

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

LOUISVILLE: THURSDAY, MAY 27, 1897.

NUMBER 25.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$1 00
After three months \$ 25
After six months \$ 50

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In receding from one error, we must not go so far as to fall into the opposite error. Truth is a narrow way between morasses.

Do not blow your own trumpets; nor, which is the same thing, ask other people to blow them. No trumpeter ever rose to be a general.—Edward Everett Hale.

THERE is no concealing love, it will manifest itself. That is not love which does not show itself. The man who loves the soul of a friend will do something to win that soul from sin and hell. The man who loves God will make his life an effort to glorify Him.

We hear the cry from some quarters, "Back to Christ." Well, his people have never gotten away from him, and the world has never been to him, so there is no point to the cry. We are all going forward to Him on His Judgment Throne. Are we ready?

THE *Florida Witness* says of the Southern B. Y. P. U.: "This department of our work was merged into the Baptist Young People's Union of America." We are listening for protests from those who a year ago urged the Southern Union upon reluctant brethren on the ground of its necessity to keep out the Northern one.

INGERSOLL in 1894 delivered a lecture and wrote a series of articles in which he advocated suicide. Since then two lady cousins of his, Mrs. Sarah B. Cooper and daughter, were found dead in bed in a room full of gas, two of the clerks in his law-office have killed themselves, and a third has attempted suicide. It seems probable that Ingersoll gathers atheists around him, who say there is no God and no hereafter to the soul.

In preaching upon prayer in Boston, Moody told of a man on board the Spree with whom he talked on the night before the accident which came so near to being fatal to all on board. This man insisted that prayer was of value only as a spiritual exercise. Moody added: "The next morning when it looked as if we were all going to the bottom, he did not stop to discuss prayer. He went at it. Not for exercise, either."

BARNET church, Herts, England, is an Episcopal church. Recently, we learn from the *Christian Advocate*, it has been adorned with a beautiful carved pulpit. In the angles are grained niches, and in these were placed six statues. There were three from the early times, the martyr Latimer, Canon Liddon and John Wesley! This latter statue was made from a model by which a sculptor had made a statue of Wesley which was placed in a niche over the door of the Methodist church at Upper Tooting. It was soon taken down, however, as the Methodists wished no statues in their churches.

DR. LUDWIG KELLER ON THE RE- LATION OF THE ANABAPTISTS TO EARLIER EVANGELI- CAL PARTIES.

BY ALBERT HENRY NEWMAN, D.D., LL.D.

It seems desirable that the proposed translation, with observations, of Dr. Keller's most recent work should be prefaced by some account of his life and of his earlier writings in vindication of the old evangelical Christians of the mediæval and Reformation times. Happily I am provided with abundant materials courteously furnished me nearly eleven years ago by Dr. Keller himself. I had been deeply impressed by his zeal for the old evangelical parties and his anxiety to vindicate them from unjust charges of all kinds. So pronounced was his friendship for the "heretics," and so sharp his polemics against Luther and Zwingli, that I felt sure that he was a Baptist at heart, and suspected that his own antecedents were Anabaptist. Desiring to know all the facts about so interesting a character, I addressed to him a letter of inquiry in 1886, and received a very full account of his career and of his personal attitude toward the historical questions that were arousing such commotion in Lutheran circles.

He was born at Fritzlars, in Hesse, March 28, 1849. His parents belonged to the Reformed (Calvinistic) church, which in Hesse was rigorously separated from the Lutheran. His father's family emigrated from the Palatinate in the seventeenth century, probably on account of the severe persecutions that there prevailed (during the Thirty Years' War). His maternal grandfather was a Reformed preacher in Oldenwald at Reinheim, in Southern Hesse-Darmstadt. Ludwig Keller himself was brought up in the Reformed church. After a preparatory course at a gymnasium, he studied at Leipzig and at Marburg, first jurisprudence, afterward philosophy and history. He was graduated Doctor of Philosophy in 1872. Two years later he was appointed to a position in connection with the Westphalian Archives at Munster, and in 1881 was promoted to the position of Royal Archivar. A short time ago he was made Archival Counsellor and Keeper of the Secret Archives of the German Government in Berlin.

The archives at Munster are peculiarly rich in manuscript materials relating to the Anabaptists, especially to the unhappy movement that culminated in the fanatical "Kingdom of God in Munster." Naturally he was led by the familiarity with these documents that his office required to take an interest in their contents, and to inquire into the history of the great religious movement with which this literature and this disastrous attempt at religious and political reform were connected.

In 1878 he published an essay on Herman von Kersebrunck, an early historian of the Munster Kingdom. This was followed in 1880 by his remarkable volume, "History of the Anabaptists and their Kingdom at Munster." Through the study of the original sources Dr. Keller reached the conviction that the accounts that appear in the Catholic and Lutheran manuals of church history are in many ways biased by partisan considerations, and that the oldest sources furnish a picture of the events far more favorable to the Baptists than had hitherto commonly been supposed. In the course of years he became more and more convinced of the necessity of working up anew according to points of view different from what had been usual the entire history of the Baptist movement, and this undertaking he determined to venture upon. It was not a definite religious partisan standpoint that led him to this determination, but simply the love of truth which he

wished to honor; for he saw that grievous wrong had been done in many ways to those persecuted Christians who in the sixteenth century were stigmatized as "Anabaptists," and that their history had been in many ways sadly disfigured by the church historians of Protestants and Catholics.

He recognized the task as one of great difficulty and delicacy, and one that would surely bring upon him much criticism and obloquy. In Germany only two churches are recognized, the Catholic and the Protestant; all other parties are "sects," which are looked upon with contempt. It was from the first perfectly evident to him that if the Baptists of the sixteenth century were right, their opponents (i. e., the Catholics and Protestants,) must have been wrong, and it was not to be expected that the church historians would accept this conclusion.

Yet Dr. Keller was by no means deterred from his undertaking by these considerations. Having reached the conviction that God would lead his truth to victory, he began his labors in the name of Christ and published first in the year 1889, "An Apostle of the Anabaptists" (Hans Denck). This book aroused the intensest and most widespread interest. Articles appeared in criticism of it, favorable and otherwise, in German, English, Dutch and French reviews. A shorter essay of Keller's on this subject was translated by Dr. H. S. Burge and was published in the *Baptist Quarterly Review* for January, 1885. An article on Keller's book, by Dr. C. A. Briggs, appeared in the *Presbyterian Review* for April, 1883. Dr. Briggs characterized Keller's book as "a splendid piece of historical work in the rehabilitation of [one] who has long been buried under a cloud of misrepresentation." Lutheran church historians, like Kolde, Tschackert and Karl Müller, became greatly excited, stigmatized Keller as himself "an apostle of the Anabaptists," and sought by the most captious and unfair criticism to bring his work into contempt. In fact few more opprobrious terms than "Anabaptist" could be found in the vocabulary of the German polemicalist.

But even this criticism did not deter Dr. Keller from going forward with his investigations, and there can be no doubt but that the interest awakened by him in the subject bore fruit in many of the multitudinous works on Anabaptist history, written for the most part in an appreciative spirit, that have appeared within the last dozen years. In 1885 was published his "History of the Reformation and of the Older Reforming Parties," probably the most important of all his works. He did not hesitate to carry the war into Africa, and to maintain that, not the Anabaptists, but Luther and Zwingli, were innovators and sectaries. In this work he sought to show the fundamental identity in doctrine and practice of most of the anti-Catholic parties of the middle ages, and of the evangelical orders within the Catholic church (Mystics, Beghards, Brethren of the Common Life, etc.) He brought forward much material that tended to show that the trade guilds of the mediæval time were largely under evangelical control, and were an important means of propagating evangelical teaching and life. The discovery of the art of printing itself he sought to trace to old evangelical circles. In this work he advanced the view that the *Codex Teplensis*, a manuscript of the German New Testament found in a Bohemian monastery and ascribed to the latter part of the fourteenth century, was a Waldensian production, and that it was the basis of the earliest printed German Bibles. This theory of Waldensian origin was combated in several books and review articles, but was ably defended by Dr. Haupt and Keller himself; and, in my opinion, they have the best of the argu-

ment. In 1886 Keller published a volume on "The Waldenses and the German Bible Versions," in which he answered his critics, and elaborately defended the position he had taken.

In 1887 he published a lecture on "The History of the Old evangelical Churches," in which he traversed much ground in a popular way. In 1888 he published "John von Staupitz and the Beginnings of the Reformation," in which he sought to show that Staupitz was a theologian after the old-evangelical type; that under his guidance Luther adopted the old-evangelical theology, and remained for a number of years on this platform. He shows in a very interesting way how Luther was led by circumstances to break with the old-evangelical theology, and to enter upon a career of intolerance and the use of carnal means for the maintenance of religion.

Here again Keller was grievously misrepresented. Some of his critics charged him with seeking to make it appear that Staupitz, the Augustinian monk and mystic, was a Waldensian and an Anabaptist. He did nothing of the kind. What he did was to show that the type of evangelical life and thought represented by Staupitz was in many respects identical with that of the Waldenses and other mediæval parties, and with that of the Anti-pedobaptists of the sixteenth century; and in this he was wholly right.

It is scarcely needful for me to say that I do not accept all Dr. Keller's historical conclusions. He seems to me to deal too much in conjecture, and to identify religious parties on inadequate grounds. But he is a writer to whom Baptists should feel deeply grateful, and of whose works they cannot afford to be ignorant. Readers of my new "History of Anti-Pedobaptism" will observe that my position is identical with that of Keller as regards the close historical connection of the old-evangelical life of the middle ages with the anti-Pedobaptist movement of the sixteenth century. The monograph of Keller's, a translation of which is to follow in a series of articles seeks to demonstrate by definite cases this historical relationship.

A LADY who was somewhat quick-tempered, but was very desirous of becoming a Christian, once said to me, "Mr. Peopie, I assure you there is no fault in my case, because I never lose my temper unless I am provoked!" No, and I do not think the devil does! To lose your temper shows that you are out of communion with your blessed Lord. If the peace of Christ ruled in our hearts, we could never again be provoked. Think of that! Moses was so provoked that he spoke unadvisedly, and yet he was the meekest man that ever lived. But Moses had not the risen Christ to dwell in his heart. Be not discouraged, nor fear lest you may fall to-morrow. You need only live one moment at a time. Can Christ keep you this minute in a good temper? Then he can keep you the next moment, and the next, and so on forever. He can keep you in peace amid the severest trials, even such as he had to bear—in loss of friends, in persecution, in death.—H. W. Webb Peopie.

The devils of discontent, *désespoir*, selfishness, sensuality, how they are scattered before that voice, really heard, of the risen and everlasting Christ. He stands before the door of his tomb and speaks, and these dark forms that have enchained the soul and fettered the activities of men fall on their faces like the Roman soldiers, who in the gray dawn of the morning saw him come forth from the tomb of the Arimatean, and trembled with fright, and knew that their day was over, and that the prisoner they thought was dead was, indeed, too strong for them to keep.—Phillips Brooks.

GRIEVING THE HOLY SPIRIT.

BY REV. J. O. RUST.

We grieve the Holy Spirit when we forget his presence in us, refuse his commands, deny his restraints. Not to grieve him is the lowest form of command in Scripture in reference to the Holy Spirit. It is a sin easily committed, for in Eph. 4:30 we read of him: "Whereby ye are sealed unto the day of redemption," and we can easily fall into a dull, false security, and an unheeding laxity of life. We imagine we would respond to any unusual and startling appeal from him, but his continued presence and ordinary ministrations we disregard, and so he is grieved.

In Eph. 4:25-29 we are cited to some of the common ways in which we grieve the Spirit. There are other offenses, but these are so common they might be overlooked, and so special attention is called to them.

1. Lying. Someone has said that this is the easiest of all sins to commit. Plain prevarication may not be common, but the same thing dressed up as tricky evasion, shrewd equivocation or deceptive diplomacy is not rare. But there is something more than prevarication aimed at here. It means that deeper and deadlier principle of falseness to your neighbor in any of the relations of life. The text commands a stable truthfulness to your fellows in all respects, to justly regard their interests and rights. Many a man never lied outright to his neighbor who was miserably deceptive and cruelly unjust in his dealings with him.

Now this command to treat our fellows honorably and honestly is argued on the grounds that "we are members one of another," and we can not injure our neighbor without harm to society and at last with hurt to ourselves. But the special point is that this falseness grieves the Spirit. To be true to the Spirit then is guarantee of honorable citizenship. We are hearing much in these days about sociology, but I dare say here is the best teaching to be found on that subject. I do wish our sociologists would study this text. Spirit-led men make good neighbors, and I do not know how else to get them true and just.

2. Anger. "Be ye angry and sin not" suggests that there may be a righteous anger, and there is; but as Matthew Henry says: "If we would be angry and sin not, we must be angry at nothing but sin." But both kinds, righteous and evil anger, are to be (1) restrained for it is easy enough for them to go into wrong; and (2) repressed, "Let not the sun go down upon your wrath." At the outside, a Christian can only be angry twelve hours. It is when we harbor anger that "we give place to the devil," and all sorts of evil designs and sinful and cruel purposes are formed in the heart. Now a mind occupied with the purposes of its own passions is an offense to the Holy Spirit.

3. Stealing. "Let him that stole steal no more." Queer command to Christians. There may be little actual theft among church-members, but sharp practices, robbery according to law, and tricky dealings are not so uncommon.

But, after all, this command may refer chiefly to idleness, for it says, "Rather let him labor working with his own hands the thing which is good"; and the apostle may have had in mind those loafers and spongers who live off their friends. For indeed such idleness leads direct to stealing, and may be it is meant that the tax such laziness collects off of thrift is a kind of theft. The Holy Spirit is offended at a loafer. Some of these work their heads sick trying to get out of working with their hands. Let them go to work so that "he may have to give to him that needeth." God's children should be workers and thrifty so that they may be able to minister to worthy need. The Holy Spirit in thus commanding industry is the guardian of prosperity. Again I suggest that students of sociology make a note of this text. A real Christian cannot be a lazy, worthless idler. The Holy Spirit makes them work and prosper, and guides not into grasping avarice, but into open-handed charity.

4. Foul words. "Let no corrupt communication proceed out of your mouth." Putrid words, low jest, loathsome anecdote, libidinous story, all this foul indecency of speech is an offense to the Holy Spirit.

But is not worthless speech also referred to in the use of the expression "but that which is good to the use of edifying, that

it may minister grace to the hearers?" Conversation is one of the greatest powers, had to fritter it away in idle talk which communicates no helpful ideas and does not stir noble purposes and picture high ideals is sinful. The trivial tattle, the low gossip, the perpetual gabble of idle, empty brains helps no one but hurts many. God's Spirit is grieved at all such. He demands that Christians shall use this great privilege and power, not in spewing out impurities or dealing in profitless inanities, but "to minister grace unto the hearers," to help our fellows, to instruct or comfort or cheer our companions in this hard and solemn journey of life. Oh, what a world of silence this would bring about were it obeyed! Then wisdom long silent when folly prated could speak helpful messages to those in need.

In the presence of this text we may all be ashamed and humbly pray forgiveness. Let us resolve to be more mindful of the Spirit's presence, more subject to his rule, more watchful at the door of these commonplace sins. I dare say that one who will live this Scripture truly will be a very, very noble and useful child of God. Nashville, Tenn.

TAPPING THE WATER POWER.

BY WILLIAM ASHMORE, D. D.

Years ago out west there lived a man named Whipple. On the bank of a river he had a grist mill. A zigzag mill dam across the stream furnished the power. He had a sufficiency of water and turned out good flour, which skilful housewives for miles around made into the best of bread and biscuits and pie-crust and doughnuts. Everybody was satisfied. Whipple's brand was No. 1—XXX.

But along came a man named Thomas, who wanted to set up a wool-carding and felling mill. He bargained for a supply of power, and then built his carding, weaving and felling mill alongside of the grist mill, and hitched on his connecting shaft. Then came another man named Baldwin, and he bought power enough to run his machinery for making threshing machines; and then along came still another needy soul named Parshall, whose line of art was turning chair legs, table legs, banisters and bed posts. He also wanted an equivalent of a little horse power, and he got it.

Now it was all well enough in winter and spring, when the river was brimful; but in the middle of a dry summer, and as the old dam leaked badly, there was not power enough to go round, and the wheels dragged. Either for that or some other reason the mill did not make as good flour. One day Baldwin's breakfast did not agree with him. He met Whipple, and he said: "Whipple, what is the matter with your old mill? It don't turn out as good flour as it used to. My wife says, do her best and she cannot make good rolls from it." Whipple equared himself and talked back. "Here! I will tell you, My old mill, as you call it, is all right enough; the trouble is, I have been so weak as to let you fellows have too much of the water power. Give it back to me and the grinding will be well enough done; then let your wife use good yeast and her hot rolls will be as good as ever they were."

Show unto us the parable. The grist mill is the church. The mill dam is the means of grace which the church keeps up. Whipple is the arraigned pastor. Baldwin, Thomas and Parshall are that class of outside leaders who draw off all their best help from inside the church, and then berate the poor old church for its lack of efficiency.—Commonwealth.

It is not simply a waking up of the church in a missionary direction that we covet; it is not simply the opening of the stingy pockets and the pouring out of vast wealth—it is the want of men; it is the standing forth of brave young Christian souls, saying: "I want to go. My message burns upon my lips until I tell it. Send me!" I tell you, friend, the foreign missionary work waits for nothing but strong, first-rate, leading men, full of the simple faith—the missionary work only needs them to show its strength, to claim the souls of waiting multitudes to the world's end, and the abundant confidence and support of Christians here at home.—Phillips Brooks.

YOUNG PEOPLE AND CHURCH ATTENDANCE.

Any one who takes pains to compare the accounts of the religious condition of different parts of our country, which appear from time to time in the daily and weekly press and the magazines, will be apt to be impressed with the circumstance that the church attendance of children and young people appears to be steadily declining. Pastors and those actively interested in sustaining the churches almost universally deplore it; but there seems to be no strong and general movement towards a revival in this direction, and some of those who are most concerned in counteracting this tendency frankly admit that they do not know what to do. Singularly enough its decline appears to be coincident with a remarkable extension of religious organizations among children and young people.

It is only necessary to call attention to this actual state of affairs to have one solution of this anomaly suggested—and that is that these organizations themselves are not emphasizing as they might the importance of church attendance. They are reaching the young people, but they are not influencing them, in a controlling way, to being present regularly at the public worship of God. They admit the importance of going to church, but they do not throw their energies in the direction of leading their members to form the habit of attending public worship. They do not give that obligation priority over attendance at their own meetings. One who looks over the calendar of the Sunday appointments of the average church will see a forcible illustration of this. The morning service at church and the Sunday-school frequently follow each other so closely that it is unreasonable to expect children to attend both services. A continuous confinement from half-past ten in the morning to half-past one is too long. From a physiological point of view it would be much better to put the church service in the morning and the Sunday-school in the afternoon, or vice versa. Much the same thing obtains in reference to the evening service. When the young people's meeting is held at half-past six it is unreasonable to expect that a large number of them will remain to the evening service at the church. As a matter of fact they do not. Pastors everywhere are lamenting the decline of the second service. They are resorting to all sorts of "attractions" to get a congregation. But the older worshippers, as they come to the evening service, meet another audience going away. They have had enough. They do not want to attend another service. If they did their freshness of feeling has evaporated. As Mr. Beecher once said, the cream has been taken off their minds, all the rest is skim milk.

Pastors see this, and lament it, but they do not see exactly how to remedy it. If they propose a change in the hour of holding the Sunday-school, or that the young people's meeting should be held on a weekday evening, there are a number of special interests that will be up in arms. There are certain organizations that you cannot criticize without exposing yourself to the suspicion of unfriendliness.

The time has come for the leaders of all kinds of organizations within the church to see that it is vastly important for the individual Christian that the habit of church-going should be firmly fixed, and that it is vastly important that the church itself should be sustained—by great regular audiences which exert a tremendous influence upon the moral life of the community. The fair-minded recognition of these facts will lead those who have the interests of religion at heart to work for a change in some present customs.—Watchman.

THE NEED OF THE HOUR.

A broad view of existing conditions calls for a new infusion of spiritual life in church-members and for greater devotion to Christ-principles and activities. There are marked tendencies in the Christian Church toward the world. The spirit of the times is alarmingly manifest in thousands of her members. Her finances are conducted too little upon Bible principles, and too much according to worldly methods. Ministers are estimated very largely by their capacity to draw the crowd. Inquiry is made about the candidate for a vacant pulpit, not on the ground of his spirit-

uality, devotion and fidelity, but of his talent, attractiveness, magnetism and pew-filling power. The drift of pulpit discourse is too little toward stalwart doctrine, and too much toward secular, sensational and taking themes. The aim in many cases seems to be more to please than to instruct; more to get recognition and approval than to convert and sanctify; more to take up the religious "fads" of the day than to present a distinctive Christianity; more to reform the outward man than to transform the inner; more to set forth the man-side of religion than the divine side; and more to deal with the problems which pertain to this life than to those which relate to the life to come. Discipline, as a rule, is neglected, and church-members are allowed to do pretty much as they please; and as the result, it is often very hard to draw the line between the moral worldling and the professing Christian. There is a manifest disposition to trim, to tone down, to modify, to compromise, to drift with the current, to have a good time, to cater to the fashionable and influential, and to make it easy for any and all to unite with the church. The hard conditions of Christian life and service are scarcely touched upon, such as the crucifixion of self and deadness to the flesh, while the more cheery phases of Christian living are unduly emphasized. We hear much about nineteenth century thinking demanding more latitude of doctrine and practice. The past order of thought and action did well enough for our fathers, but we of to-day know more, and breathe the fresher air of an enlarged freedom, and so must have a liberalism which will permit us to accept just so much of the Bible as accords with our individual notions and with our peculiar environment. Evolutionary theology is asserting its claims. Higher criticism is undermining or modifying distinctive Scriptural tenets, or what is called traditionalism. Human pride, and reason, and scepticism, the dire foes of the church, are telling disastrously upon pastors and people in forms and degrees little apprehended. The result of all these demoralizing agencies and influences is the production of an effeminate type of piety, an easy-going order of church life and an emasculated Christianity.

In the light of these tendencies and results, so manifest in our modern religious life, there is an urgent call for a higher and more pronounced godly living, for a better and clearer Bible indoctrination, for a warmer and more decided Christian experience, for increasing spiritual fervor and power, for a more protesting and fearless witness bearing, and for an intenser Godliness in the home and in society.

The Church of Jesus Christ, while so greatly exposed to the secularism, rationalism and scepticism of the day, never had finer opportunities for Christian work, for world-wide evangelization and for a Christ exaltation than she has at present. There are myriads who realize the fact, and are trying to live up to the measure of her responsibility and opportunity, but they find the drawbacks upon her progress, both inside and outside, tending strongly the other way. The true and faithful, however, must not become disheartened, but hold on to the old Bible, and the old religion, and the old principles, ordained of heaven for human well being, and push on the cause of our Lord and Savior Jesus Christ in apostolic ways.

Fear of man must give place to the fear of the Lord. The sense of accountability to God must be deepened, and prove more impelling. The constraining love of Christ must impel to duty, to sacrifice and to heroism. The power of the world to come must more and more influence the thought, feeling and activity of the professed followers of Christ.—Presbyterian.

It was religion which, by teaching men their relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights which opened their eyes to all their rights. It was resistance to religious usurpation which led men to withstand political oppression. It was religious discussion which roused the minds of all classes to free and vigorous thought.—W. E. Channing.

Have the courage to retract any mistake, and confess any error you have made.—Isaac Watts.

There is little backsliding when people love the Scriptures.

IAN MACLAREN'S THEOLOGY.

BY E. R. LEWIS, LL. D.

It is an invidious task to pen strictures upon the writings of one who has poured forth the gracious utterances of "Bealde the Bonnie Brier Bush" and "Auld Lang Syne." But some of us are old-fashioned enough to be entirely swept off our feet by his fervent, his burning, his glowing, his scintillating vital to the Christian religion in the Divinity of the Lord Jesus—I suppose I ought to be ashamed of it in this advanced age, but somehow I have a notion that unless we are bound up in the bundle of life with Him, our religion does not amount to much.

A short time ago, as a result of previous talk, I received a letter from a learned professor stating that he could establish demonstrably the absolute falsity of the Christian Scriptures—in fact utterly annihilate our religion. If I would advance the necessary expenses, attending the labor of preparation and publication of the work, such advances to be returned from the sales. I thought at first that possibly, in the interest of truth, it would be wise to close with this offer. So many during the last century have proposed to do this very thing and miserably failed, that it seemed not impossible that this was the man for whom creation had been groaning.

But on second thoughts it occurred to me—in fact a great many things occurred to me—when a man has had something religion or anything else, for a matter of eighteen or twenty centuries, he dislikes to let it go. It may be rackety like "the old arm chair," but somehow he hates to part with it. And then I thought of my mother as she lay in her coffin and I read from the Book, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," and I thought of the millions who have laid them down to their last long sleep confidently pilloved upon the promises of that blessed Book, and I was satisfied that I did not want it annihilated any way.

But when "Ian MacLaren," with the gentle, insinuating characters of his creation, steals away our hearts, and then tells us calmly, as stated by Rev. W. H. Gibson in a late Standard article, that "Jesus was carried beyond himself by anger in his dealings with the Pharisees," it seems that we do not need the help of outside parties in the annihilating of our cherished beliefs. If this one sentence is true, the thing is done right in the house of our friends.

But I began this paper intending to speak of another matter. In his "Cure of Souls," Dr. Watson says: "No one can estimate how much Germany has gained from Luther's genial and robust nature, or Scotland lost through Calvin being a thoroughgoing and a cold, a stern, a broken man." Unless this author has some source of information not accessible to the rest of the world, we must be permitted to question both the "gain" and the "loss."

Comparisons between the work of such men, each great in his sphere, are extremely odious, but when they are forced upon us in public way, we cannot forget that the burly monk, Martin Erfurt, notwithstanding the boast about his readiness to face "as many devils in Worms as there were tiles on the houses," would not go until he had the Emperor's safe-conduct in his pocket. But John Knox would not have been a broken man if he had the protection and bravado of Luther, backed by all the hatred of the Roman hierarchy.

Luther's Reformation reminds one of the efforts put forth by some good men to reform the sabbath. He wanted to change some things, but did not wish to cut loose from Rome altogether. Nor did he leave it until uncommunicated by the papal bull.

The cry of John Knox and John Calvin was, "Come out from among them, my people, and be ye separate, saith the Lord, and touch not the unclean thing."

Luther was very willing to acknowledge the pope as head of the church. Knox and Calvin contended and contended for the supremacy of the system—top, bottom and sides. Comparisons indeed! You might as well compare the heavy brew of Munich with the "mountain dew" of Ben Vorlich. A Scotsman who will gravely tell us that Scotland would have been improved by injecting the domination of Luther for that of Knox and Calvin, has a favor of Benedict Arnold.

Two years in the French galleys doubtless had their impairing influence on Knox; but this "broken man" came forth with the mighty swing of Jean Valjean or Ben Hur, and for more than twenty years after cut a swath through the religious life of Scotland and the world that struck terror to the hearts of kings, queens and popes.

The laichyrous suggestion that the "chronic invalid" Calvin has given a jaundiced religion to Scotland which would be improved by substituting the so-called "genial and robust nature" of the priest of Wurtemberg is "muscular Christianity" run mad.

John Calvin, at twenty four years of age, with his convictions of truth as clear as a bell, stands the head of the Reformation in France, while Luther, at nearly twice the age, is writing his consubstantiation. "Hoc est corpus Meum" refusing to accept the proffered hand of Zwingli, and following the Swiss with the most bitter and unchristian denunciations.

We may differ from both Luther and Calvin, but the work of Martin Luther, sounding "Reformation" and speaking to the spruce strings of the pope, can no more be measured with the magnificent, clear-cut, independent attitude and labor of John Calvin, than can Caesar's soubasayers searching for divine omens in the bleat of a chicken, with Elijah on the mount, amid the shrieks of the storm, be compared with sending to Ahab the message of the wrath of God.

Gratitude is a fruit of great cultivation. You do not find it among gross people.—Samuel Johnson.

A SUBLIME DISTINCTION—JOHN FOSTER.

John Foster, the eminent Baptist essayist, wrote many eloquent passages, but perhaps nothing to surpass the following paragraphs. Indeed, there are few, if any, more striking sentences in English literature. Mr. Foster, who elaborated his essays with extreme care, to satisfy his own fastidious taste, rewrote these sentences more than a score of times, before they approximated an adequate expression of his thoughts. They are worthy of the labor. They stand as the closing utterances of a fervid appeal on the subject of Christian missions, and are peculiarly appropriate.

"As to us, and our period of time, there is this grand form of moral evil—theoanthropism—standing boldly forward in possession of a large part of our world. But this is only one of the forms in which that worst enemy crosses a powerful and successful presence. We must, or are rather, be kept in a habitual and alarming sense of the fact, that the one thing in the creation which surpasses all others as an object for hatred, is here amid us, and all around, in many diversities of malignant existence, and with all of them it is our vocation to be at enmity and war. My brethren, it were in vain to seek to escape from the condition of our place in the dominions of God. A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may at some moments almost breathe the wish we had been a different order of beings, in another dwelling-place than this, and appointed on a different service to the Almighty, in vain! Here still we are, to pass the first part of our existence in the same manner as it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it.

"Amidst the darkness that veils from us the state of the universe, we would willingly be persuaded that this our world may be the only region—except that of heaven—where the cause of evil is permitted to maintain a contest. Here, perhaps, may be almost its last encampment, where its prolonged power of hostility may be suffered in order to give a protracted display of the manner of its appointed destruction. Here, in this case, on a ground so awfully prepared; a calamitous distinction! but yet a sublime one. If thus we may render to the Eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render him; and if at last we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what he has promised, in so many illustrious forms, to him that overcome. We shall soon leave the region where so much is in rebellion against the will of our Creator, and shall pass from our world most present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—Ex.

IS EVOLUTION SCIENCE?

The question is, Did all this visible world arise from some primordial, homogeneous atom by means of its own innate potency? If it did, then evolution is true. If it cannot be proven, then evolution is not science, whatever else it may be.

But granting to our friends the possibility that some great scientist will reveal just what the process is, and instead of discovering new elements resolve those we have into one, what shall we say about the great chasm between inorganic matter and organic life? Even if we do not demonstrate, but assume the homogeneity of matter, we are confronted by the chasm which separates the non-living substances. Bastian declared that he had proven the possibility of life arising from the non-living; but Tyndal, in attempting to confirm that hypothesis, overthrew it. A great philosopher, who was once president of the British Association for the Advancement of Science, accounted for life by asserting that it dropped from the moon. But there are some of us just hard-headed enough to laugh at that "science." Tyndal himself leaped the gulf by bringing in meteoric material, and claiming "the power and potentiality of life" for non-living matter, which is assuming the whole matter in dispute. No man, Huxley, Darwin or Spencer, has ever crossed this chasm except by leaping it. We find, then, we must assume the original homogeneity of matter and the self-origination of life, both of which are directly opposed to all the facts of observation.

But we go a step further, and the theory of evolution is founded on a gradual and unbroken chain of life from the simplest forms to the most complex. But this also reveals just what a what observation discloses; for while the orders of life are, indeed, a procession from the lower to the higher, it is not by gradual ascent, but by great leaps with rapid and marvelous retroversion. Dana lays it down as incontrovertible fact that no order of life, so far as is discoverable by rocks, ever began with its lowest form, but always with some form high up in the order of its own kind. The first bird is not the bird nearest to the fish, nor the first mammal the one which most closely resembles the birds. Despite all the ingenuity of the breeder in producing varieties, the variety has a constant tendency to re-appear and never to ascend. Geology does not reveal a more marked contrast than that between the vast and formless Eozoon and the delicate and organized forms which succeeded it in the rocks; and it would seem, as Barande says, that the Almighty had purposely laid his fossils in the rocky strata on purpose to show the absurdity of the assumption that one passes into the other by insensible changes of its own self-generated impulse. There is scarcely more resemblance between the two we have mentioned than there is between an elephant and a humming-bird.

The fact is that the theory is founded upon a whole series of assumptions, and opposed by a whole series of facts. That there has been a development of species and varieties is patent; but

there has been not one single instance adduced in history of a group of species crossing well-defined boundaries sufficiently narrow. There is no contour in the rocks any more than upon the fields. Huxley himself has shown that if there ever was a transformation of a pug dog into a Maltese cat it must have been by design, and the transformation would require the occurrence of at least fifty organs and parts, a concurrence which could not be the result of chance inside twenty centuries.

And as for the extension of geologic time, which may be regarded as scientifically demonstrable, that which is not proved to occur in time does not become probable by simply giving more time. If twice two does not make five to wit, it will not help it to make five by granting eons of ages in which to accomplish that result. I write only for myself. But after twenty five years' study on the subject, I am still more heartily a believer in creation by divine fiat than I was ever before. I find the universe made up of elements not only unresolvable, but contradictory in their very attributes. I find life and no-life as far apart, as ever, and the problem as far from solution as when it was first broached. I find the orders of nature succeed each other not by imperceptible degrees, but by great leaps and vaults. I find the embryo now simulating and now resembling the adult. I find species and varieties capable of wide development, but always reverting again to original types. I find that time is not a force, and duration not a cause, to account for changes otherwise mysterious; and to me evolution is not simply a "hypothesis," but a hypothesis upon a half-dozen others, each one of which is flatly contradicted by the facts of observation in the natural world. Personally, I propose to wait until the doctrine is squared with itself and the facts all about us, before I feel under any obligation to square my theology or creed to its assumptions.—H. D. JACKSON in N. Y. Observer.

GOD knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own hand, and will do that all are duly fulfilled. He knows your need—your bodily and your social need, your intellectual need, your spiritual need—your need to-day, your need yesterday and your need to-morrow. And he knows that he may supply it.—George Bowen.

LITERARY.

New Books.

[All the books noticed in this column will be sent at the publishers' prices, unless otherwise stated. Postage paid to any address, on receipt of price.]

STORIES OF MISSOURI. By John R. Musick, author of the Columbian Historical Novels. Cloth, 12mo, 288 pages. Profusely illustrated. Price 80 cents. American Book Company, New York, Cincinnati, and Chicago.

It is certainly desirable that the general study of United States history should be supplemented by some knowledge of the history, traditions and local customs of the commonwealth. Such a book is admirably suited for the purposes of a supplementary school reader. The deep interest of the narrative will lead the pupil to deliver his sentences with expression and animation. He will also learn much which will be valuable to remember, no matter in what part of the country he may dwell. He will read, for instance, about the early explorers and settlers of this territory—Marquette, La Salle, LaCadie—about the Missouri Rangers, the Mormons, the career of Thomas H. Benton, the anti-slavery agitation, the Civil War, and the reconstruction period.

CARPENTER'S GEOGRAPHICAL READER—ASIA.—By Francis G. Carpenter. Cloth, 12mo, 300 pp. With colored maps and numerous half-tone illustrations. Price, 60 cents. American Book Company, New York, Cincinnati, and Chicago.

The reader is made to accompany Mr. Carpenter on his travels, taking ship with him at Vancouver, visiting first Japan, and then proceeding to the several Asiatic countries in turn. Each chapter is as entertaining as a story, besides conveying a large amount of valuable information. Indeed, the book is so appropriate it is called, "A Trip through Asia with the Children." The work is, however, far more than a record of travel. It is a close, intelligent survey of the customs, commerce, religions, governments and social conditions of the various races of the oldest and most interesting countries of the world. Geography is thus studied from its human side, in accordance with the best modern pedagogical thought. The interest and effectiveness of the book is greatly enhanced by the illustrations, which are so numerous and every page of the work is also supplied with a number of clear, well-executed maps of Asia and all its countries.

Magazines.

Good Housekeeping for May.—The Old Man of the Mountain, with a poem by Emma Hooper, forms the frontispiece, followed by a fine array of original verses under the following heads: Good Wives, by William Brunt; A Household Prayer, by John Wentworth; Flowers, by J. B. M. Wright; My Queen of May, by Helen Whitcomb; The Memorial Day Service, by the Further Shore, by Clark W. Bryan; Love Pleading, by St. George Best; A Moving Lay, by J. R. G. The Woods at Night, by W. T. O.; The Little King, by Emma A. Lente; Why this Change? by F. H. H.; and We Shall Meet Again in the Morning, by E. M. M.

THE TRYING OF YOUR FAITH.

Nothing is stronger than its weakest part. No man has more faith than he has in the time of the severest testing. No man even knows whether he has faith or not until he is tested; but in a time of testing he does know it, and we may with a confidence that puts to flight all his enemies, and gives him the joy of a satisfaction and courage of one who has been a conqueror, and who knows that in the days to come he still shall conquer.

It is a great fact that when a man stretches himself on the altar of God, and stands as when he lays himself willingly on the cross, God sees to it that the nails are driven, and that the sufferer remains there until the death has come that makes possible the glorious resurrection.

It is not a hard thing to fight, so long as we may gain the victory; and the victory is already partly gained when we are anticipating the attack of a foe, and are thoroughly prepared with the armor of God against him. It is a tremendous warning that says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." It is indeed true that the nearer we come in our lives to God, that the more subtle and deadly are the enemies of evil that are sent against us, so that the very shadow of all the devils in hell are the wicked spirits that attack those who would live in heavenly places. But it is also true that there is a way of continual victory, as in that same passage the warrior is told to "stand in the will of the devil." "Ye may be able to stand in the evil day, and, having done all, to stand;" "Ye shall be able to quench all the fiery darts of the wicked." The armor which he so graphically and particularly described is all of it summed up in a word, "obedience." He says, "Put ye on the Lord Jesus Christ;" for Christ is called the truth, and our righteousness and our peace and our faith and our salvation, and just so far as we have appropriated him will in the hour of testing make himself all these things to us—grids, coats of plate, and shield and helmet, and the Sword of the Spirit, which is the Word of God.

When the Romans landed on the coast of Britain, there came warning to meet them tens of thousands of the savage natives of the country; and as the primitive people gathered along their white cliffs, and looked down upon this strange foe, they uttered howls of rage, and seemed to be about to cast themselves down and exterminate the invaders. It was then that the Romans, offering sacrifice to their gods, and looking upon the moment about to cross the sea toward far distant Rome, which they might never see again, instead of preparing their ships for flight, that thus, in case of the defeat which seemed to be almost a certainty, they might live in safety, lighted each with a torch, and each with a sword, which would have been their only hope of escape in case of disaster. And as the savages along the cliffs, many times in number the invaders, looked down upon that heroic act, they were struck with a fear that caused a panic, and they came to them, and they tied before the heroic men who had contended the cost and squarely met the issue in the time of testing, as the dry leaves are whirled along by the tempestuous wind.

God said to the shrinking Jeremiah: "Be not dismayed at this word, lest I find thee before them, for behold I have made thee this day a defended city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land; and they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee."

The sound by which a man says, "I do now belong to God," is a challenge to the enemy to do his worst; and the doing of the worst by the adversary, and the consequent victory that comes to the child of God who has no confidence in the flesh, is the means by which his eyesight is cleared, his strength increased, his faith developed, and he is led in the confidence of triumph from victory unto victory.—B. F. Mills.

WE Christian people should have courage to be ourselves in our Christian experience, even as we reserve the right to have our own opinions, our own convictions in other matters. The important thing is to have an experience of God's grace. "One thing I know," said the man to whom the Lord had given sight, "where as I was blind, now I see." He did not know just how the light had come into his darkness, and he did not much care. The great thing was that his eyes, which from his birth had been sightless, now drank in the pleasant light of the new, and he was content with the face of his fellowman. Of that fact he was confident, and he neither knew nor cared that Jesus had healed other blind men by different methods. He was experiencing methods toward the realization of the Almighty's purposes. Standing on the edge of some mighty cliff, you are free to remain there upborne by its massiveness, or to cast yourself down to swift destruction. But whether you stand or whether you leap, you are under the dominion of the law of gravitation, and you show your real freedom the more by standing in safety than by leaping to destruction. You are under God's law, wherever you are, whatever you do, but you are truly free only when with all your heart you reverence and lovingly obey that law. The bond slave of God, bringing every thought into subjection to him, is the only true freeman.—Outlook.

MAY there not be such a thing as concerning ourselves too much with the methods in which we desire to have our requests answered, and too much with the details of that real of our own, neglecting his deliverance and help in his own way? That seems to be the teaching of the record. We may make our prayers so specific that we lack the faith which trusts God to work out the deliverance by his own methods.—Watchman.

SUNDAY-SCHOOL. INTERNATIONAL Bible Lessons, 1897. SECOND QUARTER.

SUNDAY, JUNE 6.

SINS OF THE TONGUE.

James 3:1-13.

MOTTO TEXT.—"Keep thy tongue from evil and thy lips from speaking guile."—Psalms 34:13.

"My brethren, be not many Masters.—Many teachers.—"The office of teacher was in such honor among the Jews that many, however unqualified for its discharge, were eager to assume it. The same self-pleasing vanity led many to undertake the work of exposition and instruction in the early churches."—Winkler. The disorder which this produced is seen in the church at Corinth where the brethren had to be told they must speak one at a time, and even the women had to be told to keep silence. This spirit which James rebukes sharply is encouraged in these days by the young people's societies which urge all to take part. For no one should speak in a meeting who has not instruction to give which will edify the saints.

"Knowing that we shall receive the greater condemnation."—These words should be studied by those who urge others to speak when they have nothing instructive to say. The part of the young is to be listeners, not speakers. The condemnation is the greater for those who speak because their influence for evil is greater. It is always seemly to pray. Those only are to speak who can instruct.

"For in many things we offend all."—We all offend. This verse contradicts that most pestilent and morbid heresy of "second blessing," holiness, or whatever name by which it may be called. There is no man without sin, but it must be one constant endeavor to fight against our sinfulness and offend as little as possible. Offend here means to "stumble" in the right way.

"If any man offend not in word, the same is a perfect man"—a full-grown, well-developed character, no longer a babe in Christ. It does not mean a sinless, holy man. A man who can instruct his brethren in the meetings of the church, and teach no false doctrine intentionally or unintentionally has arrived at the status of manhood in Christ Jesus. Every word in this latter clause is forcible. The one translated "same" shows that such men are rare. The word translated "man" is the Greek "aner," which means not a human being, but a man in distinction from women, a male. This does not mean that no woman can ever learn to control her tongue. James had no such thought. He is writing of the public speaking in meeting, and by these words he shows that this must be confined to the males.

"And able also to bridle the whole body."—He who can keep from offending in word has conquered by God's grace the most unruly member of his body, and shows that he has strength to control the others. Out of the abundance of the heart the mouth speaketh.

"Behold we put bits into the horses' mouths, that they may obey us, and we turn about their whole body."—The control of the mouth controls the whole body. "He who has so great and easy a mastery over a brute creature, wilful and powerful, should be able to govern himself." "Just as he who has lost his hold of the reins has lost control over the horse, so he who has lost his hold on his

tongue has lost control over himself."—Plummer.

Verse 4.—The second illustration is of the ships. They are very large, and the winds with which they contend are strong, but he who controls the rudder controls the ship and can guide it wherever he chooses. And the rudder is so small in comparison with the ship yet so powerful to guide it into port or to cast it a wreck upon the rocks.

"Even so the tongue is a little member and boasteth of great things."—It can accomplish great things. But the use of the word "boasteth" indicates the tendency of the tongue towards evil. "Behold how great a matter a little fire kindleth!"—How great a forest a little fire can consume. Even a spark can destroy a city. Small things in seeming have great power.

The apostle goes on to show what a power for evil the tongue is, thus illustrating his statement that the man who can govern his tongue by the law of God is a strong man, who can rule his entire nature.

"And the tongue is a fire, a world of iniquity."—Just so destructive as the fire in the forest, and being guilty of all forms of iniquity.

"So is the tongue among our members, that it defileth the whole body."—A truth our Lord had spoken when he said that not what entered a man, but what came forth defiled him. A man's words show his nature. "And setteth on fire the course of nature."—The wheel or circle of life. Life is represented as a wheel rolling ever onward. The whole of it, from the beginning to the end, is set on fire by an evil tongue. "And it is set on fire of hell."—The evil tongue is under the power of Satan, is doing devil's work.

The apostle shows what power the mind of man has had over nature. Great beasts, far superior to man in physical strength, have been subdued by him and made to obey his will. Man had found none among them which could keep the mastery over him. All outside of himself man had tamed. Only his own tongue had defied his power. "But the tongue can no man tame." Because the tongue is the instrument of a depraved nature, and no man had ever yet found a way to regenerate himself, and no man ever will find such a way. "It is an unruly evil, full of deadly poison."—What a strong and terrible picture James draws of the evils done by the tongue. The succeeding verses indicate that he has in his mind some professors of religion whose conduct had roused him to wrath. And the first verse in the lesson indicates that what they had done was to teach false doctrine to their brethren. James shows himself as fiery as Paul and Peter and John. There was no meek man among these fiery Galileans.

And the ones against whom his indignation had waxed hot were the Judaizers who were not willing to receive the Gentile disciples unless they would become Jewish proselytes, adopting the ceremonial law of the Jews. James was himself a Hebrew of the Hebrews, and numbers himself among his Jewish brethren by the use of "we."

"Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God."—The Gentile disciples whom the Holy Spirit had re-created into the similitude of God. How could the Judaizers love God, if they did not love his image as seen in these Gentiles! We know the contention in many cases in the apostolic churches was very great—how great James' fervid indignation indicates afresh. "Out of the same mouth proceed-

eth blessing and cursing."—The wrong, the hypocrisy of this they could surely see. "My brethren, these things ought not so to be."—The original is strong. These things must not be so; they must be stopped. Their course was as unnatural as it was wicked and hypocritical. Either the blessing or the cursing was from feigned lips, and the tongue being what it is, the blessing was a falsehood. They were not Christians—they did not truly love God when they treated the Gentiles so. Which point he enforces by the illustrations of the fountain and the fig tree.

The evils that all of us have done with our tongues are innumerable. "And the tongue can no man tame."—But the Holy Spirit can tame it, blessed be God! When He regenerates a heart, the tongue will truly praise God and make His law its bridle.

ROGER WILLIAMS' BAPTISM.

By Reuben A. Guild, LL.D., of Brown University.

A letter just received from Rev. T. M. Merriman, author of "Pilgrims, Puritans and Roger Williams' Vindicated," requests me to give you the reference for his statement that "Ezekiel Holliman dipped Roger Williams and he dipped the rest." Mr. Merriman says he took the statement from Cook's "Story of the Baptists." Cook makes no such statement. What Cook does say is this: "They (that is the persons baptized) selected one of their number, Ezekiel Holliman, to baptize Mr. Williams who then administered the ordinance to the others." This statement is similar to the one made by the Rev. Dr. John Stanford 110 years ago, which statement is incorporated in the church records and carefully preserved. Mr. Stanford was at this time acting as pastor of the church under the general care of President Manning. "At length," says Stanford, "the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams, and who, in return, baptized Mr. Holliman and the other ten." This was the beginning of the old Baptist church of which I am a member. We practice immersion. We believe Roger Williams and his associates were immersed, as were their followers and successors down to the present day. We have no more doubt of it than have the people of Plymouth that their pious ancestors came over in the Mayflower.

The original account of this first baptism is found in Gov. Winthrop's Journal. Under date of March 10, 1639, we read as follows:

"At Providence things grew still worse; for a sister of Mrs. Hutchinson, the wife of one Scott, being infected with anabaptistry, and going last year to live at Providence, Mr. Williams was taken (or rather emboldened) by her to make open profession thereof, and accordingly was rebaptized by one Holyman, a poor man late of Salem. The Mr. Williams rebaptized him and some ten more. They also denied the baptizing of infants, and would have no magistrates."

The expression, "going last year," refers, of course, to the year beginning March 25, 1637, and ending March 25, 1638. According to the chronology of that period the year commenced on the 25th of March instead of the 1st of January, as at present.

That this baptism was immersion has been the universal belief here in Rhode Island from the days of Roger Williams down to the present time. Gov. Coddington, of Newport, who was in Prov-

dence about this time, and who, with Clarke and others, obtained Aquedniah, or the island of Rhode Island, of the Indians through the good offices of Williams, in his later years speaks of Roger Williams' views of baptism at this time, saying, "I have known him about fifty years.... One time for water baptism. Men and women must be plunged in the water."

These are his exact words. They evidently do not refer to sprinkling. Williams himself, in his "Christening Makes Not Christians," published in 1643, and in a letter to Winthrop, dated 1649, says that the Lord Jesus and his disciples thus baptized in rivers. Providence, R. I.

DR. B. H. CARROLL'S VIEW.

In the last Texas Baptist Standard, Dr. B. H. Carroll gives a full account of what was done at Wilmington in regard to the Whitsett matter. The account of Dr. Carroll agrees exactly with our account given last week. He closes his article with some questions and answers that indicate his attitude and how he regards the situation. These questions and answers are as follows:

ANSWERS TO QUESTIONS.

1. What spirit was manifested in the Board's deliberations? The best I ever saw. There was no unkind word spoken. Deep seriousness and prayerfulness prevailed. There was a modifying under-current of intense desire not to hurt the seminary and to mar the unity of the convention or to break its power as a mission agency. All of us wanted to see the Boards relieved from debt. It was a religious meeting, brimful of fraternal spirit.

2. What was your attitude in the case? The preceding history indicates it fairly. With all my soul I wanted the Board, which in my mind is the only competent court, to consider the case fairly, meet "its issues squarely and pronounce upon them clearly." To this effect I had pledged my offices to my district association and state convention. Very sincerely and profoundly I differed from Dr. Whitsett's historical conclusions; and his course, considered altogether, as set forth in the memorials, disqualified him, in my judgment, for his position.

3. Why then were you so long silent? I am a trustee. I knew the case, in some form, must come before the board. Without judging others I did not think I, knowing myself to be a juror, should be a disputant. Moreover I wanted Dr. Whitsett to have a fair, full hearing, and others in reply.

4. Having been silent so long, why did you risk and probably incur alienation of friends, by speaking out at Wilmington, knowing that a majority of the board as constituted in unequal State representation, and the majority of a convention held on the Atlantic seaboard, would be adverse to your views?

Yes, I knew all that and more, and confess I was sorely tempted to stay away, having such a valid excuse in my long absence from my pulpit through recent illness. But I could not help it. My conscience, my deep convictions, my love for the Seminary, compelled me to go and constrained me when there to speak out frankly with all my ability—though every utterance pained my heart and grieved my soul.

5. When you saw that the Board would not consider the case, why did you not through a minority report appeal the case to the convention?

First, I did not regard the convention as an appellate court of the case. Its legal relations to the

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Seminary are slight and remote. The Board had jurisdiction; the Convention did not. Second, the concessions made by Dr. Whitsett so largely removed the ground on which an appeal could have been predicated, no good could have resulted and very probably no hearing had. Had there been no concession, I would have, as a member of the Convention, introduced resolutions calling on the Board to act. But after that joint statement by the Board and Dr. Whitsett, and under all the other circumstances surrounding us at Wilmington, it seemed to me every way unwise and inexpedient and fruitless of good to disturb the Convention by resolutions.

6. Why did you not resign when the Board refused to consider the case?

So I had well after determined to do. But after much prayer and reflection, and after consultation with some of the wisest and best men I know, I abandoned my half-formed purpose, certainly for the present.

7. Will you not publish your argument on the merits of the case?

To what good end now? A large part of that argument was on the matters embraced in Dr. Whitsett's concessions. It would be unnecessary, cruel and unmanly to publish that part now, unless he, himself should construe those concessions to mean something different from what they fairly seem to mean.

8. How much do you understand his paper to mean?

All that the words would fairly signify to an honest, unsuspecting, average mind. That is, there is virtually an apology for and retraction of the Independent editorials; an expressed readiness to eliminate from the Encyclopedia articles all matters offensive to any of his brethren; a cleavage alignment with the Baptist doctrines on that wife-husband-church business. The reaffirmation and maintenance of his convictions on the historical questions, necessarily is confined to those modified convictions as stated in his book, entitled: "A Question in Baptist History." I understand that the Independent editorials and the encyclopedia articles and the wife-husband business are out of the controversy and that there remains only his book, which presents the modified statements by which he wishes to be understood. And every fair-minded man knows the book alone would never have produced the shocks and created the offense, naturally produced by the other documents.

9. Will the conclusions of this book be now taught in the Sem-

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nary as church history!

I suppose so. 10. How many of the Faculty have expressed agreement with Dr. Whitsett.

Two others, as I understand, may be three. 11. On the whole which side, in your judgment came out on top at Wilmington?

Neither. It was a theological dog fall.

12. What will now be your own attitude toward the Seminary, and what course would you advise us to adopt?

Stand up for the Seminary as long as there is any hope of making it and keeping it an old-time Baptist institution. The situation, very far from hopeless now, will be hopeless indeed if all who cherish the desire to have such an institution pull off and leave it to drift, without warning or protest. The trustee statement relegates what remains of the controverted matter back to the realm of that very discussion which a short time ago was so much deprecated. Only when you discuss, do not omit the first syllable. Be temperate, be loving, but in the defense of great principles be as immovable as the everlasting rock. Discussion has helped much already. Progress has been made. Pray for the Seminary, for there are hazards ahead I know and feel. But it is ours to meet them manfully and above all as our dear Lord would have us meet them.

13. Do you regard the Wilmington adjustment as a final settlement? Such matters cannot be settled by a song. It is in process of settlement. Waco, Texas.

DR. WHITSITT'S ADDRESS TO THE STUDENTS.

Soon after returning from the Convention Dr. Whitsett delivered the following address to the students of the Seminary. We secured a copy the next day, but did not publish it because we did not know that he desired it published. Seeing it in several of the papers, however, we publish it this week, that our readers may have the full benefit of it. Although the speech claims more, we think, than is warranted by the facts, yet it is conciliatory, and we hope it will do good. Here is the address:

"I desire to embrace the earliest opportunity after my return to speak to you concerning the action of the Board of Trustees of our Theological Seminary, and also of the Southern Baptist Convention at their late session in Wilmington, N. C. That action was in every respect satisfactory; indeed, it was highly gratifying. Freedom of research and freedom of teaching when coupled with discretion in utterance and kept within the limits that have been set by the fundamental articles of our institution was vindicated. The experiences at Wilmington were more than I could ask or think. The action of the Board of Trustees was what I had hoped for, but the scene in the Convention on Friday afternoon was beyond all my dreams. It constituted the most memorable incident in my life.

I need not say to you that I am filled with admiration for our Southern Baptists. I honor them for their broad sense and sound wisdom. They cannot easily be led astray. They are conservative people, and have no liking for extremes. The dignity and elevation of their character and conduct are highly impressive. I was never so proud of the Southern Baptist Convention. Our whole people and the general public must henceforth regard them with increased respect and reverence. They displayed a degree of self-

respect and self-control that was beyond praise, while their religious fervor reminded me of the noblest passages in our Baptist history. We all felt that we stood on holy ground at Wilmington.

I come now to entreat that we shall, one and all, use our best exertions to be worthy of such a people. We are under the highest engagements to deserve the confidence which they have bestowed upon us. The Board and the Convention did not take this action in order to flatter anybody's vanity, or to promote anybody's influence. Their aim was far higher, and it concerned you and me only indirectly and incidentally. Individuals do not signify in the great march of these events. No personal interest entered into the decision that was made. The Board and the Convention acted solely with the view to promote the glory of God and the good of our Baptist people.

There are several points which I shall be greatly pleased for each one to religiously observe:

1. It behooves us to be humble men. Let none of us conceive that we own the Baptists of the South, and have under our control the decisions of the Southern Baptist Convention. On the contrary, we should endeavor to walk humbly with our God and our brethren.

Above all, we should avoid anything that savors of exultation. The action of the Board of Trustees is reported to have been unanimous. Exultation would be in the highest degree unseemly and unwise. I entreat each one of you to keep his spirit and his speech under control. Under the circumstances that surround us it would be a crime to exult over any of our brethren.

2. Let us also study to be prudent men. It may not be given to us to be always circumspect in the ideal sense, but we should do our best in that way. The present is certainly a time for every one to do his best and to be patient of contradiction and reproach. We should consider the example of our blessed Lord, who endured contradictions in our behalf.

I entreat each one to wait patiently upon the march of truth. "Truth is mighty and will prevail." It finds friends on every side. Let us, therefore, possess ourselves in patience; let us learn one and all to be quiet. The world and the brethren alike are weary of our controversies, and if we continue them they will shortly be weary of us. A satisfactory settlement has now been reached. Why may we not now close our lips? What need is there of further speech?

3. I beg that we shall all strive to be considerate. We should be considerate of the Board of Trustees and of the Convention who have trusted us so fully and treated us so generously. We should observe the elevation and moderation which they have displayed, and imitate them in these virtues. Let us also be considerate of those who have differed from us. They are our beloved brethren, sincere and devoted men. We have faith in them; let us cultivate that faith more and more. Let us esteem and honor them. Let us love them honestly and heartily. They are strong and worthy men. I believe that none of them will reject the olive branch that we offer. On the contrary, they will be glad of any sincere and kindly advance that we may make. Let nothing be said or done to give them pain. They are not striving to lord it over us; neither do we desire to lord it over them. They are honored brethren; in God's name let us love them as Christian brethren.



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4. Let us be devout and prayerful men. We have just passed in safety the most threatening crisis in the history of Southern Baptists. The passions of men are still much excited. We were delivered from our peril in Wilmington through the fervent and faithful prayers of the people of God, which ascended from thousands of churches, and homes, and hearts. Prayer is a mighty power; we still need that power. We still require the divine deliverance. I request that every one will earnestly pray for the peace of Jerusalem. We are weary of strife and bitterness. We sincerely desire the respect and sympathy of all our brethren. Peace will promote the glory of God and the comfort of the saints. Peace will cheer our poor aching hearts. O Lord, send peace, sweet holy peace, for thy name sake! I believe that if we can have peace we shall now enter upon an epoch of unexampled prosperity. Peace will introduce a season of great revival and enlargement, an era of Holy Ghost religion and hard work. Holy Ghost religion and hard work are the best things in the world for Baptists. May the Lord bestow them upon us now for Jesus' sake. May the Spirit of God help our infirmities with groaning that cannot be uttered, and cause our beloved denomination to come forth from her trials bright as the sun, clear as the moon, and terrible as an army with banners.

THEOLOGICAL SEMINARY COMMENCEMENT.

June 1st, 1897, Tuesday at 8 P. M. in Norton Hall. Address before the Society for Missionary Inquiry by the Rev. John H. Eager, D.D., Florence, Italy.

June 2nd, Wednesday, at 11 A. M. in Norton Hall. Alumni Address by the Rev. Charles S. Gardner, D.D., of Greenville, South Carolina.

June 3rd, Thursday Commencement Day. At 10 A. M., in Norton Hall, delivery of Certificates to Graduates in the Separate Schools. At 11 A. M., Annual Commencement Address by Prof. Noah K. Davis, L. L. D. of the University of Virginia. At 8 P. M. in Walnut-street Baptist church, Addresses by several of the full graduates, after which degrees will be conferred.

WM. H. WHITSITT. Louisville, May 20th, 1897.

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AS THY DAYS, THY STRENGTH.

BY LINNIE HAWLEY DRAKE.

As thy day thy strength shall be; As thou needest hour by hour, Comes the promise unto thee, What thou needest—nothing more.

"Take no thought," the Master says, "What shall greet the morrow's sun; Leave with me thy yesterdays, This is thine—this day alone.

"Lies it through the sunset meads, Rose-begged and violet-lined, Joy sufficient for thy needs, Every gladsome step shall find."

It is to be all beauty-shorn, He will heavenly beauty lead; If thou falter—wary, worn— He is there, thy Saviour, Friend.

Well he knows thy every loss— Who hath none from hill to shore?— He will help thee bear thy cross, He hath borne one long before.

"Come! I and, wherefore, dearest Lord, Should I turn away from thee, Thou, who holdest in thy hand, Strength that shall sufficient be!

Strength to toll and strength to wait, Strength to suffer and be strong; Strength to reach you peary gate, Where all tears are turned to song! —Herald and Presbyter.

OUR PULPIT.

THE ENTHRONEMENT OF CHRIST.

CONVENTION SERMON.

BY R. A. VENABLE, D. D.

The Text: Philipplans 2:9, 10, 11.

The line of Paul's thought is not difficult to trace. He is exhorting his readers to an earnest endeavor to Christian growth in the graces of the Gospel, which they had joyfully received. As hindrances to this much desired growth, he makes mention of self-esteem and self-seeking. Over against these he places the mind of Christ Jesus, saying:

"Let this mind be in you which was also in Christ Jesus, who, existing in the form of God, did not hold it as a means of self-enrichment to be equal with God, but emptied himself, taking upon himself the form of a servant, and being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

Then, as it to show his readers the certainty of the rich reward which awaits the exercise of the spirit of self-sacrifice, in the interest of others, he continues:

"Wherefore also God highly exalted him and gave him (as a matter of grace) a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and of things on earth, and of things under the earth. And every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Such is the line of the apostle's thought. But we can hardly think that Paul here intended simply to illustrate the idea of self-sacrifice. We must believe he had a larger purpose; he was in a very brief form, defining his doctrine of the Christ. It is the classic passage from Paul on Christology. We may, without hesitation, therefore, take the larger purpose of Paul and in its light study the last portion of this sublime passage, under the statement,

THE ENTHRONEMENT OF CHRIST.

Brethren and fathers, such is the theme which you are invited to consider with the speaker this evening. I crave your attention and your prayers.

I. The first thought to intrude itself in this discussion is, The ground upon which Christ is exalted to the majestic position which he enjoys upon the throne of the universe. The word "Wherefore" standing at the beginning of the

text is retrospective and is designed to point out the ground upon which Jesus Christ is now glorified. In this retrospective glance of the apostle, we see coming within well-defined limits the two former states of our Lord, as the ground upon which his present state now rests. This brings us to consider, therefore, briefly,

First—The Precarnate condition of Jesus Christ, and
Secondly—His Incarnate condition of earthly activity.

These two states are mutually supplementary in Paul's thought, and are made to furnish the ground upon which Jesus Christ holds the position of regal prerogatives, and enjoys that transcendent and unique elevation of character far above principalities, and powers, in the heavenly places.

In his Precarnate state Jesus Christ is represented in the New Testament as sustaining a relation to God. In the present context he is existing in the form of God, and on equality with God. This relation is without time limitations. This relation was and is an eternal relation. We may be the better prepared to apprehend Paul's meaning if we take his language in connection with other passages bearing upon the same subject.

Jesus Christ is represented as "the image of the invisible God;" "being the effulgence of his glory and the very image of his substance." Again, as God's Son. "Designated as Son of God with power by the resurrection from the dead."

"Ye were reconciled to God through the death of his Son."

"He spared not his own Son, but gave him up on behalf of us all."

"God sent forth his Son in the likeness of the flesh of sin."

"God sent forth his Son, born of woman, born under law." John represents Jesus as "the only begotten Son of God." Eternally existing with God in the form of the Logos.

"In the beginning was the Word, the Word was with God and the Word was God." This Word, in eternal companionship with God, became flesh and tabernacled among men. This Son of God, eternally derived from the Father, and in eternal companionship with God as the Logos, came down to us in the habiliments of manhood, interpreting to us the Father. Jesus Christ not only sustained this relation of Sonship to God, being one with God, in the essence of his being, but he was the creative instrument through whom God made the universe.

"All things were made, or came into being, through him, and without him was not anything made, or came into being, through him, and without him was not anything made that was made."

"For in him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him and unto him, and he is before all things, and in him all things consist." "God hath spoken unto us by his Son, through whom he made the ages, and by whom all things are borne along by the word of his power." Jesus Christ was God's creative instrument in the creation of the universe; through him all the ages were made, and he bears all things on to their final goal. Jesus Christ "is the element in which takes place, and by which is caused that continuous creation, which is the preservation of the universe, as he is the element, in which the original creative act took place of old. All things came into being and form and ordered unity in him. He links all creatures and forces into a co-operant whole, reconciling their antagonisms, drawing all their currents into one great tidal wave, melting all their notes into music, which God can

hear, however discordant it may sometimes sound to us." Such was the Precarnate condition of Jesus Christ, as set forth in other portions of the New Testament. The two expressions of Paul, "Existing in form of God" and "Being equal with God," are syncretical statements, comprehending the entire essence of Christ, combined with his official relation to God and the universe as the second person in the Holy Trinity. This relation is one of unity in person and essence with God. "It is the relation of eternal subordination without inferiority. As the Father cannot be without the Son, as the will cannot be without the word, as the being cannot exist without its image, so the godhead in the second person of the Trinity had its form." The "form or God" is the designation of the eternal Son, as existing from eternity with the essential attributes and glories of the Deity, which, as "the form of God, he might lay aside, or veil, for a season without losing the Deity of his eternal generation."

We observe that Paul represents Jesus Christ in his primeval condition as proceeding to the act of his incarnation. So we pass to consider,

Secondly—The act of incarnation and historical activity of Jesus Christ as disclosing to us more fully the ground of his exaltation at the right hand of God. While still in his Precarnate state he is represented as contemplating and resolving upon his entrance into a life on earth. There came before him in his act of voluntary reflection the surrender of the independent exercise of divine prerogatives. But this costly sacrifice he resolves to make, entering into life, subject to human limitations; "guided by infinite wisdom and prompted by infinite love, the eye omniscient was for a moment to be closed, and the power which made the world become latent. The possibility of this self-emptying lies deep in the mystery of the Divine Trinity, but it is the most wonderful outshining conceivable of the infinite splendor of the divine love." Upon this stupendous resolve of Jesus Christ were dependent momentous issues; the moral harmony of the universe; the vindication of God's moral government, and the eternal interests of a world lost in the darkness of sin and death, were bound up with that decision. But contemplation leads to resolve, and resolve to action.

The state of humiliation is disclosed to us by Paul in a descending series of expressions, all serving to portray his conception of Jesus Christ in his earthly activity. The eternal Son is represented as contemplating the issues involved in such a transaction. Though equal with God, and existing in the form of God, he does not consider his equality as a means of his self-enrichment, but resolves to empty himself. By this act of self-renunciation we do not understand that Jesus surrendered any of the essential attributes of his godhead. But he did surrender the prerogative to exercise what justly belonged to him by right of his essential being. The glory which was appropriate to his form of God he lays aside, and this not of any outward constraint. It was the exercise of an influence upon himself, and of himself, in his precarnate state which occupies Paul's thought and lends a matchless dignity to the example of Jesus in the mind of the apostle. Disrobing himself of the exercise of the divine prerogatives and of the glory appropriate to such an exalted dignity, he takes the form of a servant. The conception, in the mind of the apostle, which gives significance to his language, is that of a Son, coequal with the

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Father in the administration of the affairs of the household, disrobing himself of his prerogatives and taking his position among the servants. When we go in search of Jesus Christ, self-emptied of his divine glory, we do not find him among the ranks of the angels in heaven, but his position of servant places him among men, for "he laid not hold upon angels to help them, but upon the seed of Abraham; wherefore, it behooved him in all things to be made like unto his brethren." In the capacity of servant he is restricted to humanity in the form of his manifestation, "becoming in the likeness of men and being found in fashion as a man." "The likeness of men" and "fashion as a man" clearly represent Jesus as one with humanity. However much more than man, he was man in all the essential elements of a man's being. Whatever of godhead he possessed, in no way suspended the essential qualities and elements which are required to constitute a perfect expression of manhood. He was the son of man as well as Son of God, the two blending into one common personality, while each preserved its distinctive and essential character of being. How this was effected lies deep in the councils of divine wisdom and love. The best exposition of the human limitations of Jesus Christ and his perfect identity with man is his earthly life from the manger to the resurrection morn. Learn the lessons of his earthly activity and you have fathomed the depths of Paul's meaning of "likeness of man and fashion as a man."

But Jesus Christ, as a man, was not numbered among the royalty of earth. But, clothed in the elements of humanity, he humbled himself, becoming obedient unto death, yea, even the death of the cross. Such was the last step in his downward course of self-renunciation in the interest of the lost. He reaches the goal of his stupendous sacrifice when he hangs dead upon the cross and lies helpless in Joseph's new tomb. Such matchless condescension and self-renderer cannot go unrewarded. "Wherefore God also has highly exalted him and has given him a name (as a matter of grace) which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on the earth and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Such, therefore, is the ground upon which Jesus Christ now occupies the throne of the universe.

II. We pass next to consider the nature of the enthronelement which Jesus now enjoys at the right hand of God:

First—It is the enthronelement of his humanity conjointly with his divinity. It was the God-man and the man-God who ascended from Mount Olivet. The appearance of Jesus on the throne was the appearance of a unique character in God's universe. The lifting of humanity up to this exalted position and placing it in inseparable and abiding union with the second person of the godhead, is a marvelous display of sovereign grace. It

confers upon our humanity a distinction which we may believe and receive, but which we cannot fathom. The fact of the enthronelement of the God-man is one receiving frequent mention in the Acts and in the Epistles. "This Jesus whom we crucified God hath made both Lord and Christ." "The God of our fathers raised up Jesus whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and Saviour." "According to that working of the strength of his might which he wrought in Christ when he raised him from the dead and made him to sit at his right hand in the heavenly places. "Great is the mystery of godliness who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world and received up into glory." "For our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." On the Isle of Patmos John had granted to him a vision of the exalted Christ. Amid the golden candlesticks he appeared "like unto the son of man clothed with a garment down to the foot, and girded about the breasts with a golden girdle, and his head and his hair were white—as white wool—white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars, and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shining in his strength. And when I saw him I fell at his feet as one dead. And he laid his right hand upon me saying, "Fear not; I am the first and the last and the living one; and I was dead and behold I am alive forever more, and I have the keys of Death and Hades." The enthroned Christ is the Christ of history. The Christ, born in a manger, reared in Nazareth, baptized in the Jordan; the Christ tempted in the wilderness, and yet without sin, whose voice sounded in the ears of the helpless as music from a world of song, whose word and touch brought sight to the blind, hearing to the deaf, cleansing to the leper and life to the dead; the Christ who suffered on the cross, was laid in Joseph's new tomb, emerging from which he came back from the realm of the dead bearing the spoils of victory, "the keys of Death and Hades." The enthroned Christ is enthroned humanity. In this mysterious unity of godhood and manhood we have humanity raised to its highest power. This honor becomes a part of humanity's possession, a fact which must be taken into account in the unfolding history of the race as an exhibition of the possibilities invested in man in the economy of creation. Humanity exalted in Jesus Christ is not humanity as he found it, but as carried to the highest achievement in him. We may not understand the methods employed by the enthroned Christ in carrying on his work in heaven, but we can be-

lieve where we cannot comprehend. We can adore and bow in joyful submission to our enthroned Lord, holding in perpetual union our human but glorified nature with divine essence. In him humanity has been brought into an eternal Sonship with God in the person of an elder brother. Before him angels cast their glittering crowns and swell the glorious acclaim of praise to him, saying, "Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and glory, and honor, and blessing."

Second—In this inseparable union of the human and the divine, in the person of our exalted Lord, is involved his priestly functions in heaven. In his glorified form he is qualified to represent humanity in session in the presence of God. "For Christ entered not into a holy place made with hands like to the pattern of the true, but up to the heaven itself, now to appear openly before the face of God in our behalf." "Having, therefore, a Great High Priest, who hath passed through the heavens, Jesus, the Son of God, let us cling to our confession, for we have not a High Priest that cannot be touched with the feelings of our infirmities, but one that hath been tempted in all points like as we are, apart from sin." "Now in the things which we are saying, the chief point is this: We have such a High Priest who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the Sanctuary and of the true tabernacle which the Lord pitched and not man." "He is able to save to the uttermost all those who come unto God by him, seeing he ever liveth to make intercession for them." "Wherefore, it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make propitiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. In the person of our glorified Saviour we have humanity represented officially as our High Priest. It is not a mere legal transaction, but real, for all that Adam failed to perfect for the race Christ, as the second Adam, has achieved. In him we recover all that lay within the grasp of humanity. In this, our new head, we stand, in him we find our perfect plea—we stand before God in the person of our ascended High Priest. He represents us to God in his High Priestly capacity; in his kingly capacity he represents God to us and to the universe. His enthronement was more than a mere local entrance into the Holy of Holies.

It was the consummation of perfection in the humanity which the Son of God had taken into himself. It was the consummation of a character, built out of the union of the human and the divine, which could not be localized and engaged otherwise than in the presence of God. But combining in his own personality the infinite love of the divine being, and the results of his experience, as a perfect embodiment of humanity, we can appreciate the appropriateness of his ceaseless activity as a faithful high priest in things pertaining to God. The man Christ Jesus is our Mediator between God and man. In his enthronement he becomes High Priest in the Holy of Holies, surrounded by an innumerable company of angels. Above these he is exalted to the right hand of God, and, because of his matchless dignity, they are his servants, whom he uses as ministering spirits sent forth to minister to the heirs of salvation.

Now let our cheerful eyes survey,
Our great High Priest above;
And celebrate his constant care
And sympathizing love.
Though raised to heaven's exalted throne,
Where angels bow around,
And high o'er all the hosts of light
With matchless honors crowned.

The names of all his saints he bears,
Deep graven on his heart;
Nor shall the meekest Christian say
That he hath lost his part.

So, gracious Saviour, on our breasts
May thy dear name be worn,
A sacred ornament and guard,
To endless ages borne.
(Concluded next week.)

LEWIS H. SALIN.

On the 12th day of May, 1897, this brother, at his home in Owen county, Ky., passed over to his eternal rest. Because of his prominence in Baptist affairs for the last forty years he deserves more than a passing notice. He was born in the Kingdom of Bavaria, Gernany, on the 2nd day of July, 1829. He left Sept. 7th, 1849, and landed in New Orleans Nov. 4th of the same year. He joined the Long Ridge church, Owen county, June 21st, 1852, and was baptized by Elder E. Threlkeld. He was ordained to the work of the Gospel ministry the third Saturday in February, 1857. As a preacher he was conspicuous in his denomination. His unique interpretations of Scripture from a Jewish standpoint, together with his peculiar brogue, always arrested attention, especially among strangers, and fixed interest. His sermons were well conceived and thought out. He was usually fervid and impassioned in delivery, and every one would be at once impressed with his earnestness. He used strong, racy English, and while logical, there were times when his imagination would rise to sublime heights. When in his prime as a speaker, and profoundly stirred, one would be reminded of the majestic rush of the tornado overturning everything in its course. No one on hearing him could doubt for a moment as to the genuineness of his conversion and the power of the sovereign Spirit to change the heart and transform the life. He possessed many characteristics of a Gospel evangelist, and while he never assumed that title in his preaching, in his meetings here and there over the country sinners by the score would be cut to the heart by his powerful sword-thrusts. On his beginning to preach in a strange community many would be drawn out to hear him through curiosity, but this would soon be changed into practical account in turning them from sin unto Christ. Positiveness of conviction was a prominent trait with him, and he was never on both sides of the same question, whether right or wrong. He loved

Go to your doctor for advice; he is the best man to tell you what medicine you need. Go to your druggist for your medicines; he knows more about drugs than a dry goods man.

Stick to your doctor and to your druggist if you are a sick man; but don't go to your druggist for advice. If your doctor tells you to get Scott's Emulsion it is because he knows it to be the remedy in all conditions of wasting, the one reliable, permanent preparation.

Get what you ask for.

J. BACON and SONS,

425, 427, 429 East Market St., Above Preston,
LOUISVILLE, KY.

Colored Dress Goods.

Those stylish Shepherd Checks, 27 inches wide, in black and white, as a drawer we will sell them at, per yard... **8¹/₂c**

Solid colored Serpentine Cloth, 30 inches wide, in cream, pink, cardinal, heliotrope, navy, canary, chartreuse and black... **12¹/₂c** per yard, for...

Extra Bargain—Solid-colored figured Mohair, in golden brown only 38 inches wide, per yard... **35c**

A nice soft quality Scotch Suiting, 40 inches wide, strictly pure wool, gray and black mixture, per yard, at... **50c**

Silk Attractions

That Attract Every One's Attention.

All colors China Silk, 24 inches wide, in pink, blue, cardinal, robin's-egg blue, chartreuse, Nile, heliotrope, violet and black, per yard... **40c**

Black Moire Velour Silk, 24 inches wide, the swell thing for dress skirts, an excellent quality, per yard... **80c**

Black figured Armure Silks, 25 inches wide, a \$1.15 quality, only, per yard... **80c**

Shepherd Check Taffeta Silks, 20 inches wide, the swell white silk, in black and white or blue and white combinations, worth 90c, for... **70c**

White Goods Department.

Beautiful, Sheer and Dainty Summer Goods are the attractions in this section, and as we have on hand a fresh shipment it will pay you to visit us while the assortments are large.

7¹/₂ Quality White India Linon, per yard... **5c**

New line of Sheer Persian Lawns, per yard... **15c**

Beautiful French Batiste, 27 inches wide, per yard... **25c**

Soft Finish Check Dimities, worth 22¹/₂ cents, per yard... **15c**

Lace Checked Muslin for pillow cases, worth 20 cents per yard. Our introduction price of... **14c**

50-inch White Paris Muslin, a splendid quality, we offer to-morrow at, per yard... **25c**

63-inch White Paris Muslin, very fine quality, what some people would ask 60 cents per yard for, we will sell... **45c**

70-inch superfine White Paris Muslin, worth 85 cents per yard, our price... **60c**

Ladies' Underwear.

The Low-Priced Kind, The Medium Priced Kind, The Best Kind,

Ladies' 7c quality Jersey ribbed Vests, in all sizes, for Ladies' Swiss ribbed Vests, with lace trimmed neck and sleeves—a special offering... **15c**

Ladies' Swiss ribbed, large size, Vests, a regular 50c quality; we are selling each at... **35c**

Ladies' Swiss ribbed, long sleeve Vests, woven of nice soft material, each... **20c**

Ladies' Dress Skirts.

\$1.98

For Ladies' Black, Blue or Green Serge Skirts, 4 yds wide, lined with rustle cambric.

\$2.98

For Ladies' Blue and White All-wool Checked Cloth Skirts, 4 yards wide, lined with best rustle cambric; also a green and black or blue and black Novelty Cloth, the width of skirt and lining the same as above.

\$4.50

For your choice of three styles of Ladies' well-made Dress Skirts: First—All-wool Blue and Green Check Skirts, made on best lining. Second—All-wool Royal Purple Serge Skirts, very best lining, full 4 yards wide. Third—All wool Black and Green Novelty Cloth Skirts, 4 yards wide, lined with best rustle cambric.

MAIL ORDERS OUR SPECIALTY.

SEND TO US FOR SONG BOOKS

MANLY'S CHOICE, GOSPEL HYMNS, HARVEST BELLS, SELECT GEMS

BAPTIST HYMNALS, HYMNS NEW AND OLD, BELLS OF HEAVEN, SACRED SONGS.

OR ANY OTHER BOOKS WANTED.

BAPTIST BOOK CONCERN, - - - Louisville, Ky.

Baptist doctrines with passionate devotion, and was unstinted in preaching the importance of that faith once for all delivered to the saints. In proclaiming the paramount authority of the Scriptures he was never hazy or nebulous, and so dogmatical was he in declaring the Word, and in presenting its claims, that to the trimmer or the pulpitier he would even seem brusque. On his conversion to the Christian faith he was greatly persecuted by his own people, and suffered much financially, but for all this he has received a hundredfold now, in this time, and in the world to come eternal life. He leaves a wife and four children to whom he was much devoted. His body was followed to its resting place by a large concourse of his friends and brethren.
J. H. ANDERSON.
Owensboro, Ky.

God toward thee hath done His part, do thine.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

The sixtieth session of the General Association of Kentucky Baptists will meet in Georgetown, Saturday, June 19th, 1897, at 10 A. M. The annual sermon will be preached by Rev. E. V. Baldy, of Bowling Green, or his alternate, Rev. A. M. Vardeman, of Trenton. The Ministers' Meeting will convene Thursday, June 17th, at 10 A. M.

RAILROADS.

The following railroads have arranged for one and one-third fare from starting stations or to connections with roads leading to Georgetown:

Illinois Central to Louisville; the L. & N. to Frankfort, Midway, Lexington or Paris; the Lexington & Eastern to Lexington; the Eastern Kentucky to East Kentucky Junction or Riverton; the R. N.

I. & B. to Nicholasville; the C. & O. to Cincinnati or Lexington; the Southern to Burgin, Lexington or Georgetown; the Queen & Crescent and the Frankfort & Cincinnati to Georgetown.

J. K. NUNNELLEY, Sec. Gen. Association.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

All delegates to the General Association who expect to attend the meeting at Georgetown next June, will confer a favor on the Committee on Entertainment if they will send their names to the undersigned at the earliest possible day. Free entertainment is offered all delegates.

E. B. YATES, Ch'n. Com. Georgetown, Ky., April 24, '97.

He that getteth wisdom loveth his own soul.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY - MAY 27, 1897.

In view of the fact that Mormon emissaries are at work in this and other states seducing simple-hearted and uninformed people away from the truth, we have been requested to tell something about the Mormons, that our people may be better furnished against these emissaries.

Mormonism began with Joseph Smith, who was born in Sharon, Vermont, in 1805, hence it is one of the many New Englandisms. In 1823 Smith claimed to have interviewed an angel, and these alleged interviews continued till in 1830, in Manchester, N. Y., he organized his sect. He got hold of a romance written by an eccentric preacher, Solomon Spaulding, and out of that constructed his Book of Mormon. The story he told was that an angel had put in his charge a stone box containing a volume of thin gold plates covered with writing in the "Reformed Egyptian" tongue, which was to be read by means of supernatural spectacles.

Smith employed Oliver Cowdery as an amanuensis, and from behind a curtain (this thing was "done in a corner") dictated to him what was claimed as a translation of the writing on these alleged golden plates. Martin Harris, who had more money than sense, was prevailed on to pay for publishing the book. In it Joseph Smith, as might have been expected, was declared to be a prophet of God, having all authority to command obedience, &c. Sidney Rigdon joined with Smith, and gave him important aid in preparing the Book of Mormon, and was made one of the first three "Presidents" of the new sect in 1832.

Moving to Kirtland, Ohio, Smith had a "revelation" that the "latter-day saints," as they called themselves, should consecrate their property and start a bank, of which, of course, he was president. He managed the bank so as to get himself tarred and feathered by the indignant people whom he had victimized. His reputation was none of the best, but he was abundant in resources. When other means failed him he always had a new "revelation" ready. For example, when his followers were disgusted with his licentiousness, and were about to abandon him, he got a "revelation" sanctioning polygamy.

Ohio getting too hot for him and his sect they removed to Nauvoo, Ill., and established themselves. There their practices got them into fresh trouble, and Smith was in jail in Carthage awaiting trial, when a mob broke into the jail and shot him. From that time on he was regarded by the Mormons as a "martyr."

Brigham Young, a Vermont painter, had attached himself to the sect in New York, and now he got himself recognized as president and prophet, and under his leadership, the sect removed to Utah, where they have had their headquarters ever since.

The Mormons believe the Book of Mormon to be inspired. They are no more Christians than are the Mohammedans, whom in many respects they resemble. They are practically polytheists. They believe in a supreme ruler, but they believe in the divinity of Mahomet, Joseph Smith, Brigham Young and others. The functions of these subordinate divinities cannot properly be described in a religious paper.

They believe in continual divine revelation and in the continual power to work miracles. They

are very fanatical and very much in earnest. Their self-sacrificing devotion to their faith is a sharp rebuke to Christians. According to the last census there were 144,352 Mormons of the Utah order in the United States, of whom 117,640 were in Utah. It is fair to say that there is a sect of reformed Mormons, with headquarters in Iowa, who reported in the last census 21,778 members. The emissaries at work in Kentucky and other Southern States are of the Utah variety. Let every legitimate effort be made to protect the people from being seduced by these emissaries.

We have been asked to state the basis of representation in the Kentucky General Association. The messengers from the district associations have already been appointed, or else they cannot be appointed, or else they cannot be appointed, since no district association will meet before the meeting of the General Association. The churches, however, can select their messengers, and we hope they will attend to it promptly. Every church in the state is entitled to one messenger, without reference to the number of members, and to additional messenger for every 200 members in excess of 100. For example, a church of 100 members or less can send one delegate. A church with 300 members can send two; with 500 can send three; with 700 can send four, and so on. But if a church has only 20 members it can still send one. There is no money basis of representation in the General Association. All the delegates are appointed by church as or by district associations.

The meeting at Georgetown on Saturday, June 19th, promises to be of unusual interest, and we hope all parts of the state will be well represented. The railroads grant reduced fare, on the certificate plan.

The ministers' meeting assembles two days in advance, and an interesting programme has been provided. Georgetown is a charming place, and the Baptists have there one of the handsomest houses of worship to be found in the land.

We hope the meeting in Georgetown will mark an advance all along the line. We ought to do more for missions, in all departments of the work, more for education, more for the propagation of our principles, more for the elevation of our people in spirituality, and more for the salvation of the lost. Let us all pray for the presence and power of the Holy Spirit in the meeting. Those who expect to attend are requested to send their names to Mr. E. B. Yates, chairman of the Committee on Entertainment.

THERE is some misunderstanding in regard to the fate of the resolutions the Rev. N. W. P. Bacon, of Mississippi, offered at the Convention. He proposed to have a committee appointed to consider what changes in the organic law of the Seminary are practicable which will bring the institution more directly under the control of the churches. We were told that the chair ruled the motion out of order, and also that it failed for the want of a second. The chair did not rule it out of order, as he was afterwards at pains to explain; nor was there any lack of a second. But the chair stated that the legal advisers of the Trustees said that any changes whatever in the organic law would imperil the interests of the Seminary in the pending suit against it for taxes. This explanation being made, Bro. Bacon withdrew his resolution.

It was a good resolution, and had the conditions been different, it would have been wise to pass it.

How to give the churches more control over our Baptist institutions is a question that is becoming more important and more and more urgent. Bro. Bacon is on the right line. Let the question be earnestly considered in regard to all our denominational schools. What guarantees have we that the schools will be true to the principles of those who founded them? They are the best friends of our institutions of learning who will give this subject their best and most patient thinking.

The toll-gate destruction has been going steadily on in Kentucky in spite of the law, and the sad part about it is that public sentiment in several counties is on the side of lawlessness. This is a far more serious matter than many suppose. It is not a question of free turnpikes or paying toll, it is a question of respecting the right of property. There is a legal way to get free turnpikes, but the toll-gate raiders prefer an illegal way, and they are supported by public sentiment in their neighborhoods.

Let this step be acquiesced in, and it will be easier to take the next, and then it will be still easier to take the next, and the next, and so on. And this sort of thing will not go far before no rights of property will be respected, and then our civilization is at an end. If it be allowed to violate the property rights of people in turnpikes, and destroy toll-gates, it cannot be condemned to violate the property rights of railroads, and to compel the conductors to carry people free. Similarly it cannot be condemned to violate the rights of hotel proprietors, and to compel them to feed the people free. And so it goes. It is the thin edge of the wedge which is dangerous, and it is the beginnings of evil which are to be resisted. These toll-gate raiders are sowing to the wind, and unless they are checked they will reap the whirlwind. We are confident that those who have been sympathizing with the toll-gate raiders, as well as many of the raiders themselves, have not stopped to consider what is involved. Our very civilization is at stake. When the right of property is no longer respected, the end has come.

THE Sunday School Seminary at Jackson, Tenn., opens June 8th and closes June 25th. The object is to equip Sunday-school workers, and the success last year gives promise of greater success this year. There is a regular faculty as follows: Drs. G. M. Savage, W. A. Whittle, C. B. Burke, M. G. Evans, T. D. Anderson, H. C. Irv, G. H. Simmons, A. T. Robertson, U. M. McGuire and D. Heagle.

Besides those there are lecturers as follows: Drs. B. H. Carroll, Wayland Hoyt, T. D. Anderson, D. Heagle, J. L. Johnson, J. M. Frost, W. R. L. Smith, W. A. Whittle, E. E. Folk and T. T. Eaton.

Regular courses of study are pursued and diplomas given for work done. Those who do not wish to take a regular course may take what they can. Arrangements have been made for good accommodation of visitors at very reasonable rates.

We are heartily glad that such advantages are offered, and we hope many will get the benefit of them. The season of the year is well chosen, and Jackson is a well located and charming place. Three weeks spent there will greatly increase the efficiency of any Sunday-school worker, and surely that is well worth doing. We wish the enterprise all possible success. If you would like to go, write to the Rev. Geo. H. Simmons, Jackson, Tenn., for details.

DR. J. S. SUTHERLAND made an address recently before the Presbyterian College in Halifax on baptism. He took a new direction on infant baptism. He said: "The external washing with water is the sign of an inward cleansing and renewal. It should be administered, then, only to those in whom the inward cleansing may be expected to be a reality" (Italics ours).

So the basis of infant baptism, according to Dr. Sutherland, is that the infants are expected to believe when they grow up. This expectation, in his view, justifies the baptism. Then, on the same principle, Presbyterian preachers ought to administer the ordinance to all who are expected to repent, and a hopeful preacher would be justified in sprinkling a promiscuous multitude, because he could expect them to believe with as much ground as he could expect an infant to repent on growing up. Multitudes who are christened in infancy do not repent when they grow up.

SEVERAL years ago there was quite a stir over the case of the Rev. Mr. Noyes, who applied for appointment by the Congregationalists as a missionary to Japan. Objections were raised to his appointment because he believed in post mortem repentance and salvation. A great cry was raised against the "narrowness," "bigotry," "traditionalism," &c., &c., of objecting to him, and liberalism finally triumphed, and he was sent to Japan. He has now returned to Oregon, having given up his work in Japan entirely because, as the Congregationalist puts it, he "finds himself in doubt concerning more vital doctrines of the Christian faith." Beginning with the notion of second probation, he has now abandoned "vital doctrines," and no doubt will in due time be a full-fledged infidel. That is the way it goes. This case is an instructive object lesson. Will the cry against those who object to an other such appointment be any the less? It is held, old-fashioned "traditionalism" to profit by experience. Our grandfathers did that! The "advanced" method is to climb on to your theory and—go it.

REV. JOHN WATSON says in regard to the doctrine of election: "Literature has always had a quarrel with the doctrine from the days of the humanists, who believed that that arbitrary faith cast its shadow over the pagan joyfulness of life. In our own day, to a large extent, the doctrine is unstrung in the relaxed and increasingly pagan atmosphere of our greatest living poets and novelists." That does not sound as if he is heretical.

It seems a small business that the authorities of Magdalen College, Oxford, will not allow a memorial tablet to the great historian, Gibbon, in his Alma Mater because he said of the College: "Life stagnates there in a round of college business, Tory politics, personal stories and private scandal."

MR. J. A. COONS, a prominent Baptist of Louisville, and one of the best of men, died Monday evening. His body was taken to Russellville for burial. He leaves a widow and one son. Mrs. Coons is a sister of the Hon. Larus Thomas, and a daughter of Deacon Thomas, of Danville.

It was for the deficit in current expenses of the Seminary and not for the students' fund that Mr. Rockefeller gave \$3,000. Several papers got it wrong.

Editorial Varieties.

Queen's University, in Canada, has conferred the degree of LL.D. on Lord Aberdeen. Will the "new woman" be a LL.D.?

The marriage of Prof. W. J. McGlothlin to Miss May Belle Williams, of St. Louis, is announced for June 23. The bride is the daughter of the late Dr. William Harrison Williams, editor of the Central Baptist. We extend congratulations.

Deacon Mason W. Sherrill of Walnut-street church is the only surviving member of the first General Association, sixty years ago. He expects to attend the meeting at Georgetown. He has been a deacon 44 years and he is 70 years of age. He is in vigorous health.

The Jews recently "dedicated" their national flag in Chicago. It is a new thing, certainly, for the Jews to have a flag. We do not know of any territory over which it can claim the right to float. Perhaps they are hoping to take possession of Palestine and are getting a flag ready.

Deacon William Harrison told us the other day of a firm Able & Willing with whom he had dealing and from whom he found it difficult to collect money. He did not know which part of the name was his fault—able or willing—though it was manifest that one or the other was lacking.

We are sorry that Bro. T. T. Martin, an account of the ill health of his wife, is obliged to give up his promising work at Beattyville, and to remove to Western Texas. He will, as far as possible, do evangelistic and other general work. We hope Mrs. Martin's health will be greatly benefited.

The Baptist News said that the President of the Board of Trustees of the University of Chicago is an agnostic and the Treasurer is a Unitarian. The Baptist and Reflector called for the proof, and the News replies that the editor heard Dr. P. B. Henson say so. What ever Dr. Henson said is to be true.

To those who are looking for a good stopping place when they visit the Tennessee Centennial, we commend the home of Mrs. C. B. Means, 1719 West End Avenue, Nashville. We have known her many years and can heartily commend her. This is an unselfish and commendable way to give, and had it been solicited it would not have been given.

"Our suggestion as to the invitation of the brethren in Dallas, Texas, for the Northern Baptist Anniversary to meet in that thriving city in 1898, is that at Pittsburgh the societies vote to accept the invitation, not for 1898, but for the year following the meeting of the Southern Baptist Convention in the North." The Standard Weekly agrees with our Chicago contemporary.

Prof. G. F. Wright, of Oberlin, O., has applied the principles of the "higher criticism" to Dr. Lyman Abbott's articles on "Theology of a Revolutionist," and has shown by the argument of the critics that there was no such man as Lyman Abbott that the documents could not have come from one hand, because of differences of style and contradictions of thought and that it must have come from two men, whose names the "redactor" blended so as to form Lyman Abbott.

It must have been a misprint. We saw the announcement that in St. Louis Dr. G. J. Johnson would celebrate the 5th anniversary of his entrance into the ministry. The 54th! Surely not. Surely that like, active, young and vigorous brother has not been a preacher for 54 years! But possibly as Wylie when a baby "lied in number" Dr. Johnson may have, when he plump three-year-old in sermons, and so the 54 years may be made out.

We congratulate our Northern brethren on their success in providing for their mission debts. The latest news is that \$28,000 has been raised, lacking only \$11,000 of being enough to cover Mr. Rockefeller's subscription of \$25,000, and that the first of July. There is no doubt that the whole amount will be provided and that the long-burdened Societies will be relieved of debt at last. It is a time for thanksgiving, North and South, and for a forward movement all along the line.

The Seminary commencement exercises this year are as follows: Address before the Missionary Society, Tuesday, June 1st, 8 p. m., by Dr. J. E. Eager. On Wednesday, 11 a. m., by Dr. C. B. Gardner. The annual address will be by Dr. C. B. Gardner on Thursday morning. The closing exercises, conferring degrees, etc., will be Thursday night at Walnut-street church. The other exercises will be in Norton Hall.

In Mexico, Mo., June 24th, there is to be a conference of Anti-mission Baptists (we use the term for want of a better) on the subject of missions. Brethren G. P. Roswell and B. M. Board are to make addresses by special invitation. It really looks as if our Gospel Mission brethren were going to get these Anti-mission Baptists to engage in mission work. While we would greatly prefer for them to cooperate with our boards, yet if they will really do missionary work we will be glad of it.

Let it be distinctly understood and never forgotten that other every man ought to be a Baptist or else no man ought to be a Baptist. Baptists are either right or they are wrong. If they are right, then, since every man ought to be right, every man ought to be a Baptist. If, on the other hand, Baptists are wrong, since no man ought to be wrong, no man ought to be a Baptist. There is no escape from this alternative. Therefore all who believe that Baptists are right should be aggressive in propagating the faith by personal effort and by circulating Baptist books, tracts and papers.

Among the Churches.

LOUISVILLE.

Walnut st.—Pastor Eaton preached. One received under watchcare. Song service for half hour before meeting Sunday night.

Broadway—Bro. E. C. Dargan preached in the morning and Bro. A. T. Robertson at night.

Chestnut-street—Pastor Weaver preached. Four additions by letter.

East—Pastor Christian preached. Three received by letter and one for baptism.

McFerran Memorial—Pastor Jones preached at both hours. He lectured at Hardinsburg Tuesday night of last week.

Twenty-second and Walnut.—Pastor Hunt preached. One joined by letter. Bro. Alozo Finch was ordained to the ministry Wednesday night. Bro. E. C. Dargan preached the sermon. Bro. Bruner, Pool, Wells, Freeman, Reeves, Nowlin and Hunt took part.

Franklin-street—Pastor Edwards preached as usual.

German—Pastor Ritzman preached as usual. Association very enjoyable indeed. The next session will be held in Dayton, Ohio.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached.

Parkland—Pastor Nowlin preached at night and Bro. W. J. McGlothlin in the morning.

Portland-avenue.—Pastor Shelton preached at both hours.

Southgate-street—Pastor McFarland preached morning and night.

Third-ave.—Bro. Bostwick preached in the morning and spoke on China at night.

Twenty-sixth and Market—Pastor Thompson preached. One received by letter and one for baptism.

Thirtieth and Alford—Bro. T. G. Harrison preached.

Thirty-sixth, and Blamarck—Bro. J. B. Howans preached.

Clifton—Good meeting now in progress. Pastor Masters is being aided by Bro. McCall. Eight professions; three received for baptism.

Fifth-ave.—Pastor Frank preached as usual.

Pastor Eaton presented a paper on Church Music, which elicited a lively discussion. Every brother had an opinion, though there was very little difference of view.

SEMINARY NOTES.

Congratulations. All aboard for St. Louis. Who can write "honeymoon" in Hebrew?

What is the matter with June the eight?

Only one more week and some will go home and some will get married and the rest will spend the summer in trying to get married.

Bro. Ben S. Cox will supply the first Baptist church of Little Rock, Ark., during his vacation.

Bro. J. W. Lowe will have charge of the Clay-street mission this city during the coming year.

Bro. John L. Freeman has accepted the call to Liberty, South Carolina.

Dr. Kerfoot has disposed of the first edition of his book on "Parliamentary Law."

Dr. E. C. Dargan, "The Little Man Elcquent," will preach the dedicatory sermon of the new Baptist church at Bennettsville, South Carolina, in July.

Bro. G. W. McCall is aiding Pastor Masters in a very interesting revival at Clifton Baptist church.

A Missionary Rally was held with Pastor Leonard as chairman at Salem last Sunday which Bro. Burlingame and Hambleton spoke.

Prof Dargan will preach the baccalaureate sermon at Hillman College May 30th.

Bro. Ernest Cook a former Seminary student and brother of "our Cool" will deliver the Ministerial address at William Jewell College.

Dr. Dargan preached a magnificent sermon at Broadway Sunday morning from the 4th verse of the 27th Psalm after which a large collection was taken for Foreign Missions. At night Dr. Robertson preached a sermon of great power. He knows how to preach the "Gospel of God."

Bro. John D. Jordan has accepted the call to the First Baptist church, Savannah, Ga. He is an old Seminary student and has been pastor of some of the leading churches in Kentucky. His record in the Seminary and elsewhere has always been characterized with great success and brilliancy and we expect to hear great things of him in Savannah. The church is very strong, pays a salary of \$3,000 per annum.

Poor Pilgraric,

there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch." You can begin to get your hair back as soon as you begin to use

Ayer's Hair Vigor.

Our student body all rejoice and extend congratulations to our beloved Prof. McGlothlin who will on June the 8th be married to Mrs. Mary Belle Williams of St. Louis. Words are inadequate to express what we wish for them. "Quod bonum felix, faustumque sit." J. B. S.

THE STATE.

Bro. T. E. Richey writes from Princeton: "Saturday I went with Pastor C. E. Perryman to his Eddy Creek church and occupied his pulpit that evening and next morning. Had a large and attentive crowd Sunday. This is a new and one of the best churches in this region, having a membership of about 200, and nearly every male member in fact. This is a very good index to the degree of spirituality that prevails. The occasion was the fifth anniversary of Bro. Perryman's pastorate, which has proven a very successful one, resulting in a total of 300 additions, the collection and expenditure of about \$2,000 for the erection of a good house and for pastor's salary, missions, etc. Little River Association will meet this year with this church, and I am glad to be able to say that the brethren, at the suggestion of the pastor, have taken the precaution to secure control of all the land nearby so as to prevent the erection of hawking stands for the sale of melons, lemons and many other things calculated to mar the worship and sanctity of the occasion. Pastor Perryman not long since resigned charge of Rocky Ridge church, after having assisted in securing an elegant new building free of debt. He is now serving at Bethel church, Union county, and Dawson church, Hopkins county, very acceptably."

Pastor R. W. Morehead writes: "The ministers' and members' meeting of Little River Association will be held at the Buffalo Lick Baptist church, Trigg county, Ky., beginning Friday, May 28, 1897, at 10 o'clock A. M., and continuing until Sunday evening." The church at Lovelaceville has called Bro. W. M. Rudolph, of Paducah, as pastor to succeed Bro. Geo. E. Burlingame, resigned.

Pastor R. W. Morehead, of Princeton, delivers the address before the Callopiano Society of the Southwestern University at Jackson, Tenn., on June 2. This is the literary society of which Bro. Morehead was a member while at the University as at present he is a member of whom the society was justly proud.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stands then it is positive evidence of kidney trouble. The frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects the inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

Bro. A. N. Whittinghill writes from Owensboro: "I closed a meeting of several days at Oglesby's coal mines on the 9th inst. All things considered, the meeting was a grand success. I baptized twelve—six men and six women—aged from 20 to 50 years. There were several other conversions, and several others likely to be added by baptism soon. This is a good community for a Baptist church. We have decided to organize, will meet for that purpose on June 24. The members of the Missionary Board, who are to be members and deacons of four neighboring churches, are asked to be present. We have the names of 34 who propose to go into this organization. We organized a Sunday-school, also a weekly prayer-meeting. The other topics to know that the work still goes on where his meetings have been held hitherto. At three other points good prayer-meetings and Sunday-schools have been running, and, as a result of the same, there have not been less than 30 or 40 conversions following the meetings. Most of these have been added to Baptist churches. Our Grand View mission has gone far beyond our most sanguine expectations. Since our meeting closed thirty about December 1, they have, in addition to what has already been said of them, erected a beautiful chapel, and will have it entirely completed by the fourth Sunday in this month. They are now engaged in their indebtedness will, perhaps, not exceed \$100 on that day. Bro. F. M. McCann, chairman of the Building Committee, has pushed the work with untiring energy, and proved himself a competent and most successful worker. In the ten tent miles below Owensboro. Here we are being wonderfully blessed. Since the beginning, now 4 days, 0 have been added for baptism, besides 4 or 5 other conversions. "I say for us that we may well be blessed."

Bro. R. W. Morehead writes: "In a recent issue of the WESTERN RECORDER the attention of the churches of the Little River Association is called to an article of the constitution of said Association. Permit me to say that about twenty years ago the constitution was revised and that part which relates to the jurisdiction of the Association in the discipline of members of the churches was eliminated. The mistake occurred in the minutes of 1891 by the printer being furnished with a copy of the old instead of the revised constitution."

Bro. W. H. Parr writes from Flatwood: "You will please find inclosed check for which you will please send the Recorder, Rev. C. M. Hutchings, Frankfort, Ky. One year. He has been called to the care of (our) Good Hope church for this year, and I always want our preacher to read the RECORDER. Bro. Hutchings is a very earnest preacher, a good worker in the church and on the farm."

Bro. Amos Stout writes from Alexandria, Ky.: "As chairman of the Committee on Obituaries I am desirous that the report we are to make at our meeting in Georgetown shall be as full as possible. Through the Recorder I have been able to learn of the death of five ministers of the Gospel since our last meeting—D. S. Williams, J. S. Taylor, J. A. Hazan, H. H. Harris and L. E. Sallie—if any one knows of the death of any other minister, or has facts concerning any of these that have not already been published in the RECORDER, I hope they will write to me at once, giving the desired information."

OTHER STATES.

Pastor A. R. Willett writes from Cape Girardeau, Mo.: "I am now located in Cape Girardeau, Mo., a city of six or seven thousand people on the Mississippi River. Rev. C. F. J. Tait, now of Pine Bluff, was brought as a master workman here for the past three years. The church under his supervision built one of the prettiest and complete buildings of which I know. Our work has progressed nicely the three months I have been here. The congregations have been large, and there have been thirty-four additions to the church, fifteen of which joined during my meeting just closed. I had the assistance of Rev. F. W. Taylor of Louisville, Ky. Bro. Taylor is a good preacher. His preaching convinces men of sin and instructs as to duty at the same time, so when one is converted to Christ he is ready to join the Baptist church. To show the work, there were fifteen professions of faith and fifteen additions to the church. Bro. Harry Bolton was with us one week. He did good work. He is a man of spiritual power. The Lord bless the RECORDER."

MAY I ask enough of your valuable space to tell of a little social gathering at Williamsburg, Mo., on the 18th of last occasion was a "dining" given the President of the Seminary by the Th. M. graduates of '96, who were present at the Convention. There were present, Dr. and Mrs. W. H. Whitsett, C. W. Duff, Th. A. Johnson, W. J. Taylor, W. L. Hayes, E. W. Marshall, R. T.

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Kendrick, Jr., W. L. Yarborough, L. A. Little and H. Boyce Taylor. In addition to the social features of the meeting the class proceeded to effect an organization by electing Thos. A. Johnson, of Virginia, President; W. M. Jones, of North Carolina, Secretary, and H. Boyce Taylor, of Kentucky, Treasurer. Dr. Whitsett was chosen the first and only honorary member of the body. By the unanimous vote of all present, it was agreed that the Th. M. graduates of '96 should meet every year at the Southern Baptist Convention, and have a banquet. Let our absentees take notice and be on hand at Norfolk next year. H. BOYCE TAYLOR.

THE Society for Providing Evangelical Religious Literature for the Blind is now in the twenty-third year of its existence. There are some sixty thousand blind in our population of seventy millions, and this is the only organization furnishing them free selected reading for mental growth and spiritual comfort in their lifelong darkness. In addition to its book publications the Society publishes the International Sunday-school lessons in raised type for free distribution, and more than two thousand blind persons, an eager and grateful class, weekly enjoy the privilege of reading and studying their embossed lessons. Mr. H. L. Hall, himself a blind man, and an honored member of the Baptist church, is the efficient general agent, as well as founder of the Society. It is supported entirely by voluntary contributions, which can be sent to the general agent, Mr. H. L. Hall, or to the financial agent, Mr. O. W. Spratt, at the Society's headquarters, No. 318 Lancaster Avenue, Philadelphia, Pa. The Society has received in the past generous consideration and active sympathy.

At the Sunday-school Seminary in Jackson, Tenn., next month, the Rev. D. Heagle, Ph. D., D. D., LL. D., will deliver a series of lectures on church history as follows: 1. Baptists of 70-day in all Countries. 2. Baptists in History, back to the Reformation. 3. Baptists from 1517 to 1700. 4. Baptists from 1700 to 1808. 5. Baptists from 1808 to 1825. 6. Baptists from 1825 to Jesus' Public Appearance at the Jordan. Dr. Heagle is well known as a careful student and an able speaker, and these lectures are sure to be well worth hearing. It was he who translated the famous Bremen lectures. STANFORD FEMALE COLLEGE. COMMENCEMENT EXERCISES. 11 A. M., Sunday, June 6—Annual sermon by Rev. J. F. Williams, of Harrodsburg, Ky. 8 P. M., Thursday, June 10—Annual concert. 10 A. M., Friday, June 11—Commencement by Wm. Shelton, President.

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"IF."

If all our life were one broad glare Of sunlight—clear, unclouded; If all our path were smooth and fair, By no deep gloom embroiled...

ONLY TWO OLD WOMEN.

BY J. A. DAVIS, D. D.

"The Blankville people are a-rousing, and unless someone is done to prevent a revival will start there," said the Foe of the Church. "I must see about it at once. At the same time I'll find out who began the work."

the Sabbath-school, and for a week at least disturbed the prayer-meeting, so my way was not been together the village. I wish I could discover the person who has been praying for a revival; I want to fight this thing at its source. Perhaps it is that pastor. He is remarkable earnest and zealous. I must get down to work to find out who is the city church looking for such a man. I'll suggest him."

For two weeks the pastor missed the faithful worker from church and prayer-meeting, and then went to learn why. No satisfactory explanation was given. "Evidently there is trouble between us," said the preacher, "and if you will not tell surely you will not refuse to justify me in laying it before the Lord in prayer."

"A SOOTHING INFLUENCE."

BY S. ROSALIE SILL.

"Dear me!" said Mrs. Poole, looking up at the small clock with a flushed face, "it's after ten, and will soon be time for me to prepare the dinner. How can I ever get things to rights in house-cleaning time, when meals come along in such quick succession?"



At this moment thousands of men are standing at the cross-roads of life. Death in the guise of a foolish ambition coaxes them to take one road, while health and happiness in the form of wife and babies coax them to take the other.

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"A—what?" asked Rob, suddenly becoming aware of the amiable presence.

"That boy," declared Jamie, pointing one plump finger after the retreating Ralph, "said another boy didn't be a tie-to."

"Oh, Jimmy, what a wretched little pitcher you are!" groaned Rob. "No; he said the other boy wouldn't do to tie-to to tie to, you understand? It isn't all one word."

"What kind of a boy does it mean, Wobby?"

"Mean? Why, when you say a fellow won't do to tie to, you mean that you can't exactly trust him. He isn't!"

Rob hesitated, realizing that some common phrase that seem to convey to one a very clear meaning, are, after all, not easy to explain. "It's this way, Jimmy. If you were going to tie a horse somewhere, would you find a good, strong post that would hold him where you wanted him to stand, or would you tie him to any loose piece of brush lying on the ground?"

"No; I wouldn't tie him to some bunched-up brush," said Jamie, scornfully. "He'd run and drag it off."

"That's it," answered Rob, delighted with his own clearness of exposition. "And if you were going into the water and wanted a rope to pull yourself in by and hold you so you couldn't be swept away, you would fasten the end of it to something strong and solid that wouldn't pull loose and let you sink. Well, the folks that do tie to are the ones that stand fast to what they say—the ones that you can always trust to do the right thing, no matter how much pulling there may be in other directions."

"Yes, I tie to you, Wobby," said Jamie, admiringly. "You're that kind of a boy to tie to, ain't you?"

"What?" answered Rob a trifle uneasily as he walked away. He had never thought of asking himself such a question before, but his attempt to explain the subject to Jamie had made it stand out very clearly. He knew the two kinds of a man had been described, and he could count the few who always stood where they ought, for everything good and right, and who could be depended upon to hold their fast, instead of being moved themselves. But the many who went with the crowd, and yielded to every influence that touched them—he could not be sure that he was wholly unlike them. He knew that he was carrying the definition rather than a hitching-post. He thought of doing when he used the words, but the thought would not be put away, though he impatiently tried to do it. He found himself watching his companion, and noting contrasts, watching himself and making deductions not altogether comfortable; but after all, the strange study taught him more than many of the professor's wise lectures had done.

As dinner Jamie suddenly looked up from his plate and remarked: "Papa, Wob is going to be a hitching-post."

"Indeed! Well, that's a new profession for a young man, but if he is really going into it I hope he will make as good a one as those I had put in front of the house last week—sound through and through, good tough fibre, rooted deep enough to be firm, standing upright, strong, reliable and useful."

Everybody laughed at the pretended gravity with which Jamie's funny speech was answered, but into Rob's face came a look of earnest purpose. He liked the description.

"That's the kind of man I want to be," he thought. "It's the kind I will be, God helping me."—Selected.

DR. EMORY B. LEATHERMAN, Dentist, formerly of Harbours, Ky., is now located at 743 Third St., Louisville, Ky.

THE CHILDREN'S GARDEN.

BY MARY JOANNA PORTER.

The children—Bell, Madge, Edwin and Jamie—lived in a beautiful village about twenty-five miles from a large city. By the side of their father's large, old-fashioned house was a garden, which faithful Mike watched over with the greatest care. There from early spring to late autumn, bloomed a variety of flowers which were the pride and delight of the whole family. But the especial pleasure of the four children centered in a large bed which stretched along the front fence and which they were permitted to call their own.

On a certain morning in the spring-time, their father, Mr. Garrett, said: "Children, don't you think it is time to begin your garden for the season? You may have time to help you today, and he will let you have what seeds and plants you need."

This was too good an offer to be refused, and the children one and all accepted it with thankfulness. In a hour or thereabouts they were in the bright sunshine hard at work under Mike's direction.

"I'm going to have dandelions in my part," exclaimed Jamie, the youngest,

and he ran off to a field nearby to gather some of the golden treasures, the stems of which he carefully planted in rows.

"Let him go," whispered the gardener to the other children. "When they close themselves up to-night I'll just move them away and put seeds in their place."

The three older ones wisely nodded and kept silence; so Jamie played to his own satisfaction.

While they were in the midst of their occupation, Miss Andrews, the minister's daughter, passed along.

Looking through the white fence she saw the busy group, and easily imagined what they were doing. Stepping as close to them as she could she called: "Good morning children," and immediately all four left their work and ran to hear what she might have to say.

"I see that you are getting ready for summer," was her first remark. "And I want to ask you to prepare to help some other children at the same time."

"How can we?" asked Bell, who was in Miss Andrews' Sunday-school class, and felt very well acquainted with her.

"Well, we've decided to have a flower-mission in our village this summer. A few of us ladies have taken it in charge, and we are going to ask every one who will to bring flowers to Mr. Baker's barn on Thursday afternoon of each week. Then we'll arrange them in small bouquets, and pack them in a basket and send them off to the city to be given to poor, sick children there. Don't you think that is a very good plan?"

"Very," answered Edwin.

"Well, then, what I want to ask of you is to arrange your garden so that you may have flowers to send. Do you think you would like to do that?"

"Yes," Miss Andrews' replied Madge and Edwin together.

"That's good. Now I'm going on to see if I can find some other people out gardening, and to speak to them about our plan. You'd better consult your mother about this, and if she's willing to have you help, perhaps she'll advise you what flowers to plant."

Miss Andrews moved on, and four eager children rushed into the house to disclose the scheme to their mother and get her advice in the matter.

Mrs. Garrett readily gave consent to their helping with the flower-mission. "I would advise you," said she, "to raise a quantity of nasturtium. They bloom freely for some length of time, and they are so bright that children always admire them."

"Yes, mamma, and I am going to have good many geraniums," said Bell. "I think they will be good to send."

"And I'm going to have ever so much magnolia," said Madge, "because it's so sweet."

"Well, in my opinion, there are no flowers so handsome as marigolds and dahlias," announced Edwin. "I shall have plenty of them."

"And what is Jamie going to raise?" asked Mrs. Garrett.

"Oh, I don't need to do anything more," answered the wee man. "I've planted dandelions enough already. I'm just going to watch them grow."

The others smiled, but Jamie didn't notice it, and the young gardeners all rushed out of doors as fast as a fresh interest added to their work because now they were planning for some besides themselves.

The seeds were put in the ground. The pointed plants were arranged in proper place. Mike and the children watched over them fondly and carefully. The sun shone and the rain fell and the children's garden bloomed profusely.

All summer long they carried beautiful contributions to the flower-mission, and each Thursday afternoon they felt a new happiness in knowing that they were doing a little to gladden the lives of some of Christ's little ones.—Presbyterian.

MEN forget that Jehovah is a holy God, and that his holiness was never more wonderfully revealed than on the day when he beheld his beloved Son suffering upon the cross. Let us have more righteousness in our citizenship, in our pupil, in our daily lives.

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NORTHERN ANNIVERSARIES

These were held this year in Pittsburg. The first day was occupied by the Woman's Home Mission Society, in which the women did all the speaking, the majority of the speakers being white, though the colored sister spoke as well as any. The Treasurer reported a deficiency in the treasury of \$3,321.76, a somewhat greater one than that of last year. For some years the women kept out of debt and received just praise for so doing, and they were held up as an example to the brethren as regards good business methods. However, for the last two years they have followed the example of deficiencies.

As a general thing these speaking sisters are staunchly orthodox except upon the subject of Paul's inspired authority, but it would seem they are inclined to follow the "progressive" fashion, as one speaker declared that the "salvation of negro women lay in education," and no one protested. The salvation of negro women does not depend upon education any more than that of white men.

One session was enlivened by a performance in which children were dressed up in various costumes. The children acted well, showing they had been carefully drilled, and the audience enjoyed the same. What the Baptists of a past generation would have said to the performance is a matter of no consequence since the generation is passed.

Resolutions were passed giving President McKinley and Congress some advice in regard to Cuba, and the meeting concluded with a distribution of flowers and many expressions of hearty good will.

HOME MISSION SOCIETY

was the first of the three great societies. Its 65th anniversary was opened on Wednesday morning. The President, H. Kirke Porter, of Pittsburg, made the opening address. He welcomed the society to Pittsburg, and spoke at greater length of the commercial advantages of Pittsburg than would have seemed pertinent to the occasion to that generation of Baptists now passed away happily for the progressives who have discovered they were wrong in so many of their beliefs.

Gen. T. J. Morgan, of New York, the Corresponding Secretary, presented the report of the Executive Board. The report states, among other things, that "the fiscal year ending March 31, 1897, has been one of the most perplexing in the history of the society. The year began with a debt of \$86,245.41, and with a scale of expenditures considerably in advance of the anticipated receipts for the year to come. During the year no new work of any importance has been undertaken; retrenchment has been made wherever it was deemed advisable, and special economy has been practiced so as to keep the expenditures down to the lowest practicable point consistent with the continued efficiency of the work. It is an exceedingly difficult and delicate matter to abandon either missions or schools, which have been established and fostered, and whose abandonment means frequently the loss of all that has already been invested, and a permanent loss of prestige."

It was stated further that the work among the foreign populations is gradually assuming new aspects. Several of the so called foreign churches have during the year become American, dropping their foreign tongue and using only the English language in all their services. The process of Americanizing fellow-citizens from other lands is going on very rapidly, and much of the work now do-

ing among them is "foreign" only in name.

The whole number of laborers, missionaries and teachers supported wholly or in part by the society has been 1,064.

These have been distributed as follows: In the New England States, 47; in the Middle and Central States, 62; in the Southern States, 226; in the Western States and Territories, 695; in the Canadian Dominion, 12; in Mexico, 22. French missionaries have wrought in 8 States; Scandinavian missionaries, in 23 States and Manitoba; German missionaries, in 18 States and Canada; colored missionaries, in 21 States and Territories.

Among the foreign population there have been 254 missionaries and 21 teachers; among the colored people, 47 and 216; the Indians, 17 and 21; the Mexicans, 17 and 5, respectively; among the Mormons, 4 teachers, and among Americans, 462 missionaries.

The society aids in the maintenance of 31 established schools for the colored people, the Indians and the Mexicans. There are 11 day schools for the Chinese, and other day schools as follows: One in Utah and one in New Mexico. Up to date the society has aided by gifts and loans in the erection of more than 1,700 meeting-houses, believing that next in importance to the preaching of the Gospel and the organization of a church of the living God is the work of providing a home for the church.

The financial end of the report read by Gen. Morgan showed that the total expenditures for the year were \$450,692.76. Missionaries' salaries, \$202,398.04; teachers' salaries, \$84,468.88; school buildings, etc., \$22,694.55; general superintendents, \$18,814.27; district secretaries, \$20,844.82; gifts to churches, \$17,828.55; expense of schools, \$9,964.19; annuities, \$21,289.31; expenses of administration at the rooms, \$15,718.03; general expense and publication account, \$23,861.67; miscellaneous, \$8,137.96.

In conclusion reference was made to the fact that the past year was the fourth in succession characterized by widespread financial depression, but, despite the fact that it has been a time of stress and anxiety, "the board feels itself warranted in congratulating the society that the work committed to it has been maintained with so much vigor and efficiency, and that such magnificent results have been achieved."

The treasurer's report was read by William P. Plant, of New York, the assistant treasurer. At the opening reference was made to the death of the treasurer during the year. Continuing, the report is as follows:

"At the close of the fiscal year, April 1, 1897, the society's gross debt was \$181,761.59. This amount is exclusive of \$32,933, which was received specifically designated for the debt from various sources just prior to the close of our accounts for the year in response to special appeals which had been sent fourth to the denomination following the munificent offer of John D. Rockefeller pledging \$250,000 if the debts of the American Baptist Home Mission Society and the American Baptist Missionary Union were paid. Deducting from the society's gross debt the designation referred to, the net debt is \$148,828.59.

"The amount received the past year for general purposes (missions and education) was \$360,117.78. The expenditures were \$422,700, showing an excess of expenditures of \$62,583.18. This, added to the debt of the previous year, makes the present debt \$148,828.59.

"The receipts of the church ed-

ifice benevolent fund, including the balance of the preceding year, were \$30,914.67, and the expenditures, \$22,583.47, leaving a balance of \$8,331.10.

"The receipts of the church edifice loan fund, including the balance of last year, were \$20,350.52, and the expenditures \$17,838.33, leaving a balance of \$2,512.19. This fund shows a net gain for the year of \$5,393.65.

"The society's permanent funds were increasing during the year \$1,967.15, and the net increase for conditional and annuity funds was \$17,055.47.

"The total amount received from all sources, exclusive of borrowed money, was \$433,927.42, and the expenditures, \$455,842.76." During the past year legacies amounting to \$59,003 were left to the society. These came from 74 estates.

Dr. W. T. Chase, of Philadelphia, spoke upon "Sixty-five Years of Home Mission Work," contrasting the condition of things in 1822 with that of to-day, and reviewing what has been accomplished in the meantime.

Evening.

A committee consisting of Drs. Strong, Kingsley, Woody and Lincoln was appointed to draw a resolution aimed at something done by the U. S. Government which was not approved. The first speaker was Rev. A. B. Belloude, an Italian, who deserves the confidence and esteem he has won. He has never posed as an "ex" anything, or a "converted" anything except a converted sinner, saved by grace. He established the Italian mission in Buffalo, where the first Italian Baptist church in the United States is established. He spoke beautifully of Italy and his desire and intention to return there to work for the salvation of his countrymen.

He was to have been followed by a converted "Polish nobleman," an ex-Catholic priest, who was on hand ready and willing to speak. One of Secretary Morgan's most valuable characteristics is a level headed "not-to-be-humboggedness." He had been investigating the "ex" priest, and the result was there was no speech from him.

Dr. J. D. Fulton, who ought really to have a report all to himself every spring as a sort of "phenomenal anniversary," began to speak upon Italy, but soon was orating in Senator Morgan's most characteristic style upon Cuba. He offered a series of resolutions upon the Cubans and Cuba which laid all Fourth of July orations in the shade. Fortunately for President McKinley's peace of mind, mayhap even his sanity, Dr. Fulton was "reluctant to give expression" to the sorrow which filled his heart that the President had sent in a message asking Congress to provide for suffering Americans in Cuba, and not suggesting feeding all Cuba. These resolutions were referred to a committee without debate.

Those who are at work among the various foreign nationalities in this country made brief but very interesting reports. Rev. E. R. Pope said that in 1850 there were only six Scandinavians in Minnesota, now there are 6,000 in that State who are members of Baptist churches. Rev. J. A. Stewart spoke with much feeling of the recent sad death of Prof. Shaeffer, of Rochester Theological Seminary. The Professor had undertaken to raise \$100,000 endowment for the German chair in that Seminary, and has raised \$69,000.

It would seem that the sisters, having a day of their own in which they addressed large mixed assemblies to their hearts content, would have let the brethren have the time of the Home Mission Society, but they didn't. Three of them spoke,

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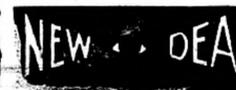
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- 15c Finest French Satine, reduced from 20c and 25c.
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- 10c 100 pieces 40-inch Irish Lawns, former price 15c.
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New Prices on Men's Furnishings.

- 75c—Men's Eoru Ribbed Lisle Thread Shirts or Drawers.
- \$1.00—Men's Silk-striped Lisle Thread Ribbed Shirts or Drawers.
- A complete stock of American Hosiery Co. Underwear in Balbriggan and Lisle Thread, for tall and short men.
- Novelties in French Lisle Underwear from \$3.50 to \$7 per suit.
- 50c—Men's Fancy-trimmed Night Shirts, full length, fast colors.
- 75c—Men's Fancy-trimmed Cambric Night Shirts, without collars, for summer wear.
- \$1.75 Suit Men's Pajamas.
- 50c—Men's latest styles in Neckwear—Tocks, Imperial Ties and Bows.
- \$1.00—Men's Madras Negligee Shirts, collars and cuffs detached or attached.
- 75c—Men's Fancy Colored Bosom and White Body Percalé Shirts with one pair Link Cuffs, down from \$1.00.
- 12c—Men's Extra Fino Imported Cotton Socks, double heels and Toes, Tans and Placks.
- 25c—Men's Fancy Blues and Tan Lisle Socks, split feet.
- 25c—Men's Onyx Dye Fast Black Lisle Socks.
- 40c—Men's Fancy Stripe French Lisle Socks—entirely new.
- 25c—Men's Fancy Printed Cotton Socks in Tan, Blue and Black.
- 25c—Men's Gauze and Balbriggan Shirts, long and short sleeves, extra light weight.
- 35c—Men's French Finished Balbriggan Shirts or Drawers.
- 50c—Men's Checked Nainsook Shirts or Drawers.
- 50c—Men's extra fine Egyptian Combed Cotton Shirts or Drawers. Good value.
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Boys' Blouse Waists and Shirt Waists.

- 39c Fancy Lawn Blouse Waists.
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Boys' Clothing—Junior Suits, 3, 4, 5 and 6-year Sizes.

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BAPTIST BOOK CONCERN,

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two white and one negro. They were followed by Rev. C. M. Hill, of California, who spoke of the needs of that State. There is only one Baptist to every hundred of the population.

Rev. J. E. White, of North Carolina, said the Baptist leaders in that State had about all died in the last few years, and the younger men, these leaders being out of the way, were changing things greatly in the Baptist churches in that State. We are inclined to think if the younger men think because the older preachers are gone the older laymen are all dead and North Carolina Baptists can be switched off out of the paths their fathers trod, they will find themselves somewhat mistaken.

Thursday. The first business was the election of officers. Stephen Green of Massachusetts was elected President and the Secretaries were re-elected. Rev. C. M. Hill invited the Societies to meet in the First church of San Francisco next year. Dr. A. H. Strong reported from the special committee to teach President McKinley his duty in regard to West Point, and he made a strong speech which it is a pity the President could not have heard. Dr. Morehouse who was too sick to come before, appeared and had a royal welcome.

Dr. B. L. Whitman reported on the work of the negro schools. The salaries of the teachers in these schools amounts to \$104,129 per year. The committee recommended that educational work be concentrated chiefly at five centers, Richmond, Raleigh, Nashville, Atlanta and Marshall, Texas. This was adopted, though with opposition. One negro thought it meant all negro children were not to be encouraged to try for University education. Another brother saw baleful signs of a "Trust" in the recommendations. Rev. O. E. Mallory, although a white man himself seemed proud of the statement that "in many instances their scholarship was ahead of that of the white students."

The meeting was concluded with some more resolutions of advice to President McKinley and Congress as regard to their duty in Cuba. However in these the President was not censured even by implication, but confidence was expressed in his integrity and ability, etc.

A resolution was passed appointing a committee to confer with the Missionary Union in regard to using the same agencies for the collections of funds. And the Home Mission Society adjourned, after a most pleasant and profitable session.

LEXICOGRAPHICAL.

The editor in a recent issue took occasion to dissent from my opinion as to the meaning of the terms tinctur, tinctus and tingo, and to support the translation, for which Dr. Christian made himself responsible, but which is now attributed to a learned Presbyterian divine. As I sought to show in the article published in the Christian Index, the translation from Ottius, set forth by Dr. Christian, was faulty not only in translating "tinctur" the dipped, but in several other particulars. Lexicons are now quoted by the editor to show that "tinctur" means "dipped," "tinctus" "dipped" and "tingere" "to dip."

It must be borne in mind that I have never denied that these words may be used, and are sometimes used, when dipping is the act to be described. What I do maintain is that it is not the distinctive word for dipping, but is comprehensive enough in its meaning to include any application of water or other

liquid to an object. This position I shall seek to justify by a few citations from the highest lexicographical authorities.

Du Cange translates tinctur "dyer," and tingere "baptize," without any specification as to mode.

Forcellinus et Faeciolatus translate tinctur "dyer," tinctus "sprinkled," "moistened," "dipped," "imbued," and tingere "moisten," "stain," "imbue with a liquid." He quotes passages in which the word is used of moistening the face with tears, of people tinged with the sun, of wine tinged with smoke.

White and Riddle define tingere, "to wet, moisten, bathe with or in any liquid." They also give "soak," "dye," "color," "tinge."

Lewis and Short (Harper's Latin Dictionary) give almost precisely the same definitions. It is easy to see that it will not do to translate so general a word as tingere by so specific a word as "dip." It means just what baptism means at the time of its use. It is wholly inadmissible to translate it by a specific term, when the mode of the application of water is in question. To render it "dip" is just as little allowable as it would be to render it "sprinkle." It should be rendered by "baptize," whose precise equivalent it is intended to be. If by baptism a writer mean immersion, his use of this term may be taken to be consistent with this meaning. If by baptism he means sprinkling or pouring, the use of this term is elastic enough to embrace this sense also.

And now a few further facts regarding catabaptizo and katabaptistes, etc.: Suicer, in his Thesaurus, quotes passages from Chrysostom, Basil and Gregory of Nyssa in which the verb is used figuratively in the sense of overwhelm, as by troubles, debts, temptations, etc.

According to the same author katabaptistion is used in the acts of a certain council as a designation of the baptisteries of heretics. He quotes a passage from Gregory Nazianzen in which katabaptistes is used to designate a heretical administrator of pretended baptism. Sophocles (a modern Greek Lexicographer) defines katabaptizo as "a travesty of baptizo, to baptize, with reference to heretical baptism."

He defines katabaptistes as "drowned," "a travesty of baptistes, baptizer."

Stephanus (Thesaurus) gives essentially the same definition of these words.

ALBERT H. NEWMAN.

It is hazardous to differ with Dr. Newman, but we must believe according to the weight of evidence. Beggling the Doctor's pardon, we still claim:

1. That so far as any act is involved, the proper meaning of tinctus is dipped, the weight of authority being on that side, as we have previously shown, and we need not repeat. It is true that tinctus was often used for baptized, but that was because it was recognized that the normal act for baptism was dipping. The Latin equivalent for baptize was baptizare, not tingere.

2. That the question at issue is not what range of meaning tinctus and tinctur may have in Latin literature generally, but what they mean in the particular passage quoted from Ottius. We have secured translations of this passage from several professors. For example, the professors of Latin in Washington & Lee University, in Georgetown and Bethel Colleges, in this passage translate retinctos and retinctores—redipped and redippers. Here is the translation of the passage by Dr. Howard

Osgood, than whom there is no higher authority:

"Neither should the complete dipping and washing of the whole body be here (I or this one) greatly pressed, since the word baptism signifies sprinkling as well as immersion, and that designation and seal of the thing is certain, there being one mode in cold and another in warm countries. They see, therefore, from their chief tenet, leading doctrine, the token and mark of the society called Anabaptists, because they themselves are rebaptized, and because they rebaptize others, to-wit: adults, or those who in earliest age were baptized outside of their assembly; German, Widertauffer; Belgian [i. e. Holland], Wederdoopers, Herdoopers, Doopers, Doopsgeestes. They are also called Catabaptists, Greek καταβαπτισται, who oppose the baptizo, or content against baptism, despisers of baptism, who inveigh against pedobaptism, and would have it put away and proscripted from the Church of God, not only as useless, but also as unlawful. Thus they contemptuously call us pedobaptists, kinderdooper; we rightly call them redipped redippers."

Let it be remembered that Ottius was violently opposed to the Anabaptists whose annals he was writing. That he called them redipped and redippers proves that they practiced immersion.

S. B. C. PROCEEDINGS.

Friends in Kentucky desiring copies of the proceedings of the Southern Baptist Convention for 1897 will please apply to Rev. J. W. Warder, D.D., Louisville, to whom the quota for that State has been sent. The postage required is 4 cents per copy.

LANSING BURROWS.

RESOLVE to perform what you ought; perform without fail what you resolve.—Benjamin Franklin.

BABY HUMORS

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BABY BLEMISHES THE MARKETS

Report for the Week Ending Saturday, May 22, 1897.

Cattle.—The cattle market to-day was steady at unchanged prices. The offerings were very light and all sold. Calves.—The calf market to-day was quiet, with prices ranging from \$10 to \$5. Hogs.—The receipts of hogs to-day were light. Prices were 25 cents higher on Friday for desirable middle weights. Other grades were unchanged. The market ruled active under a spirited shipping and local demand. Sheep and Lambs.—The market for sheep and lambs to-day was firmer than for several days past. Commission men think that prices have reached their lowest point. No change in prices occurred to-day. OATLS.—Extra shipping oats, 1,000 to 1,500 lbs. 4 00/2 75 Light shipping, 1,200 to 1,500 lbs. 4 00/2 40 Best butchers 4 10/2 40 Fair to good butchers 4 00/2 18 Common to medium butchers 3 90/2 30 Tails, rough shorn, poor ears and head 1 00/2 00 Good to extra oats, 1,500 to 1,700 lbs. 3 90/2 00 Common to medium oats 3 00/2 00 Feeders, 900 to 1,200 lbs. 3 00/2 15 Bulls 3 00/2 30 Veal calves 3 00/2 30

A Sufferer Relieved. A Tale of Suffering and Subsequent Relief.

From the Press, Columbus, Ohio.

One of the many persons in Columbus, Ohio, who have been benefited by the use of Dr. Williams' Pink Pills for Pale People is Miss Jerusha McKinley, of 50 South Centre Street. Miss McKinley is well and favorably known, especially in educational circles, as she has been for a number of years, a faithful and progressive school teacher.

For a time time she has been very ill and the sufferings and tortures endured by her for months have been unusually severe. The tale of her sufferings and the subsequent relief and final cure which she derived from the use of Dr. Williams' Pink Pills for Pale People, aroused considerable agitation among her many friends and others.

A reporter was detailed to obtain a reliable account of this marvelous case, and when he called he found Miss McKinley at her comfortable and cozy home where she cheerfully complied with his request. She said:

"The first indication that I had that anything was radically wrong with me was about three years ago. I suffered the most excruciating pains in different parts of my body and was almost crazed at times. My sleep was disturbed by horrible dreams and I had begun to waste away to almost a shadow. To add to my other afflictions, the misadventure of a catarrhal sore and I was soon a victim to that horrible as well as disgusting disease. I consulted the best physicians but noticed no perceptible improvement in my condition and was

about to despair of ever becoming a strong and well woman again.

Some of my lady friends were calling on me one afternoon and before them I happened to mention my troubles, when one of them recommended that I try Dr. Williams' Pink Pills for Pale People. I had never had any faith in medicines of that kind and paid little attention to the suggestion. It was not long after this, however, that I had again read the pills highly recommended, by several persons, and then it was that I decided to give them a trial and purchase one box of the pills. I soon began to notice an improvement in my condition and before the whole box had been taken my health was so much improved that I was about ready to begin singing praises of Dr. Williams' Pink Pills for Pale People.

"I was not yet thoroughly convinced and decided to wait a while before growing enthusiastic over the results, and had begun on the second box before I was confident that I had at last found a medicine to meet the requirements of my case. I discontinued my calls on the physicians and have left them since I am now as well and strong as I ever was in my life. I eat regularly and sleep like a babe. No more are my slumbers haunted with fearful dreams and when I retire at night I go to sleep at once. I regard Dr. Williams' Pink Pills for Pale People as my salvation, and would recommend them to all ladies troubled as I was. The pills are more than what is claimed for them and anyone giving them a trial will soon come to the same conclusion regarding their merits that I have.

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 60c per box, or six boxes for \$2.50.

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Carpets, Mattings, Rugs, Lace Curtains, Portieres, Piano and Table Covers, Shades, and all Home Furnishings. W. H. McKnight Sons & Co., WHOLESALE AND RETAIL. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

Table with columns for Choice milk cows, Fair to good milk cows, Choice packing and butchers, Good to extra light, Fat hogs, Pigs, Roughs, SHEEP AND LAMBS, Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Stock ewes and wethers, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs.

Table with columns for Rejections this week, Rejections same time in 1896, Percentage of rejects to such sales, Percentage of rejects to such sales, Rejections since Jan. 1 to date, Rejections same date in 1896, Rejections same date in 1895, Receipts this week, Receipts same time in 1896, Receipts same time in 1895, Receipts since Jan. 1 to date, Receipts same time in 1896, Receipts same time in 1895, LEAF TOBACCO MARKET, Report for the week ending Saturday, May 22, 1897, Following were the sales for the week ending to May 22, with comparisons: Week Year, Year 1897, Year 1896, Year 1895, Year 1894, Sold to date in 1896, Sold to date in 1895, Sold to date in 1894, Sold to date in 1893, Sold to date in 1892, Sold to date in 1891, Sold to date in 1890, Sold to date in 1889, Sold to date in 1888, Sold to date in 1887, Sold to date in 1886, Sold to date in 1885, Sold to date in 1884, Sold to date in 1883, Sold to date in 1882, Sold to date in 1881, Sold to date in 1880, Sold to date in 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Mr. T. E. C. Braly, Louisville, Ky., President of the Trinity Mills, Hardy Co., man-ufacturer of the famous "Trinity Flour," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, now Prof. in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. McLeish & Weber 111 West 9th St., Cincinnati, O., will secure a 46-page treatise free.

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The Farm

There will be a falling off of fifteen per cent in the Kentucky corn acreage this year.

Beckleridge county reports the wheat prospects as being the best ever known.

J. T. Stewart, of Mercer county, bought two hundred hogs last week at 3 to 3 1/2 cents, and shipped same to Louisville.

The fruit is generally reported in fine condition with the exception of peaches. In regard to this fruit, the reports are very conflicting, ranging from 110 down to 15 per cent of an average crop.

Myers & Allen sold in Danville to-day to Jeff Salles 13 yearling steers at \$24.10; seven two-year-old heifers to Leavell & Burnside, of Garrard, at \$20; and ten calves to Josh Adams at \$14.

Commissioner of Agriculture Lucas Moore reports the condition of wheat in Kentucky May 1st at 95, against 74 last year at that time. Oats average 75, but a smaller per cent of corn had been planted than ever before. Fruit prospects are fair and stock generally is in good condition.

About 150 cattle at Stanford on Court day, and most of them changed hands; the best of which—some two-year-old steers—brought 4 1/2. A few 1,950-pound cattle brought 4 1/2. A bunch of calves sold at \$12.60 and a lot of two-year-olds at \$16.60. Butcher stuff was dull at 2 to 2 1/2. The horse and mule markets were dull.

C. S. Brent & Bro., of Paris, have bought about 75,000 pounds of wool this season in Bourbon at prices ranging from 15 to 17 1/2 cts. per pound. This week they bought from C. M. Clay and Junius Clay 2,600 pounds, Thos. Henry Clay 1,600 pounds, J. E. Clay 1,400 pounds, C. Alexander 1,000 pounds, at 17 1/2 cents per pound.—News.

The Stanford Interior Journal has the following: J. C. Hays, of the East End, has had a good portion of 31 acre field of corn destroyed by small insect resembling a flea. . . . P. P. Nunnelle bought in Pulaski a bunch of two and three-year-old cattle at 3c, and 150 barren ewes and wethers at \$1.50 to \$2. . . . Samuel Dudderar sold to Fred & Lundy 95 bushels of wheat at 62c. He sold J. H. Baughman & Co., about 500 bushels in August at 80c, and the rise on May 1. Wheat on that day was worth 90c, and Mr. Dudderar made \$150 by making the contract as he did.

J. Walker Muir, of Bourbon county, got 580 pounds of wool from his 100 Southdown sheep, an average of over 5 pounds, which is very good, and sold it at 17 1/2c.

B. F. Sanders & Co., bought from different parties 89 hogs at \$3.35 per hundred. . . . Wool-buyers in Mercer are now offering 17 cents, which is 4 cents higher than the price of last year.—Harrodsburg Democrat.

The biggest wheat deal of the season so far in this vicinity was made last week, when Anderson & Spilman bought four hundred acres of the growing crop from Farris & Whitley at 65 cents per bushel. They have a fine prospect.—Danville Advocate.

Charley Martin, of Milledgeburg, bought ten mare mules, near town last week for October delivery, at from \$35 to \$40 a head.—Owingsville Outlook.

At Lexington, last week shipping cattle brought 4 1/2 cts. per pound, good straight yearlings and cows, 4 cts.; hogs 3 1/2; lambs 5 cts.; a few mules on the market and no demand, and plug horses were a drug.

DELICATE DESSERTS AND CREAMS,

TO TEMPT FLAGGING APPETITES.

ALMOND CHARLOTTE RUSSE.—One pint of thick, sweet cream, white of one egg, one-half ounce of gelatine, two tablespoonfuls of sugar, one teaspoonful of almond extract. Put the gelatine in just enough water to dissolve it; while this is slowly dissolving whip the cream to a froth; whip the white of egg and mix it with the cream. As soon as the gelatine is dissolved boil for two minutes, add the sugar, and when about as warm as milk add the flavoring, and the cream and eggs. Beat the mixture until cold; pour over a sponge cake that has been baked in a scalloped tin. Put the cake while warm, to prevent crumbling, into a round dish, allowing the scallops to show at the top, then pour the cream into it, and you have a dish fit for a king.

CHOCOLATE MOUSSE.—One quart of cream whipped stiff, one coffee-cupful of powdered sugar, one-half cake of grated chocolate, two tablespoonfuls of sugar, two tablespoonfuls of boiling water, one teaspoonful of vanilla. Put all together and pack in ice for several hours.

BAVARIAN CREAM.—One pint of sweet milk, one-half pint of hot water, one pint of whipped sweet cream, two and one-half cupfuls of sugar, one teaspoonful extract of vanilla, one cupful of canned or fresh pineapple, one cupful of chopped English walnuts, one-half boxful of gelatine. Dissolve the gelatine in as little water as will cover it. Let it soak an hour, pour on the hot water, and when perfectly dissolved, add the milk and sugar, and boil ten minutes briskly. Remove from the stove and add the vanilla and cream. Set in a cool place, and as soon as it begins to form, stir in the fruits and nuts. One may leave out the walnuts, and on taking from the mold decorate with blanched almonds, standing them upright in the cream. Keep in a cool place until served.

PINK AND YELLOW.—Whites of four eggs, four tablespoonfuls of fine, white confectioners' sugar, three tablespoonfuls of currant jelly. Whip the whites of the eggs to a froth, then add the sugar and jelly, beat well together, put in small dishes ready to serve, and pour around a custard made from the yolks of the eggs, one cupful of milk, and two tablespoonfuls of sugar. Add a little lemon juice to the custard.

SPANISH CREAM.—Let one pint of milk, part cream, come to a boil, and stir in the yolks of three eggs beaten to a cream with three-fourths of a cupful of sugar. Let this come to a boil, then add one-half box of gelatine which has soaked in a little milk for fifteen minutes. Let this all boil up thick; remove from the stove and stir in the whites of eggs beaten stiff. Flavor with vanilla, pour into wet mold, and set on the ice. This is often used in place of ice cream.

BADEN BADEN WHIPS.—Take the weight of two eggs in butter, flour and sugar. Cream the butter, and work in the sugar and yolks of the eggs. Whisk the whites to a stiff froth, and mix them in lightly; flavor with vanilla. Butter some small molds, sprinkle them with sugar, pour in the mixture and bake. When done, leave them till cold, then scoop out a portion from each cake, fill up the cavity with strawberries, peaches, or any kind of fruit one fancies. Pile on it some whipped cream, and serve them cold.—H. S. W., in Good Housekeeping.

THE CARE OF DUCKS.

Pekin ducks should have a comfortable house with constant dry litter on floor. Although they are a water fowl, they cannot stand dampness at night. For ducklings just hatched, a mess of one part chopped hard-boiled eggs and two parts dry bread crumbs, moistened with milk and well mixed together, is a good food for a few days.

Then and until five weeks old, feed four times a day—a mash of three parts corn meal, two parts bran with, say 10 per cent beef scraps and a handful or so of boiled potatoes or turnips mashed, all mixed together with warm water in winter and cold in the summer. The food should be quite moist, but not sloppy. Once a day add a handful or two (depending upon size of feed pail) of coarse sand. This is very important. After five weeks old feeding three times a day will be sufficient. When eight weeks old and to force for market, feed 90 per cent, of corn meal for two weeks and then kill.

Ducks should have green food every day, and in summer access to a liberal grass run. Water to swim in is not necessary, but they must have a constant supply day and night to drink; always water when feeding.

Laying ducks should be fed twice a day; a mash in the morning half corn meal and half bran, with boiled vegetable and beef scraps, and sand added. Same at night without the sand, and wheat if weather is very cold, whole corn may be substituted; plenty of water to drink at all times, except when freezing weather, then water well increase corn meal and meat in mash.—Selected.

CULINARY DO N'TS.

Do n't wonder that corned beef is tough if put into hot water at first, nor that it is too salt if the water is not changed at least three times while boiling.

Do n't wonder if it is hard and dry and an uninviting color, if it is not frequently skimmed while cooking.

Do n't fail to add a drop or two of vanilla flavoring to a pot of chocolate. It is a great improvement.

Do n't close the oven with a bang, when cake is baking; the jar has spoiled many a fine loaf.

Do n't throw away any fruit or vegetable left-overs for a dish of croquettes can be made of a cupful of canned corn, or a plate of fritters from a few slices of peaches, or a cupful of tomato can be added to to-morrow's soup. As it is not what we earn, but what we save, that makes us rich, so it is what we save in our culinary department that gives us a variety, not the amount of material that is provided.—New York Observer.

"PEOPLE need not suffer from corns or other pedal troubles if they will change their shoes every day," asserts a man who has tried the experiment. "Where one pair pinches another sets easily, and frequently changes of foot-gear keep the circulation in order and the toes undisturbed."

BAKED EGGS.—Place a layer of stale bread crumbs in the bottom of a buttered dish, and pour over enough sweet cream to moisten. Slice hard-boiled eggs and put a layer with plentiful dots of butter and a little salt and pepper. Continue alternate layers till the dish is full. Sift crumbs over the top, dot with bits of butter, and set in the oven to bake.

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Items of Interest.

There has been a great demand for the bricks in Gen. Grant's temporary tomb from which the body had been removed.

Judge Gibbons, at Chicago, rendered a decision declaring the American Tobacco Company an illegal corporation and forbidding its agents to carry on business in Illinois.

Prince Amadeo of Savoy, nephew of the king of Italy, has started with a party to ascend Mt. St. Elias.

Verily the women of Colorado have all their rights at last and nothing is left to the tyrant man.

A severe earthquake shock lasted several minutes in Reno, Nevada. The vibration was from north to south.

A Mexican herdsman found near Flagler, Col., the remains of a huge ancient reptile, most of which was petrified into solid stone.

France is threatened with a small war in Africa. Moors from Morocco have been making predatory excursions into Algeria.

The plague has been decreasing both in extent and in virulence in Bombay, and it was thought also in other places.

At Pinkney, Tenn., in the one mile, a tippie or one dump sixty feet high fell, killing ten men outright and seriously wounding ten others.

The Society of the Cincinnati has erected a Washington Memorial in Philadelphia.

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DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

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REASONS FOR USING Walter Baker & Co.'s Breakfast Cocoa. 1. Because it is absolutely pure.

Improved "Out O' Sight"



Waist-Holder, Skirt-Hanger, and Back-Supporter. Every LADY must have one for the following reasons:

1st.—They are recommended by all physicians as invaluable to ladies, owing to the fact that the weight of the skirt is evenly divided around the waist, leaving the back and spine free from that dragging weight which causes weak backs.

2nd.—This is the only Supporter that can be worn directly over the shirt waist, and the only one that will positively hold the waist down, no matter how much the arms are raised.

3rd.—This is the most flexible and lightest weight Supporter made, and won't burden the wearer with unnecessary weight.

4th.—By using this Supporter your belts, sashes or ribbons will last ten times as long, as all the strain comes on the Supporter, and no matter how narrow a belt you use, your skirt band can't get below your belt.

5th.—This Supporter is the easiest of any to put on and off—any child can arrange it—also the smoothest fitting of any, as there won't be a thing to bulge out the outside belt.

Four Buttons with each Holder. Price 25 cents. DIRECTIONS.—Sew the two buttons firmly on inside of skirt-band, each about 1 1/2 inches from centre or back of skirt, then put the head of button in the long slot, hook your skirt in back and cover with any style belt you wish.

MANUFACTURED BY THE GOULDING M'FG. CO., LOUISVILLE, KY. P. O. Box 513.

THE GREAT CHURCH LIGHT

For electric gas or oil. Send dimensions. Book of Light and estimate free. L. P. FRANK, 361 Pearl St., New York.

HAY FEVER

Cured at 5 cents a day. No doctor will do this. Write to-day for particulars. Southern Medicine Co., Corinth, Ky.

CAPON SPRINGS & BATHS

On the Great North Mountain. Alkaline Lithia Springs, 1000 to 1500 guests annually. Write for particulars. W. H. SALE, Propr., Capon Springs, W. Va.

\$100 REWARD \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh.

WEDDING AND BIRTHDAY PRESENTS made of solid silver for use on the table are the most acceptable for above purposes.

IRRIGATED LANDS. The Union Pacific System have just issued publications giving in condensed form a full directory of all the irrigation companies or irrigating land associations in Nebraska, Colorado, Wyoming and Utah.

QUICK TIME TO PORTLAND, ORE. By recent change of schedule, the Union Pacific Railway can make 1000 to 1500 miles quicker time from St. Louis and Chicago to Portland than can be made via any other route.

MINISTERS' MEETING AND GENERAL ASSOCIATION KENTUCKY. BAPTIST. GEORGETOWN, KY., JUNE 17-19, 1897.

GOING AND COMING OR BOTH. Christian Endeavorers going to San Francisco in July should not fail to visit the Union Pacific, at least on the westbound trip.

MORPHINE Optum, Cocaine, Whisky, Habits, etc. Cured by Dr. J. W. Wilson's Morphine Cure.

WORLD'S WIDE FUG. CO. OLLIENHUIS, 179 N. 7th St., Cincinnati, Ohio.

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The Royal—White and Pure as the Driven Snow.



ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

Gen. James H. McCormack died at Bonoe Terra, Mo., on May 21, aged 73. He entered the Northern army as a surgeon, but showed such military ability he was made Brigadier-General. He served three terms in Congress after the war.

The river has fallen a foot at New Orleans, though it is still three feet above the danger line, and it is thought all danger will not be over till about the first of June. This flood has been unprecedented in its duration.

Turkey agreed to a truce of seventeen days. Greece is quarreling because Turkey insists that Edhem Pasha, the victorious general, shall not for her in peace negotiations. Russia is reported to have told Greece that if she deposes her royal family or in any way mistreats any of them, Turkey shall have a free hand.

Last Monday was Kentucky Day at the Tennessee Exposition. Large numbers went to Nashville. The Governor made a speech, also Speaker Thompson, Mr. M. T. Bryan and Mr. E. J. McDermott. The Kenucky building was formally opened. The parade of the Louisville Legion was one of the most interesting features of the day.

The Austrian Parliament is taking a hand in lowering the standard of representative government. Herr Wolf, a member from Bohemia, made a speech which was "answered" by violence. His friends gathered round him to protect him, and the uproar lasted for an hour, at which time the Ministers left the room and the session was ended. How many Cromwells is the world in need of?

The Michigan Supreme Court has decided that one person cannot go the security upon but one liquor bond. The wealthy brewers have been in the habit of going on the bond for a great many saloons, and this decision stops that.

By means of a third rail between the two used by the regular trains drawn by locomotives, an electric car was run from Hartford to New Britain, Conn., ten miles, by a central power station. The run was made in 14 1/2 minutes and a higher speed could have been attained. This seems to indicate great possibilities for suburban travel.

The Independent Labor party of England has published its platform. This calls for support of scholars while attending schools or universities at the expense of tax payers. That was sure to come after the tax payers had submitted to free books and even free dinners and free rides to and from school in some places.

What a man can do in unwarlike circumstances is shown by the career of Charles Francois Pein of Belgium. He was born without arms, yet he has won a reputation as a writer and even as a painter. He has translated several books of Horan into French poetry. He paints with his feet, holding the palette with his left foot and the brush with his right.

How much is thrown away has been shown in Brussels, Belgium. The teachers requested all the scholars to pick up and bring to school all tin pans, etc., they found. At the end of eight months the children had turned in 220 pounds of old paint tubes, 1,285 of tin foil, 1,500 pounds scraps of metal, 4,100 pounds bottle capsules. These were sold for enough to give 500 children a suit of clothes.

The Congressionalist tells us Edhem Pasha, the commander of the Turkish army, was born in the island of Chio. When the Turks overran the island in 1836 Edhem's parents were killed and the little boy sold as a slave to a Turkish general. Finding him bright, the general sent him to Paris to be educated, and he has risen by his own abilities. Edhem is a strong Mussulman who hates foreigners and "infidels" as he were a Turk of the Turks.

One discovery which may prove to be of great value has been made in reference to the bubonic plague, the black death which has laid Bombay low. The man who work in the mint escaped entirely, although they lived in the infected quarters. The exemption is attributed to the fumes of hyponitric acid in the mint. Hankin, of England, who had gone to Bombay and was taken with the plague was cured by the administration of Yersin's antitoxin.

FOR NERVOUS EXHAUSTION

USE HOBSPORD'S ACID PHOSPHATE. Dr. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in stonic dyspepsia and nervous exhaustion occurring in active brain workers."

GENERAL ASSOCIATION.

As it is always eminently important that the annual meetings of this body should be made representative, and that the churches and associations of the State should be fully represented, we therefore call special attention to the conditions of membership in this body, as may be learned from the third article of the constitution. Inasmuch as there are matters of great interest that are likely to come before the approaching session, which convenes in the city of Georgetown on the 19th of next month, will not every church exercise her rights under the constitution and send at least one delegate? J. S. COLEMAN, Mod. Gen. Ass.

HOW TO HAVE TENDER STEAK

Send fourteen two-cent stamps to The Watt Mfg. Co., 314 Third Street, Cincinnati, O., and get a "Victor Meat Tender," which is the only really practical invention for properly tendering meat. Its surface is a large number of points that penetrate the meat, it does not tear, or cut, or pound it to pieces. The "Victor" is just what agents have long been wanting; it is needed in every family, and can be sold in every house and store. Any lady or gentleman can make from \$20 to \$1200 a day, and not work hard either. Dealers by these of agents by the dozen. Any reader of this paper who would like to make good wages, should write to the above Company and secure the agency for the "Victor."

PERSONAL.

Mr. O. W. Spratt, on account of threatened nervous prostration, has felt compelled to resign his position with the American Bagatelle Club and Society, and will leave its service June 1st. Mr. Spratt has been connected with the Society in various capacities for twenty-seven years, and has proved himself through this long period a most faithful and efficient worker in every post in which he has been placed. The Society parts from him with great regret, and he bears with him the best wishes of all its officers. He has accepted the position of financial agent for the Society for Providing Evangelical Religious Literature for the Blind, which will give him the outdoor exercise he needs. We commend him most heartily in his new field.

A. J. ROWLAND, Secretary.

CARRIAGE CATALOGUE

A very handsome and elaborate illustrated catalogue of Buggies, Burrios, Passons, Farm Wagons, Road Cars, Harness and Saddles, showing a great variety of styles and shapes, has been issued by the famous and reliable Carriage Co., 267 Court St., Cincinnati, O. This enterprising company prints the prices in plain letters (factory prices) in their catalogue and sends goods anywhere subject to examination. Any horse owner can have a catalogue free.

CALIFORNIA.

See notice of the Union Pacific Railway in our columns this week naming the lowest rate for first-class fare ever made to and from California.

SUMMER SCHOOL, Y. M. C. A.

ASHESVILLE, N. C., JUNE 15-21, 1897. For the above occasion the Southern Railway will sell round-trip tickets from Louisville and points in Kentucky at one fare for the round trip. Tickets will be sold June 13 to 15 inclusive, good for return until June 27. Asheville is located in Western North Carolina, the beautiful "Land of the Sky." The great mountain scenery and delightful climate of this picturesque region, due to its high altitude, makes it an ideal summer resort. See nearest ticket agent Southern Railway for rates and information.

SUNDAY-SCHOOL PICNIC GROUNDS.

The Baltimore & Ohio Southwestern Railway have leased the Charlestown Fair Grounds and have converted it into a most charming spot for picnics. Nothing like it has ever been attempted in this part of the country. It will be a recreation to picnic parties when they see it. It will be conducted on a pure, wholesome plan. No drinking or gambling will be permitted under any circumstances, nor will the grounds be opened for the Sabbath, which should command itself to church people who will appreciate the effort in this direction from their past experience elsewhere. There will be amusements in palace. For those who wish to dance, there is a new Pavilion 50 by 100 feet. Bowling Alley, Roller Skating, Shooting Gallery, Lawn Tennis Courts, Croquet Grounds, Swings, Sea-Saws, Pony Track, Saddle Horses

for ladies and gentlemen, country drives, elegant Base Ball Grounds, one-half mile track for bicycle races, with Grand Stand for 1,500 people, etc., an elegant Dining Room with kitchen equipment, plenty of good water, and shade and shelter. In case of rain, for all thousand people. No mud. Grounds which a few acres are enclosed and will be in charge of responsible superintendents. The B. & O. S. W. Railway desires to cater to Sunday school and church picnics. Terms reasonable. Apply to R. S. Brown, D. F. A., 50 Liberty School and Main streets, Louisville, Ky.

LOW RATE FROM LOUISVILLE TO CHATTANOOGA ON ACCOUNT OF THE B. & O. S. W. Y. P. U. CONVENTION.

The Southern Railway has announced a rate of 50 cents for the round trip from Louisville to Chattanooga and return on account of the B. & O. S. W. Y. P. U. Convention. Tickets will be on sale July 13 14 and 15, 1897. The Southern Railway has double daily schedules between Louisville and Chattanooga, and is the only through sleeping-car line. Wm. H. Taylor, A. G. P. A., Louisville; A. Wharton, F. & T. A., 216 Fourth avenue, Louisville, Ky.

One should count the cost before going to war, and if he cannot stand the strain, let him not draw the sword. —Gail Hamilton.

A Great Chance

The greatest chance to save money in buying Clothing, Shoes, Hats and Furnishing Goods that has ever been offered to the people who buy such things in Louisville is now offered at the MAMMOTH Kiehlhans and Simonson have sold the fixtures, leases, etc., and must close out the stock and give possession of the house to a new firm on July 1st. They have made the most sensational cut prices that even this house ever before put on. City people are crowding the big store every day and carrying off the bargains. Out-of-town people may have a share if they'll send MAIL ORDERS at once. Every order will be promptly filled with the BEST in the house at the price when the order comes in. No goods will be charged or sent on approval. CASH must come with every order.

ONLY FIVE DAYS MORE AND YOUR LAST CHANCE AT THE GREAT

ASSIGNEE'S SALE! OF FURNITURE, CARPETS, ETC.

CHAMBER SUITS.

Factory price \$19.90—Here now...\$9.90
Factory price \$125—Here now...\$78.00

PARLOR SUITS.

Factory price \$30—Here now...\$16.90
Factory price \$140—Here now...\$88.00

SIDEBOARDS.

Factory price \$17—Here now...\$10.90
Factory price \$90—Here now...\$63.00

WARDROBES.

Factory price \$13.00—Here now...\$6.90
Factory price \$55.00—Here now...\$39.00

FOLDING BEDS.

Factory price \$22.00—Here now...\$14.50
Factory price \$79.00—Here now...\$47.00

FOLDING LOUNGES

Factory price \$13.00—Here now...\$6.00
Factory price \$20.00—Here now...\$11.00

COUCHES.

Factory price \$16.00—Here now...\$5.85
Factory price \$65.00—Here now...\$39.00

COME WITH ALL YOUR READY CASH!

Come to SEE and you'll be sure to BUY. Come at once, or you'll miss something you'd like to have. A majority of the articles yet on hand have no duplicates, and you'll never have a chance at such things again. The raw materials at the lowest market prices would cost more than the finished articles can be bought for here. "Necessity knows no law!" Actual values can't be considered! The assignee has no choice in this matter! He must clean up within the next five days! Help him do it, and thereby help yourself. And remember that what's left here now is FIRST-CLASS! Such things as go into the homes of the BEST people.

GEORGE E. REDIN, ASSIGNEE OF THE

S. T. MOORE CO.

Jefferson and Green Sts., bet. 4th and 5th, Louisville, Ky.

BOOK CASES.

Factory price \$19.75—Here now...\$10.75
Factory price \$33.50—Here now...\$19.00

CHIFFONNIERS.

Factory price \$11.00—Here now...\$5.75
Factory price \$22.00—Here now...\$13.00

HAT RACKS.

Factory price \$13.00—Here now...\$7.00
Factory price \$37.50—Here now...\$16.25

CENTER TABLES

Factory price \$1.50—Here now...\$0.65
Factory price \$14.00—Here now...\$8.35

Extension Tables.

Factory price \$6.00—Here now...\$3.35
Factory price \$49.50—Here now...\$20.75

CARPETS.

Factory price \$1.10—Here now...\$0.50
Factory price \$2.60—Here now...\$0.90

FUR RUGS.

Factory price \$2.50—Here now...\$0.90
Factory price \$18.00—Here now...\$8.90