and 1840 might imply that there were such immersions before 1809. We are not sure, however, that Dr. Whititt would admit this, since to admit it he must abandon his contention in his encyclopedia article. He has already given up one statement in that article, viz., that the first organized Baptist church dates from 1610 or 1611, for he affirms that the churches founded by the apostles were Baptist churches. We hope this correction will be made in the next edition of the encyclopedia. We have never for a moment doubted that Dr. Whititt believed all the time that the New Testament churches were Baptist churches, but he did not say so in that article he wrote to tell about his denomination. It is with what he said in that article rather than with his private belief that the public have to do. Asked to prepare an encyclopedia article about the Baptists, which would give general readers all they are expected to wish to know of our denomination, he says without qualification, "the earliest organized Baptist church belongs to the year 1610 or 1611." This was a very unfortunate statement, and we are glad Dr. Whititt has now spoken out to the contrary.

We are especially glad that he does not defend his course in getting his "discovery" before the public, but frankly admits his mistake. It was not that he first published his views in the Independent. Had he simply done that, with his name signed to what he wrote, there would have been no complaint in this regard. The trouble was that he came at his brethren concealed under the guise of a Fedobaptist editor, publishing his views as editorials in the Independent. Because the matter is painful, because we could not defend Dr. Whititt's course in this affair, and because of our personal regard for him, we have refrained from discussing this subject, though it has been freely discussed by others. We are heartily glad that he admits his mistake, and we hope all will cheerfully grant his claim that "it was a blunder of the head and not of the heart."

It is no crime to be mistaken. No one is infallible except a very few of our young preachers. The next best thing to being infallible is to frankly confess one's mistakes so soon as they are discovered.

Dr. Whititt avows his readiness to admit any other mistakes on his part that may be proved to be such. Certainly he should not be expected to admit a mistake that cannot be shown to be one. We hope he will in due time admit other mistakes which we are confident he has made in this affair. Yet we say to him frankly that he can prove to be correct what we believe to be mistakes, we will cheerfully acknowledge that we were wrong and he was right in the points involved. The evidence in our possession, however, seems to us absolutely decisive against him.

We hope the discussion as it goes on, and it is more general now than at any time since it began, will be conducted in kindness and in fairness, and will proceed

on the merits of the case, and not on personalities and side issues. We await the appearance of Dr. Whititt's pamphlet before saying several other things we have to say on the subject.

We hope our readers will carefully consider Dr. W. H. King's second article, which we publish this week. His continued investigations confirm the position we have taken. He will pursue these investigations till he has exhausted the material in the British Museum. Now that the question is raised, we wish all the facts brought out.

The Christian Observer quotes from a letter which a Presbyterian minister received not long since: "We are satisfied you would make us a faithful and efficient pastor, and the session is unanimous in wishing you; but there is a feeling in the congregation that they must have a young man."

And this feeling is too common. It results from two causes, for both of which the preachers are in a great degree responsible. Things are done in the Sunday-school with the avowed purpose of pleasing and entertaining the children, instead of having it understood that God is the only one whose pleasure is considered.

Children so trained come into the churches with the idea that the Sunday services must be entertaining. The singing must attract men instead of being done solely to God's glory. The preaching must entertain instead of edifying the saints and convicting sinners. Therefore growth in grace and power with God are at a discount in pastors. What matter that the church is not built up in its most holy faith, and sinners are not convicted and regenerated if crowds are attracted and entertained?

The other cause, and the chief one in these days, is this pushing young people to the front in these latter-day organizations to do the work God laid on the churches. Experience, ripe piety and that most important of all things, the power with God which only comes from growth in grace and years of walking with Him, are all at a discount.

Preachers who encourage this thing would do well to consider its results. They may be young now, and many positions open to them on that account. But let them remember they cannot keep young, and some day they will be told such words the Observer quotes.

DR. CARTER HELM JONES is the first one, so far as we know, to declare himself a convert to Dr. Whititt's views of Baptist history. Writing to the Religious Herald about the Bowling Green meeting, Dr. Jones says: "Dr. Whititt followed in an elaborate and able argument which completely established his position and produced a profound impression upon the large congregation, who gave him undivided attention." Several brethren have apologized for Dr. Whititt's position, and some have fung sneers at those who took issue with him, but so far as our knowledge goes, Dr. Jones is the first to declare himself a convert. So we award him the distinction of being the first convert to the new views. We must say he was easily convinced.

Dr. Jones goes on to say of the Bowling Green affair: "It was a veritable Waterloo for Dr. Eaton." Well! Well! Well! How strangely people see things sometimes! We never would have recognized our Waterloo had not Dr. Jones kindly pointed it out to us. Our view of the situation was and is very different.

VENAILES, KY., July 3, 1896.

Dear Dr. Eaton: Your editorial, "As to Experts," in the last Recorder suggests a few questions which I would be glad if you would answer in your next paper:

- (1) Is superior knowledge and training a disadvantage to us in making up an opinion?
(2) Should an historian gather facts and draw no conclusions?
(3) Dr. Whititt confessedly has a theory; is the average Baptist better able to judge concerning the facts because he has no theory?
(4) Is not our Theological Seminary a mistake in that it tends to make students, and to that extent, experts?
(5) What do you say of the business man and the jury reminds me of a story: A good citizen of our county after having served on a jury for ten days, was approached by an old family servant who wanted to know of "Mars Dave" what lawyer to consult in his difficulty. "Why, Bill," said "Mars Dave," "you don't need a lawyer; yo' 'Mars Dave' can tell you all about it. I've been here ten days on a jury."

Yours etc., Ed. G. STOUT.

We cheerfully answer these questions:

- (1) No. But one-sided knowledge and training may be a disadvantage.
(2) The historian should keep his facts and his conclusions separate, so the reader can distinguish and can judge whether the conclusions are warranted by the facts.
(3) A man's having a theory necessarily gives him a bias. Another man of equal ability and information who had no theory would be a better judge concerning the facts than is the man with a theory.
(4) The object of our Theological Seminary is not to make men experts, but to train them to be preachers. We think it would be a mistake to establish a denominational theological seminary to make experts.
(5) The farmer, in the case cited, made a mistake, and we have known many instances where other men made mistakes. This proves only that people are not infallible. Serving on a jury does not make a man infallible, but it does give him experience in weighing evidence. A man who has served on juries is a better judge of facts than another man who has not so served, other things being equal.

REV. JAMES BRAND, of Ohio, in an article of great power on the duty of preachers in these days, said that among the defects of the present time are "a superficial conception of the nature and government of God; a loss of reverence for law and righteousness; a tendency to action rather than to worship; a decay of the sense of the guilt of sin; a heavy emphasis upon environment, and a light one upon responsibility, and a tendency to regard the Father as a being who exists only for the purpose of forgiving sinners."

A man is not a pessimist who sees these things, and closing one's eyes and shouting loudly, "Great is the Closing Decade of the Nineteenth Century," does not alter the facts. The brave thing to do is to face them, and consider, each one for himself, what he can do to remedy them.

A man may occupy his entire time in what may be called the secularities of religion, and finally imagine that he is very religious. These secular things—ways and means, etc.—are right and needful, but they are not religion which is a tying back to God. And a man may spend his entire time in attending to them and yet not be saved.

All the other evils which he mentions are rooted in the decay of a sense of the guilt of sin. And that is due to a neglect to emphasize the greatness, holiness, sovereignty and justice of God. The greater God is the greater the guilt of sinning against him.

THE Florida Baptist Witness asks us what we think of Dr. Workman's view that the account of the fall of man in Genesis is "a religious allegory, like a parable, being a form of narrative employed by the sacred writers to illustrate and inculcate spiritual truth." This view of Dr. Workman is nothing new, and it is no nearer the truth now than it was when first propounded. If the fall of man be not literal fact, then our salvation is not literal fact. "As in Adam all die, even so in Christ shall all be made alive." If our dying in Adam be an allegory, then our being made alive in Christ must be an allegory also.

It would puzzle Dr. Workman to tell what "spiritual truth" the "allegory" in Genesis was employed to illustrate and inculcate. It certainly teaches the fall of man. If that then be "truth," it must have actually taken place. If it did not take place as described in Genesis, how did it take place? When one lets go the plain statements of Scripture, he is at once in mid-air with nothing to stand upon.

DR. W. P. WHITE, our efficient Health Officer for Louisville, not long ago took samples of milk from all the milk wagons the police could find on the streets. There were 86 owners of these wagons, and 19 of them were found to be selling adulterated milk. These were duly warned. After awhile the police took another set of samples, and it was found that these same 19 owners were still adulterating their milk. They were arrested and fined. Patrons can get the names of these dealers by calling at the Health Office, N. W. cor. Sixth and Jefferson Sts. Dr. White has secured the filtration of the city water, and has in many ways made improvements in his office.

Neodoxy is what Dr. Joseph Parker calls the faith of the new theology men. It is a very good term for those who wish to "keep up with the procession," regardless of the direction the procession is moving. Neodoxy, i. e., the new doxy, is the accepted thing with a good many. All they wish to know is, which is the "new view" as opposed to the "traditional view," and they proceed to swallow it down without asking any questions. To adopt a view because it is new, is worse than holding a view because it is old; for the old view has at least stood the test of time, and this is more than often can be said of the new.

DR. J. B. GAMBRELL in last week's Christian Index makes a statement in regard to our Theological Seminary which is not quite accurate. He says: "In the early history of the Seminary a terrific war was made on it because Dr. Williams believed in the validity of alien immersions. It was demanded that he be dismissed. It was not done."

The fact is, Dr. Williams was changed from one chair to another, so as to take out of his hands the subject of baptism. This was satisfactory, so far as we know, to those who objected to his views on alien immersion. His teaching in his new chair, Church History, was acceptable to all.

THE Unitarians of Philadelphia have recently celebrated their centennial. A century ago there were two Baptist churches and one Unitarian in that city. Now the Baptists have 85 churches while the Unitarians have 3. Let those who fancy that letting go old fashioned orthodoxy would promote denominational growth ponder this object lesson. The Unitarians have never been "hampers by tradition" nor "lacking in breadth of view, etc.; etc.

Editorial Varities.

There is one less Baptist paper in Texas. The East Texas Baptist has been bought by the Texas Baptist Standard. Baptist papers, however, are still not scarce in that great state.

The Christian Repository (St. Louis) for July devotes a good deal of space to the Whititt controversy, and gives much interesting matter. It should be widely read.

Among the recent religious notices published in Louisville, one which announced "Hallelujah Breakfast 1900 A. M." This was a new one on us.

Rev. Dr. W. C. Taylor, of Frankfort, has accepted an invitation to supply during his vacation at Portland, Oregon. He is one of the best pastors in Kentucky, and the saints in Portland have our congratulations for securing him for the summer.

The Roman Catholics have organized a society to antagonize the A. P. A.'s. The name of this society is the American Order of United Catholics. We listen to hear what the secular papers will say of this "secret, out-bound order."

The smallest book in the world in proportion to contents is the "Konversationslexikon" of Daniel Sanders, published in Berlin. It occupies only one-third of a cubic inch and contains 175,000 words. It requires a powerful microscope to read it.

"When I grow up," said little Jack to his father, "I'm going to be just like you, Papa." "That's correct for the Sunday School teacher." "Well, I mean it," said Jack. "What a snap you do have with Mamma around to wait on you."—Harper's Bazaar. It is so hoped Jack's Papa took the hint thus naively given.

We have seen few men whom we admire more than we do Dr. P. D. Root, of Woodstown, N. J., who has been on a visit to Louisville. He is a fine preacher and sound to the core all the way through. We hope he fell in love with Kentucky and that some of our churches will secure him.

DR. TICKNER said in his great speech in Bowling Green that the Spaniards in Cuba "are whipped now," and that in a few months he did not believe that there would be an armed Spaniard in all the island. This will be presented to the Baptists of the South the greatest opportunity in their history. Shall we equal it to us?

It was Dr. Harvey's pleasure to attend the closing exercises of the Sunday School Seminary inaugurated and conducted to a glorious success by Geo. H. Simmons, D.D., pastor at Jackson, Tenn. It will be of interest to the many friends of Brother Simmons to know that his church is in a most prosperous condition. In the short time he has been pastor about one hundred have been added to the membership.

The crop of D.D.'s this year is not large, but is of good quality. We thought we would publish a list of them, but, fearing we would omit some, we have not carried out our purpose. We believe Carson & Newman College, Mossy Creek, Tenn., leads in number, though of this we are not sure, in bestowing the degree on the Revs. E. Y. Mullins, H. B. Garrett and D. H. Cooper. These brethren will worthily wear their honors.

It is said that the telephone does not take in Russia, except in London to the big cities. This is given as a dialogue over a Russian telephone. "Hello, is that you, Dristaithytvchmarvovskashki?" "No, it is DillemechoukaBrockastnikfegrowoff." "Who's speaking?" "Sesimchokchertjuakinsiazrakiskochekoff." "I want to know if Xilferomankallimajuwchvrasovskchekoff is still stopping with Dvostokivchavartvolazanki?"

Mr. Gladstone's name was recently blazed in a meeting in London of those who believe in Home Rule. The reason for the blazing was his writing a communication to the Pope asking to get the acknowledgment of the Vatican of the validity of "Anglican orders." Such is fame. The same people a short time ago would have shouted the praises of Gladstone. We do not think his communication will come to anything. There is no probability of Rome's recognizing Episcopal "orders."

We are grateful to the many brethren in all parts of the land who have sent us kind words of welcome home and of appreciation of what we did in London in regard to King George's pamphlets. The Baptist Record of last week thanked us for this. We saw what we could do of those pamphlets in the limited time at our command, (and we saw what we did see) and we arranged with Dr. W. H. King to go through those pamphlets and all other material in the British Museum thoroughly and to give our readers the results of his investigations.

Maurice Thompson says: "My observation has convinced me that nearly every person who undertakes athletic exercise greatly overdoes his work, or performs it spasmodically and without any appreciation of physiological requirements. Strangely enough, this is generally true of men and women of greatest intelligence; indeed, it would be safe to say that the larger the intellectual capacity and attainment, the greater the ignorance of athletics or gymnastic needs and the safe road by which to reach them. I have conversed with many physicians who showed manifestly shallow understanding of the connection between nervous exhaustion and muscular atrophy." Well; if people of "greatest intellectual capacity" and physicians do not understand the important subject of proper exercise, to whom shall we look?

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Two received by letter. Bro. H. C. Hiner was ordained Wednesday night. Pastor Eaton read the charge. Bro. E. C. Dargan presented the Bible and Bro. P. D. Root offered the ordaining prayer. Bro. R. becomes pastor at Cedar Creek. Broadway—Pastor Pickard preached at both hours. Chestnut-street—Pastor Weaver preached as usual. East—Pastor Christian preached. One received by letter. McFerran Memorial—Pastor Jones preached as usual. One received for baptism. He spoke at the Orphan's Home in the afternoon. Twenty-second and Walnut—Bro. N. Hounds and Sands preached. Pastor Hunt preached at Cedar. Franklin-st.—Bro. J. M. Edwards began work as pastor and preached at both hours. German—Pastor Ritzman preached at both hours. A prayer-meeting began on Twentieth street. Logan-st.—Pastor Erwing preached. Two received for baptism. Bro. J. S. Charvin preached in the tent. Meeting continues. Parkland—Bro. W. J. Couch preached. Meeting closed. Seven received for baptism. Portland-avenue—Pastor Irvine preached as usual. Southgate-street—Bro. E. B. Farrar preached. Twenty-eight received for baptism, three by letter and one by relation. Meeting continues. Third Ave.—Pastor Taylor preached. Twenty-eight and McKee—Pastor Thompson preached at both hours. Clifton—Pastor Roddy preached in the morning and Bro. J. W. Warder at night. Highland Park—Pastor Burroughs, just back from Texas, preached. The Point—Bro. Casey preached. One hundred and sixteen dollars secured for a chapel. City Mission—Pastor Masters preached as usual. Glenview and Eight Mile—Brother H. C. Hiner preached, Pastor Martin being absent on a brief trip to Texas. Highland church has voted Pastor B. A. Dawes a month's vacation and Deacon Phelps has invited him to be his guest at Waukesha during his vacation. Pastor M. P. Hunt, of Twenty-second and Walnut-street church, has voted a vacation last Wednesday night.

THE STATE.

Pastor Thos. A. Johnson writes: "We have just closed a series of meetings at the Meadow Home Baptist church in Jefferson county. Bro. Foster of the Olivet Baptist church of New Haven, Conn., who was formerly pastor of this church, did the preaching. Notwithstanding the entire second week and that it rained nearly every night during the first, the meeting will prove a great blessing to the church and community. Six were received for baptism, several backsliders were reclaimed, and the membership generally revived. We have recently purchased a very handsome organ which will add greatly to the church music." Bro. L. M. Copley writes from Louisa: "The Louisa Baptist church has now for its pastor, Bro. B. F. Candill, who has just returned from the Seminary. Bro. Candill is a young man, but a powerful speaker, and has only the Gospel to preach. We believe that good things are in store for this church. We have adopted the envelope system, which is very popular as well as practical. Bro. R. M. Baird, of Ashland, recently delivered a celebrated illustrated lecture on Japan here. It was a success and was well received." Pastor Wm. M. Stallings writes from Texas: "I am just entering upon the sixth year of my pastorate of the church at Brantley, Texas. During the year our membership has nearly doubled and our contributions have steadily increased. A deep spirituality pervades the membership and our congregations are large and attentive. The future is very bright. The year was once forecasted by the State Board, but now is a vigorous self-sustaining body." Pastor C. E. Perryman writes from Covington: "In the issue of June 25th, you make me say '40 to join by letter, when my figures were 10 instead of 40. On the third Sunday and Saturday before my (Edgely Creek) church invited Ed. Y. H. Spurlin to assist me in a meeting to be held the second Saturday in August. They invited the association for 1897, and on the same day contributed about \$17 for missions. Our cause is moving forward along all lines there. We are waiting for a great revival and spirit of missions." Bro. A. Crouch has finished his

course at Bethel College. He is supplying one church for one Sunday in the month, and we hope his time will all soon be occupied. OTHER STATES. Pastor G. Y. Bradley, of Emporia, has entered upon his work at White Stone, Va. We congratulate the brethren there on his coming among them. Pastor E. A. Hunt writes from Shelby, Mo.: "I am now located as pastor of the First Baptist church at this place. I am very much pleased with my work. We have a beautiful town of 2,500 people. The church is out of debt and in good spiritual condition. Bro. Pontius, who preceded me as pastor here, did a good work for God. It was here that he met with the loss of his loving and consecrated wife, whose presence blessed him for one short year. This sad event was the cause of his resigning the work here." Pastor J. A. Haynes writes from Wolcott, Ind.: "The Baptists have a good church house and parsonage here with a membership of about seventy. This is a thriving town of about seven hundred, situated in a beautiful, rich, prairie country. I preach here half, the other half at Brookton, twenty miles away on the L. N. & C. R. R. The other half, Mexico, where I was pastor, was over fifty miles away, and it was very inconvenient for me to reach Brookton." A church has been constituted at Bluestrech, Texas, which begins life with more than twenty women members. A church has been constituted in Pulaski, Mo., with twenty constituent members. A four weeks' meeting in the Spring City church, Tennessee, closed with 40 professions of religion, 16 baptisms, 1 received by letter and one approved for baptism. The Held Chapel church, Missouri, has elected Bro. J. McKinley to the full work of the Gospel ministry. The East Fork church, Mercer Co., Mo., has set apart Bro. Charles Hickman to the full work of the Gospel ministry. The Barnes Chapel church, Missouri, has set apart its new house for the worship of God. Twenty have been added to the fellowship of the Tallapoosa church, Georgia, as the result of a recent meeting. Elder S. M. Hollan closed a meeting in the Salem church, Texas, which resulted in 15 additions to the fellowship. A meeting in the Nocona church, Texas, closed with 40 professions of religion, most of them grown people, 27 additions by baptism and several by letter. A three weeks' meeting in the West Lake church, Texas, closed with 37 additions to the church, 30 being by baptism. Bro. S. O. Mitchell writes from Eagle Lake, Texas: "We have just closed a successful meeting at McKinney, Tex., where we had 23 additions to the church, 11 by experience and baptism; church awakened and put in excellent working order; all old troubles settled; harmony restored; pastor and people happy. At Bryan also we had a meeting with good results: 13 by letter, 23 by experience and baptism, and the church put on a higher ground; the spirit of Christ revived and all the members quickened to a more consecrated life. At Bryan also we held the grandest meeting ever held in Eagle Lake; 12 by experience and baptism, and the little church of 20 members strengthened and prepared to withstand the attacks of Campbellism. My wife and my daughter Bebe were freed from their errors. New life has been infused into the church, 12 of the best and strongest men and women of the community added to them, one of them being an old school Presbyterian who demanded New Testament baptism on the profession of her faith and membership with God's people. We go to Hamilton for a camp meeting of fifteen days." I NOTICE in your issue of June 14th that there is an effort to replace the minutes of McFerran Memorial church which have been lost. May I supply an omission from Bro. Woodson's data? I was one of the constituent members, being my wife and daughter Bebe were baptized there. Having known here such men as Manly, Broadus, Kerfoot, Eaton, Warder and the many other good brethren of Louisville, we will surely know them when we are gathered into the upper sanctuary. Very sincerely, THOMAS H. FEAREY. Schenectady, N. Y.

EDITORIAL CORRESPONDENCE. NABLOUS-SYRIAN HOME LIFE—MRS. GERIZIM, EBAL, SAMARIA, ETC. Nablos is a thoroughly Oriental city. It shows no sign of Western influence. The streets are narrow, and you must be on the alert to dodge loaded donkeys which dash right and left regardless of tourists. We met a train of donkeys loaded with stone, and it seemed as if they did their best to knock down all our party. The natives crowd about us with open eyes and mouths. When we stop for a moment the street becomes blocked in a few minutes. The people gazed at us as a rare sight, and we gazed at them. They nudge each other, point at us and laugh, while that is exactly the way we do at home. It was very interesting to compare their comments with ours. Through the agency of an English lady—a Baptist—living in Nablos, several of our ladies got access to the homes of the nobles and parsons here. You might search the town and never suspect there was any higher class. The streets look alike and all are dirty and narrow. But if you ascend Mount Gerizim behind the city you can look down into some beautiful courts and see some handsome houses. These courts are above houses of the lower class, and are reached by climbing several flights of stone steps. You go up, up, up, and presently emerge in a beautiful court, with orange trees and other trees amid beds of bright flowers. Around this court are apartments where the women of the family live. In one place our ladies found the wives of a nobleman and of his sons and nephews. No woman sees any man except her husband, unless she is closely veiled, and her husband is the only man ever admitted to her apartments. When the men are away, as is the case during the day, the women see each other freely. This nobleman has a daughter who has from choice never married, and at this time she has charge of the home, being superior even to her mother. Her father has four wives at home, but his last, youngest and favorite wife had run off to Constantinople, and he was looking for a second wife. His daughter was deeply interested in getting a handsome new wife for her father. To the question whether she did not wish her father to make her mother the head wife, she replied no; that while she loved her father too and wanted him to have a pretty, young wife. Her mother sat there and heard what was said; our ladies of course spoke through the English lady as an interpreter. The daughter grew so animated in her replies, saying they were the prettiest women she ever saw. One of them she selected for her father's chief wife. On being told that this lady was married, she said "O we will give him a Mahomedan wife and will give him a pretty one." She went so far as to offer 25,000 piastres for our Louisville lady. At another house they saw a bride with elegant apparel and ornaments. She had an array of diamonds beyond the reach of any woman. But no one ever sees these diamonds except her husband and the women in the same house. The women of the higher class seldom go on the street at all, and when they are always closely veiled. Each with a big sheet about her, making her look like a shrouded barrel. This bride had a long string of gold coin, her marriage dower. She wrapped it around her neck and let it hang down in front. This money is not to go to her. It is to be kept sacred, unless her husband drives her away, in which case the money is hers and she can spend it. These women never go shopping; and they never go to church (i. e., mosques), though they are devout believers. They pass their lives in idleness and ignorance. The missionary schools can do but little even with such girls as attend, since they are married at the age of ten or twelve and often earlier. An unmarried girl sixteen years old is regarded as a confirmed "old maid." The condition of the women is the most hopeless feature of this land. We visit the Samaritan synagogue, see their Pentateuch and genealogical graph of their high priest. This little band, now only some two hundred, keep alive the worship and the traditions of the Samaritans of the time of the New Testament. They sacrifice on Mount Gerizim, and regard as holy, indeed they locate many sacred sites here. Since their copy of the Pentateuch, certainly very old, is written in the old Hebrew character, the document from which it was copied must have antedated Ezra, for it was he who introduced the smoother letters from Persia. This is an important point to bear in mind in the controversy about the date of the Pentateuch. One of the infidel objections to the old Testament is that the people could not have heard the blessings and curses read from Mounts Gerizim and Ebal as represented in Deuteronomy 27:11 and Joshua 8:33. Well, we tried it, and under unfavorable conditions, for it was very hot, since we went up to an elevation of several hundred feet on the side of Gerizim while others did the same on Ebal. We read the blessings and they read the curses, and we could hear each other distinctly, though we must have been about a mile apart. It is a natural amphitheatre, and the atmosphere is remarkable for conveying sound. Our Gerizim party sang the long metre doxology and those in the valley and those on Ebal said the same. It was very interesting to observe similar phenomenon at Jerusalem. We were walking around the walls and standing near the southeast corner; two Turkish soldiers came along and held a conversation with some persons in the village of Siloam, which is on the east of the side of the opposite mountain. This atmosphere is wonderfully clear and distances seem much less than they are, this in addition to its capacity for conveying sound. We climbed to the top of Gerizim and looked over the ruins of the old temple, which must have been a splendid building, judging from the fragments of marble still to be found there. We moved out early in the morning. We were very early risers on this camp, got up and moved into the valley. To our right there is a Moslem shrine at the place they say Joseph's brethren gave his bloody coat to Jacob. On we go to Sebaste, the ancient Samaria. Herod's columns still line the way, and the gate, where the lepers went to the enemy's camp and where the "lord on whose hand the king leaned" (2 Kings 12:2, 17) was trod to death, is plainly marked. Here Kilahs brought the soldiers, smiling with their hands out to us. Here Omri and Ahab reigned, and here the dogs licked Ahab's blood (1 Kings 22:38). In an old church of the Knights of St. John they show you the supposed graves of John the Baptist, of Kilahs and of the high priest and ivory palace. Jerome says John the Baptist was buried here. Yes, and here Philip preached the Gospel with great success (Acts 21), and here Simon Magus wrought his sorceries. The land is fertile and produces olives, figs, wheat, barley and beans abound. Climbing over the hills we see Mount Carmel pushing itself into the sea, and we guess at the points where Elijah offered his sacrifice (1 Kings 18:17), and where we also enter the great plain of Esdras. Nazareth is in plain view, nestled in the mountains beyond the valley. Our tents are not ready, and we stop a little while at the alleged hotel in Jenin. We are served tea on the roof, and there are two rooms available for guests. The proprietor has been notified by soldiers that he must get out tomorrow because he has violated the law about selling liquor. This plain of Esdras is the greatest battlefield of the world. Hore Hittites, Assyrians, Egyptians, Syrians, Greeks, Romans, Saracens, Crusaders, French and Turks have fought, and the fates of nations have here been decided. If some competent person would write a history of this plain it would be an interesting and instructive volume. People visit with interest the place where a single great battle was fought; how then should they visit this valley that counts its great battles by scores. Sincerely, T. T. EATON. CONGRATULATIONS. Mr. W. L. Dewoody, Pine Bluff, Ark., writes: "Allow me to congratulate you upon the large sale of your Hughes' Tonic and the general satisfaction it has given." Sold by Druggists. 50c and \$1 bottles. THE memory of good deeds will outlast any monument of stone and iron—Spurgeon.

High Grade, 1896, best Bicycle that can be produced. Sent C. O. D. on approval. It is an established fact that this house never handles inferior goods of any sort, but sells every article with a full guarantee. Correspondence solicited, where in the name of the wheel will be disclosed, and reason given for not advertising it. John S. Smith, BOWLING GREEN, KENTUCKY. DEAR DR. EATON:—In the REORDER of last week you call our attention to the pain you feel because of Dr. Whitsett's "manifest irritation" at Bowling Green. Whether it has any connection with the question at issue or not, his opponents have tried to make him bear all the errors of the Pedobaptists and Catholics and even the sins of the Georges. I was prevented from going to Bowling Green by sickness in my family, but I do want to say that if Dr. Whitsett got mad I think he did right. (Mk. 3:5; Eph. 4:26) The shameful and unchristian treatment he has received has been enough to arouse within him a righteous indignation in which there is no sin. I get mad myself when I think about it. Because he is the gentlest, the most patient, the most forbearing of men, I rejoice that on this occasion his irritation was manifest. It ought to have been. And I feel this way about it apart from any consideration as to whether he is right or wrong in what he states as historical facts. I thought I would say this much by way of "easing my mind." I welcome you back from Palestine, and rejoice that you had such a pleasant and profitable trip. PAUL V. BOMAR, Versailles, Ky., June 25th. DUBOIS A WHEEL. Dear Sir: The condition of my health is highly satisfactory for which I thank the Lord and the Electropoise. It has often been the cause of astonishment to me to think how admirably the Electropoise controlled my case. Ever since I seem very wonderful, so I say with all my heart God help your noble work for the cure of my disease and the perfect restoration of my health. I shall not cease while I last to praise the Electropoise for the good it has done for me and for you have my honest recommendation to all sufferers. Yours truly, MISS NANCY ADAIR, Ballard W. Va., July 1, 1896. PRICE REDUCED FROM \$25.00 to \$10.00. Electropoise. We can now sell the Electropoise for \$10.00, which is less than half the regular price, which was \$25.00. We make this reduction for a short time only, and to secure a pocket Electropoise for \$10.00 your order must be sent in immediately. We have purchased only a limited number of instruments at a reduced price that we can sell for \$10.00, and we shall put these on the market at once, believing that it will prove a good advertisement for us, as it will enable us to get a great number of these instruments in the hands of the sick and suffering, and the instrument has always proved, with a fair trial, that it will do more than we claim for it. Write for book containing particulars, testimonials, etc. DuBOIS & WEBB, Room 303 Columbia Bld'g., Louisville, . . . Ky.

Illustration of a woman riding a bicycle. Text: "A 1000 WHEEL FOR \$57." "High Grade, 1896, best Bicycle that can be produced." "Sent C. O. D. on approval." "It is an established fact that this house never handles inferior goods of any sort, but sells every article with a full guarantee." "Correspondence solicited, where in the name of the wheel will be disclosed, and reason given for not advertising it." "John S. Smith, BOWLING GREEN, KENTUCKY." "DEAR DR. EATON:—In the REORDER of last week you call our attention to the pain you feel because of Dr. Whitsett's 'manifest irritation' at Bowling Green. Whether it has any connection with the question at issue or not, his opponents have tried to make him bear all the errors of the Pedobaptists and Catholics and even the sins of the Georges. I was prevented from going to Bowling Green by sickness in my family, but I do want to say that if Dr. Whitsett got mad I think he did right. (Mk. 3:5; Eph. 4:26) The shameful and unchristian treatment he has received has been enough to arouse within him a righteous indignation in which there is no sin. I get mad myself when I think about it. Because he is the gentlest, the most patient, the most forbearing of men, I rejoice that on this occasion his irritation was manifest. It ought to have been. And I feel this way about it apart from any consideration as to whether he is right or wrong in what he states as historical facts. I thought I would say this much by way of 'easing my mind.'" "I welcome you back from Palestine, and rejoice that you had such a pleasant and profitable trip." "PAUL V. BOMAR, Versailles, Ky., June 25th." "DUBOIS A WHEEL. Dear Sir: The condition of my health is highly satisfactory for which I thank the Lord and the Electropoise. It has often been the cause of astonishment to me to think how admirably the Electropoise controlled my case. Ever since I seem very wonderful, so I say with all my heart God help your noble work for the cure of my disease and the perfect restoration of my health. I shall not cease while I last to praise the Electropoise for the good it has done for me and for you have my honest recommendation to all sufferers. Yours truly, MISS NANCY ADAIR, Ballard W. Va., July 1, 1896." "PRICE REDUCED FROM \$25.00 to \$10.00." "Electropoise." "We can now sell the Electropoise for \$10.00, which is less than half the regular price, which was \$25.00. We make this reduction for a short time only, and to secure a pocket Electropoise for \$10.00 your order must be sent in immediately. We have purchased only a limited number of instruments at a reduced price that we can sell for \$10.00, and we shall put these on the market at once, believing that it will prove a good advertisement for us, as it will enable us to get a great number of these instruments in the hands of the sick and suffering, and the instrument has always proved, with a fair trial, that it will do more than we claim for it. Write for book containing particulars, testimonials, etc." "DuBOIS & WEBB, Room 303 Columbia Bld'g., Louisville, . . . Ky."

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FAMILY CIRCLE.

THE HEARTY LAUGH.

Long time ago, far, far away, A jovial man did dwell (The mother of his grandmother Was young, and knew him well.) A man who roared so rare a laugh, Of rich and sound tone, That others laughed, to hear him laugh, Who had not laughed alone.

NBODY'S FOOL.

BY S. N. W.

It was a bright May morning, and almost every housewife in Bloomfield had begun housecleaning. The women of Bloomfield were very much like a flock of sheep, where one led, the others followed, or rather they went abreast, for the place was full of independent spirits that would have despised the thought of any special leadership. It had been tacitly understood all through April that as soon as they were through with the minister's donation, an event that always occurred the first of May, a general housecleaning should begin. So this morning they were at work with a fervor which unexpressed sense of privilege to see who should be through first. The minister's wife was wonderfully busy, too. Her house had already been cleaned in anticipation of the said donation; now she was cleaning it again. She looked discontented. Her husband wore a similar expression on his pale, thoughtful face. He was helping her in an awkward, unaccustomed way.

"Well, they're mean and stingy, and I can't help saying so. The housewife in it is beyond paunching; Jamie's shoes are out at the toes, and even your Sunday suit is getting seedy. They pretend to take out a small salary by a donation, and the result is general disorder, a piece of bed-spread of many colors, and a pan of biscuits spoiled by too much baking powder."

The minister looked thoroughly distressed. The donation had been a great disappointment to him. This had been his first year, and he had not fully learned his people's way. He had needed something substantial, and had expected it.

Mrs. Burt was full of fire. Her eyes were flashing and her cheeks crimson, but when she saw her husband's troubled face, her anger was instantly spent. She threw her arms impulsively around his neck, and said, "There, we won't trouble about it any more. We are no worse off than we were yesterday. They only take what they brought, and the quilt will go undisturbed. Why, I even helped to put those pieces together at the Dorcas Society, supposing it was to go to the heathens. We'll make the best of it, but it was stungy in Deacon Smith and some of the rest of them who are rich."

During this conversation, Jamie, their only child, an orphan of seven years, had been an unobserved observer. Now he went out to the kitchen wiggling his little toes indignantly in the shoes that he had heard his mother say were out at the tips, though he had not noticed it before, and with his quick temper, inherited from his mother, still quite babyish and undisciplined, wished that he could kick old Deacon Smith. He was on his way to the yard, when the pan of deep-biscuits caught his attention.

"Bah! the nasty things! Mean crowd! they might have eaten them and left the cake," and he picked up one and fired it at the cat that was sunning itself in the open door. Poor tabby had around the side of the house, not even stopping to put her back up in indignation.

Under ordinary circumstances, Jamie would have entered into pursuit, but at that moment he espied the many colored bed-spread hanging over the bars, and ran out on the floor and regarded it with disgust.

"It's just made out of scraps. There's heaps of ends of stinky Mrs. Smith's dresses, and there's over so many squares out of Jane Sloan's red calico gown. I wonder what she filled up the shinks with."

Suddenly he stuck both his fat fists in the depths of his knee breeches pockets, and assumed an air of profound thoughtfulness which made him look indifferently like his father. This was the result: "It's the very thing! It's cheek full of red and blue and white. I've been trying to find something to hang on that flag-pole since Fourth of July," and rolling it up in a wad, the archaic started for the roof. For the next hour he worked faithfully, dragging empty boxes from the loft and piling them up on top of each other so as to enable him to hang his colors well up on the staff. Then he climbed his improvised ladder, and for many efforts, and much tugging at his bite of string, he had the satisfaction of seeing his flag swing on the breeze. He stepped back on the roof for a good view.

"Don't show swell, though!" he exclaimed, and threw up his hat in glory. The little fellow was not the only one engaged in observation. Deacon Smith, who lived directly opposite, and who had taken refuge from the general upheaving indoors upon his sunny piazza, where he had been reading his newspaper, suddenly, without anything, apparently, to prompt him, glanced over at the parsonage. The quilt was swinging gently in the breeze. He took off his glasses, so as to be able to see at a distance. What a sight of earth was on the minister's flag-pole! He knew the good man did not own a flag.

"In fact, the thing looks kinder natural and familiar, like as if I'd seen it somewhere," he thought, but his eyes were not so good they had been once, and he could not make it out, so he just put his head inside the door, and called:

"Sabrina! Say!"

Mrs. Smith answered the summons, with evident annoyance at the interruption.

"I say, Sabrina, what's the matter with the parson's flag-pole?"

Mrs. Smith was a good many years younger than the deacon, and had eyes young at heart, and she was very fond of her neighbor's business. She glanced them now, for the May sun was shining its brightest. One look was enough.

"The Dorcas quilt!" she ejaculated, in some such low, solemn tone as he was accustomed to pray in. Then, after a moment's deliberation, he added:

"Well, I did feel pretty mean last evening, fact I have all the morning. But who'd a thought it of the parson? He seems so mild and pious."

Housecleaning had become a secondary consideration to the deacon's wife. She did not care who came out ahead. She went straight through her house and out of the back door, nor paused until she had entered her neighbor's kitchen without knocking. She found Jane Sloan occupied very much as she had been when the deacon called her to his piazza, and she gave her little pleased as Mrs. Smith had been a few minutes before. But her displeasure was short-lived.

"How you talk!" she ejaculated, in a tone of real rebuff, after the indignant recital. Miss Sloan was the village gossip. She deliberately wiped the side of her hands and threw on her sunbonnet. Every woman in the parish had been personally insulted, and she didn't mean to miss her duty in letting them know it!

"Between you and me, Mrs. Smith, of course I wouldn't want it to go any further," though she repeated it as her opinion at every house where she called the remainder of the morning.

"Miss Burt is wonderful pleasant, but she got a temper of her own."

"I was feelin' awful low in my spirits this mornin', but laid it to the cleanin' and my breakfast not settin' well; now I know it was a prementin'," continued the spinster. Low spirits were a habit with her. She always saw the dark side. Apprehension seemed her normal condition.

polo was having another spectator. A simple fellow, called familiarly Ben, who did odd chores for the village and who sometimes blurted out homelier remarks, and a little wit than most of larger capacity would have dared to, was passing the parsonage on an errand when he came to an abrupt stand, rubbed his eyes, took off his old hat to scratch his head, then setting down his hat, he ejaculated:

"Bless my soul!"

During all this time the minister and his wife, in blissful ignorance, had been setting their house to rights. As length the minister had gone to his study, and Mrs. Burt stepping on the door to look after her young hopeful, espied Ben just as he was in the act of giving vent to the above recorded ejaculation.

"Why, what can the fellow be looking at?" Ben's thought, and stepping out, glanced all over the house. Certainly there was nothing amiss there. The woodbine and rosebush that bloomed without aid from any parish, were beginning to leaf, and the modest muslin curtains, in the open case, fluttered in the soft May air. She felt grateful for her simple, pretty home, and ashamed of the wretchedness she had indulged in a little while since. But when she turned again Ben was still in the study, and had attracted her attention, with his mouth wide open, after the last word he had uttered. She stepped further from the house, and a quick, comprehensive glance took in the situation. The blood rushed to the cheeks of her last her Jamie was nowhere in sight. If she could have got hold of him, she would have whipped him. Probably that very moment it was known in every house in the village. Most likely it would cost her what she had lost her dear little home. What should she do? She never could go on the roof and take down that dreadful quilt, with Deacon Smith sitting upon his piazza. She actually groaned.

Then a thought struck her, and she uttered it with a gasp, and in the unassuming, clumsy style.

"Jamie has been an awful bad boy, Ben. I don't know what the people will think. Will you go on the roof and take that quilt off the flag-pole?"

Ben's mouth trembled, but his comprehensive grin as he followed her in to the house. In a few moments he was on the roof, tugging away at the Dorcas quilt, while Mrs. Burt stood behind a chimney, one of the deacon's rights, all in a tremor of excitement. Then Jamie came from the protection of another chimney in a furious passion at having his work undone. His mother took him by the shoulders.

"Jamie, you naughty boy, she began, but he interrupted her impulsive:

"Well, ma, I knew you didn't want it. You said that the sisters eat all the cake, and that Deacon Smith was stingy to give such a donation when pa's Sunday clothes had come to my boots."

Mrs. Burt instantly released her son. She recognized her own words all too plainly, despite their distortion, and was conscious that chastisement to be just must be administered nearer home. She could not keep from crying even before Ben, and the tears ran down her red cheeks. The poor simple fellow seemed distressed.

"I wouldn't now, Miss Burt," he said, awkwardly, and, handing her the quilt, went down the steps to her house and out into the yard, closing the gate after him as softly as if there was some one ill indoors, and it was imperative that it should not even creak. As he was passing Deacon Smith's, the deacon motioned him to come upon the piazza. Ben recognized the remark about the good man himself, and said to himself, "Mrs. Burt, she's just lookin' to cryin', and deacon, if I had as much money as some folks, I'd just make my own donation, and take a dollar in the minister's pocket."

The deacon's face had got very red during the recital, and he had fidgeted in his chair; now he got on his feet and settled his hat on his head, a habit he had when he meant business.

"Thank you, I'll think about it," he said, and started toward the post office, muttering, "He's nobody's fool, anyway, and has showed me my duty more'n once."

Mrs. Burt had her cry out, right there on the roof, behind the chimney, much to poor little Jamie's distress. Then she went down the steps to her husband. He had to know it; it might as well be now as later. She found him poring over the exposition of a chapter for the ensuing prayer-meeting, and told him with ready tears and bits self-satisfaction, and the minister burst into a hearty laugh as she had not heard from him since they had been in Bloomfield. It made her take heart in spite of her fears.

It would be impossible to tell which was the busier one that May morning, Jane Sloan or Deacon Smith. The spinster did her work so effectually

that by the time she was ready to go home to her cold suds and her uncooked dinner, a more outraged, indignant set of women never populated a village. And the deacon, with such clearness and force that by high noon the place was thoroughly demoralized, and every dinner table was the scene of a domestic strife in which the unlined Dorcas quilt was flaunted as triumphantly as the "southern belle's" head."

It had been thoroughly understood the day before that none of the sisters should go to the weekly prayer-meeting because they would be all lacerated out with house-cleaning, but as events had transpired, that occupation had met with a pretty thorough cessation. A enormous amount of afternoon visiting took its place and, when the church bells rang, the female attendance was noticeably larger, and every good sister had neat paper parcels under her arm. It was a most excellent meeting. The minister thought he had never discovered a better spirit. He won dered a little when it was over; the people hung back and lingered in the lobby, but he hurried home to his wife whom he had left with a nervous headache, knowing she would be anxiously awaiting him. He found her on the sitting-room sofa, looking pale and expectant, and was in the midst of telling her about the meeting when there came a loud rap at the door.

On it being opened, Ben entered with an enormous basket of parcels on either arm and a grin of delight on his simple face.

"These be for Mrs. Burt," he said, setting the basket on her feet, "and these be for you," handing a small package and an envelope to the minister.

Mrs. Burt sat up in dazed surprise and began undoing bundles. There were three packages of napkins, bed-linen and to be sure, yards of cotton cloth and flannel, in fact, there was something from every good sister in the parish, not excepting Jane Sloan.

There were more tears running down the cheeks of the minister's wife than she could shed behind the chimney in the morning. Then her husband sat down beside her and, with his voice trembling from emotion, read her a note in which Deacon Smith, on behalf of the church, and on behalf of a broken hearted wife, had come on account of the barrenness of the donation the evening before, and asked him to accept the accompanying package, to which every brother in the church had felt it a privilege to contribute, and also offering their affectionate gratitude to both himself and his respected companion for their services.

When the package was opened it proved a handsome sum of money.

"Bless my soul," ejaculated Ben, "if the deacon didn't do that about it!"

"That much credit the poor simple fellow candidly took, though he did not fully realize how much of the minister's property was due to the bunt, honest words of "Nobody's Fool," - Christian Herald.

A SMALL BOY.

"Come on and go fishing, Pete."

"Where?" asked Pete.

"Over to Back Creek. It's rose like everythin' these last rains and the fish'll bite like sixty. And it's just the kind of day."

"Tip-top," I'll get my tackle."

Pete brought it out to the back porch - a wonderful tackle of linen, hooks, sinkers and bobbers.

"I'll help you ungar it," said Jim, and the two sat down to it. At the same time Pete's father came through the house to the back door.

"Pete," he said, "I'm looking for a boy to pile that wood."

Pete's face fell as he took a look at the big heap of sawed and split wood.

"It's an awful lot," he said, "and I was going fishing."

"You can do as you please," said his father. "I'm not going to make you take your Saturday. I'm going to give a dime for the job."

"Me and you wants to give some money to get the wheel chair for Bea," said Pete to Jim.

"I'll give a dime to some other boy for rakin' up the yard," said Pete's father with a smile.

"Say," said Pete eagerly, "if 'ose a dime, I'll be in twenty cents. Won't you stay? It would be almost as good as play if we did it together."

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[Continued on eleventh page.]

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CANCER

like to be sure of the dime for Ben."
 "But you'll get it," insisted Jim. "Like enough we'll catch enough fish to get a quarter apiece."
 "What would you do, mother?" asked Pete, sorely puzzled how to make up his mind, as she came to the door.

"It is always wise to take the sure thing," she said.
 "Come on," urged Jim, as she went away. But Pete began winking up his fish-bait.

"I've generally noticed," he said, stoutly, "that what mother says generally comes out right."
 The older Pete grows he will be sure the more and more to find that this is generally the case with "what mother or says," and that it is a wise boy who begins to notice it while he is small. Still it was with quite a weight at his heart that he watched him around the corner of the house and then turned to the large pile of fish.

"Pete!" he called by dinner time, he called after him, and then set himself to work.
 It was not hard work, but the stooping soon began to tire him. The sun, too, instead of keeping to his promise of a good, cloudy day for fishing, smiled away in a manner which made quick work of the morning mists and then beamed down with a warmth which Pete found very trying. He thought of the coolness of the woods, remembering the freshness of the summer wind as it stirred the leaves and fanned hot faces. There would be wild flowers too, and he always liked to bring mother a bunch. The spring ones would be about gone, but the violets and blue bells of early summer would in shady places be in full bloom.

Yes, he must get into the woods as soon as possible. He piled so fast as to forget the cross pieces which his father had shown him how to lay to keep the pile even. It leaned forward and at length fell with a crash.

"If I wasn't a boy, I'd cry." Tears were indeed very near Pete's eyes as he gazed at the fallen wood. For a moment he felt like giving the whole thing up and letting the ten cents go.
 But as he sat for a little rest on the saw-buck a thought often came to him. Poor little Ben, his schoolmate, who had suffered so long. He could almost see, this moment, the patient face, white and thin, which he always turned upon his friends when they went to see him. He had been in a dreadful accident for long weeks no one thought he would live, but was now better, and the doctor had said that if he could get out of doors there would be a chance of his getting stronger. He needed a whelp's hair, but his parents were poor and his schoolmates were trying to make up enough money to buy one.
 No, Pete would not be sorry he had given up the fishing. But it was a very discouraged face which he turned to his mother as she came to the back door. She held out a piece of gingerbread to him.

"If I had the seeing to things," he said, frostily, "I wouldn't let boys' piles fall down."
 "Such things would seem hard," she said, with a sad look on her head, "if we didn't know so well that in some way they are for the best."
 "How can such things be best? There are lots of hard things. It's hard for Ben. How can it be best for him?"

"It takes hard things to make good things. A brave boy is a good thing. If hard things didn't come, how could any boy learn to be brave?"
 Pete gave a little nod. In his very heart he wished to be a brave boy. "And about Ben," he went on to his mother, "it must be that there is some wonderful good waiting for him. Perhaps the Lord is going to make a brave, great, good man of him through all this."

Pete went back to his work with a great glow at his heart. Perhaps he was helping the Lord a little in helping Ben.

"I wonder," he said to himself, "how boys that haven't got mothers learn to be boys?"
 And then in a vague and misty way it came into his small head that the same dear Lord who was so good as to give the mothers to some boys, must manage to help the other boys in some way, according to their need.

At twelve o'clock Pete stood and gazed in triumph at his neatly-piled wood. At once he set out with his fishing tackle to join Jim, his heart bounding with the delight given by pleasant words from his father and mother.
 Reaching the cross roads just before turning into the woods, Pete saw an old woman seated on the roadside on a large basket, while another one stood near her.

"O, it's little Pete, isn't it?" she said, "Pete, have you seen farmer Mills go by from market yet?"
 "Yes'm," said Pete. "I saw him go past our house, while we were at dinner."
 "Dear, dear," exclaimed the old woman. "The stage put me off here

and I made sure I'd catch farmer Mills to give me a lift home with my baskets. What'll I do now?"
 Pete didn't know. All he thought of was to get to Beech Creek as soon as he could. In his great satisfaction at receiving his well-earned shining bit of silver had mingled an ambitious hope. Why mightn't he catch some fish and sell them, like Jim? Think of having two dimes to give instead of one!

But, as he rushed on, a tug at his heart seemed to take the lightness from his feet. Slower and slower they moved, came to a halt and then reversed.

He was very anxious to help little Ben. But here was an old woman who needed help this very minute and no one but Pete to give it.
 "Can't you get home if I help you?" he asked.

"The Lord's blessing on you for a brave boy. I guess I could if you'd take hold of the heaviest basket on one side."
 It was a long walk, and hard. Many a time they had to stop and rest. The sun sank low before they reached Mrs. Brown's cottage, and then Pete was so tired as to be glad to rest and eat some ginger-snaps from the big basket.

It was far too late to go dishing when Mrs. Brown showed him a short cut home over the fields. As he ran down a slope he stopped with a sudden exclamation.

"O, what wild flowers! All the parading of the afternoon suns must have gone into those lovely colorings. It was out of the track of the village children and had not been picked over. Pete gave a shout of delight.
 "I'll take the biggest bunch to mother. It'll be most as good as the money."

Half an hour later he struck into the tangle of brush near home. A carriage came along behind him, but stopped and it drew near. Two or three children in it were shouting out their admiration of the flowers a bunch which a peck measure would scarcely cover.

"Would you be willing to let them have it?" asked the gentleman who drove.

"Course I would," said Pete, inwardly resolving that he would very soon get another bunch for mother. He placed them in the hand reached for them, then touched his hat as he drew back.

"Thank you, here!"—the gentleman held out his hand just as the horses started. "There—it fell. Pick it up, my boy."

Could Pete believe it? A flash in the sunshine, then a gleam in the dust. "A quarter," he cried, beside himself with joy.

"What for?" asked Jim, who at this moment came along the road.
 "Just for wild flowers," said Pete. "Hurray! I've got a quarter and ten cents for Ben. Sold your fish, Jim?" noticing that he had none with him. "How much did you get?"

"Not a red cent," Jim, wet and muddy, walked on with a gloomy scowl as he asked, "Fish didn't bite worth anything. But I did catch one good fellow—guess I could 'a' got fifteen cents for him. But Bob Hill was there and when I caught it he said 'twas his fish 'cause I put my hook into his hole. And he grabbed for it and we both got into the water and the fish got away. I most wish I'd stayed in your back yard.—Standard."

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Once during the Civil War a company of cavalry, pursuing the regular army, came to a farm-house. The lieutenant in charge told the mistress that he was General Grant. He was fed with the best the house afforded.

He then went on his journey. When General Grant came up with the army he wanted something to eat. He was told by the mistress of the house that "General Grant" had eaten everything but one pumpkin pie. General Grant, it is said, paid the farmer's wife fifty cents for the pie, and told her he would send for it later. The wife's encouragement for the night was reached, the General called for a full parade. When the army was formed, this order was read:

Headquarters, Army in the Field. Special order. Lieutenant Wickfield, of the Indiana Cavalry, having eaten everything in Mrs. Widge's house, at the crossing of the Fronton and Potomac and Black River and Cape Girardeau roads, except one pumpkin pie, Lieutenant Wickfield is hereby ordered to return with an escort of 100 cavalry and eat that pie also.

U. S. GRANT,
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 The lieutenant filed out of camp and obeyed the order. He was escorted by one hundred men.—Ex.

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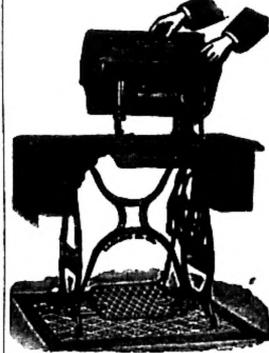
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I write this note on the morning of July 3rd. We have just closed a meeting at Garrison, Texas, in which I assisted Pastor Hines. Garrison is the place where I have engaged in two hotly contested debates with the Methodists, one in 1874 with J. C. Weaver, and the other in 1893 with Jacob Ditzler. It would naturally be supposed that such a place would be a hard field for a revival effort, as nearly everybody thinks that a debate destroys what little religion there is in a community. But the direct opposite is the truth in the case. Debates settle the religious disputes in a community, and the people are ready to worship the Lord in a revival service. Baptists and Methodists are the only denominations that have churches in Garrison, and they fought manfully for their respective doctrines, until the Methodists have cried "enough" and everybody settled down to straight business. I am told the Methodist church in Garrison is on the verge of permanent disruption. The Baptists are prospering and defiant. I have never aided in a meeting where there was a reader response to almost any and all propositions than at Garrison. From the start the unconverted seemed ready to cooperate in the matter of salvation. We had some 35 professions of faith in the eight days, and fully 90 or more asked for prayers the last service. Twelve had joined the church when I left, and others will come in later on. The entire people of the town turned out for the meeting, and the attention and interest were faultless. It is not always the case that a combatant in two hot debates can return in a year's time and have a hearing from all sides in a series of services; but it can be done in Garrison, Texas. Much kindness was shown me by many people.

The "Institutional church" is a modern invention, but it makes lots of noise. It has good lungs and a loud voice and is not ashamed to blow its own horn. Its object seems to be to effect the reformation and salvation of every body, and especially the young men, without having them bother themselves very much about religion. It provides large rooms, tables, baths, gymnasium, ten-pin alleys, cards, crokinole, checkers, delart practice, military drills, bicycle training, billiards, shuffleboard, tug of war, sociables, etc. These are provided free, and it would be a sorry young man indeed that would not join such a church, and enjoy such carnal advantages. Why, he could hardly find the most elaborate saloon furnishing that has as many conveniences for his gaming propensities, though he should pay well for his saloon liberties. Ah me! The inventions of the age that seek to improve upon the evangelical methods of Jesus Christ, are miserable failures. Their only result must be to fill the churches with unweaned worldly lovers of pleasure, and make an opening for the great apostasy, when many shall depart from the faith. The plain, unvarnished, old-fashioned Baptist church that Christ organized, with its simple, radical and effective gospel of repentance and faith, is order to salvation, suits me best, and I have neither love nor charity for any other.

The Catholics, the Episcopalians and the Campbellites are endeavoring to effect a union of all professed Christians, but each one on a different basis from the others. The Catholics want all of us to enter the Catholic fold, and be straight out Catholics; the Episcopalians want us to accept the "historic Episcopalate," and respect the bishops and government of their church, while exercising our freedom in other respects; while the Campbellites want to dump us all together without any belief in particular, and by becoming everything in general, and nothing special, as to church life. To join the Catholics would be to become a part of the mother of harlots; to join the Episcopalians would be to surrender vital religion and depend on its empty forms; while to join the Campbellites would be like going into religious bankruptcy, having neither any religion nor any church. The Baptists still battle for the truth, on the same plan the Lord established for them while he was with them in person, and are satisfied with the immense strides they are making to really unite disciples of Christ into the one faith of his word, by taking in thousands from the human institutions around us every year.

A BROTHER of much prominence writes me asking why I have not said more about Dr. Whitsett's "new discovery." In reply I will say that I dislike to spend energy on what has already been killed. Dr. Whitsett's so-called "discovery" was proven to be a veritable "fake," and when King, Eaton, Ford, Christian and the rest of the watchmen who are chasing the "discovery" get through with it there will not be a man left to acknowledge that there ever was any "discovery" anyhow. No need to waste ammunition on dead game.

OUR United States and the several separate States spend lots of money and do lots of blowing over their centennial celebrations, because they have lived to be one hundred years old; but Hungary, in Europe, knocks the shine off of us too bad to talk about, for that little country has lived and labored against the odds and tides of war and greed for one thousand years, and is now celebrating its millennial. Their nation began its career by the consolidation of its scattered tribes under the chiefs of the House of Arpad in 896, and this year is its millennial period, and it is worthy of a world's fair or almost any other significant honor.

I FIND the following significant words in the address of one of our modern "Institutional" pastors: "Any man that studies will doubt. Doubt is the beginning of knowledge." That reverses the philosophy under which I have lived and labored, and as an evidence that I am beginning to "know" something. I "doubt" the truth of the observation. I never did doubt in my life that the alphabet began with A and ended with Z. Does that prove that I have been wrong about it? I have obtained all of my little stock of knowledge on the basis of faith, rather than of doubt. While a man has faith he has a stimulus for the pursuit of knowledge; but when he is filled with doubt, he is on the verge of despair. Such ruinous sentiments may serve modern critics with a basis for the rejection of the old landmarks, and the substitution of their new-fangled inventions and whims; but

the Christian pilgrim will prefer to proceed from faith to faith until he arrives at the glories of the perfect day. Then shall we know as also we are known, and our knowledge will be genuine.

One of the crying evils of our day in connection with the liquor traffic, in prohibition or local option districts, is the existence of the "blind tiger" nuisance. It is unquestionably the duty of the good citizens and the officers of such localities to prosecute untiringly and uncompromisingly every outlaw who thus defies public sentiment, and outrages the law of the land. The keeper of a "blind tiger" is entitled to no respect or mercy.

WHAT is the matter with the "young people" of our day? It seems to me that most of them must have been weaned too soon. In order to give them stability, and keep them from going to the devil by gangs, we have to invent our Institutional churches, and our Associations, Endeavor Societies and Unions, and keep everything under whip and spur. In order to save the poor boys and girls, the "young people," from the other denominations, some Baptists are following in the sentimental burrah for the societies and fads. In the name of common sense, why not keep the "young people" at home with their mothers until they are weaned, and then preach them the Gospel till they are saved, and feed them Gospel truth till they are strong men!

NORTH PACIFIC COAST BAPTIST CONVENTION.

I arrived home from the Southern Baptist Convention just in time to meet with the Grande Ronde Association, which met at Haines, Ore., with the First Baptist Church of that place. This Association is one of the oldest in the State and is composed of sound churches of the type known as Regular or Landmark Baptist churches on this coast—some twelve in number. The territory of the association includes the richest mining section of the State as well as some of the finest stock country in the United States, including Baker, Union, Wallowa, Malheur and Harney counties, the last named two are about twenty miles as large as the State of Rhode Island, or one and a quarter times as large as the State of Maryland. Besides the twelve or fourteen churches composing the Grande Ronde Association there are two other organizations in this territory that call themselves Baptist Churches, one at Baker City and the other at Le Grande, both of which, without notice to the Association, withdrew, or simply dropped out of the Association and formed a separate association favorable to the reception of Campbellite and Pedeo immersion, and the receiving of members without requiring credible evidence of a regeneration or an experience of grace on the part of those applying for membership. One of the present churches composing the association became divided over the question of Alien Immersion with the result that the Regular Baptists bought out the Alien faction. Later the Campbellites organized in the place and absorbed most of the Alien faction. This, however, is not out of the ordinary in this section of the country. For instance, to illustrate the relation that the Alien Baptists sustain to the Campbellites and others in these parts, I mention an occurrence at Baker

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City, which took place within the last year. There had been quite a number of persons received into the Baptist church there and fellowshipped on their Campbellite immersion. Within the last seven or eight months a Campbellite preacher went there and held a series of meetings. At the close of his meetings he organized a Campbellite church, using as charter members some ten or a dozen of the Campbellite-Baptist members in the same. The result was the Campbellite-Baptist church disfellowshipped these self same persons whom they had fellowshipped on their Campbellite immersions. We have never been able to learn on what ground they disfellowshipped these persons. They certainly were entitled to what they brought, as they were fellowshipped on it—Campbellite immersion—and they certainly took all they brought—Campbellite immersion—and worse than this, they were fellowshipped on Campbellite regeneration, viz.: water regeneration or baptism for,—in order to have their sins remitted.

For fear that this matter may be misunderstood I take time to explain that this same Campbellite preacher came to me one time a little later after the organizing of this Campbellite church at Baker City, and challenged me to debate the church question with him. I asked him upon this very point, viz: as to whether a person could be saved according to his belief, if he had an opportunity to be immersed and failed to be or if a person could be saved without immersion! To which he replied no one could be saved who had an opportunity to be immersed and refused to be. I further asked him if this was representative, i. e., whether all the members of his fraternity at Baker City so believed, to which he replied in the affirmative. Just here, allow me to say, is the great base of alienism of this Pacific

coast—filling the churches with un-regenerated material.

I have an instance in mind just now that is a very recent occurrence and took place only two miles away from where I am now writing. At Independence, the largest town in this county, there is a Baptist church which was organized many years ago, perhaps in '60. It was instituted in the county long before the advent of alienism on this coast. In recent years, through the influence of imported alien pastors and an alien general missionary, there has been quite a little agitation in the church over the matter of admitting this editor's wife into the fellowship of this church, which, by the way, has a resolution on its books against receiving alien immersion, and also requires that persons applying for baptism give credible evidence of regeneration and relate an experience of grace. The person in question could not do this. The ex-pastor of the Portland First Alien Church knew of the case, and was at Independence a few years since and delivered a lecture. He saw this same person and earnestly urged her to come to Portland, with her Campbellite letter and his church would take her and then letter her back to the Baptist church at Independence and thus into fellowship with her husband. She however refused to do this, saying that she thought such a course would be dishonest. Thus matters went on for some time, the church being agitated by the aliens, who afterwards acknowledged that they had united with the church knowing her principles, and that she had a resolution on her books against the reception of alien immersion, and that some of them had come with the avowed purpose of rescinding this landmark resolution. So well defined was this purpose that at two different times the alien element of the church met for the purpose of rescinding

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this resolution, and publicly acknowledged their purpose at the meetings, but were unable to carry it into effect. The result was that within the past few weeks this editor and his wife have united with the First Allen Baptist Church of Salem, Ore., some fifteen miles away, which church has been by this same sort of means, viz: such as would have taken this lady at Independence to Portland and then have lettered her back to Independence. Of course there was much unrest and general disturbance over this condition of affairs in the churches at Independence and Salem, both of which were originally straight Baptist churches. All the blame of this disturbance and consequent injury to our beloved Zion has been steadfastly charged to the Landmark Baptists by the Aliens. All this too in the face of the fact that they brought in the innovation. Surely the regular Baptists did not raise a disturbance about what they already had. Surely the balance of the evidence is as Greenleaf and Whittier say, in favor of the long-established custom. However I am digressing from my illustration. This editor was received by letter from Independence at Salem and his wife on her Campbellite letter, or better, application, the letter not being acted upon lest it seem to openly indicate Baptist-Campbellite church fellowship. It is enough to say that this last named case fitly represents the Alien's "genius of doing things" in this country.

To finish regarding the Grand Ronde Association. It was full of the missionary spirit throughout. Truly it was a time long to be remembered, when the Holy Spirit filled all hearts as the Moderator, Rev. J. E. Horn, of Baker City, formerly of William Jewell and a graduate of our Seminary at Louisville, told of the great destination in the bounds of the Association. There are large communities where there is no preaching of any kind whatever. One church sent delegates to this gathering last year who came nearly 200 miles by team, the church having been previously organized by the writer over 155 miles from the nearest railroad town and being the only one in the county.

Perhaps the meeting reached its best on Sunday after the morning sermon when the moderator took a collection for convention missions, which amounted to \$357.80 cash and pledges, another at evening of \$60.05 for foreign missions, this includes cash and pledges and will soon be sent to Dr. Willingham. Truly this was magnificent giving when it is taken into account that there are only 350 members in this association, and then the very great financial depression on this coast which has suffered more than any other portion of the country from this panic; especially have the farmers suffered from the extreme low prices. The Association passed a resolution expressing great satisfaction with the Pacific Coast Convention being admitted into the Southern Baptist Convention. Already the benefit to our work here is being felt. Many of our good brethren who have been made to believe that the Southern Baptists were just like the Northern Baptists, and that we would not be allowed representation, are already beginning to take new courage and to fall in line for the truth as Baptists believe and practice it.

I am afraid this communication is already far too long, but Brother Hall or Eaton you can divide it. I simply wish to say that there has been an effort made to create the impression that our Regular Baptists on this coast are different

from those in the South; such, however, is not the case. We are just the same sort of Baptists that are there. So far as I know none of our people hold to or practice any of the objectionable things, according to some of the Landmarkers, such as non-intercommunion between churches. Our people steadfastly seek to maintain our principles. They believe that the great distinctive principle of Baptists is a regenerated church membership, and we keep our conscience and obey God's word by simply refusing to become a party to the sin of subverting the gospel of Christ and contravening God's plan of saving men which alienism as we now have it operating on this coast most certainly does. We ask the sympathy and prayers of our faithful brethren at the South and East for our work.

Send on the Recorder and other sound Baptist papers to this country. Many of our noble editors there are building more wisely and serving far larger in this thing than they are perhaps aware of. O that some man of God who is able to do so would send about ten thousand copies of the WESTERN RECORDER and other safe Baptist papers to this great Western field!

I must stop or your patience will become exhausted. Bro. Hall. W. H. SHEARMAN.

DR. WHITSITT'S SECOND EDITORIAL.

The proofs which are demanded by *Zion's Advocate* of our recent assertion that immersion was not practiced in England before a period as late as 1641 are so abundant that one is embarrassed to know where to begin. We shall mention, in the first instance, the silence of history. This is absolute and unbroken. Though a number of works were written by Smyth, Helwys, Merton and other Baptists prior to 1641, and though these were replied to by opponents—such as Clifton, Robinson, Ainsworth and Johnson—it is nowhere intimated that the Baptists were then in the practice of immersion. Nay, more; the earliest Baptist Confessions of Faith all contemplate sprinkling or pouring as the act of baptism. We refer, in proof of this, to the confession of Faith, in twenty articles, which is subscribed by John Smyth, and may be found in the Appendix to Volume I. of Evans' "Early English Baptists." We refer also to the Helwys Confession, entitled "A Declaration of Faith of English People remaining at Amsterdam, Holland," printed 1611. We also refer to the "Propositions and Conclusions Concerning the Christian Religion," which were published after his death, by "the remainders of Mr. Smyth's company."

It was not until the year 1644, three years after the invention of immersion, that any Baptist confession prescribes "dipping or plunging the body in water as the way and manner of dispensing this ordinance" ("London Confession of 1644," Article 40).

Having disposed of the argument from the silence of history, we shall now present another, based upon the testimony of history, both Baptist and Pedobaptist history. The first authority that we shall cite is the distinguished Robert Baillie, in his work entitled "Anabaptism, the True Fountain of Independency, Brownism, Antinomism, Familism," etc. (London, January 4, 1646.) On page 163 Baillie remarks, in the margin:

"The pressing of dipping and exploding of sprinkling is but an yesterday conceit of the English Anabaptist."

In the text he remarks as follows:

"Among the new inventions of the late Anabaptists, there is none which with greater animosity they set on foot than the necessity of dipping over head and ears, then the nullity of affusion and sprinkling in the administration of baptism. Among the old Anabaptists, or those over sea, to this day, so far as I can learn, by their writings or relation that yet has come to my ears, the question of dipping or sprinkling never came upon the Table. As I take it, they dip none, but all whom they baptize they sprinkle in the same manner as is our custom. The question about the necessity of dipping seems to be taken up only the other year by the Anabaptists in England."

Were these pointed or distinct statements denied or questioned by the Baptists of England in the year 1646? Not at all. That labor was reserved for their descendants, who had fallen into ignorance in regard to Baptist history. Mr. John Tombes, one of the most learned and able Baptists of that or any other age in his "Addition to the Apology for the Two Treatises concerning Infant Baptism," in answer to Mr. Robert Baillie, 1652, employs the following language with regard to the above statements:

"If no continuance of adults' baptism can be proved, and baptism by such persons is wanting, yet I conceive what many Protestant writers do yield, when they are pressed by the Papists to shew the calling of the first reformers; that after an universal corruption, the necessity of the thing doth justify the persons that reform, though wanting an ordinary regular calling, will justify in such a case both the lawfulness of the minister's baptizing that hath not been rightly baptized himself, and the sufficiency of that baptism to the person so baptized. And this very thing, in a case where a baptized minister cannot be had, it is lawful for an unbaptized person to baptize, and his baptism is valid, is both the resolution of Aquinas, and of Zanchius, an eminent Protestant."

Again, Dr. Daniel Featley, in the "Dippers Dipt," which was published on the 10th of January, 1645, has a review of the Baptist Confession of 1644, wherein, remarking upon Article 40, which requires "dipping, or plunging the body under water," asserts distinctly that this was a "new leaven." It has been the custom of Baptist historians to break the force of this testimony by affirming that Featley was a prejudiced witness. That charge may be just; but nobody affirms that he told falsehoods with regard to well-known contemporary events, in which it would be easy for the most careless observer to convict him of error.

Happily for us, however, the above assertion is confirmed by

Blood Humors
Aticura Resolvent
 EVERY humor, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, are now speedily cured by
Aticura Resolvent
 A SKIN and blood purifier of incomparable purity and curative power. Purely vegetable, safe, innocent, and palatable. It appeals to all, and especially to mothers, nurses, and children.
 Sold throughout the world. Price, 50 cents. Sold by Dr. J. C. Aticura, Secretary, 202 and 211, Fourth Street, New York City, N. Y. Sole Agents, New York, N. Y. Price, 50 cents. Sold by Dr. J. C. Aticura, Secretary, 202 and 211, Fourth Street, New York City, N. Y. Price, 50 cents.

BUFFALO LITHIA WATER
 BILIARY CALCULI, JAUNDICE, &c.
 E. C. Laird, M. D., from New York Medical Times of March, 1896: "Hepatic disorders, whether of gout or malarial origin, and attended with jaundice or Biliary Calculi, yield to the action of the Lithia Water in a very rapid and efficient manner. It has been used in cases of Hemorrhoids, Hemiplegia, and other diseases, with the most satisfactory evidence of the value of the Lithia Water in Biliary Calculi."
 Dr. H. M. Clarkson, Haysmarket, Va., until recently Acting Assistant Surgeon of the United States Marine Hospital Service, says: "I have had the most satisfactory evidence of the value of the Lithia Water in Biliary Calculi."
 Prof. Wm. H. Doughty, M. D., of Augusta, Ga., writes: "In hepatic disorder, the Lithia Water is an efficient remedy."
 The Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles \$3.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Address: Proprietor Buffalo Lithia Springs, Va., on the Atlantic & Danville R'y.

the authority of Edward Barber, the founder of the rite of immersion among the Baptists. In the preface to his "Treatise on Baptism, or Dipping," London, 1641, the earliest book in the English language, to assert that immersion is essential to baptism, Mr. Barber praises God that he, "a poor tradesman," was raised up to restore this truth to the world.

Once more, Ephraim Pagitt, in his "Heresiography," London, 1645, after describing fifteen different sorts of Anabaptists as mentioned in Church History, comes at last to speak of what he denominates the "Plunged Anabaptists," and asserts that this "plunging" was a "new crochet" of the Baptists of England.

This will be denounced as the prejudiced testimony of a virulent enemy; but we are enabled to confirm it by the distinguished authority of the "Kiffin Manuscript," a well known and venerable Baptist document. We quote: "This relates that several sober and pious persons belonging to the congregations of the dissenters about London were convinced that believers were the only proper subjects of baptism, and that it ought to be administered by immersion, or dipping the whole body into the water, in resemblance of a burial and resurrection, according to Colos. 2:12 and Romans 6:4. That they often met together to pray and confer about this matter, and consult what methods they should take to enjoy this ordinance in its primitive purity. That they could not be satisfied about any administrator in England to begin this practice, because though some in this nation rejected the baptism of infants, yet they had not as they knew of, revived the ancient custom of immersion. But hearing that some in the Netherlands practiced it, they agreed to send over one Mr. Richard Blount, who understood the Dutch language. That he went accordingly, carrying letters of recommendation with him, and was kindly received, both by the church there, and Mr. John Batten, their teacher. That upon his return, he baptized Mr. Samuel Blacklock, a minister, and these two baptized the rest of their company whose names are in the manuscript, to the number of fifty-three." (Crosby, "English Baptists," pages 101, 102.)

Here is the highest Baptist testimony to the effect that there were no immersionists in England, and that the rite was first fetched from Holland, by Mr. Richard Blount. The John Batten who administered immersion to Mr. Blount was a collegiant minister, the successor of the Brothers Vander Codde. This community was founded and immersion was introduced by them into Holland in the year 1619. It is not known whence they obtained the practice.

Thus we have endeavored briefly to meet the wishes of *Zion's Advocate*. If our contemporary is not satisfied by the above proofs, we are ready to furnish others. They exist in great abundance in the literature of the Puritan period.—New York Independent, 1880.

The Lawton Simplex Printer
 saves time and labor—money too—100 letters, postal cards, copies of maps, drawings, and 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).
 LAWTON'S other machines are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Beware of imitations. Agents wanted. LAWTON'S is sold by every big New York store.

Stewart Dry Goods Co.
SHOES.
 Beauties in Women's Shoes. Beauty of Fit, Style and Price. **SUMMER SHOES**
 For Women, Misses and Children, in tans, browns, patent leather and kid. We keep only the best makes that we know will give satisfaction.
Extra Attraction This Week.
 Ladies' G. Chrome in Button or Lace Boots, \$2.00 well worth \$3.00.
 Ladies' Vic Kid Boot, button, new razor toe, well worth \$3.00. \$2.00
 Tan or Black Oxford Ties, Opera Toes \$1.48
 Tan or Black Oxford Ties, Cloth or Kid Top, \$1.75
 Tan or Wine Oxfords and and Prince Alberts, \$2.48
 Misses' Tans, Reds and Patent Oxford Ties and \$1.48 Slippers,
 Correct Shoes for Men in all the New Shapes and at lowest Prices.
 The Stewart Dry Goods Co. (INCORPORATED)
NEW YORK STORE
 LOUISVILLE, KY.
 Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "12" Pens are especially adapted for fine writing. Gold Pens required, 50 cts each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted. O. P. Barnes & Bro., 644 W. Market, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.
THE GREAT CHURCH LIGHT
 For details, send for Light and estimate free. L. P. Fink, 201 Pearl St., New York.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts...

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed.

THE ROYAL Insurance Co

LIVERPOOL. (INCORPORATED) Barbee & Castleman. Managers Southern Dept. COLUMBIA BLD'G., Louisville, - - - Ky.

BLANCARD'S PILL. Specially recommended by the medical celebrities of the world for Scrofula, Tumors, King's Evil, and the early stages of Consumption...

1881 Each, \$1.50 Our Razors have been in use for over twenty five years and are superior. It is a pleasure to shave with them.

The Story of Diaz A Marvel of Modern Missions. By G. W. Leshor, D.D. Illustrated with Portrait and Map. BAPTIST BOOK CONCERN, LOUISVILLE, KY

For Alcoholism Use HOSFORD'S ACID PHOSPHATE. Dr. P. P. Gilman, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Items of Interest.

The roof of a mine in Pittston, Pa. was known to be in a most dangerous condition. On Saturday night about one hundred men were sent down to prop it, but the roof fell in and they were entombed, only three escaping.

Not a trace of this was not in the mountains of Kentucky nor in the wild West, nor among the Ulsterians...

After four years of waiting the Italian government at last agreed to allow Holland to have the body of a Prince of Orange who was commander-in-chief of the Austrians and who was buried in Padua in 1590.

Three cheers for the swallows. They make a determined fight against the English sparrows in Waco, Texas, and won a signal victory, not a single sparrow being left.

The Sultan promised to appoint a Christian as governor of Zetina in Armenia, but broke his promise and appointed a Mohammedan.

Some educated negroes of New Orleans have formed an organization called the New Orleans Society of Emigration. They have sent two of their leading men to Mexico and Haiti to see about emigrating to those countries.

The Illinois Trust and Savings Bank, one of the strongest in the West, is going to erect a building in Chicago which will be 100 feet square and only two stories high.

We learn from the London Freeman that the czar did show some little civility to the Studinists and Jews on the occasion of his coronation in the provinces of Kherson and Kiev.

South Africa is suffering from a plague of locusts. The natives are employed to collect the eggs out from the holes in the ground in which they are placed and are paid sixpence a pound.

They have had so much trouble with the Episcopal preachers in England in regard to the burying grounds that the town council of Higham has decided not to have their cemetery consecrated at all.

The Sultan has removed the Musselman governor of Crete and appointed a Christian in his place. It is thought this will satisfy the Cretans, but it may be they have become resolute to be annexed to Greece and think this is a good time to get free from the Turks.

For Alcoholism Use HOSFORD'S ACID PHOSPHATE. Dr. P. P. Gilman, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words for \$1.00, 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.

IN MEMORIAM.

Our hearts were filled with sorrow when a few days ago, we read of the death of our friend and class-mate, Kitty Musford. How little did we, the class of '93, think when bidding farewell to the Tippecanoe Seminary...

He has called her in from her bed. For the shadows around her creep And silently watching over her Has given his loved one sleep.

Forgotten are now the trials. And sorrows that made her weep. For in many a soothing promise He giveth His loved ones sleep.

Nor fall nor clamorous rouse her. From slumber so pure and deep. For only His voice can reach her. And giveth His loved ones sleep.

Under the remaining four, of her broken class. We enter our heartfelt sympathy to her bereaved family in these words:

Weep not that her toils are over. Weep not that her work is done. And grant we may rest as calmly. When like her, our work is done.

Till then we would give it with gladness. Our treasure to Him to keep. As the light in the sweet an angel's sleep. He giveth in His love, I ones sleep.

MARIE H. SMITH. BELLE F. BAPTIST. BETTIE T. ELIEN. MARY D. GIBSON. Corvinton Tenn. June, 1896.

LEECH

All our home, Wingo, Ky. May 16, 1896. Mrs. M. L. Leech. The doctor I was sent by Marshall, Ky. March 29, 1894. Professional faith in Christ in her 16th year. Joined the Missionary Baptist church at Henry Tinn, Ky. She was married to W. H. Leech of Wingo, Ky. Oct. 25, 1887. Her husband died of cholera infantum with the Baptist church of Wingo, Ky. She had a very useful membership being a great Sunday-school worker. Sister Leech leaves a husband, three children, a mother and brother to mourn their loss. She will be sadly missed in the church and Sunday-school at Wingo, Ky. T. H. Leech.

Beware of Ointments for Catarrh that contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them.

HOLLAND INSTITUTE, Va.

Ever since it first greeted the educational world, this famous old institution has been honored by the public with its fairest daughters. A school more thoroughly equipped with everything needful to best results in study and in physical development could hardly be imagined, nor one in which the standard of moral tone is higher.

5,000 MORE BOOK AGENTS WANTED

Any man or woman can earn \$100 a month with LIVES OF MCKINLEY & HOBART. By Mrs. HENRY H. HENNING, their chosen biographer. Life story of McKinley, 27 pages. Price 10 cents. Life story of Hobart, 27 pages. Price 10 cents. Both new ready to write for particulars and specimen engravings. Write this morning to receive in return for no cost order on A. B. WORTHINGTON & CO., Hartford, Conn.

Quina-Laroche. Potent in the highest degree the active principle of Purpurea Bark. Enriched by the medical faculty as the best remedy for Fever and Ague, Malaria, Poursues of the Blood, General Debility and Female Disorders; Increases the Appetite, Strengthens the Nerves and builds up the entire system. Grand Rational Prize of 16,600 Francs at Paris. Paris: at Rue Droite. E. FOUGERER & CO. 21, St. N. William St., New York.

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', 'The Bible Use of Wine', etc.

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.

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 BAPTIST BOOK CONCERN, PUBLISHERS, 307 W. Jefferson St., LOUISVILLE, KY.

MINIV'S HYMN BOOKS. The Best and Cheapest of all BAPTIST HYMN BOOKS. Containing 254 hymns for the common use of Church Worship, Prayer Meetings, and Sunday-schools.

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

WALBAY Baking Powder

ABSOLUTELY PURE

Items of Interest.

The stone-quarries at Berea, Ohio, are so prolific. The women in overwhelming numbers attacked the quarry and drove out the new workmen engaged, fighting with clubs in a style to make men envious of their prowess. In a fight with the sheriff's men four Polish strikers were wounded. Sheriff Leake telegraphed to Gov. Bushnell for troops, and they have been ordered to the scene.

Mrs. Harriet Beecher Stowe died at her home in Connecticut on July 1st in the 85th year of her age. Her mind failed several years ago, though not to such an extent as was reported. She was childish but not imbecile. She was tenderly cared for by friends who devoted themselves to her and enjoyed life like a little child.

On July 1st the annual meeting of the Confederate Veterans took place in Richmond, Va. About 50,000 of the veterans were on hand and thousands of visitors. Resolutions were passed unanimously thanking Chicago for the monument erected in that city to the Confederate dead. The general organization of the Sons of Veterans was urged and the Veterans promised their support to such organization. Nashville was chosen as the place of their next meeting, and Gen. Gordon chosen President for another year.

Prof. Andree has started on his trip to the North Pole. He has gone as far as Spitzbergen, and expects to start in his balloon on the 5th of this month. Three men are going with provisions for two years. They have a sled, and also a boat large enough for the party. He hopes to reach the Pole in six days and return according to the air currents.

The new Coliseum in Chicago in which the Democratic Convention meets is said to be the largest building under one roof in the world. It covers 5 1/2 acres of land and is arranged to seat 10,000 people. No one can hear in these monster buildings, and their value, except for politicians, is problematical.

Paul Kruger having requested the British Government to bring Cecil Rhodes, Alfred Beit and Rutherford Harris to trial for their proved complicity in the attack on the Transvaal, the South African Company has required them to resign their positions as directors. England will not punish these multi-millionaires any further unless forced to do so.

Gen. A. R. Lawton, of Savannah, Ga., died on July 2nd at Clinton Springs, New York, having had a stroke of paralysis on Friday. He was born in South Carolina in 1818. He graduated at West Point, was a brave officer in the Southern army, where he won much distinction. Since the war he has practiced law in Georgia.

Lord Lifford died on Wednesday at his Northamptonshire seat in the 52nd year of his age. He was a naturalist of distinction, having written several valuable books on zoological subjects. He was especially famous for his knowledge of ornithology.

Some times pastors who are not liked by the givers in a church hang on through having a majority of those who do not contribute. The church falls behind on the salary of course, the building is mortgaged for the debt and is sold. The Judson Memorial church has guarded against any such debts in the future, by giving the Missionary Union a mortgage on the building for \$300,000, which mortgage does not bear interest.

A firm is making shades out of glass. The glass is made as hard as steel by a new process. It is thought that these will prove so good that they will entirely replace the wooden and steel ones.

Dr. Luderitz, of Vienna, has been making experiments with antiseptics. And he is of the opinion that strong coffee is an excellent antiseptic. Four hours in it killed the cholera bacillus, and twenty-four the typhoid one. It is only after the coffee has been roasted that it has this power.

The doctors, according to a Philadelphia paper, are saying many good words for that excellent, if odoriferous, vegetable, the onion. No medicine is so good in nervous prostration and so quickly loses up a run-down system. And they will help any case, such as indigestion, colic, grip, constipation, lumbago, scurvy, gravel and liver complaint. If they had stopped there, ladies might have paid no attention. But they added that eaten every other day, onions clear and whiten the complexion.

Some legislators have been trying to get Congress to adopt the French metric system. The same talk has been heard in England, and has drawn a sensible protest from Herbert Spencer. He declares that the number twelve is the natural unit of division, containing the factors 2, 3, and 4. People naturally divide by halves, quarters, eighths, etc. The creole must be divided into twelfths, not into decimials. And the present divisions are laid deep in the principles of nature, and came into use because they are natural and best.

SMALL MEN WITH GREAT LEARNING.

—These are both like monkeys in human costume and man in the harness of brutes; in the one case they excite ridicule on account of their pretentious freaks, and in the other pity on account of the encumbrances they are too feeble to bear.

NO WAVE on the great ocean of time when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.—Gladstone.

FEAR God for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe him for his faithfulness; and adore him for his holiness.

The world can stand anything but a fire-baptized church. It can stand logic and philosophy, and oratory and music; but it cannot stand plain, common Gospel truth, red hot.

My answer to the question, "How I was educated," ends where it began, "I had the right mother."—Timothy Dwight.

Bows drawn at a venture hit in a way that astonishes ourselves when God puts his own arrows on the string.

—Frances Havergal.

Christ never sends his servant where he has not been himself.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—Charles Kingsley.

Boscobel College.

We call special attention to the advertisement of Boscobel College for the education of young ladies, located in Nashville, Tenn. The character and reputation of the institution for scholarship of high grade will be maintained. The fact that Rev. J. O. Hunt, so well known and loved in Kentucky, is its native state, is the best, and that Miss Crosthwait is principal guarantees satisfaction to all patrons and students.

Hogsett Academy, Danville, Ky.

Parents who are undecided where to place their boys at school cannot do better than to send them to this splendidly conducted and well equipped school. The standard is far above the average in everything connected with a boy's mental, moral and physical development and welfare. The standard boys have taken in Eastern Colleges and Universities, at Annapolis and West Point—and the reputation secured by these departments at Universities, bespeak the standing of this Academy.

Washington & Lee University.

We call attention to the advertisement in another column of Washington and Lee University, Lexington, Va. The Academic Department, as well as the professional schools of Law and Engineering, open Sept. 10th.

West Side.

Before deciding where to send your daughter to school don't fail to send for catalogue of West Side College, Andrews Wm. Station, Stanford, Ky. This is one of the best colleges in the State.

Mary Baldwin Seminary.

By an act of the Legislature of Virginia passed during the session 1865-66, at the request of the Board of Trustees, the name of the Augusta Female Seminary, Staunton, Va., was changed to "Mary Baldwin Seminary," an acknowledgment of their high appreciation of the valuable services and unparalleled success of Miss Mary J. Baldwin, who has been principal of the seminary for many years. With wonderful business talent, fine executive ability, and clear judgment, she has made the Seminary one of the foremost institutions in the land for the higher education of women. From this Seminary have gone forth many noble and brilliant daughters to various fields of usefulness, and it now stands a great monument to the wisdom and foresight of the Board of Trustees who report that at no period of its history has it had so superior a faculty or has the management been better—every department being under the personal direction of Miss Baldwin.

"Mary Baldwin Seminary" is on the great trunk lines of the Chesapeake & Ohio and Baltimore & Ohio Railroads, in the beautiful Shenandoah Valley of Virginia, a location noted for its healthfulness.

Every parent who has a daughter to educate should write for a catalogue.

THE MARKETS.

Report for the Week Ending Saturday, July 4, 1896.

Cattle—The receipts of cattle to-day were light. The market was dull and uninteresting. Good cattle sold fairly well. Poor cattle very dull and hard to sell. Prices on most grades are slightly lower.

Hogs—The receipts to-day were light and of good quality. Under a good shipping demand the market was active for the best light hogs. Other grades steady.

Sheep and Lambs—Receipts were light. The market was quiet throughout the day. Under pressure to sell, extra sheep declined 15c and the best lambs 10c. Some poor fleeced sold 5c under Thursday's prices.

EXTRA CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs.	87 00/25 00
Light shipping, 1,300 to 1,400 lbs.	85 00/25 00
Best butchers	83 00/25 00
Fair to good butchers	81 00/25 00
Common to medium butchers	79 00/25 00
Thin, rough steers, poor cows and calves	1 00/25 00
Good to extra extra, 1,500 to 1,700 lbs.	75 00/25 00
Common to medium extra	73 00/25 00
Feeders, 900 to 1,200 lbs.	3 00/25 00
Blockers	1 50/25 00
Bulls	1 50/25 00
Wool calves	2 50/25 00
Choice milk cows	20 00/25 00
Fair to good milk cows	13 00/25 00

HOGS

Choice packing and butchers, 225 to 300 lbs., strictly corn-fed	83 15
Fair to good packing, 180 to 225 lbs.	82 00/25 00
Good to extra light, 150 to 180 lbs.	80 00/25 00
Fair to good, 120 to 150 lbs.	78 00/25 00
Porkers, 100 to 120 lbs.	65 00/25 00
Roughs, 150 to 400 lbs.	50 00/25 00

SHEEP AND LAMBS

Good to extra shipping sheep	82 00/25 00
Fair to good sheep	80 00/25 00
Common to medium sheep	78 00/25 00
Bucks	1 00/25 00
Stock ewes	3 00/25 00
Extra spring lambs	1 15/25 00
Fair to good spring lambs	1 00/25 00
Common to medium lambs	80 00/25 00
Tall-ends or culs	1 75/25 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 4, 1896.

The 1896 Crop—in the upper Hurley counties the crop is progressing very favorably, with topping going on in some places. The prospect at present is for an early ripe crop of good color. The entire crop having been pitched in one planting season, will all be ready for the knife about the same time. In the lower dark stemming tobacco districts of Kentucky and Tennessee all not damaged by overflowing is doing well, although the farmers have had work to keep down the grass and prevent trenching, with not enough rain to make the crop as it should be done. As before stated, the acreage in the stemming districts will be cut short considerably.

The business of the past month was largely in excess of that in May. The increase in receipts was 11,973 hogsheads; in sales, 8,503 hogsheads, net weight, 1,745 hogsheads, with an increase of stock on hand of 7,433 hogsheads, the largest we have had for four years past.

SALES, WITH COMPARISONS.

Following were the sales for the week and year to July 4, with comparisons:	Week.	Year.
Year 1895	3,874	106,580
Year 1894	1,941	94,484
Year 1893	1,276	79,947
Total net crop sold to date	59,327	
Sold to date in 1895	109,907	
Sold to date in 1894	94,750	
New crop sold to date, orig. inspec'n	70,378	
Sold to date in 1893, orig. inspec'n	88,161	
Sold to date in 1894, orig. inspec'n	79,203	

REJECTIONS.

Rejections this week	1,008
Rejections same time in 1895	500
Rejections same time in 1894	358
Percentage of rejections to auct's sales, '96	32
Percentage of rejections to auct's sales, '95	24
Rejections since Jan. 1 to date	24,431
Rejections same date in 1895	23,482
Rejections same date in 1894	17,198

RECEIPTS.

Receipts this week	4,523
Receipts same time in 1895	2,852
Receipts same time in 1894	2,754
Receipts since Jan. 1 to date	70,023
Receipts same time in 1895	77,972
Receipts same time in 1894	77,036

LAW SCHOOL.

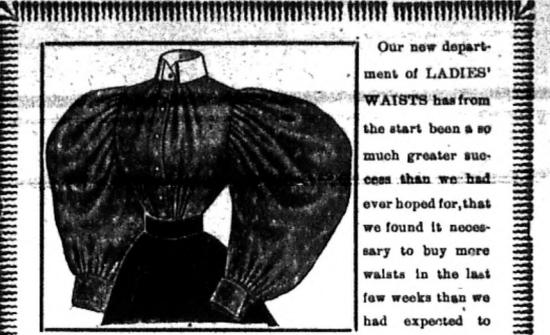
WASHINGTON AND LEE UNIVERSITY, VIRGINIA. Opens Sept. 10. For catalogue, address JOHN RANDOLPH TUCKER, Dean.

HOGSETT ACADEMY.

A select home training school for boys. All-Mental, Moral, Physical Development. Military organization. Recognized by our best Universities. Situated near West Point and Annapolis. Address: HOGSETT ACADEMY, DANVILLE, KY.

WASHINGTON & LEE UNIVERSITY, LEXINGTON, VIRGINIA.

Academy; Law; Engineering. Opens Sept. 10. For catalogue, address G. W. C. LEE, President.



Our new department of LADIES' WAISTS has from the start been a so much greater success than we had ever hoped for, that we found it necessary to buy more waists in the last few weeks than we had expected to sell ALL SEASON. Of course we took chances; but the prices justified it. And we shall from now on make prices that the ladies just simply CAN'T RESIST. Write and send any amount from 50c up to \$3.50 and we'll send you the prettiest waist you ever saw for the price. Send also 50c for our new CORSET COVER, with puff half sleeves, to keep the waist sleeve in shape.

Kleinbans & Simonson, Mammouth Shoe & Clothing Co.,

424 to 434 West Market.

COX COLLEGE Southern Female College

Removed from LaGrange, Ga., last summer, to an elegant suburb of Atlanta, begins its 64th Session, Sept. 9th, 1896.

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