

WESTERN RECORDER

Faith, Hope and Love, these three.

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In the meeting of the B. Y. P. U. at Wilmington a pastor is reported to have rejoiced that the Young People's Union had laid the catechism and the creed on the dusty shelf as relics. As the creed of a church means simply its articles of faith, we hope the churches will not allow their articles of faith to be laid aside as relics.

Mrs. Miller, of Illinois, a woman's rights lady, in a recent speech said they are beginning to see that suffrage is a question of expediency and not of right. She added: "I think the time may come when women will be allowed to vote, but I am afraid the time is further distant than it seemed two years ago."

At the recent meeting of the Baptist Union of England, President Gage declared that the Baptists of England maintain that ours is the oldest church in Christendom coming down from the original church founded by the Lord, adding: "This we affirm, not as a matter of opinion, but of fact."

The Texas Standard says truly: "The pastor who organizes his church on the basis of some sort of service for some special class, every night in the week, and then some sort of society meeting for four or five afternoons in each week, will soon find that he has organized his people away from the regular services and himself out of ability to become a great preacher."

The Outlook says: "The advice which a pious mother gave to her son to be careful not to lose his religion in getting theology was not needless. It may be difficult to say why it is the fact, but that it is the fact cannot be doubted that divinity students in studying theology are in danger of losing their spirituality." The Seminaries are realizing that danger, and are guarding against it.

Dr. J. L. WITHROW, of Chicago, though a Presbyterian, has a higher opinion of Baptists than has Dr. Hurlbert, of the Chicago University. Dr. Withrow said: "There is not a denomination of evangelical Christians that is throughout as sound theologically as the Baptist denomination. There is not an evangelical denomination in America to-day that is as true to the simple plain Gospel of God as it is revealed in the Word, as is the Baptist denomination." God grant this may always be true of us.

The Young People's Societies of Christian Endeavor have gone into politics on more than one occasion. Their most recent essay in that line was when the representatives of twenty-four Societies in New York City telegraphed to Governor Black emphatically protesting against the passage of a certain police bill to which they objected! The bill had nothing whatever to do with religious or moral questions, but solely with regard to the method of appointing the police.

PRAYER IN ITS RELATION TO THE INDIVIDUAL, THE FAMILY, AND THE CHURCH.

BY THOS. W. CHARLESWORTH.

Prayer is a subject of vital importance to every Christian, and yet how little it is understood. Many of us have scarcely begun to learn how to pray; those who ought to know most about it, will confess that they know very little. Pastors and all Christian workers especially should be much given to prayer. Many of us spend a deal more time with our books than we do on our knees in prayer.

What is prayer? It is the desire of the heart, the soul expressing its need to its maker, the voice of a child speaking to its Father. If it comes not from the heart it is mere form. The lack of this element may explain why so many of our prayers are so listless and aimless, such mere formal affairs. Our asking must be for things in accord with God's will and for his glory. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own lusts." God would be untrue to himself were he to grant some of our requests. His will is contained in his Word, and it would help our prayers much if we searched his Word more to find out his will before we prayed. We can readily see that if we are so in accord with God that we shall never ask for anything but what we are sure will please him, we may be assured our prayers will always be answered.

We must get rid of any idea of merit on our part with respect to our prayers. As in the matter of our soul's salvation, it rests solely on the merits of Christ; so our prayers are heard and answered only in his name and because of his merit. "Whatever ye shall ask the Father in my name he will give it you." We honour both the Father and the Son when our prayers are offered in the name of Jesus.

"Let him ask in faith," for "without faith it is impossible to please God." Many prayers are like mischievous boys, who knock at our doors and then run away. We do not wait for and expect the answer to our prayers, they are offered, and that is the end of them. With a clear, childlike trust we may rest on the promise of our Father because it is his promise. God has declared it, and it shall be so. With simple, unquestioning trust we may rest just there. If that be so, there will be a spirit of expectancy—we shall with faith look for the answer to our prayers.

We must not get weary though the answer be delayed, for "men ought always to pray and not to faint." Geo. Muller tells of answers received at once, of others delayed for days, weeks, months; and in several cases for over thirty years, but still persisted in because of an unwavering faith that the answer will come though long delayed. The danger is that we shall lose faith and relax our efforts rather than that God will not answer.

How do our prayers fit in with these conceptions and conditions of prayer? The desire of the heart, expressing a felt need to an able and willing God, offered in accordance with his will, in the name of Jesus and in faith and expectancy, with persistent importunity.

In coming before God in prayer, we should come, not in the careless, flippant manner we would approach a familiar earthly acquaintance, nor in the hesitating manner a menial approaches a hard master; there should be neither carelessness nor dread in our approach. We must remember that though our Father, he is our Father, which art in heaven, and a proper conception of his character as a high and holy God will help us to approach him with reverence and humility, knowing at the same time our own weak, erring and sinful na-

ture. Yet in the name of Jesus we may come boldly and with confidence to the throne of grace; the confidence of a child approaching his father in the name of the beloved Elder brother; a confidence born of love—his love to us—that a mere servant could not feel. Approach him with a definite, prepared request expressed in few words.

These are some of the things God has told us in his Word respecting prayer, and if we pray according to the conditions he has laid down, we may be sure he will hear us. We all desire to know how we may pray effectively, how we may be sure that God hears our prayers, and the only satisfactory answer is to be obtained from himself. Our Lord said, "I know that thou hearest me always," and if we are one with him in fellowship and desire we may know he hears us, and hearing, will answer.

Knowing what prayer is and how to pray effectively should lead us to form and cultivate a good habit of prayer. How often do we pray? Have we any enjoyment of prayer? With many of us, I fear, it is a very formal business; we say our prayers at stated seasons, because having made a profession of religion we feel we ought to do so. The Psalmist says, "My soul thirsteth for God," and this is an enviable spirit to be in, for with it comes conscious and enjoyable communion with God, and when this is the case prayer will be a delightful pleasure instead of an irksome duty. If prayer has become such to us as individuals, we shall be ready then to lead the devotions of others, and shall value the privilege of family worship. In how many homes is this blessed exercise made a regular practice? In many, I fear, the visit of the pastor is the only time the family is called together for united worship. My brethren, this ought not to be! The difference in the atmosphere of a home where the day is begun and ended in such an acknowledgment of God as family worship affords, and one where God is forgotten and dishonored, is easily seen by an ordinary observer. May we not trace the indifference and carelessness of many of our young people toward religious matters to this cause—the neglect to acknowledge God in the home! As pastors we must by all and every means seek to cultivate and develop piety in the homes of our people. All our fine preaching will be of little use if religion does not flourish in the home. And this does not depend solely on the pastor; we as individual Christians are responsible to God for the cultivation of the good habit of family worship. It may not be possible to get the family together either morning or evening, but if that be so, we may get them together immediately after the mid-day meal—in fact, if the will is there opportunity will be found at some time for its observance. We owe it to ourselves, to our children and to God to faithfully practice this most helpful exercise.

It would be a great relief to many of our prayer meetings to be rid of some of the cold, lifeless, formal prayers that characterize them, and have in their place live, earnest, heartfelt prayers from those who, knowing what prayer really is, and from the faithful practice of the same in the closet and family, are able to pray helpfully and effectively. We may, in a great measure, judge of a man's Christian experience by the prayers he offers at the prayer-meeting. It is soon evident if he is a stranger to the Being he is addressing. The tone of many prayers gives one the impression that it is an exercise not often practiced. There is a ring of confidence, an atmosphere of reverence and calm trust, a power to melt the heart about other prayers that at once proclaims the offerer to be a friend of God. It would be a good thing for each of us if we would get into the habit of preparing for the prayer-meet-

ing; it will put us in a better spirit to enjoy the meeting ourselves, and be more likely to be a blessing to others.

God has given us much in his Word to encourage us to pray. We think of Abraham's prayer for Sodom, of Eliezer's prayer when seeking a wife for Isaac, of the prayer of Moses on behalf of murmuring Israel, of Solomon's prayer for wisdom and Elijah's petition on Mt. Carmel for divine proof of his mission, of Hezekiah's prayer for recovery from sickness and protection against Sennacherib, and Nehemiah's prayer for protection against Sanballat, of the prayer of the early disciples when the place was shaken and they were filled with the Holy Ghost, and the prayer of Paul and Silas in the prison at midnight, and these all strengthen our faith and assure us of God's interest in our affairs. Prayer was the atmosphere in which our Lord constantly lived; let us copy him in this respect. The most notable saints that ever lived have been men much given to prayer, making it the regular business of their lives, some of them, like their master, spending whole nights in prayer. Do we wish for such power as they possessed? Let us spend more time on our knees. What undeveloped resources lie in this most precious exercise! What a power we might each wield were we all that we might be, all that God would have us be in the matter of prayer.

London, Ontario.

RELIGIOUS ADVERTISING.

BY AN EVANGELIST.

The advertising of a certain class of Christian workers has become one of the leading sinful practices of this age; I refer especially to evangelists, the class to which I personally belong. For several months past the readers of *The Standard* have had their attention called to certain evangelists who have held meetings in several places, the same places being mentioned in each article; of the wonderful success of the evangelist, his eloquence, logical expositions of Scripture, and plain, pungent, forcible presentation of truth; how the city had been "stirred as never before," the church mightily quickened, and the vast audiences "hanging on the burning words" of the speaker. The advertising of evangelists either by the pastors they assist, or, as is more frequently the case, by their own pen, has become such a business that the papers of our denomination have little room left for anything else. If pastors would simply report the work accomplished, and if they chose, the name of the assistant, it would add more to God's honor and glory, and less to man's vanity.

I am constrained to believe that advertising evangelists look for calls to churches more from the puff of some pastor than to God. If the Lord wants an evangelist in a certain field He will open the way through the Spirit. Brethren in the evangelistic work, let us see to it that less gush and flattery is sent to the papers by the pastors with whom we labor; and, if we must have our names in our denominational papers in order to get calls, to have the reports clothed with more modesty, and humility, and give Christ all the glory. Believe me, if you are called to the special work of an evangelist, God will get you all the fields of labor you need without so much advertising.—Chicago Standard.

HEARTY AMENS in a big meeting do not insure real service of God. Tearful eyes are a good sign; so are quick responses to the invitations of the Gospel; but they may be only half-hearted. And so the preacher who to-day offers salvation to men needs to follow that message with another, bidding them to take heed how they hear.—W. E. Strong.

QUESTIONS ANSWERED.

BY SENEX.

"A member of a Pedobaptist church expressed a wish to unite with the Baptist church. The Baptist pastor said he could do nothing till he had conferred with the Pedobaptist pastor about it. A conference of the two pastors was had, and the Pedobaptist church made such a stir that nothing further was done. What do you think of such a course of proceeding?"

As the pastors were on neighborly and friendly terms, it was courteous and fraternal for the Baptist pastor to mention the matter to the other pastor. And, besides, it was very proper thus to find out if the member who wished to change was in good Christian standing, and especially if he wished to change from conscientious motives, or whether he had some trouble and desired to join the Baptist church as a mere matter of convenience. There is no gain in having persons come into a church simply as a matter of convenience, when they are not at heart Baptists. If this member desired from honest motives to unite with the Baptist church, the "stir" which his church made should not have kept him out. It was a question to be decided by the Baptist church finally, and not by the pastor, whether he should be received if he persisted in desiring such a union. People do not unite with the pastor, but with the church. No doubt the pastor's wishes and judgment should weigh much with the church as to its final action in such a case. But the church is the authoritative and judicial body to decide the question.

"Will you not publish the origin and definition of the word 'Anabaptist'?"

The term Ana-Baptist is from two Greek words, *ana*, again, and *baptizo*, to baptize; to re-baptize or to baptize again. It was used as early as the third or fourth centuries, when the controversies between the Roman, Asiatic and African churches ran so high that each refused to concede the orthodoxy of the others, and would not receive their members to communion, unless they were rebaptized. The same was the case during succeeding centuries in the disputes between the Roman church and the various bodies called by them heretics. These would not receive members from the Roman Catholics till they were rebaptized.

The term was with more emphasis applied in the sixteenth century to the "mad men of Munster," and other antagonists of the papacy as a term of reproach. Subsequently it came to be applied to Baptists because they baptized those on a profession of faith who had been baptized in infancy. And finally because they immersed all who had been sprinkled whether in infancy or upon a profession of faith. Gradually the *ana* was dropped and Anabaptist became simply Baptist, and the reproach which was at first intended fell into decay in the minds and mouths of those who used it at first. During the seventh century in England and on the Continent the two terms were used interchangeably, as the classes designated were not clearly distinguished.

"A certain church has a member who is a habitual swearer, and otherwise unfit to be in the fellowship of the church, and this he himself acknowledges, and the church knows it. Finally he asks for a letter, and a deacon, knowing the facts, gives him a letter as in full fellowship and in good standing. The clerk, however, gave him a modified letter. Now it is claimed that he is no longer a member. What do you say?"

We say several things. First, any church should be ashamed of itself to keep such members in their fellowship and not rather exclude them if they cannot be reformed. Further, any church should be still more ashamed of itself to vote a falsehood and pass off an unworthy member on another church to save the trouble of disciplining him. How can such a church hope to prosper or expect the blessing of God? The deacon who could make such a motion when he knew it to be false, should be requested to resign his office or make an humble confession of his sin. And if he would not do this should be turned out of the deaconship, and not be a shame to an honorable position, a bad example to the younger members.

Finally any member taking a letter is still a member of the church, and subject to its care and discipline until he has actually

united with another church; and his letter can be cancelled and recalled for cause deemed sufficient by the church, at any time before he has used it.

RESULTS.

BY REV. A. H. QUINT, D.D.

If I were writing for boys, I should relate an occurrence of boyhood. The father, now gone to the believers' rest, was amusing himself with sowing some peas after dinner and before returning to his business. He had drawn straight lines for the seed. The small boy, eager to help, said, "Father, let me sow the peas," and the father assented and went his way. Things went on favorably a few minutes until another boy came along who invited the young gardener to go off and play. The temptation was too strong and the latter hastily smoothed off the lines and buried the remaining peas in a spot perhaps a foot in diameter. At night the father asked, very fortunately the boy thought, "My boy, are the peas all in the ground?" Of course the boy said, "Yes, sir." In fact they were, but some little time after the father invited the boy into the garden and pointed out a small thicket of shooting peas in one spot, with the absence of peas in the proper lines. The heedless lad was dismayed, but the wise father merely said, "My boy, always remember that things will come up about where you plant them," and—well, I wish I had better remembered the lesson through life.

We are not always so sure of a direct connection between cause and effect, and we may therefore be sometimes perplexed as to responsibility. Of course if one gives much heed to the philosophies he will get perplexed at the very beginning. I used to hear in school days about the occasional cause, which only confuses because an occasion is not a cause at all. It simply gives the opportunity for the cause to work. That "cause and effect" means merely an invariable sequence is about as satisfactory as to say that A causes B, because in repeating the alphabet in order the sequence is invariable. Common sense finds more satisfaction in adhering to the notion that a cause is something which causes something. I wish our benevolent society agents would not say "our cause." What does the word mean in that connection?

But the question of responsibility for results is sometimes troublesome. I have no doubt that the small lad mentioned above was decided responsible for the failure of the horticultural pea harvest of that year. But suppose he had misjudged, and, although he had sowed them in the proper lines, had placed them too deep in the soil. Who would have been responsible? Doubtless the father for not giving him suitable instruction. Then neglect to nurture a child properly makes a parent at least partially responsible for the young man's evil course. Not entirely, for the young man is himself responsible by reason of his own conscience and that amount of truth and sound moral influence from which no young man can escape.

The young man ought to be held rigidly to conscience and righteousness in all arguments or appeals made to him, no matter what excuses he may render. But parents sometimes blame themselves needlessly when the results of their care are not what they could desire. A mother, whose son is temporarily astray, will search her memory to see where she failed, and will imagine failure on her part where it did not exist. The more conscientious she is, the more she will chide herself for imaginary negligence. All that is required, so far as our responsibility is concerned, is to follow the ordinary and reasonable principles of Christian living and teaching, touched with the earnestness of parental love. The boy may nevertheless go astray. Usually he will come back again. But in the interval there have been powers at work which the parent cannot control, nor could an angel from heaven—the free will, the self-determining faculty, which makes every human being an independent and separate person, together with the sad inheritance of a fallen nature. The parent is responsible only for his own duty, not for perfect wisdom and not for angelic powers. He is not responsible for results which he could not control. Of course every man is bound to consider carefully what is likely to follow from his actions. He has

no right to be heedless. There is such an offense as criminal negligence. A person who lights a prairie fire has no right to say that it did not occur to him that it would spread.

But when one, after due thought, has done what seemed to be wise at the time, one ought not to chide himself for an unfortunate occurrence. Every minister has met some mother who mournfully and sometimes morbidly says, "If I had called a different physician, the child might not have died." Lives are embittered by such a feeling. It needs a delicate touch to deal with such cases. Perhaps it needs special experience. "The comfort," says Paul, "wherewith we ourselves are comforted of God." But such persons ought not to mourn. They did what was reasonably wise. A different course, for which, indeed, there was no occasion, was no guaranty of a different result. The responsibility was with the Heavenly Father, who doeth all things well.

Perhaps I may venture to allude to ministerial work and its consequences. How far is the minister responsible for results? Results are promised. If they do not appear, what then? I remember a godly man, to whom I owe an eternal debt, who mourned because at that time there seemed to be no conversion and perhaps little growth. In fact there were serious obstacles. He was a faithful man, a praying man, a consistent Christian. He said to me one day—it was in my youth—"If it is God's will I am ready to work on, though I should see no fruits, till the day of judgment," but he said it with exceeding sadness. Not long afterwards he left that church. His successor gathered large numbers into the fold, but most of these attributed their religious feelings to the preaching and prayers of the sorrowing man who had failed to see the results. Yet, if hoped for results do not appear, is it not wise for any man carefully to examine and see whether there is any lack in himself which can be remedied—any lack of prayer and consecration, any lack of wise methods? Possibly he can or may see, perhaps by some spiritual revealing, what is needed.

But let no man be morbidly cast down, when he is doing his duty, because he does not see what he would like to see. Faithful work will be blessed. At least let him take courage in thinking of my good old pastor, whose faithfulness was rewarded even in this life, and be patient.—Congregationalist.

CHILDREN AND THE HOME.

The presence of children in the house means life and all that life involves—motion, sparkle, countless activities and pleasures—and with it the tide of new emotions, of joys and sympathies and sorrows, flows through the house. Where they are, one's own youth can never be forgotten; and the perpetual reminders of it keep the heart open, incline it to tenderness, make one wider and deeper and better acquainted, too, with divinity.

One of the saddest signs of the times is the tendency to substitute social life for home life. Fathers and mothers have so many outside claims, as they call them, to meet that they neglect the home. The domestic circle is becoming a tradition of the past. And yet in the family, as God constituted it, is the hope of humanity.

Dr. Cuyler says: "No two words have a more vital importance than Christianity and home. Underneath the foundations of both church and state is the household. It is older than either of them. There is no such school of Bible-religion in the land as a happy, God-fearing home. No church is so affected for restraint from evil, and for growth in all Christian graces, as the church in the house." There stands the domestic altar. There is felt the influence that moulds character from the cradle to the judgment seat. Such a home on earth is the surest preparation for the home eternal in the heavens."

And Dr. J. P. Thompson says: "Home, that briefest word of our good old Saxon tongue—there lies in it the wealth of all language, of all affection, of all virtuous joy, of all pure memories, of all innocent hopes—the prattle of the infant, the gleeful laugh of childhood, the song of the maiden, the cheerful labor, the merry pastime, the sweet repose of evening when toil is ended, the united meal, the household stories,

music and diversions, the various ages, interests and plans revolving around one center, and that center, love. Whose eye does not moisten with unbidden tears at the thought of home! These four letters are the chord of human happiness for every gamut. Wherever the scale of life begins, these letters are its perfect consonance. "God setteth the solitary in families." This was his institution in the beginning and for all time.—SENEX SMITH, in the Journal and Messenger.

CONQUERING CERTAINTY.

Certainty was the dominant note in apostolic testimony and service. A ring of confidence and assurance runs through the Acts of the Apostles and the Epistles from the opening words to the close, which makes the reading of these portions of Scripture very refreshing in our days of doubt. What a change it is to turn from Tennyson's beautiful but sickly poetry, with its doleful cry, "Behold, we know not anything," and its sobbing after fuller light, to John's Epistle with its sunny certainty: "That which we have seen with our eyes, which our hands have handled, declare we unto you." It is like passing out of the confined air of convent gloom into the tonic breezes and unclouded splendor of Alpine heights. The men who laid broad and deep the foundations of primitive Christianity were men of unflinching faith. They conquered difficulties that seemed to be insuperable because of their certainty. "This is the victory that overcometh the world, even our faith."

The power of apostolic certainty will be more vividly realized if we bear in mind the condition of society in the opening years of the Christian era. It was the age of almost universal skepticism. Doubt had paralyzed faith, and was bringing forth its inevitable fruit of pessimism and despair. It was under such circumstances and to such people that the early disciples went forth with decision on their lips and the fire of intense conviction burning in their hearts. They proclaimed that they had found the truth in the Savior who is the light and life of humanity; that they had proved their faith by touch, sight, and reason; that assurance was so strong in their minds as to defy the opposition of ridicule or resistance; and that they were prepared to seal their testimony with their blood. Their rallying-cry, which swept like a triumphant shout through their ministry, was: "We speak that we do know, and testify that which we have seen."

What the closing years of the nineteenth century need above everything else is a revival of the conquering certainty which characterized early Christians. The atmosphere of doubt and self-questioning enfeebles the joy and strength of service. Earnest spirits are weary of the criticizing and revising of creeds and the constant examination of the foundations of belief which seem to be the supreme occupation of churches in our day. Fuller life and larger activity are not to be obtained in this way. Criticism has its place, but not the kind of criticism which is a vivisection of the Bible, letting out its lifeblood in the process of showing how it is constructed. We have had more than enough of the dissecting knife, and now we cry for the sword of the Lord and of Gideon that we may go forth to battle for the truth and righteousness. Questioning paralyzes victorious energy. Assurance nerves the heart and arm for work in the home and foreign fields. The chill air of doubt freezes the spirit of missionary enthusiasm. The Church of Jesus Christ requires a baptism of certainty, because only in that fervid atmosphere can she live or grow strong. If Christians are not certain that their Bible is the Word of God, and that their Christ is the only possible Savior of the world, there must be misgivings in their hearts and faltering in their feet as they march forth to battle. Victory will not perch on our banners until we catch the inspiration of conquering certainty. Let us tarry in the inner chamber of communion until we see the Vision and hear the Voice, and after that inspiring experience we shall leap forth into the fray with the courage of giants and smite to the dust the enemies of the kingdom of God.—Christian Advocate.

FILL your mind and heart, however large, with the ideas and sentiments of your age, and the work will follow.—Goethe.

AN OLD AUTHOR ON BAPTISM.

BY E. O. WHITE.

"The external forms or Ceremony of Baptism lie properly in three things, immersion, or Drowning, or Burying, by putting under water; some staying under it, and emersion from it."

"First—therefore the dipping or drowning in the water signifies the great depth of divine justice, which is swallowed up; and so we are dead and buried with Him, receiving a ceremony the fruit of which he suffered indeed, partaking of his death for sinne, and thereby obliging ourselves to death for sinne."

"Secondly, the stay under the water, though never so little, represents unto us Christ's descending into hell, that is, the lowest depths of his abasement, when Hee was sealed up, the watch in the grave, and was, as it were, cut off from among men; of this abasement we reape the fruit by Baptisme, and are hereby secured against that abasement and everlasting destruction from the presence of the Lord, to which sinne, as it is destroyed in us in respect of the guilt and cut off by the abasement of Christ, so it should be utterly dead and mortified in us, in respect of its power and vigour; dead and buried to sinne."

"Thirdly, emersion, or rising out of the water, is a representation to us of the victory which Christ, being dead, and buried, got over death, and in his rising triumphed over it, with Whom also we rise triumphing over sinne and death, and all evil whatsoever, clearly above the guilt of sinne, and secure against the evil of sinne, rising up to holiness and newness of life. And thus there is a sweete and excellent proportion between the ceremony and the substance, the signe and the thing signified, and we are confined to be of the union and communion with Christ in everything that is for our good and comfort."

From an old book, only two copies known, one in Emanuel College, Cambridge, and one in a private library in London; the extract came from the latter, per Mr. W. J. Lewis.

The author was Henry Laurence, or Lawrence, B.A., 1623, M.A., 1627, Emanuel College, Cambridge. See Life of Laurence, "Gentleman's Mag.", July, 1815.

Extract of a letter from Ipswich, Eng.:

"A congregation of Lollards worshipped in a house at St. Marystoke, Ipswich, who took the Scriptures for their Rule, rejected infant baptism, and held that all between were priests" (14th century).

"In the reign of Henry II. certain Church Reformers made their way into England, probably Waldensian Christians—bitterly persecuted, but the seed did not perish unfruitful."

From History of St. Georges Church, South-wark, England:

"Our font is always open, or ready to be opened, and the minister attends to receive the children of the faithful, and to dip them in the Sacred laver."

"In the neighborhood of Moorfields (London) a meeting house stood belonging to the Baptists" (1572).

"Services were often interrupted by military intruders on one occasion the preacher was arrested in the Pulpit of the meeting house." "Frequently interrupted with barbaric cruelty." "Called the Baptist church" (London Records, page 596).

"Close by in 1572 Moorfields was a wild open space outside London walls."

"A company of Baptists at Chesterton 1457 made statement that a child does not need and ought not to be baptized."

1575.—Thirty Flemish Baptists assembled for worship near the Tower of London. They stated: "We do not suffer our children to be baptized—for Christ commands believers to be baptized" (Old London Records).

"Baptists in Radnorshire preaching the Gospel 1630." "Not formed into churches until 1640" (David Davies, Dolair).

Letter from Duncaen P. McPherson, B.D., Exeter, England:

"I doubt if any English Baptist chapel of that period (1509-1641) can be found with a baptism recorded in it. But it must be borne in mind that the Baptists were a proscribed sect, liable to the severest punishments, and had to resort to the sea and river for baptism (often at night). And this they did not only for safety, but to mark their protest against the priestly importation of virtue of water in any stated place. Be assured that our brave Baptist sires, who dared the prison, the fire and banishment for conscience sake, would not be found wanting in loyalty to the doctrine and the practice of baptism." "Graciously excuse this short reply to your request."

Extract of a letter from Edward Parker, D.D., President Baptist College, Manchester, Eng.:

"Your communication regarding Dr. Whitlitt's assertions, came duly to hand. A list of well-nigh 50 books (see Baptist Hand Book), some written by Baptists and some against them—all published before 1848, and showing that the 'immersion of believers' was the common practice of our fathers."

Extract from letter of Henry M. Nicholson, South-street, Baptist church (founded 1656): "The Confession of English Baptists (1509-1641) as 'washing in water' they refer to Rom. 6:3, 4—as to the meaning of the ordinance—they would be intelligent enough to see that the passage they refer to could only be explained by immersion."

Extract from letter of Rev. S. Cheshire, Stoney Stratford, England: "The Undated Copy, but very ancient, of the

Church Covenant, shows that equal privileges, both as to communion at the Lord's Table and membership, were given to Baptists and Pedobaptists.

"Upon the front of our chapel is a stone now bearing the inscription, 'Baptist church founded 1656,' and it appears to have belonged to the original building. Under the words 'Baptist church' can be traced the word 'Protestant,' showing that at some time a change was made in the name.

One source of information tells us our church was formed as far back as 1625. Worshipers suffered persecution from time to time.

"Such facts (and traditions) as we have, seem to support the theory that in 1656, Baptism held a position it had not before held." (See Evans' Early Eng. Baptists, Vol. II., pp. 64, 55). The writer of this article in Evans was the Rev. E. L. Forster, a former pastor of the Stoney Stratford church. (He baptized the writer—myself—in 1852 in a large baptistry in the floor of the church, under the communion table; he has often seen the traditional baptizing place in the River Ouse, about a mile from the church, skirting the large Whiteburg Forest, which afforded the persecuted worshippers a place of safety from the bishop's spies. Stoney Stratford is about seven miles from Newport Pagnell, (the Hobson's home). Paul Hobson was taken into custody by the governor of Newport Pagnell for preaching against infant baptism. The governor sent him to London. He founded the Crutched Friars church, 1639.

Extract from letter of A. W. Sutton, Esq., Librarian Free Reference Library, Manchester, England:

"Were there not other stages than Immersion and sprinkling, the latter mode being first sanctioned by the Westminster divines? (1641)." 351 Dupont St., Toronto, Canada.

IS THERE A DECLINE IN CONVERSIONS?

To the Editor of the Baptist:

SIR:—I observe under your Pastor's Colledge "Conference Impressions" in your issue of 7th instant, the statement that Messrs. Fullerton and Wilson both seemed to think that there was a decline in conversions, and that they were getting more and more rare. This subject is of vital importance to our churches.

A minister who cannot point to instances of conversions under his ministry during a reasonable time has, in my judgment, mistaken his calling. Apart from the question of preaching there are reasons why conversions can be said to be rare in these days—

1. The reliance placed on quantity rather than quality in our church membership. The door into membership is kept with a slack hand. The swing of the pendulum has gone to the other extreme. Whereas in days of old a convert was only admitted to church membership after a close and a searching examination, we in these so-called enlightened days appear only too glad to admit members. A general statement that Christ is believed in is almost sufficient. Such churches are lowering the standard of belief.

2. The general tone of worldliness in the church has done to our conversion. The deeply spiritual is slighted for that which is transient and fleeting. The sermon must be short; the music must be "classical"; there must be something which is to be styled an "altar" close to the pulpit; men of means must dominate the church. Church meetings must be so only in name; the ways of the Established Church must be copied in the service, so far as the minister and deacons, and, may be, the congregation, dare.

3. The preaching of the "social" Gospel rather than the Gospel of "conversion." The preaching on the part of the church to catch the eye of the masses through "social" schemes rather than through the proclamation of salvation by the Blood of the Lamb.

4. The slighting of Nonconformist principles. The super-abounding charity which would meet the demands of an Anglican hierarchy, which is so content to be neighborly, without being ready to sacrifice vital principles.

I cannot help feeling that our churches are running a terrible risk of drifting with the worldly side. The line between church and world is not sufficiently marked. Can we wonder, then, that conversions are rare? Take any half dozen applicants for admission into church membership. Is it not a fact that five out of the six can point to no definite time of conversion? Is it not a fact that only a general kind of belief is advanced as a reason for the candidate's belief being admitted? Conversion is not of necessity sudden in all cases, nor do all pass through the same experiences, but the examinations of candidates by appointed visitors do not perhaps give that percentage of definite conversion which the church ought to expect.

I think, Mr. Editor, your valuable columns would be profitably employed if others would also express their opinions. Yours sincerely, WATCHMAN, in London Baptist.

WHEN you looked into my mother's eyes you knew, as if He told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts. And that is the beginning and the end of literature. Those eyes that I could not see until I was six years old have guided me through life, and I pray God they may remain my own earthly guide to the last. They were never more my guide than when I helped to put her to earth, not whimpering because my mother had been taken away after seventy-six glorious years of life, but exulting in her even at the grave.—J. M. Barrie.

A FRUITFUL FIELD.

If you return to a community after an absence of five or six years, and the things that have impressed you more than any changes that may have taken place in its exterior life will be the changes in the children, and in the boys and girls. You will find that those whom you remember as babes are now sturdy youth attending school, and that the boys and girls have become young men and women. After such a visit to old scenes you realize afresh that the seasons of human life press rapidly upon one another, and that parents and teachers and pastors have but a little time in seeking to mould young life if it would control the forces of the future.

It is just at this point we strike one of the serious weaknesses of Protestant Christianity in its actual methods of work. Trustworthy observers are of opinion that among Protestants the family is ceasing to be a school of religion. Even family prayers have been largely discontinued. The religious instruction of the children is turned over to the Sunday-school, and the cases are rare in which the Sunday-school can be an adequate substitute for the religious teaching of the Christian home. No thoughtful person would underestimate in the least the work of the Sunday-school. It enlists in its service some of the most efficient and self-sacrificing laborers to be found in our churches, and a very goodly proportion of the additions to our churches through profession of faith are from the schools. It is too often assumed that the Sunday-school will look after that, and at the same time the claims of the Sunday-school upon the co-operation and services of the entire congregation are neglected. If it is the sphere of the Sunday-school to bring Christianity to bear upon young life, then our schools should receive a much more enthusiastic and united support on the part of all Christian people. If Protestant churches could mould and retain one half the children that come within their influence, they would add so enormously to their strength and resources that we should think that they had been enjoying a series of mighty revivals.

As a rule, the fruitfulness of work with the young is not half appreciated. Somehow we have a lingering notion that hardened sinners are a more promising field, or at least a field that is more appropriate for the dignified labor of grown-up Christians. To seek to instil religious ideas into the minds of young boys and girls, we think, very suitable work for young women of the congregation, but it would also create a smile if the pastor should suggest that the foremost women of mature age, the merchants and the professional men of the congregation, could not find a more useful employment than this self-same task.

Every pastor does not realize the importance of this matter. Ministers are fond of preaching about the duty of reaching the unchurched masses, the "lost souls," the "heathen and the Jews." That is important, but it is just as important to reach the children of the community. There is no conceivable line of work that pastors will find more rewarding than in strengthening the influence of the church over children. What should we think of a shepherd who devoted most of his attention to the old sheep and rams and let the lambs shift for themselves? The distinctive New Testament title of the Christian minister is pastor, shepherd.

The pastor of a church to-day needs vastly more intensive work. It reaches out in all directions, while at the same time it neglects its own children. When the growing boys of a community are found to be degenerating into hoodlums, and the young men are being recruited into respectable careers, they furnish a class that needs the attention of the Christian church as much as the village ists or the Roman Catholics—Watchman.

LITERARY.

New Books.

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

THE DIVINE LIBRARY, Suggestions How to Read the Bible. J. Patterson Smyth, B.D., LL. D. New York: James Pott & Co. \$1.00.

The author's previous books led us to expect in this a volume of special interest, and we are not disappointed. After an introductory essay, Dr. Smyth divides his matter under three heads: How to Think of the Bible, On Studying with the Mind—Intelligently, and—On Studying with the Heart.—Dr. Smyth would have us think of the Bible as the divine library, as given through human minds, as not originally for us, and as being progressive in its teaching. In studying the Bible with our minds, he would have us take pains, put ourselves in the places of the original readers, use our common sense, use our moral sense, study the connection of texts and take broad views. In studying with the heart he would have us study devotionally, with submissive will, regularly, practically and prayerfully.

Although written from a lower standpoint in regard to the infallibility and authority of the Bible than we occupy, the book is interesting and helpful.

IMMORTALITY AND THE NEW THEODOCY. George A. Gordon. Boston: Houghton, Mifflin & Co. \$1.00.

Dr. Gordon is a prominent apostle of the new theology in certain of its aspects. In this book he argues for immortality from the moral idea of the universe. If there be a moral government of the universe, then man is immortal. This idea is groundless and still ill. The author assumes that the doctrine of evolution is proved beyond question, and not only proved, but ac-

cepted, forgetting that such men as Lord Kelvin, Prof. Virchow, Sir W. D. Bagehot—the leading scientific men of England, Germany and America respectively—do not accept it. Dr. Gordon has small patience with the old theology, and he shows a dogmatism that brooks no questioning. For example, on page 87 he says: "For no man in his senses can survey the bewildering total of humanity that evolution puts before him, and admit that the saving interest of God in mankind ceases at death, and still believe that God is a moral being." He goes on to say on the next page that the man who holds to "orthodoxy" and at the same time considers "the waste of life that this involves over the unmeasured expanse of time must abandon faith in the moral perfection of God." To regard those who differ with you as not arguing in their senses, is a very easy method of being, and is a strikingly characteristic of the believers in the new theology. How the number of people that lived in the world can affect the question, we fail to see. God deals with each one just as if he was the only creature in the universe. He does not care because of the multitude of sinners. Each one is judged according to his own works, and "every one of us must give account of himself unto God." According to Dr. Gordon one murderer is very guilty, but ten million murderers would be far less guilty. This is a sample of the logic of the new theology. If Dr. Gordon, and others of his school, would only make their argument for immortality without slapping at orthodox people, who believe in immortality more strongly than Dr. Gordon himself, his book would be of value.

OUT OF THE CAIN-LIFE INTO THE CHRIST-LIFE. Rev. Henry Cairstone. Chicago and New York: Fleming H. Revell Co. \$1.25.

The Cain-life is the life of selfishness, and the Christ-life is the life of faith and hope and love. Through sixteen bright chapters the Cain-life is condemned and the Christ-life commended, and the guilt of the one and the glory of the other, along with the obligation to enter upon it, are set forth. The author also points out how to get out of the Cain life into the Christ-life, and makes appeal after appeal to those he calls to turn from self and the world, and to follow Christ.

SEVEN THINGS AROUND JERICO. Rev. Louis Albert Banks, D.D. Introduction by Rev. C. H. Mead, D.D. New York: Funk & Wagnalls. \$1.00.

We have here seven stirring sermons against intemperance. They are brilliant and striking, strong and sensible. The topics are—The Value of the Total Abstinence Pledge; Seeking for the Black Sheep; The Romance of Woman's Work for Temperance Reform; The Church and the Soldier; The Saloon; The Social Wine Glass; The Present Status and Outlook of the Temperance Movement.

Preachers and temperance workers generally find this volume a source of inspiration and strength.

KADESH-BARNEA, Or the Power of a Surrendered Life. Rev. J. Wilbur Chapman, D.D. Chicago and New York: Fleming H. Revell Company. 50 cents.

Dr. Chapman sounds a trumpet call to consecrated living. The story of Israel's deliverance from Egypt and wanderings in the wilderness is practically expounded as illustrating the power of a consecrated life. "Kadesh-Barnea is a dangerous place to stop," the author tells us. He would have us press on and enter upon our privileges as children of God.

UPS AND DOWNS OF YOUTH. By Len. G. Broughton, M.D. Baltimore: Wharton & Barron. 75 cents.

Dr. Broughton takes up the parable of the Prodigal Son, and expounds and illustrates it so as to apply it to the young men of our land. This he does in a very interesting and helpful way. The start in life, the wandering in sin, being overcome of evil, the hopeful sign, resolution in action, a father's gracious smiles, whiners and whining, the almighty dollar, phantoms and phantasies, and the Christian in politics are vividly set forth. The last three topics are given as "the American Idolatry."

AND so the brightness of the early Christian centuries waned, and the light almost went out as the obscurity deepened into the dark ages. But the dimmed and smoking wick was not wholly quenched, nor the brain ever wholly broken. There were indeed covered the earth, and grew darkness the people. The New Testament was for the most part forgotten, and ignorance, wickedness, oppression and unspeakable cruelty ruled in church and state. But here and there little lights were gleamed in the darkness, and cast their beams afar until they met and mingled in larger radiance. Our Baptist ancestors began to show themselves in Europe, often bearing the marks of the dungeon, the rack and the scaffold. They had their New Testament with them, stained with their own blood, and still telling the old story of a much more precious blood that was able to take away sin. Then, after the long and terrible Arctic night, the sun arose once more, the Reformation and the printing press came, and the Bible began to have its ancient place of honor and authority. Earnest Christians naturally asked for the church, as the light increased, and they are continuing to ask for it more and more. The New Testament gives the same answer as at the beginning, the same that our Baptist fathers gave eight centuries ago, the same that we must give now, to-wit: that the Church of Christ consists of all those, and only those, who have been born anew of the Holy Spirit, who profess their faith in Christ in the manner he has prescribed, and who are living in cheerful obedience to all his commandments.—Commonwealth.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

SECOND QUARTER.

SUNDAY, JUNE 13.

PUAL'S ADVICE TO TIMOTHY

2 Timothy 1:1-7; 3:14-17.

MOTTO TEXT.—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."—2 Tim. 3:15.

"Paul, an apostle of Jesus Christ by the will of God."—Paul is writing to a young man whom he dearly loves. This beginning shows that the letter is not designed merely as the letter of a friend, but is written in his official capacity, and is meant for the edification of the saints. God had made him an apostle, not himself. The apostle loves to emphasize the fact that he was called of God to his work. There is nothing which will give more strength and courage in difficulty and danger than the assurance we are doing what God directed us to do. When we are obeying Him, no matter how dark the prospect, underneath us are the everlasting arms. "According to the promise of life which is in Christ Jesus."—The object of his being appointed an apostle was that he might proclaim the promise of life through faith in the atonement of Christ.

"To Timothy, my beloved son."—Timothy had been converted by means of the preaching of Paul, and the young man was very much beloved by the warm-hearted apostle. "Grace, mercy and peace from God the Father and Jesus Christ our Lord."—A beautiful benediction. The world can add nothing to and take nothing from the man who has these three blessings.

"I thank God whom I serve from my forefathers."—Paul's devout and constant gratitude to God is worthy of our imitation. Gratitude freely expressed deepens love. He had not departed from the worship of the God of Abraham, Isaac and Jacob. It is supposed from the construction of the Greek that Paul's father and grandfather were godly men. "That without ceasing I have remembrance of thee in my prayers night and day."—This is a parenthetical clause. Paul is thanking God for some remembrance which he had had—it may have been a letter—of the faith of Timothy, and stops to say he did not need this to keep Timothy in his mind because he prayed for him night and day. Do all parents pray for their children as Paul prayed for this young man whom he loved!

"Greatly desiring to see thee being mindful of thy tears."—The tears which Timothy shed when his loved friend was carried away to prison and to death. It is evident from many things in his letters to Timothy that the young man was timid and inclined to despondency. But he must have been very lovable to have won such a place in the strong heart of Paul.

"When I call to remembrance the unfeigned faith that is in thee."—Or having received a reminder of. What that reminder was we do not know; it may have been a letter. There was no pretense or hypocrisy in Timothy's faith. "Which dwelt first in thy grandmother Lois, and thy mother Eunice."—No other mention is made of Lois. We are told that Eunice was a Jewess whose husband was a Greek, and that through her faithfulness Timothy had known the Scriptures from his childhood.

May the Lord grant us many such mothers who shall be faithful in having their children memorize the Scriptures.

These ladies were like Simeon and Anna, godly Israelites, who waited for the consolation of Israel.

"Wherefore I put thee in remembrance."—Because he had confidence in Timothy's unfeigned faith. "That thou stir up the gift of God which is in thee by the putting on of my hands."—The supernatural gift of the Holy Spirit, enabling Timothy to speak by inspiration, to speak in other tongues, and it may be to work miracles. The language does not imply that Timothy had failed in using the gift entrusted to him. Paul would only stir him up to greater fervour and fearlessness.

"For God has not given us the spirit of fear, but of power and of love and of a sound mind."—Fear would lead to shrinking from the responsibility and duty which God has laid on Christians. Power is the opposite of the weakness of fear. Only the brave are strong. Love makes a man self-forgetful. He declares the truth without a thought of the consequences to himself, only desiring the glory of God and the salvation of souls. Sound mind here means self-control, a most necessary quality in the presence of danger and of opposition.

"But continue thou in the things which thou hast learned and been assured of."—He must be rooted and grounded in the faith, and not blown about by every wind of doctrine. Deceivers would tell him that "progress" required him to give up his faith in the old truths, and deceivers would wax worse and worse. "Knowing of whom thou hast learned them."—Referring to himself, an inspired apostle. This was the most reliable of all sources of knowledge, for the Holy Spirit cannot contradict Himself.

"And that from a child thou hast known the Holy Scriptures."—From a very early age, even from infancy. There is to day no greater safeguard against deceivers than a knowledge of the Bible obtained by memorizing it in early childhood. Blessed be Lois and Eunice, and may God send us many such grandmothers and mothers. "Which are able to make thee wise unto salvation."—Because they contain the truths the Holy Spirit could use for his salvation. "Through faith which is in Jesus Christ."—The faith which rests on him. The intellectual knowledge of the Bible was of the most vital importance. That was all which the faithful mother and grandmother could give him. The Holy Spirit had used these truths to his conviction and conversion.

"All Scripture is given by inspiration of God."—The Scripture here spoken of is the Old Testament. The bigger critics may rage, but the elect will not be shaken. These words of Paul are more to them than all the utterances of uninspired men through all the ages. "And is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—Reproof means for conviction; correction that the Scriptures show what is false doctrine. "Instruction" means training and guiding the soul to righteousness.

"That the man of God may be perfect, thoroughly furnished unto all good works."—Perfect means "ready at every point," Alford says. The Scriptures are the guide to the saints, and are the full and sufficient guide.

He who helps a child helps humanity with a distinctness, with an immediateness, which no other help can possibly give again.—Phillips Brooks.

BACK TO THE REALM OF DISCUSSION.

Motto: "Thou Hast Appealed Unto Caesar; Unto Caesar Shalt Thou Go."

BY B. H. CARROLL, D. D.

Because I was a trustee of the Southern Baptist Theological Seminary, expecting to be called on to sit in judgment as a juror on the alleged utterances and publications of its president, Dr. W. H. Whitsett, I have refrained hitherto from participating in the discussions thereon, contenting myself with advising moderation, a suspension of judgment till all ascertainable facts were in evidence, and then a reference of the whole case to the decision of the Trustees. But since the Trustees, in session at Wilmington, N. C., May 6, 1897, have officially declared by a nearly unanimous vote, "We cannot undertake to sit in judgment" on the case, and since they have further declared, "We can, however, confidently leave to continued research and discussion the satisfactory solution of those questions," I cannot but hold myself honorably discharged, so far as participation in discussion is concerned, from all the restraints hitherto imposed by scruples of propriety or conscience. . . . These new questions, or old questions, if you prefer, appearing now in clearer outline and larger proportions, call on me imperatively, to enter that realm of discussion back to which the Trustees, unwisely as I think, have relegated all the remnants of the original question. These new questions cannot be fully understood without a resume, otherwise stale, of the old case—the most notable in modern, ecclesiastical history. It began to percolate in quiet underground streamlets of talk based on student reports of what was being taught in the Seminary as the theoretic ideas or definition of a church, illustrated and confirmed by the facts of church history. Involved in this idea of a church and church history were many questions of biblical interpretation. It came above the surface in two articles in Johnson's New Encyclopedia, on "The Baptists" and "The Anabaptists." It gathered new impulse by Dr. Whitsett's own avowal of authorship of certain anonymous editorials in the New York Independent, a pedobaptist journal—editorials written as far back as 1880 and hitherto most naturally credited to a Baptist enemy. The impulse was deepened, and the alleged church theory predicated on student reports was confirmed by the publication of a conversation on the train carrying delegates to the Southern Baptist Convention, at Dallas, Tex., in which conversation he is reported by credible witnesses as saying that he advised a Baptist kinswoman to go with her pedobaptist husband into a pedobaptist church on the ground that the family is an older institution than the church. The streamlets underground had now become a well-defined visible river—a river to wade in and to swim in.

Without collusion or concert of action the discussion opened simultaneously in many places, leaped to gigantic proportions of interest, spread like fire in religious papers, until it challenged large attention, not only in the United States and Canada, but in Great Britain and parts of Continental Europe. Thoughtful and well-balanced minds never attribute such widespread interest to any local jealousy or antagonism. The widespread leaders of human thought do not rush into the arena of conflict at the call of petty, local jealousy. Angus, King, Lorimer, Thomas, Newman, Vedder, Hiccox and the like beyond

our boundaries, would never have responded to such a bugle. . . .

But the discussion has not been limited to great leaders, nor confined to the arena of newspapers and books. Had it stopped there and with those—the new and greater questions calling for re-awakening of the discussion, would perhaps have never arisen and driven me, most reluctantly and painfully, to break a long silence which I had vainly hoped might be perpetual. I refer to discussion by the common people—the rank and file—in the churches, the district associations and state conventions of the more western sections of the Southern Baptist Convention—mainly in Kentucky, Mississippi, Louisiana, Arkansas and Texas, where J. R. Graves' soul "goes marching on." "Unlettered, backwoods people," you say. May be so. But there are nearly half a million of them in touch with a million more who have not spoken yet, and they reason on this wise.

"We were called on to help establish the Seminary as a Baptist institution which was then called 'our seminary.' We helped what we could. We are continually called on to contribute to the students' fund and endowment. We are continually exhorted to send to it for instruction our young men, called of God to preach His gospel, that they may return to be pastors of our churches, leading and moulding our thoughts in doctrine and polity. Moreover, it so happens that the voice of the Spirit calling men to preach is seldom heard in the hum and business activities of the cities where the worldly and commercial spirit prevails. The ministerial corps finds its recruits in the quiet fields and solemn woods. Again, every year, we are asked in our associations and conventions to give the best hour for a hearing of the claims of the Seminary, which we have hitherto gladly given. Now have we no voice—is there no reciprocity? Simple as we are, unlettered as we may be, we have deep convictions of doctrine and polity, and naturally have great interest in the question, Who shall be our future pastors. True, the Seminary is now endowed and needs not our help so much. True, through the location of its alumni as pastors of the great city churches, which usually send the bulk of delegates to the Southern Baptist Convention, that great body may be controlled, but has it not heretofore been counted the glory of the Baptist denomination that, avoiding Presbyterians and Metropolitanism, it included the common people, who, in his day so gladly heard our Lord and were tenderly welcomed by him? Thus they reasoned. Foolishly perhaps, yet I interrupt the narrative just here long enough to say what I said before the Board of Trustees, that in detecting a sophism and correctly interpreting a great Bible principle, I would rather trust the instinctive or intuitive decision of these country people than to rely upon the verdict of all the experts in Christendom. For example, a long time ago, some smart Baptist leaders in Virginia brought about the election of two apostles, and endowed them with apostolic function and jurisdiction, but when the messengers went home and reported their action to their constituency, the old-fashioned country Baptists shook their heads, and shaking shook the whole business into innocuous desuetude. We have not had an apostolic successor since. Moreover, I say, not with the voice of a demagogue, but in the expression of a profound conviction, there is nothing in such subjects as systematic theology or church history calling

Was Growing Worse

Liver and Stomach Troubles—Too Weak to Work—Now Able to Do All Her Housework.

"I was under the care of a physician for two years and he was treating me for stomach and liver troubles and female difficulties, but I only grew worse under his treatment. I was so weak I could do hardly any work. I was at last induced to try Hood's Sarsaparilla and Hood's Pills and these medicines have done me so much good that I now weigh 112 pounds and am able to do all my housework. I firmly believe I should have been in my grave today if it had not been for Hood's Sarsaparilla. My little girl was afflicted with phthisis. I gave her Hood's Sarsaparilla and it has relieved her." Mrs. R. B. HARBEN, 701 University Avenue, Knoxville, Tennessee.

Hood's Sarsaparilla

At all druggists. Be sure to get Hood's.

Hood's Pills cure liver ills, easy to take, easy to operate. 25cents.

for any extraordinary amount of technical or expert qualifications of judgment. It is not like a complicated case of surgery, nor a difficult Sanscrit or Hebrew idiom calling for professional skill. Any man of a sound mind and having an average ecclesiastical library is a competent judge. All the really new facts, material in the settlement of this question and unknown to the older historians, that have been brought out in this discussion, would not fill a school girl's thimble. This statement is based on thirty-five years of historical reading. The trouble is not with the facts. They are never formidable and never unwelcome to an honest mind. The trouble is with "the new historic method," so potential in that other department of history, "the higher criticism," which deduces and classifies as history, an ergo big as a continent, from a fact that might itself comfortably rest on the point of a cambric needle.

But to resume. From the discussions in the churches, the District Associations and the State Conventions, have arisen the really great questions of which this controversy has only been the occasion. Here are some of the most significant of these:

GREAT QUESTIONS:

1. Does a professor in a theological seminary or Christian college, founded by the labors and donations of a denomination for the education of their ministers and other specified ends, occupy a REPRESENTATIVE position?
2. Does REPRESENTATION impose any obligation on the professors employed in such institutions, and imply accountability for their teaching?
3. In enlarging the rights and liberties of the professors what margin shall be left for the rights and liberties of the REPRESENTED?
4. What legal provision in the average school charter protects the rights and liberties of the represented?
5. Where and what is the tribunal of judgment before whose bar the teacher-employed may be summoned for an authoritative decision on what he shall teach?
6. In the infinite expansion and unwarranted construction of that most specious, most sophistical and most mischievous plea, "the right and liberty of research" claimed for the professor, what becomes of the rights and liberties of the represented? Or, in attempting to apply here, Victor Hugo's great principle of '98, "Where one man's liberty commences, the other ends," where, in these cases commences the liberty of the represented?

2- Does the plea, "Liberty of research for the teacher" which justly entitles and obligates him to welcome and teach all well-ascertained facts, bearing on his department, impartially gathered from any source or quarter whatever whether found 'on heathen or on Christian ground," also justify him in teaching and classifying as facts, his own inferences, however far-fetched, his own theories, however speculative, his own hypotheses, however unverified, his own "airy nothings" of the imagination, his own vagaries, however wild!

8. Are the functions of Trustees of denominational schools limited to business management and exclusive of judgment on what is taught!

9. Are the finances anything more than a means to an end, important only as they are used to promote the end for which they were donated!

10. Ought the faculty of a representative institution to be invested, directly or indirectly, with the control of the nomination or selection of Trustees, for the represented, are to hold them accountable!

Will any sound mind deny that these are great questions! Will any historian—any man at all conversant with the most stupendous and startling facts of this age, deny that they are timely?

If now it is inquired, What has all this to do with the matter in hand, my reply is prompt: (1) All these evils come from the teachings of professors in Christian colleges and theological seminaries.

(2) They are all allowed under the same specious plea, Liberty of research.

(3) They all in some form come under the head of historic criticism.

(4) The trustees of these schools will not undertake to judge on questions of history about which serious, scholarly and conscientious brethren are not agreed. In a word, there is no tribunal of judgement on what is taught.

(5) An error once taught by a popular and scholarly teacher is imbibed by admiring students, who go out as propagandists of the error in the pulpits, lecture rooms, and professor's chairs in other schools.

(6) When these alumni become sufficiently numerous, and established in centres of influence, they obtain a controlling power over public opinion which cries down all protest by shouting: "Illiberalism, narrowness, ignorance! Will you muzzle investigation?"

(7) There arises, therefore, a distrust in learning itself, particularly an unconquerable opposition to theological seminaries at all.

My application is that all these stupendous evils started from small beginnings, and that the trustees may often judge unwisely, yet should they always judge the teachings in seminaries committed to their care. And upon no point ought the trustees of a Baptist Seminary to be more vigilant than on what is taught as the theory or definition of a church.

Recurring to the timely words of Dr. Sarles, so vividly portraying the fact that every book, doctrine, promise or fact in God's Word has been brought under suspicion and distrust by professors in Christian colleges and theological seminaries that were established by piety for the propagation and defense of that word, we are forced to renew our question: What and where is the tribunal of judgment that may, or rather will, authoritatively hold such teaching to an honest, God-fearing account?

It has been said that infidels establish no colleges. In view of the foregoing facts, why should they, when all the chairs of Christian colleges may be filled by them!

Again I repeat that these stupendous results—the most appalling feature of modern times—arose from small beginnings and are all evolved from one specious plea: "Liberty of research," and have all been made possible by one dereliction of Trustees: "We cannot undertake to judge," and all have their genesis in one seed: "Literary and historic criticism." When a quarter of a million Baptists, that have been taught to say, "Our Seminary," and to believe that they have some part or lot in it, respectfully ask the only court having jurisdiction for an investigation and decision on the utterances and publications of a teacher, that have stirred two continents, and incompetency of judgment is declared by that court, and comfort offered in generalizations about as broad as the Board had reaffirmed its belief in the ten commandments—will not the people despair of jurisdiction in other and graver cases that may well arise here, since they have arisen elsewhere and found no tribunal judgment! Do we not destroy public confidence when we lead the people to fear that there is no final court of appeal!

What heavy burden now devolves on the Board and the Faculty of our Seminary! We must restore the confidence that has been impaired. We must show the people that the Seminary does not own and control the Southern Baptist Convention. We must judge next time. We must, in the spirit of Dr. Whittell's recent address to the students, seek to close up a yawning chasm that looks like it might get to be very deep and wide. Otherwise we will hear a voice: "To your tents, O Israel, what have we in the Son of Jesse?" My heart was saddened at Wilmington when I heard an old man, who had silently and thoughtfully observed all the proceedings, say: "For the first time in my life a doubt has entered my mind as to the necessity and utility of theological seminaries." He is a good brother and a modest one and his head is white. Whether that doubt lives and begets a numerous progeny, or whether it dies without issue, depends on us.—Texas Baptist Standard.

The creation of a new heart, the renewing of a right spirit, is an omnipotent work of God. No man, nevertheless, who feels the worth and solemnity of what is at stake will be careless as to his progress. To become like Christ is the only thing in the world worth caring for. Those only who make this quest the supreme desire of their lives can even begin to hope to reach it.—Henry Drummond.

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Ye scenes of tranquility! long have we parted!
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OUR PULPIT.

THE ENTHRONEMENT OF CHRIST.

CONVENTION SERMON.

BY R. A. VENABLE, D.D.

(Continuation from last week.)

The Text: Philippians 2:9, 10, 11.
Thirdly—But in the exaltation of the man, Christ Jesus, there is involved a regular investiture. Not only as High Priest, but as king, he sits at the right hand of God. "God has given him a name which is above every name, that, at the name of Jesus, every knee should bow, of things in heaven, and things on earth, and things under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father." "And he put all things in subjection under his feet, and gave him to be head over all things to the church." (Eph. 1:22). In the light of this regal investiture Jesus could say after his resurrection, upon the eve of his ascension, "All power is given unto me, both in heaven and on earth. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, and lo I am with you always, even unto the end of the world." The independent exercise of the divine prerogatives of which Jesus emptied himself during his state of humiliation was restored to him in his exaltation to the throne. This royal dignity which Jesus enjoys is one of pre-eminence above the principalities, and powers, thrones, and dominions in the heavens. The hosts of angels and the myriads of supernatural intelligencies inhabiting the worlds invisible acknowledge his dominion and are ready to do his bidding. This earth and the realm of the dead will bring to him their universal homage. Christ now raised to the throne of the universe will continue his conquests until the last outlying province in the vast sweep of his uni-

versal empire shall be brought to bow the knee at the mention of his name. He will "be enthroned upon the praises of the universe." Christ as king is ruling the ages. He is the ruling power behind all forces and activities, directing all to the accomplishment of his purpose. It is not as a posthumous influence which has come down across the centuries, taking its rise in the earthly activity of Jesus, of which we are to think, but he is in the world as a power, omnipotent and abiding. He is the king of the ages, restraining, subordinating, subjecting and directing all things to the consummation of that primeval purpose in the mind of God before the creation of the universe which he purposed in him before the foundation of the world unto a dispensation of the fullness of the times to sum up all things in Christ, the things in the heavens and the things upon the earth. Within the church, which is his body, we find our enthroned king displaying his matchless sovereignty and moving on the conquest of the world. We must never forget that the church and ministry, the Bible and creeds, are only instruments in the hands of our king. They are only potent when animated by the living and reigning Christ. "The solid globe is within his grasp, and when our prayer touches the hand that upholds the Western Hemisphere the other can instantaneously answer the prayer in India or Japan. His will is the electrical current that throbs through the universe, and the faith of the humblest Christian can effect wonders, because it brings the soul in connection with that inexhaustible power." His departure from his disciples relieved him of all limitations of space. He left us that he might be with us, and everywhere, subduing all things unto himself. Well may his church sing:

All hail, the power of Jesus' name,
Let angels prostrate fall
Bring forth the royal diadem
And crown him Lord of all.
Ye chosen seed of Israel's race,
Ye ransomed from the fall;
Hail him who saves you by his grace,
And crown him Lord of all.
Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.
O, that with yonder sacred throng
At his last meeting,
We'll join the everlasting throng,
And crown him Lord of all.
Fourthly—This regal investiture of the God-man is limited in time. The Son is to make a transfer of his regal office and government back to the Father. This surrender of the throne to the Father shall not be made till the last hostile power shall have been subjected. Paul says: "Then cometh the end, when he shall deliver up the kingdom of God even to the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death, for he must put all things in subjection under his feet. But when he saith "all things are put in subjection" it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him then shall the Son also himself be subjected to him, that did subject all things unto him, that God may be all in all."
Let us remember we are now moving in the realm of divine mystery, but even here we may undertake to accommodate the apostle's thought to our limited comprehension. The conception is probably that of a king who does not leave his palace in the administration of the affairs of his kingdom, but places all royal acts in the hands of his Son. The highest

considerations prompt this Son to perform the duties entrusted to him in accordance with the will of the Father with whom the Son shares the throne. To those over whom the Son exercises his royal prerogative he seems to be the sole ruler in the kingdom of the Father. But there are outlying provinces in rebellion whom the Son undertakes to subdue and recover to the Father's rule. In this work of subjection the Son is invested with royal prerogatives which are conferred for the accomplishment of the work of bringing the rebels back to allegiance to the Father. As the Son enters upon his work of overthrowing and subduing the revolting powers it becomes necessary for a time for him to absent himself from the royal palace. But when he has organized his forces and engaged the agencies employed by him he returns to the capitol, and, from this seat of power, he directs the war until the last enemy is subdued and universal order is restored throughout the whole realm. During the period of conflict he is in the exercise of a full and free regal authority, conferred upon him for the suppression of the revolt. When the last enemy has been subdued, order has been restored, and the kingdom again is reduced to a co-ordinated whole, the Son vacates the throne and hands the kingdom back to the Father while he takes his rank among the subjects. Such seems to represent the conception of the apostle on this mysterious subject. How long the conflict is to continue we cannot determine. "He must reign till he hath put all enemies under his feet. The last enemy to be conquered is death." The conflict must, therefore, continue till the grave gives up its prey. Man must be clothed once more in a body, human, though glorified, and reign over a renewed world, rescued and bearing the image of him who is the first fruits of them that sleep. "All will come; patriarchs, prophets, Jews and Gentiles, bond and free, rich and poor—all from Adam down will come forth. And all the good, all around the world, all together, will hail this redemption's consummation with one proud anthem, whose choral thunders rolling along the paths of space will shake the universe with its bursting chorus—
"O death, where is thy sting,
O grave, where is thy victory?"
III. But we pass next to consider the purpose of Christ's enthronement:
First—The apostle, in the text, makes the enthronement of Christ a reward bestowed upon him—a compensation for his self-sacrifice in the interest of the helpless and unworthy. Such a sublime display of unselfish devotion to the fallen and helpless cannot go unrewarded in the moral administration of the divine being. "Wherefore, God also hath highly exalted him, and graciously given, given 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 things on earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of the Father." The outshining excellence of Jesus Christ and his perfect obedience in the promotion of God's moral government could not but touch the heart of infinite love. He could not restrain an expression of his infinite goodness in rewarding the matchless display of self-sacrificing love for man, and perfect obedience to the will of God. To pass over such a self-surrender for the uplifting and the upholding of the moral majesty of the universe would have been for God to have done violence to his own self-affirming holiness and

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love. Finding all moral values in the humiliation of the Son, God, from the moral necessities of his own being, has, as a matter of gracious reward, placed him upon the throne, there to enjoy the homage of the entire creation. There he is crowned with a transcendent glory, whose praise is to fill the universe as the token of the Father's love. This resplendent exaltation of Jesus Christ finds its final goal in the glory of God the Father. Homage to the enthroned Son is homage to the enthroning Father. But creation is not yet vocal with ascriptions of praise to our enthroned king. There is a darker side to his exaltation.

Second—And this brings us to remark upon still another aspect of the purpose of our Lord's enthronement. Paul says that to him God gave the work of restoring the lost unity to creation, which he purposed in him unto a dispensation of the fullness of the times to sum up all things in Christ, the things upon the earth. The expression, "sum up," literally means "to sum up again," or "to place again under one head." There is, therefore, a clear intimation that universal harmony once existed throughout the realm of creation. This primal unity has been broken. Things visible and invisible have become alienated from each other. Systems have broken apart, and the order and purpose of their being has been diverted. Sin developing somewhere, at sometime, in the moral history of the universe, among the superterrestrial orders of intelligences, has been discord among the ranks of both celestial and terrestrial beings. Allegiance to one common headship is the divine plan. The extent of the rent which sin has made among the kingdoms, thrones, powers and dominions, we cannot determine. The vast sweep of our enthroned Lord's operations belongs to the hidden things which God has not disclosed to the inhabitants of our planet. We are ignorant also of the methods in the subjection of these dissevered powers lying within the theater of our Lord's work of "summing up all things again" into one common unity. Paul's thought manifestly is "that it is God's purpose to restore creation to the unity which it originally had, but which has been broken. He is to bring back all things into their normal condition through Christ, the Redeemer of sinful men. Christ is to be the point of unity, the reconciling bond for all things. The effect of his work is to extend beyond man himself so that in him creation as such shall be re-established in the harmony in which it originally stood." In view of this vast undertaking of unifying creation, Jesus Christ has been placed upon the throne of the universe, and the infinite resources of God have been placed at his disposal. From his throne he is to reign till he has put all enemies under his feet, whether voluntary or involuntary. This work will not be consummated until the universe has been organized upon a Christian basis, and Christ, the organizing head, shall have become the center of unity and the rallying point of the forces of peace

and blessing throughout the realm of creation.

Third—But another aspect of the purpose in the enthronement of Jesus Christ, Paul affirms, is that God may, through him, reconcile all things unto himself. "For it was the good pleasure of the Father that in him should all the fullness dwell, and through him to reconcile all things unto himself, having made peace through the blood of the cross, through him, I say, whether things upon the earth, or things in the heavens." (Col. 1:19, 20.) Not only is Jesus Christ to restore the primal unity of creation in himself, but he is the agent through whom all things are to be reconciled unto God the Father. Because of the work of reconciliation he has been assigned the position of pre-eminence which he now enjoys. The harmony of the universe has not only fallen a prey to the dissevering force of sin, but it has lost its relation to God. The work of the enthroned Christ is to restore this lost relation. A reconciliation of all things unto God engages his activity and constitutes the work embraced in his mediatorial reign. This will be accomplished "when the number of the redeemed shall have been completed and all hostile powers subdued, the kingdom of God perfected and the whole system of things transformed."

Paul guards us against supposing that the work of unifying and reconciling means the restoration of all hostile and unbelieving intelligences, whether men or demons, to loving loyalty to God. Final restorationism can find no support in these passages when interpreted in the light of what the apostle says in 1 Corinthians 15:24, 28. In this passage the reigning Christ is represented as subjecting or "destroying," "reducing to a state of non-efficiency," "rendering impotent," all hostile powers. It is neither an annihilation nor a loving submission, but a stripping them of their might. The purpose of Christ's enthronement will be consummated when God shall reign as king over a universal empire. Such a universe will Jesus present to the Father at the close of his mediatorial reign, and God shall be all in all. What Jesus does not reconcile through the blood of the cross, in his high priestly functions, he will overthrow in his regal capacity.

But we must hasten to a close. We pass now, in conclusion, to one practical inquiry which may be briefly answered in the light of the Scriptures, namely:
IV. The relation which exists between the enthroned Christ and his church:

1st. He makes it a part of himself, his body. The relation is organic, because he lives, his body lives, the believer lives. The life of his people—his body—is hid with him in God. This organic unity between Christ and redeemed humanity is unique; it does not obtain between him and the universe of things. That would be pantheism. But the oneness of Christ enthroned and his people is the sum of human redemption.

2d. This suggests the kindred observation that the enthroned

Christ makes the church as his body, the receptacle of his own abundant fullness. "It becomes the fullness of him who fills all things in him" (or with all). From him flows out an abundance of grace and glory which fills his body—the church. The measure of the fullness of him that filleth all things which redeemed humanity enjoys now, and which shall be enjoyed in full in the ages to come, awes us with the grandeur of its surpassing glory. It is the fullness of the manifestation of the divine power and glory realized in our redemption. We do not wonder that Paul spoke of the exceeding and eternal weight of glory yet to be revealed in us. This brings us to say:

Soberly and lastly: The enthroned Christ makes the church the organ, the medium of his self-manifestation. The teaming manifestation of the vital forces around us in vine and plant, in flower, foliage and fruit, in warbling songster and raving beast, are all revelations of the unique and individual character of the life which gives them being. The church reveals the marvellous character of that Christ-life in us. So Paul said grace was given to him to preach the unsearchable riches of Christ, in order that there may be known now to the principalities and the authorities in the heavenly places, through the church, the manifold wisdom of God, according to a purpose of the ages which he made in Christ Jesus our Lord (Eph. 3:10). By virtue of this vital union with our enthroned King, we are his to command. We have our marching orders. We are to invade the earth, driving back the enemies of our King. Through us he is to deliver the captives from thralldom of sin. "Go ye into all the world," gives the scope of our activities. Europe, Asia, Africa, the isles of the sea, and our own beloved America lie within the compass of our operations. These comprise the fields upon which the conflict is to rage and the victory to be won in the name of our King. His banner is to wave over a subdued world, made vocal with his praise. The light of his glory is to engirdle the earth with light and truth. Our inspiration is the presence of our enthroned King. "Lo, I am with you through all the days," thrills the heart of his people. Christ with us now, here, tomorrow and for all the days to come, charms us to the work, and lifts the last shadow from the field of conflict. Amid the squadrons enlisted under his ensign he moves, clad in shining armor, swift, intrepid and irresistible, hurling back the forces of darkness and leaving in his march light and glory. "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on thy visible robes of imperial majesty; take up thy unlimited sceptre, which thy Almighty Father hath bequeathed thee, for now the voice of thy bride calls thee and all creation sighs to be renewed." O come thou, and lead us forth filled with the majesty of thy presence, girt about and grieved in the panoply of heaven until we shall reach the last outpost of earth, and the kingdoms of this world shall become the kingdom of our Lord and his Christ.

As a father in a garden stoops down to kiss a child the shadow of his body falls upon it—So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—Tal-
mage.

A TRIP TO MISSOURI

My church at Third-avenue gave me a month's vacation to hold meetings in Missouri.

I arrived at Cairo about noon April 12 and found myself in the midst of the much-talked-of Mississippi flood. Crossing the river to the Missouri side, I saw "Birds' Point," a little river town that would never have been heard of had the levee not broken there and turned a house or two over. The river was pouring through the break like a mill race. Many men were at work trying to save the railroad, which was under water; and a saloon standing in the midst of the flood was in full blast, trying to save the men, I suppose.

The train slowly plowed along through the water for about ten miles before we came to land, and I wondered what we would do if it should get off the track, as we had no life boats on board. Away out in the swamp, many miles from land, we passed a saw-mill, where three or four families had taken refuge and were camping on a sawdust pile.

As I came back through the same country a month later it almost made one have a chill to look at the green, sickly water left standing in every low place by the receding river.

My first meeting was with Rev. Ben M. Bogard at Charleston. This is a beautiful county town of some 3,000 inhabitants, situated in as fine a farming country as I ever laid eyes on. I found many Kentuckians there. Scott Alexander, of New Liberty, Ky., and a college mate of mine at Georgetown, is the leading banker, as well as a leading member of the Baptist church. Bro. Bogard has been here two years, and has a strong hold on his people. His church is in splendid condition financially and otherwise. They are paying a large part of the salary of two missionaries on the Gospel Mission plan—one in China, the other in the Indian Territory.

We had a two-weeks' meeting of great spiritual power, and eleven additions to the church by baptism; one a Catholic young woman and a member of one of the leading families of the town.

My second meeting was with Bro. A. R. Willett at Cape Girardeau. Bro. Willett is a Kentucky boy, educated at Georgetown and the Seminary. His father, Rev. J. C. Willett, has been preaching in Meade county, Ky., for forty years.

With an elegant new house, nicely furnished, with seating capacity for 700, and practically out of debt, the Cape Girardeau church is in fine shape for work. Bro. Tate, now doing a splendid work at Pine Bluff, Ark., brought this church to the front and built their new house during his three years' pastorate. Bro. Willett has been here only a few months, but he is taking hold splendidly.

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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 waist 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.

7c 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 22c cents, per yard... 15c

Lace Checked Muslin for pillow cases, worth 20 cents per yard. Our introduction price of it... 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 superline 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 yds 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.

pastorate. Bro. Willett has been here only a few months, but he is taking hold splendidly.

Large crowds greeted us from the first, and the last few days the meetings were of deepest interest. Inquirers remained till 10 and 11 o'clock to be talked and prayed with. Sixteen were received for baptism. Several others professed faith and expressed a wish to join the Baptist church, but were forbidden by Pedro relatives. A young woman in the college (a Lutheran) came to the Baptist church for the first time in her life and was happily converted and baptized.

I returned to Charleston May 13 and delivered my lecture, "Scraps in Life's Crazy Quilt." Had a good time.

I had two hours to wait at Cairo and called on Bro. Hoster, the Baptist pastor. He has a beautiful new house of worship. He says it is the easiest place to raise money he ever saw. But Cairo is

a sickly place, and Bro. Hoster's health is bad.

Rev. H. A. Belton, the converted actor, was with me and led the singing. His work was greatly appreciated.

FRANCIS W. TAYLOR
Louisville, Ky.

THE Princess of Wales has written to the Lord Mayor of London pointing out that in the schemes to commemorate the Queen's Jubilee, in June, the poorest of the poor, the tenants of the London slums, have been overlooked. She says: "Might I plead that they also should have a share in the fetes of that blessed day, and so remember to the end of their lives that great and good Queen whom reign, by the blessing of God, has been prolonged for sixty years? Let us, therefore, provide these unfortunate ones, these beggars and outcasts, with a dinner or some substantial meal during the

week of the Jubilee commemoration. I have great pleasure in heading a subscription list for that purpose with £100."

No thoughtful reader of the sayings of the Master can fail to be frequently and profoundly impressed by the fact that this Man of Nazareth balanced his mind, in the serenity of conscious supremacy, against that of mankind, and by the event he has been justified. A more than human intelligence must be recognized in him to explain the fact. It becomes, too, a significant testimony to the divine inspiration under which the untrained writers of the Gospels made their records, that the very sayings which they did not sometimes understand, to which at other times their own minds were vehemently opposed, were reported with a peculiar beauty of expression which leaves the saying shining on the page as literal lustrous gems of thought.—R. S. Storrs.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 3, 1897.

Church music is a subject worthy of far more serious consideration than it has received. A large part of the Bible was designed to be sung. Christianity is the religion of song. It sings, as Islam, Buddhism, Brahminism and other faiths do not. Ever since the great revival under Samuel singing has been recognized as a regular and an important part of public worship. The Levites were singers. In Babylon the captive Jews refused to sing; but when they returned to Canaan and rebuilt their walls—"They sang together by course in praising the Lord.... and the noise of Jerusalem was heard afar off."

The prophets were also full of song. And in the fulness of time angels sang when Christ was born. Infidelity has made no song. Unbelief and doubt and denial do not sing; but faith, hope and love are vocal with praise. Jesus sang under the very shadow of the cross. After the Ascension the disciples "were continually in the temple praising and blessing God." The oldest Christian hymn, any part of which has come down to us, was sung when Peter and John were released from prison (Acts 4:24ff). In the Philippian jail Paul and Silas "sang praises to God," and they were evidently used to it. We have also snatches of hymns in Ephesians 5:14 and in 1 Timothy 2:11. When the heavens are opened to our enraptured gaze in the Apocalypse we hear the heavenly host praising God, and the redeemed singing "the song of Moses and of the Lamb." Thus all through the Bible we read of music in worship.

There is a great power in song. What a factor in our lives is the songs of the nursery! An eminent writer has said, "Let me write the songs of a people and I care not who makes the laws." Armies appreciate the value of music. Who can measure the power of Hail Columbia, God Save the Queen, the Marseillaise and the Watch on the Rhine? One reason the Germans defeated the French in their last war was that the Germans could sing the Watch on the Rhine, while the French could not sing the Marseillaise because it is a hymn of liberty, and Napoleon III. was a despot. Cromwell's Ironsides were invincible because they were psalm singers. Gustavus Adolphus put new life into his men on the field of Lutzen by having them sing *Ein feste Burg ist unser Gott*. Wellington at Waterloo saw the 42d Highlanders waver, and he ordered the Scotch bagpipers to strike up. They obeyed, and the world knows the result.

The early Christians sang much. Pliny says they met before daylight and sang hymns to Christ as God. Clement of Alexandria tells us: "Men, women and children join in the psalmody of the church, and the sound of their united voices is like the waves beating on the seashore." Decay in spirituality was marked by decay in singing. The Council of Laodicea forbade the laity to sing except in certain chants, and the singers were ecclesiastics. So the people largely gave up singing, and piety decayed.

The Reformation was marked by a revival of song. Coleridge says, "Luther did more for the Reformation by his hymns than by his translation of the Bible." Roman Catholic priests talked about "the infectious frenzy of sacred song" that marked the subjects of the Reformation. Similarly the revival of evangelical doctrine in Eng-

land was marked by a revival of song. And every revival of religion is so marked; for example, those under Whitfield and Wesley and Moody and Sankey.

Church music should be real worship, and never a performance for the entertainment of the people. Sunday concerts are sadly out of place in the house of God. The music should be good, since we should ever offer God the best. The people should sing "in the spirit." Singing in church should mean joy in the Lord, though the chief idea is praise. The whole congregation should sing, and not turn the singing over to a choir. "Let all the people praise thee, Oh God, let all the people praise thee."

People should study hymns, and should learn many of them by heart. Let the history of each hymn be known. It puts a new meaning into a hymn to know the circumstances that gave it birth. All good hymns are born of some special occasion. Rinkart's great thanksgiving hymn was written when his city Eilenburg was delivered. Mozart's requiem was composed when he was face to face with death. And it adds an interest to our singing "Lead me, gently, gently, as I go," to remember the blindness of the author—Mrs. Van Alstyne.

There should be a dignity in church music, and all that is frivolous should be excluded. The old hymns as a rule are better than the new, because they have undergone the sifting of time, which the new have not, but it is well to learn new hymns as well. Old hymns have associations that add to their force and meaning.

Church music should be spirited. The Puritans were fond of long notes. Thomas Walter said: "I have often praised twice upon one note to get breath." While there should be no race to get through a hymn, there should be no dragging. When the singing drags the spiritual life flags in a church.

We throw out these suggestions for what they are worth, in the hope that the subject of church music will receive more serious attention on the part of our brethren.

Twenty years ago Prof. M. W. Humphreys received a letter asking "what standard Greek English lexicons give *pour* or *sprinkle* as meanings of *baptizo*?" He replied that "none did." This was published, and letters began to pour in upon Prof. Humphreys on the subject from all parts of the land, and the stream has not yet ceased. He is still getting letters in regard to it.

Here is the trouble in the way of famous scholars committing themselves on controverted points. If they declare themselves they are deluged with letters, and so they are very chary. Prof. Gildersleeve has steadily refused to give any hint as to what he thinks as to *baptizo*. But he cannot escape the letters; for people, knowing his reputation as a scholar, will write to get his opinion. Yet he steadily refuses to express himself.

This is unfortunate. The very fact that there is a controversy on any point shows that more light is needed on that point. And from whom shall the needed light come, if not from men who have given their lives to the study of the subject? They refuse to tell what they know because there is a controversy on the subject. In other words, the very fact that light is needed is the reason they refuse to give light. This is a great pity, and it is not right. To be sure, it is an annoyance for a scholar to be besieged by letters as a result of a deliverance of his, but it is not better to let one's

light shine, even at inconvenience, than to cover it up under a bushel, in the face of calls from those who want light!

Let the scholars give the public all the light possible on all the points on which light is needed; and let them protect themselves as best they may from annoyance by letters. How would it have done for Prof. Humphreys or Prof. Gildersleeve to have printed a brief statement of his views, and sent it to all applicants who would send stamps to pay postage? We are in favor of getting all the light we can on all subjects of interest to the people, and we are opposed to those who have light refusing to let it shine. How will the people ever be enlightened if those who have the light refuse to let the people have the benefit of it!

We print this week the most of a recent article of Dr. B. H. Carroll, giving as much as we have space for, and leaving out what is not essential to the argument. He regards Dr. Whitsett's statement as eliminating from the controversy the points in regard to the *Independent* editorials, the encyclopedia article and the claim that a wife should join her husband's church: The other questions involved Dr. Carroll proposes to discuss, and also questions to which the controversy has given rise. He has been silent until now, but, feeling at last released from all obligations to silence, he proposes to be heard. The case has been remanded to the realm of discussion; has been appealed to Caesar, and into Caesar it must go. There is no man within the bounds of the Southern Baptist Convention who commands more general or more hearty respect than Dr. Carroll, and no one to whom the denomination will more readily listen. He is always calm and clear and kind. We commend what he says to the thoughtful consideration of our readers.

The following is a covenant which Matthew Henry, when a boy, was taught by his father. It were well that it were generally adopted and observed:

- "I take God the Father to be my chiefest good and highest end."
"I take God the Son to be my Prince and Saviour."
"I take God the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter."
"I take the Word of God to be my rule in all my actions, and the people of God to be my people in all conditions."
"I do likewise devote and dedicate unto the Lord my whole self, all I am all I have and all I can do. And this I do deliberately, sincerely, freely and forever."

No wonder that a man who grew up on such teaching knew how to expound Scripture. Matthew Henry's Commentary can no more get out date than Pilgrim's Progress can get out of date. The new six-volume edition of this Commentary, issued by the Baptist Book Concern (\$7.50 net), is a beauty.

At the recent celebration of the 50th anniversary of Henry Ward Beecher's first sermon in Plymouth church, Brooklyn, Dr. S. H. Bradford spoke on Puritanism. He set forth the debt of the world to Puritanism, and argued that it "has been the inspiration of all that is best in modern civilization." In laying down the fundamental principles of Puritanism he states that "the church should be composed only of the regenerate." This certainly is sound doctrine, and it cuts up infant baptism by the roots. We are glad to get such an utterance from such a source. We hope Dr. Bradford and the Congregationalists will more and more insist upon that point. It is a

fundamental and a vital point indeed. Departing from that doctrine has covered Christendom with superstition and drenched Europe in blood. Clinging to the idea that the unregenerate are to be taken into the church, robbed the Reformation of half its power and breaks the force of the testimony of evangelical Pedobaptists to-day. We thank Dr. Bradford for that deliverance, and we hope his voice will be heard not only by his own denomination, but by all Pedobaptists. Let Baptists press that point with increased vigor—"the church should be composed only of the regenerate."

BISHOP NELSON, the head of the Episcopalians in Georgia, has taken strong ground on the subject of divorce. He refuses to consent to any of his clergy's performing the marriage ceremony in case either of the contracting parties has been divorced. He admits that there are circumstances which justify the separation of a married couple, but no circumstances that justify the remarriage of either as long as the other is alive. The Church of England has recently taken similar ground.

We are glad to see signs that the consciences of Christians are being aroused on this subject. It is high time something was done. The laxity of the divorce laws in most of the States puts a premium on immorality and tends to destroy the home and so to undermine society. But we think Bishop Nelson goes farther than the New Testament. Our Lord recognized one valid ground for divorce, viz: adultery. Where that ground exists (not where it is suspected to exist, for the evidence must be decisive) for the evidence must be decisive) the innocent party may marry again. Of course the guilty party cannot rightly marry again, because no man should be allowed to profit by his own sin.

We fear that the friends of the family and of the home will hurt the cause they have at heart if they take such extreme ground. If they cannot justify themselves by the Bible their failure will be an encouragement to laxity and looseness in the marriage relation. Let us all stand squarely on Scriptural ground.

THE Congregationalist tells an interesting story of a bequest just received by a Home Mission Society of that denomination. Mrs. Mary Leonard was the wife of Capt. David Leonard, who had been a soldier in the French and Indian war, and was one of the Minutemen of the Revolution. She was born in 1750 and died in 1840 in Bridgewater, Mass. She was a lovely character, and was much interested in missions.

Recently a scrap of paper on which her will was written was discovered. In a codicil she said: "I always meant that twenty dollars should go into the treasury of the Lord." Her descendants have obeyed her behest after these many years. And the \$20, with very heavy interest, has been sent to the Home Mission Society. The amount sent was \$300.

Did the aged lady, as she wrote the words, add a prayer that the bequest should reach the Lord's treasury? And is that the reason that after all these years the will was found and the money paid?

Long ago the executors had performed their duty and Mrs. Leonard's property been given to the heirs. The statute of limitations would long ago have barred out all claims against her descendants for the money, even if the bequest had been in a legal shape. That her descendants are worthy of her is shown by their prompt paying the money as she wished.

Editorial Varities.

Dr. George Dana Boardman is to supply Dr. John Clifford's pulpit in London during June and July.

We congratulate Prof. W. R. Cullom, of Wake Forest, N. C., on securing one of our very brightest and best Louisville ladies as a helpmeet for life.

Dr. Strong has just completed 25 years as President and Professor of Theology of the Seminary at Rochester. We congratulate both Dr. Strong and the Seminary.

The Baptist Book Concern has in press a tract of Dr. B. H. Carroll on Repentance, in which the Bible's doctrine on that subject is clearly, ably and fully set forth. It should have, and we are sure it will have, a wide circulation.

The Rev. Dr. T. J. Villers, of Syracuse, N. Y., (with whom we formed a pleasant acquaintance on the Massachusetts coast a few years ago) says that Baptists ought to be Biblical, Aggressive, Peculiarly Theatrical, Intelligent, Sentimental and Triumphant; thus using the letters of the word B. A. P. T. I. S. T.

The Sultan of Turkey objects to receiving Minister Angell on the ground that he belongs to a Christian organization whose hatred of Mohammedanism is extreme. The foundation for that is that he is deeply interested in missions, and a man who is not, is not fit to represent such a country as ours at any court or capital.

They held not long ago a Mothers' Congress in Washington, and now they have had a Parents' Congress in Boston. We propose that they hold somewhere a Sons' Congress, a Daughters' Congress, a Cousins' Congress and a Congress of Aunties, viz: the Company. Why not? Do not these classes need help and inspiration and enthusiasm?

Dr. Crumpton favored us with a call last week and told us the good people of Georgetown are making handsome preparations for the entertainment of the General Association. Remember that the Association meets June 9th and the Ministers' Meeting June 17th. Every church is entitled to one delegate, whatever be the number of members, and to an additional delegate for every 200 members in excess of 100.

Circuses are a great drain on the industry of the people. They gather up large amounts of money in the places where they exhibit and carry it away. True, they leave some money, but nothing to compare with what they carry away. Then they take money from the wage earners and give what they do leave to those who are well-to-do. The bills a circus makes in a city are not payable to poor people.

The Tennessee Centennial is fulfilling the fondest hopes of its managers. President Thomas understands what a state centennial ought to be and he knows the conditions of success. We congratulate Tennessee as well as the managers and their president on the signal success of the Centennial. We hope the continued success through the season will go beyond what anybody has believed.

During the past season there were sixty-five suicides at Monte Carlo as the result of the gambling there. The Independent says truly that had there been sixty-five deaths from cholera in that place, Europe would have shut it off by the strictest quarantine. If there were half as many deaths from cholera as from whiskey in any city, no expense would be considered in stamping the cholera out. Why the difference?

A sensational evangelist was preaching against tobacco, and to show its deadly effects had two cats brought into the pulpit, deposited three drops of nicotine on their tongues and had them held by an assistant that the audience might see their death struggles. The police ought to have a right to interfere in such cases. The man proved nothing worth proving. Very many of the essential oils are poisonous.

We were favored last week by a visit from Dr. A. H. Newman, of Toronto. He was on his way to Macon, Ga., to preach the baccalaureate sermon of Mercer University. He told us about McMaster University, in which he is professor, and explained how it is controlled by the denomination in Canada. The trustees are all elected directly by the Baptist Convention. Something like that should be true of all our denominational schools and we believe it is coming.

We are accustomed to the sneer as those who defend the Bible that they must not have full faith in the Book since they do not believe it can take care of itself. The N. Y. Observer answers this: "There is no need to fear for the Bible. We never did. But we fear for those who put themselves out of touch with the Bible while attempting to discuss it. The Bible can take care of itself. It is safe. But who is going to take care of the people who lack reverence toward Scriptural standards?"

The Rev. Roland Colton Smith preached the annual sermon at the Cambridge Divinity School at their recent commencement, and among other things said: "It has been said that a theological seminary is a wilderness where men go to be tempted of the devil. That may be in the sense of the word. Why not? It ought to be, and—[I] can only speak for one such school of Theology in a Mount of Transfiguration which men can climb and upon which they can stand in the presence of a glorified Christ." Let all theological seminaries be mounts of Transfiguration. Why not? That certainly was the underlying purpose of every such institution.

Among the Churches.

LOUISVILLE.

Walnut st.—Bro. John H. Eager preached in the morning and Pastor Eaton at night.

Broadway—Bro. A. T. Robertson preached. Pastor Pickard is still aiding in a meeting at Union Springs, Ala.

Chestnut street—Pastor Weaver preached. One received by letter.

East—Pastor Christian preached. Four baptized.

McFerran Memorial—Pastor Jones preached in the morning and Bro. J. H. Eager at night. Bro. I. N. Langston and John Melmaker were ordained to the ministry Wednesday night.

Twenty-second and Walnut.—Bro. W. H. Whitsett preached in the morning and Bro. Hoagland spoke at night on the Curfew law.

Franklin street—Pastor Edwards preached. Two received under watch-care.

German—Pastor Ritzman preached at both hours.

Highlands—Pastor Dawes preached as usual.

Logan st.—Pastor Ewing preached as usual.

Parkland—Pastor Nowlin preached. Three joined by letter.

Portland avenue.—Pastor Shelton preached as usual.

Southgate street—Pastor McFarland preached morning and night.

Third ave.—Pastor Taylor preached at both hours.

Twenty-sixth and Market.—Bro. J. W. Warder preached in the morning and Pastor Thompson at night. Two received by letter, one by baptism and one baptized. The ladies have put a handsome Brussels carpet in the church.

Clifton.—Bro. McCall preached. Three received for baptism, four by letter and one baptized.

Thirty-sixth and Bismark.—Bro. Rowans preached.

Oakdale.—Pastor Leger preached in the morning and Bro. Jureidini at night. Three baptized.

Bro. A. S. Worrill preached at the Work House Sunday. Many penitents.

SEMINARY NOTES.

Drs. Dargan and Kerfoot are in great demand for commencement sermons.

The majority of the students going south will go via Nashville and see the Centennial.

Dr. T. T. Eaton took supper with us Tuesday evening, and gave a very helpful talk to the students. He is always a welcome visitor to New York Hall.

Drs. Frost and Crumpton were present and spoke briefly and well.

Dr. Newman, of Toronto, was the guest of our President last week. They were at supper with us. Dr. Newman's speech was well received. However, some of us did not "swallow" all he said, e. g., "Do not be afraid of little heresies." The majority of our students dislike "heresy" of any kind, whether small or great.

After next Tuesday there will be but one member of the faculty unmarried, and from the many flowers and big letters that have been coming to Norton Hall, one is naturally led to conclude he will not remain in "theological bachelordom" much longer.

Prof. McGlothlin and his bride will sail for Europe June 15th. They will remain abroad all the summer, and likely return with Dr. Sampay.

Through the kindness of Drs. Harvey and Eaton the WESTERN RECORDER will be mailed free to all students, excepting to return in October, during the vacation. If any want home before this announcement was made, and will send name and address to Bro. J. B. Shelton, he will see they get the paper also.

Supplies for Sunday: Twenty-second and Walnut, Dr. Whitsett, morning; Broadway, Dr. Robertson, morning; Highland Park, J. Bell, night. There were many more supplies, but we failed to get them in time for this week's notes.

The ladies and regular workers of the Nineteenth and Griffith avenue mission desire to return their heartfelt thanks to all who contributed by their prayers, presence and donations to the success of the ice cream social which was given on last Thursday evening at 1211 Griffith avenue. The proceeds over and above expenses will amount to about \$25, and will be used in purchasing song-books and an organ for the mission.

Bro. N. John Melmaker and I. N. Langston were ordained May 26 at McFerran Memorial Baptist church. After reading of Scripture, Dr. Newman, professor in McMaster University, Canada, led in prayer, followed by sermon by Dr. Carter Helm Jones. The Bible was presented by Dr. W. H. Whitsett; Rev. W. E. Brengle offered



"Pretty Pill" says "Pretty Poll"

She's just "poll parrotin'." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right.

Ayer's Pills

do cure biliousness, constipation, and all liver troubles.

In the prayer, and Prof. W. J. McGlothlin gave the right hand of fellowship. Bro. Langston is called to a church at Hayneville, Ala., and Bro. Melmaker to Cedar Vale, Kansas.

THE STATE.

Pastor Fred. Hale writes from Owensboro: "Last Sunday the attendance at the morning Sunday-school of the Third church was 459. At 10 o'clock in the afternoon I baptized 142 of the new converts. There are 18 others approved for baptism. The ordinance took place in a temporary baptistry built within the walls of our new building on Third street. The time required was 52 minutes. This was at the rate of about 150 per hour. During the ten months of our life, as a church, the Lord has added 309 to the 491 who withdrew with their sisters from the First church for the purpose of organizing the Third. The Circuit Court room is now too small for our regular congregation. We are pushing our building right along, and hope to worship there by October of this year."

Bro. Granville Dockery writes from Cave City: "Some time in March I assisted the Baptists at Rowlett to organize themselves into a church, and was soon after called to serve them as pastor. The little church, which now numbers between 40 and 50, started out with commendable zeal and with a liberality which, could it be infused into the churches of this (Liberty) Association, would cause some of our strong churches, which are now looking for members, to be once a month to call men of ability for all their time. Rowlett is surrounded by a few weak churches which are doing but little, which, if concentrated at Rowlett, will make a strong church, but should they fail to concentrate, I think the whole thing will pass out of Baptist hands. I was not there when they called a pastor, but I had been led to believe they would set the example to all associations in repudiating the annual call, a thing that has more objections than any one thing I ever had anything to do with, and that without a single redeeming quality, but I learned with sadness that they, in that respect, had fallen into the objectionable rut. My knowledge of the character of the material gathered there prompts me to expect a bright future for Rowlett. We meet next Sunday at Woodsonville ferry, on Green river, where Bro. Boyette and I intend to baptize some candidates for the two churches."

Pastor T. M. Jackson writes: "We closed our meeting at South Carrollton on the first Monday of this month. It continued two weeks. We had a very good meeting, yet we had hoped for a better one, and I feel that great good will come yet from the meeting. There were 9 professions that we know of, and our intention is to have an ordinance. I think there will be several others who will join. Bro. J. G. Bow did the preaching, and he did it well. Everybody, whether church member or not, was pleased with his preaching, and yet he struck at the sin which he found the people guilty of. He preached the simple gospel. Bro. J. W. Beville was with us the greater part of the meeting. He assisted us very much. I feel that our church is in a better position than it has been. We have a good prayer-meeting and Sunday school. The West Kentucky College has been a grand success this year. There will be, at the close of the school, a reunion of as many of Prof. Alexander's old pupils as he can get together."

COMFORT AND KNOWLEDGE.

(Send free by mail.)

Set aside for twenty-four hours a bottle or common glass filled with urine. A sediment or settling indicates an unhealthy condition of the kidneys. When a sediment is present, the prevalence of kidney trouble. Too 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 so 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 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. This mild and the extraordinary effect of Swamp-Root is such that it stands out 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 sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Ringhamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

The German Baptist District Association, comprising the churches in Cincinnati and Dayton, O.; in Indianapolis and Evansville, Ind.; Newport and Louisville, Ky.; and in their annual session with the church of this city from Sunday, May 16, to Wednesday, May 19. The pastors from all churches except Newport assembled, with some of the churches of the members of our church, have spent a most profitably and mutually helpful session. Nothing marred the spirit of true brotherly love. The brethren presented the Word of God at the evening services, the worship of the churches of the afternoon sessions, always preceded by a spiritual session of prayerful devotion, the following papers were read and addressed: Rev. A. Pastor, of Evansville, "Jesus—teacher and preacher; Rev. D. Klipfel, pastor, Dayton, "Joseph and his relation to New Testament history;" Rev. A. Freitag, of Indianapolis, "Difficulties in churches and how to avoid them;" Rev. F. A. Licht, of Cincinnati, "The suffering of Jesus in Gethsemane;" Rev. W. Ritzmann of this city, "An internal union of all denominations desirable, and upon what basis can it be accomplished?" Free discussions followed these topics. The reports from the churches of the members, with one exception, very encouraging. The morning hours were devoted to rest, romps on bicycles and rural sightseeing at the different parks of the city. Mr. J. T. Burghard and others, kind as to the ministry, and was guests with their carriages. The Association will meet next week at Dayton, O.

Pastor Wm. M. Stallings writes: "At the call of the Springfield church a council met there on Sunday, May 30, to consider the propriety of ordaining to the full work of the Gospel in our Bro. C. C. Pugh, whom they had called to serve them as pastor. Said council was organized by electing A. C. Graves Moderator and Wm. M. Stallings Clerk. Bro. Pugh related his Christian experience and call to the ministry, and was then examined as to his views of doctrine. Bro. Graves leading the examination, all of which being satisfactory the council recommended his ordination, which was accepted by the church. The council then proceeded in the following order: Sermon by Wm. J. McGlothlin, prayer by Wm. J. McGlothlin and laying on hands by the council. Presentation of the Bible by Wm M. Stallings. Charge to the candidate by R. L. Purdon and hand of fellowship by the church and council, and benediction by the candidate. Bro. Pugh came before the council almost a stranger, but his earnestness and earnest Christian spirit and soundness in the faith won for him at once the love and admiration of those present. May the Lord abundantly bless his labors."

Pastor T. M. Jackson writes: "We closed our meeting at South Carrollton on the first Monday of this month. It continued two weeks. We had a very good meeting, yet we had hoped for a better one, and I feel that great good will come yet from the meeting. There were 9 professions that we know of, and our intention is to have an ordinance. I think there will be several others who will join. Bro. J. G. Bow did the preaching, and he did it well. Everybody, whether church member or not, was pleased with his preaching, and yet he struck at the sin which he found the people guilty of. He preached the simple gospel. Bro. J. W. Beville was with us the greater part of the meeting. He assisted us very much. I feel that our church is in a better position than it has been. We have a good prayer-meeting and Sunday school. The West Kentucky College has been a grand success this year. There will be, at the close of the school, a reunion of as many of Prof. Alexander's old pupils as he can get together."

OTHER STATES.

Bro. H. O. Boatwright writes from Bryan, Texas: "Please insert in your editorial column that Bro. J. B. Moody, of San Antonio, Texas, will preach at the commencement sermon, June 6, at the State Agricultural and Mechanical College, College Station, Texas. All who know Bro. Moody expect a treat. And they will not be disappointed. Bro. Moody is one of our strongest men."

The Wynne church, Arkansas, has set apart its new house for the worship of God.

A meeting in the Woodworth church, Louisiana, closed with 9 additions to the fellowship of the church.

Elder J. E. Moore held a meeting in a school-house two miles from Bell Buckle, Tennessee, in which there were 12 professions of religion 10 of whom were over 50 years of age.

A meeting in the Howell Memorial church, Nashville, Tenn., closed with 9 baptisms. Two others stand approved for baptism and the church was greatly revived.

A 12 days, meeting in the Cutbert church, Ga., closed with 23 additions to the fellowship of the church, 31 by experience and baptism.

At a meeting in Easton church, Georgia, which closed with 25 additions to the fellowship of the church.

A nice days' meeting in the Harperville church, Scott county Miss., closed with 20 additions to the fellowship of the church, all by experience and baptism.

The Anson church, Texas, has set apart Bro. J. P. Siler to the full work of the Gospel ministry.

A meeting in the Calvary church, Kansas City, Mo., in which Bro. E. M. Wharton did the preaching, closed with 16 additions to the fellowship of the church.

A church has been constituted at West Union, Rooks county Kansas.

The church at Arkadelphia, Ark., has set apart Bro. O. J. Wade to the full work of the Gospel ministry.

The Mount Beulah church, South Carolina, has set apart Bro. J. D. Peacock to the full work of the Gospel ministry.

A meeting in the Shelbyville church, Tennessee, closed with 21 professions of religion and twenty-two additions to the fellowship of the church.

A meeting in the Westside church, Alabama, closed with 32 additions by baptism and eleven by letter.

The Inwood church, Kansas, has set apart Bro. W. H. Newsome to the full work of the Gospel ministry.

The Rutherford-street church, Greenville, South Carolina has set apart Bro. A. L. Dunstan to the full work of the Gospel ministry.

LEAVING BEATYVILLE.

While away in the mountains on a tour evangelizing the county seats, I received word from my wife's physician that she was very sick. Cancelling all engagements, by forced rides, I arrived home as soon as possible to learn from the physician that my wife's lungs were so seriously affected that she could not live twelve months if we remained in Kentucky, and that the only hope lay in a speedy change of climate. For this reason I at once gave up my work at Beatyville and in the mountains, work to which my wife and I were so much attached, and to which we expected to devote our entire lives. But, the need of that field and the promise of such rich results from labor! May the Lord soon send the right man to take up the work. Our disappointment is great, but we know that with the Lord there are no accidents, and we cheerfully bow to his will. I hope to write more fully to the brethren at the General Association in regard to the work at Beatyville and in the mountains.

If the Lord in his mercy restores my wife to health we hope some day to return to our "Kentucky home," but for the present we must say good-bye. May God's blessings rest on the work and the workers. T. T. MARTIN.

MISSOURI.

The people of Kentucky in general, and of Louisville in particular, will be glad to hear of some of "the boys."

Elder H. A. Hunt is getting along handsomely at Shelbyville, and says he has the best people in the State.

J. R. Pentuff is happy and loved in his work as supply-pastor in the absence of Dr. Johnston at the First church. He is growing in popularity every day.

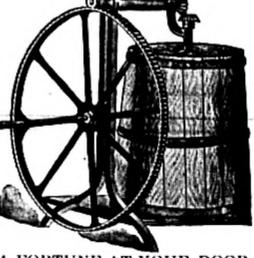
Elder Sierminger is prospering at St. Charles, and Dr. Green is doing splendid work at Monroe City.

Everest Gill is getting a fine grip on the people of Hannibal, and is happy in his new field.

J. A. Suddarth is ill at his home in this city. Nervous prostration the cause.

I. T. Creek is doing fine work at Savannah-avenue church, this city, having admitted large numbers. For three weeks he has held forth at this church; he preached the first two weeks, and I joined him the last week, and while we had no grand, glorious, wonderful meeting, we had a good meeting, good interest and good work, and Bro. Creek is doing a fine work, and is rapidly becoming popular in the church and out of it. There is no stronger man in the city than Bro. Creek, and his sweet disposition and scholarship and eloquence are being recognized.

Bro. Creek is now at a meeting at Mayville, Mo. I go to a meeting in Bates county, and am then ready for work anywhere. A. J. FLEMING. St. Joseph, Mo., May 24, 1897.



MAKING MONEY SELLING THE WONDERFUL QUEEN BUTTER MAKER.

The Queen Butter Maker makes good money as well as good butter, as our agents have found out. People know a good thing when they see it, and when a man gets a "Queen" and makes butter in one or two minutes, he is naturally very much excited over it and lets his neighbors see it at once, and large sales are effected with little effort. A glance convinces any one that, with the gearing, an immense agitation can be obtained, and that the principle is absolutely correct and scientifically true and perfect.

Mrs. Gentry, of Kentucky, whose husband keeps a store, sent a man to take her machine around the neighborhood, and in a week's time he sold eighteen, making a profit of \$51 for her. P. H. Hatt, of Kansas, a member of the Society of Friends, says: "My wife started the Butter Maker as a team was leaving the yard with a load of wood, and before it was forty rods away she was turning out the Queen Butter Maker. Every one says the principle is perfect. I sold eight the first day and made \$24; I am perfectly delighted with my success, and am sure I can make \$200 a month, and not work hard, either."

Some time to it, as it is the easiest thing to sell I ever saw. I met Mr. Haney, of Michigan, who said he sold seventy-five the first two weeks and made \$225.00."

The "Queen" is the only Butter Maker in the world that can be relied upon to make butter in from two to five minutes, and increase the yield from twenty to forty per cent, thus quickly paying for the machine, and is the only up-to-date, scientific, quick Butter Maker that can be relied upon to make butter of the best grain and quality.

Every American is a born salesman, and if you are not making much money just now, get a "Queen" Butter Maker, a wonderful Queen Butter Maker, take an agency, and go into the churn business. The "Queen" is the hottest seller on the market at present, and more money can be made right now introducing it than in any other business. Some of our agents are making as high as \$500 a month. Every woman who makes butter, when she sees the "Queen" turn out butter like magic in one or two minutes, will have one. Whether you are an experienced churner or a novice, send and obtain a wholesale price-list and get into the very best business of your life. Money, and lots of it, can be made right now.

THE QUEEN BUTTER MAKER CO.

91 E. Third St., Cincinnati, O.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the WESTERN RECORDER. This book has been tried by ourselves and is one of the very best in the kitchen. It contains over 100 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent postage prepaid, to any lady residing in every branch (name, town and State) plainly given. A copy in German or Scandinavian will be sent free if desired. Postal card as good as letter. Address Price Baking Powder Co., Chicago, Ill.

SAN FRANCISCO.

June 29 and 30 and July 1, 2 and 3, the Union Pacific will sail for the West. Tickets to San Francisco at \$20.00 from St. Louis and Memphis, and \$25.00 from Chicago. Tickets to San Francisco at \$20.00 from St. Louis and Memphis, and \$25.00 from Chicago. Tickets to San Francisco at \$20.00 from St. Louis and Memphis, and \$25.00 from Chicago. Tickets to San Francisco at \$20.00 from St. Louis and Memphis, and \$25.00 from Chicago.

LUCK is only another word for good management in practical affairs.—Samuel Smiles.

FAMILY CIRCLE.

THE HONORED DEAD.

BY T. L. B.

[Written after a visit to a plain country graveyard undered by monumental devices.]

The honored dead: we mourn them not.
This they are freed from earth:
Happier far is their abode...

HOW DRESDEN CHINA IS MADE.

BY EMMA J. GRAY.

A sharp peal of the hall door bell caused Mina to say to her mother, "I reckon that's Lucille," and she dropped the lavender skeins of flax...

After the pleasant greetings had been exchanged Lucille excitedly exclaimed, trying to unfasten the string meanwhile, "I've just bought a china wedding gift, and it's the finest thing..."

"Oh, Oh, Oh," ejaculated Mina as she viewed it all around, for Lucille, holding it tightly, turned it that all the decorations could be distinctly seen...

"Beautiful indeed it is. Pure white china, bordered with tiny pink roses raised above the surface, as if walking there to be picked."

"Decoive! I never saw such a treasure, are you really sure, Lucille, these are not real flowers?" Do look, both of you, at the tiny feet underneath..."

"Indeed it would," was the hearty rejoinder. They Mina turned with a saucy look toward her friend and insidiously inquired, "Mamma, your china wedding is next month, isn't it?"

"No child, my china wedding was last year, and your father and I were in Europe. We celebrated it by a trip to Dresden, and while there I saw just how this beautiful china was made. Don't you remember?"

"Oh! I know," was only trying to frighten Lucille, and playfully pulling her on a couch by her side, mischievous Mina continued, "Only see how pale she looks. I suppose, though, anybody would look pale if they had to buy many pieces of Dresden china..."

"Did I understand you rightly, Mrs. Fluke, that you have seen the way Dresden china is made?"
"Yes dear, I went all through the factory at Meissen and saw the entire process with the exception of the dark blue decoration. I am told visitors are never allowed in that room. It is a secret process."

"Indeed," was the surprised reply, and then Lucille turned quickly toward Mina and asked if she wouldn't like to hear about it, that is, with a beaming smile toward Mrs. Fluke.

"Not a bit of it, Mrs. Fluke," and at once Lucille bridled as if getting ready for a long lecture, and unwilling to appear less desirous for information than she really was.

"Meissen is one of the most ancient towns of Saxony, and apart from the attraction of the Royal china factory, it is a pretty and interesting trip. It is but a short distance from Dresden, but, owing to the situation of the city, the confluence of two rivers that here join the Elbe. There is a thirteenth century cathedral and a fine old Schloss, of I believe, the fifteenth century, and, of course, the Royal china factory."

"I had to wait for a courier about the process of making, and then I was allowed to wander about the factory alone, but the time seemed all too short, for I was in the sales-room, and the exquisite pieces there awaiting the purchaser would tempt anybody to linger."

"The gentleman who acted as my guide was very agreeable, and apparently he had about the same amount of time as long as I was there. The work people seemed delighted to see me, and acted as if I was their guest, and they as hosts should do all they possibly could for my entertainment. Therefore as I passed through the several departments, each man or woman seemed to rival his neighbor in showing his or her work."

"The first room to which I was led contained the paste from which all Dresden china is made. They denominated it as 'the body,' and it is formed by using kaoline and feldspar, and moistening the same until it is of the consistency of putty. To get the shape of, for example, a saucer, they take a piece of body and smooth it out between two hands, and when it is about an inch in thickness and six inches in diameter put it in a saucer mould. This mould is in two pieces. The upper part being concave, the form of a saucer, the lower part convex (to fill up as much of the opening below as the body will allow). If any of the body is forced out, where the two pieces of mould join, it is removed, and when the upper mould is lifted a saucer of correct size and nearly correct thickness is left. The saucer is then placed on a small revolving table revolved by the foot. The man then takes a metal knife curved to the correct degree and holds it firm. As the saucer is revolved under this blade, roughness and too great thickness are removed."

"Perhaps the mould has some indentations, as futes or corrugations. These are then scored in the saucer by a firm passing with a piece of body. A fine, very fine, sponge soaked with water is also used to further smooth the surface."

"The standard of the saucer is a separate mould, and this the man now places in correct position, and with a mould presses gently into the still pliable saucer body. Then removing the mould, he takes a black camel's hair brush and with water, joins the standard and saucer, washing on both sides of the ring. Then comes the planing with a soft wood stick, sharpened like a plane, he further shapes and corrects, until the saucer is done to his pleasure. Then it is set aside in its mould to await the first firing."

"In a similar manner cups are made, the mould always corresponding to the sized cup. The handles are made separately, and when the cup is satisfactory the handle is fastened on by moistening each end of the handle with water, the workman putting it in place with his fingers. Indeed, every piece of Dresden china is commenced in a similar manner, whether it be for table use, such as cups, saucers, plates, or for decorations, as candelabra, vases or frames. In this period the china is very pliable, and resembles putty not only in appearance, but in its pliability, for it yields to every touch of the hand that moulds it."

"But to go on with the saucer. It is now ready for baking, and it is put in a covered clay dish about three inches thick, and just large enough to hold it. The kilns are arranged in a row, and twelve feet in diameter. They are built of brick, the heating apparatus is outside in three places, the coal being put in at the height of an elevated range over. The kilns are encircled with a brick pipe, and the end to which a barrel is hooped. Into the kilns the saucers in their clay dishes or the plates, or whatever is to be baked, are placed. For all Dresden china is baked in the same way. All being fired put into covered cases, and packed in boxes of size so that they cannot split and break. Into the kiln is put as many pieces as it can hold, the first standing on the floor and the others over the other until the top one almost touches the ceiling. The baking lasts from twenty-four to thirty hours."

"When they are all taken out and cold, all pieces are marked with cobalt blue in the sign of the Royal Dresden factory, and the finished articles are painted. The patterns are used like embroidery patterns, for example, a conventional leaf design, or the favorite union pattern, or the center, or the outline of the saucer, or plate, or cup, with a stamp over perforated paper. Then the outline is gone over by a woman's hand, with a camel's hair brush and blue china paint."

"When these paints are dry the next process is painting, and this is done by all china, the pure white waiting for decoration and that already decorated with the blue above mentioned, is dipped into a wash, the prominent parts of which are chalk, quartz, kaoline and feldspar. The finished article in a barrel and the woman who has charge can dip a plate, saucer or whatever piece it may chance to be, every second. The instant it comes out it is perfectly dry, and in a dull white color."

"The articles now are handed to other women. Each one has a narrow table about eight feet in length; on this various shaped knives, wooden sticks and brushes are placed, hares' feet and squirrels' tails are used as a great deal as brushes. Each saucer or whatever it may be, is laid on the table and critically examined, and if any part of the wash has trickled so as to be heavier in one place than another, it is scraped and brushed until evenly smooth. This room is filled with a white dust, which one is led to learn causes or superinduces consumption to those employed."

"The china is now baked again as before, and when next seen it glitters with its brilliancy and the finished articles are equally beautiful in color and outline. These are now ready for sale, but only those perfect in form and shape, indeed in every detail are so marked. If any imperfection exists, even so minute as to be unperceivable to the unskilled eye, a mark consisting of two short parallel lines is drawn through the center or lower half of the cross, and the saucer, or whatever the piece is, must be sold for at least half the value it is worth. The mark would bring. The mark, sending it below is rough to the touch, though often undiscernable to the eye. The baking causes considerable shrinkage, but the shrinkage is not counted as a blemish, provided it is not all over."

"The white saucers and other china now cross-stamped and glazed are ready to be decorated by most skilled workmen. They place the piece on a short easel on a table directly before them in such a way as to positively prevent the roughness with the last, and the wedged in place. The man, then carefully paints each part with the greatest pains. Sometimes they are copied, as coats of arms, madonnas, landscapes. Again, other times fruit,

flowers, woodland or water scenes are reproduced from nature. No matter what character the painting, it is applied with the finest of brushes with many colored paints and with exquisite care. Flowers are painted separately, each petal most carefully added, thus producing the raised effect. All this work requires limitless patience.

"For the candelabra and fancy pieces, sometimes flowers, fruit, quince, and other things are used. For instance, a pompadour lady. As before, moulds are used for head, arms, feet, dress, etc. Only instead of one mould being used for the whole, separate moulds are used and the tiny pieces put together. Each curve of the frounce in the gown would be a separate piece."

"Then the garlands of flowers are made partly in mould and partly by hand. There are moulds for leaves and branches and for berries, etc. But the workman takes every individual branch and arranges it and puts each berry in place. Roses are made separately. Each petal is formed by the hand of the workman and fastened on the stem. The firing and coloring are, of course, the same. For different work and different effects of color and gold differ in the numbers of firing are necessary. Sometimes six and seven firings are required. All the finer work, the painting, etching of gold and designing is entrusted to real artists. Each man has his table and easel, and a good light from a separate window over his left shoulder. The work is trying to nerve and eyesight, the heat generated by a much window exposure is severe and altogether the work, though comparatively well paid for, is killing."

"It is said, certainly. But these are days of invention and progress, and let us not be too pessimistic. Let us ask people to kill themselves, don't you, Lucille?" and Mina's eyes flashed with indignation.

"I surely am," and Mrs. Fluke, surprised at the disappointed tone, turned with a bright smile toward both the young girls and asked, "Is it any wonder when you consider how much disease, and the fatigue and wear and tear, how much patience and skill are required that Dresden china should cost so much?"

"Indeed not," they answered in unison, and, jumping to their feet, they asked, "Is it positively the best you can get?"

Lucille's thanks were very cordial, but it was evident that her mind was unusually exercised. However, she quietly lifted the cup and saucer, and as quickly wrapped it up, and then with the air of determination said: "I am going straight home to tell all the folks before I forget."

START AT THE BOTTOM.

Two boys left home with just money enough to take them through college after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed to graduation, received their diplomas from the faculty, and commensurate letters to a large ship building firm with which they desired employment. Ushered into the waiting room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.
"I would like some position, sir, that would comport with my dignity and requirements," was the reply.
"Wall, sir, I will take your name and address, and would save anything of the kind open, will correspond with you. Good morning, sir."

As he passed out he remarked to his waiting companion, "You can go in and leave your address."
The other presented himself and perceived that the man of millions was asked.
"Can do anything that's green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.
"Have you anything to put a man to work at?"
"Was a man to sort scrap iron," replied the superintendent. And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:
"How is the new man getting on?"
"O-h," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."
In one year this man had reached the head of a department, and an advisory position with the same man, and salary represented by four figures, while his willow companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.
-Uknown.



With the coming of the night, women are careful to bar the doors of their homes against the intrusion of robbers and assassins. There are more dangerous enemies than either the burglar or the murderer. A woman may own the most magnificent jewels and the costliest plate, but after all is said and done, her health is her most precious possession.
It is this that she fails to guard against the dangers of weakness and disease of the distinctly womanly organism. Nearly every complaint from which women suffer has its inception in troubles of this nature, and is continually aggravated by them.
An unfailing remedy for all weakness and disease of the organs distinctly feminine, and the multitude of ills that follow in this train is found in Dr. Pierce's Favorite Prescription. It acts directly on these organs and makes them strong and healthy. It prepares for happy, healthy widowhood and capable, efficient motherhood. Over 90,000 women have testified to its wonderful merits. No honest druggist will offer something else as "just as good."

"While I was living at Eagle Rock, Westcott Co., Va.," writes Mrs. G. A. Connor, of Allegheny Spring, Montgomery Co., Va., "a lady came to me and said, 'Which of your 15 years, has repeated hemorrhages at the nose, and she has never the peace of mind, and I would like to get Dr. Pierce's Favorite Prescription. The lady purchased one bottle genuine, and she said, 'The well and happy when I left there.'"

Dr. Pierce's Common Sense Medical Adviser is a physician that is always in the house, ready to give advice and assistance any moment day or night. It contains 1,000 pages, 50 illustrations and several chapters devoted to the reproductive physiology of women. Over a million women own and value it. A new edition is just out and for a limited time copies will be given away absolutely free. If you want a copy in a heavy manilla cover send in one-cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, 600 North Third St., Philadelphia, Pa. Send in stamps, send in cents extra, 25 cents in all.

Special to Readers of WESTERN RECORDER. Send this ad and 10c in stamps and we will mail you 1 lb. of any amount of our best imported Good Tea and Coffee. If you prefer we will send 1 lb of FINE FAMILY TEAS on receipt of this ad and 10c in stamps. THE GREAT AMERICAN TEA CO., 21 and 23 Vesey St., N. Y. P. O. Box 102.

BLANDFORD'S PILLS AND SYRUP. Iodide of Iron. THE MOST SUCCESSFUL REMEDY FOR ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, ETC. None genuine unless signed DR. BLANDFORD'S, Rue Bonaparte, Paris. ALL DRUGGISTS. E. FOUQUERA & CO., N. Y. Agents for U. S.

CABLED FENCE AND WOOD FENCE. Cable Fencing: Wire Fence: Barbed Wire, Chain Link, and all kinds of Fencing. K. L. SHELLEBERGER, ATLANTA, GA.

THE ROYAL Insurance Co. LIVERPOOL. (INCORPORATED). Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - - - Ky. Agents in all towns in the South.
Surgeson's Catéchims. 5c
Boyer's Catéchims. 5c
Broadus' Catéchims. 5c
Philadelphia Confession. 10c
Spurgeon's Confession. 10c
Order in quantities for your Sunday-school class.
BAPTIST BOOK CONCERN LOUISVILLE, KY.



Welch's Grape Juice. That's a guarantee of purity, an alcohol-free, rich, pure, blood-building grape juice.

THE QUALITY OF WOMANLINESS.

While it is not difficult to determine which one of two affections to which a man is prone is most harmful to himself, that of manliness undoubtedly most repels men.

It is the failure to comprehend this truth that has made the manly woman possible. The womanly woman never forgets that she is a woman, that she can only mould and coerce.

But while this is true, the other affection of women, that of excessive femininity or womanliness, is more injurious to a woman's character than to themselves, if not to their influence with men, than that of manliness.

quality. No woman can be womanly without sympathy, and without the courage to express them, though their expression may reflect an exactly opposite opinion from that of the men with whom she may associate.

BARBARA'S EARACHE STORY

Barbara told me a little story last night; part of it a true story and that part it was a wrong story, but she thought it was all true.

"Did you hear about my earache, auntie? It was last winter. The lightning came down and it thundered—O no, that was another time! I mean the snow snowed and it was cold as ice, and Helen and I dug a path for papa, but we couldn't dig more'n an inch, the wind blowed so."

"Papa went over to Mrs. Gay's and asked what to do for me, and Mrs. Gay said to put salt in a stocking. The salt was cold, but Jenny hotted it in the oven. And when it was on my ear I cried and waked papa up and waked Helen up."

"And papa came in my room and called me 'Poor Barbara!'" But I never went to sleep, never.

"Perhaps you slept a tiny wink, darling?" "No, auntie, not the leastest tiniest wink! I couldn't. Papa felt so sorry. My eyes stayed open all night. Then in the morning Jenny got up—I guess it was four o'clock. No, maybe seven o'clock—she got up and made fire in the furnace and hotted that big stove for me. What's its name?"

"A soapstone?" "Yes, auntie, a soapstone. She hotted it and put some cloths round it and brought it upstairs where I was in bed. And when she got there she let it fall. It fell right out of the cloths on the floor and waked me up."

"How could it wake you, dear?" I laughed. "'O, 'cause it made such a noise. It waked me up and waked everybody up. It waked me just as wide and my eyes came right open. But I laughed. For I never had any earache then, not a drop. And papa was glad—he don't like to have me have earache so I can't sleep!"—Babyland.

In the best men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit the more it is true of them that they are kept from doing what otherwise they would. When I was a boy I used to go to the Polytechnic in London, where my favorite diversion was a ring-bell, which had a round rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper and deeper into the water, but not a drop ever came into that diving bell, though it had no bottom, and the water was quite within reach, because the bell was so full of air that, though the water lusted against the air, the air lusted against the water, because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost the flesh life is underneath you, and though it would surge up, it is kept out.—F. B. Meyer.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of the world.

FREE To Sick People. A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Bladder Troubles, Poor Blood, Rheumatism, Catarrh, etc.

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In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The best is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil.

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Advertisement for Hires Rootbeer. Includes text: 'Laugh at the Sun Drink HIRES Rootbeer', 'Keep Cool-Drink HIRES Rootbeer', 'Keep Well-Drink HIRES Rootbeer'.

Advertisement for CASH. Text: 'We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt and send it by registered mail and we will tell you what we can allow for it. We do not buy plated articles at any price. Our Illustrated Price Catalogue of SOLID SILVER NOVELTIES sent to any address.'

Advertisement for G. F. BARNES & BRO. Text: '804 E. Market St., LOUISVILLE, KY. PAID This firm is reliable.—Western Recorder.'

Advertisement for GERMAN BANK. Text: 'FIFTH & MARKET, LOUISVILLE, KY. CAPITAL \$1,000,000 SURPLUS \$200,000'

Advertisement for General Banking & Savings Bank. Text: 'INTEREST PAID ON TIME DEPOSITS. P. VIGLINI, President.'

Advertisement for Sunday Schools. Text: 'need roll books, class books, envelopes, supplies of all kinds. You can get anything you want from Baptist - Book - Concern, LOUISVILLE, KY.'

Advertisement for a book. Text: 'The Book of the Week...'

NORTHERN ANNIVERSARIES

THE PUBLICATION SOCIETY

followed the Home Mission Society. This was the 73d anniversary. President Samuel A. Crozer, of Philadelphia, made a brief speech in which he spoke of the house-to-house work of the colporteurs, and followed his address with an announcement of the various committees. Mr. Crozer has the rare art of knowing just what to say, and just when to stop, which makes him always a welcome speaker.

Secretary A. J. Rowland made the report of the Board of Managers. It included a detailed statement of the operations of the Board during the past year. The new Baptist building at 1420 Chestnut street, Philadelphia, will be ready for occupancy in November next. It will cost \$500,000. As there has been some complaint as to the erection of a building so expensive, the Board explained that it was a wise business investment. A summary of the year's work is as follows:

"It will be remembered that we began the year under exceedingly discouraging circumstances. Two months before the beginning of the year our headquarters was destroyed with all our machinery and stock. The small amount of stock held at the branches was soon exhausted. For a considerable time we were unable to fill orders for our publications. We printed as rapidly as possible, but were put to heavy expenses in doing so, and subjected to no little delay. At the parent house we were compelled to establish ourselves in narrow quarters outside of the better business district. As heretofore stated we made large reductions in our prices. The times have continued hard, so hard that many business houses have seriously suffered. Under all of these circumstances it would not have been strange if, this year, we had reported a shrinkage in our sales and a large increase of debt in our missionary department.

"We are very grateful to God to be able to report, on the contrary, that, notwithstanding these difficulties and hindrances, the year has in every respect been more than satisfactory. The total amount of sales in merchandise and periodicals for the year is \$607,396.86, an increase over last year of \$48,806.53. The receipts in the publishing department from rents, interest, etc., were \$11,395.02. In the Bible department the receipts were \$12,798.91. In the missionary department the receipts from invested fund, contributions, children's day, etc., were \$113,606.94. The deficit in this department at the beginning of the year was \$14,316.84; this year it is \$11,374.24. An effort would have been made to remove this deficit, but as the debts of our sister societies were so much greater than our own and the immediate needs of these societies were so pressing, we forebore to urge our claims. During the present year we trust the regular contributions to our missionary treasury will be sufficient not only for the ordinary work of the society, but also for the obliteration of the debt. The entire amount coming into our benevolent treasury during the year through customary channels was \$117,860.85. In addition to this amount we have also received \$8,855 from bequests in the form of conditional gifts. Taking everything into account, we feel that the year has been one of the best in our history."

After this was concluded the audience, though children were not there, were entertained by a stereoscopic show. Baptists of the generation now happily passed would have had sufficient imagination

to have needed no pictures of captivities to enable them to picture the scenes for themselves. It was a most highly moral show, giving pictures of buildings, baptisms, congregations, &c., and the remarks of the lecturer on the pictures were very entertaining. The whole thing was most enjoyable.

Friday Morning.

Rev. George E. Horr, D.D., of Boston, was chairman of the Committee on the Publishing Department. He made a very strong and able speech. He said the churches had a right to require that the literature of the societies shall be strictly loyal to the doctrine of Baptists. The literature must also be good from an intellectual point of view. He deprecated the weak sentimentality of too many of the books in the Sunday-school libraries.

Rev. C. A. Barbour followed, speaking of the power of the press. This is a marvellous power both for good and for evil, alas! that in the daily papers it is so often for evil. These cater to the public taste; they do not try to elevate it. A society that is disseminating wholesome and religious literature is furnishing an antidote to the poison of the sensational press of the "new journalism" species, and is a benefactor to the race.

The third speaker of the morning was Rev. C. H. Rust, of Wisconsin, who has charge of the Chapel car, "Glad Tidings," for the last three years. He spoke gratefully of the hearty co-operation and kindness of the railroad officials. His car has been at work among the railroad men and the small towns in the Northwest. Everywhere the car had been heartily welcomed.

Rev. E. S. Stucker, of Illinois, spoke of the society's work in the Northwest. The very name "Northwest" seems always to suggest statistics, especially of square miles. The good brother was no exception. He fairly bristled with figures. So many square miles, so many population, so many Baptists in proportion to the population in the States, &c., &c. The smallest proportion was in Utah and Nevada, in which States there is only one Baptist to 450 inhabitants.

He concluded with suggestions. He wished the Chicago branch house to do a general book business in addition to the strictly denominational work committed to it. The society had put up a great building in Philadelphia, and he wished another in Chicago.

The Committee on Nominations brought in their report, and those on the slate were duly and unanimously elected. The old officers were all re-elected, as they deserved to be.

Rev. Richard Carroll followed on the negro. It would have been an intolerable privation to have gone through one morning without a harangue on the negro. He said more can be done for the salvation of the negro by Sunday-schools than by preaching—as for the foolishness of preaching and the appointment of God that men should be saved by it! The negroes need the help of the Publication Society.

Evening.

The Committee on Bible Work reported. The report congratulated the society on now printing its own Bibles in the accepted version in various sizes and styles.

In regard to the version which was the legacy of the Bible Union to the Publication Society, it was regretted that the revision of the Old Testament is not complete. But work on it is being pressed. The work on the Old Testament commentary is being actively pursued, with Dr. Hovey as chief editor. Of all people Baptists

should be most vigorous in circulating the Word of God till every human being is provided with the purest possible version in his own tongue.

Dr. Gordon followed the report by a speech in which the Bible, Cuba and President McKinley were somewhat mixed. He told some interesting facts in regard to the various Bible societies which he could take his mind off the President and his duties. The British and Foreign Bible Society was organized in 1804, Thomas Hughes, a Baptist minister, being the originator. Last year the society put out over 4,000,000 copies of the Bible. The American Bible Society was formed in 1816, and last year put out 1,750,283 copies in 100 languages. But the United States Congress was the first Bible Society in this country, having made an appropriation for the importation of 20,000 Bibles. What an outcry would be made by infidels and foreigners in this country if Congress should make any such appropriation to-day.

Following his speech, Hon. C. W. Kingsley made the report of the Finance Committee. The sales of the society this year amounted to \$607,396, an increase of \$48,806 over the previous year, which, in view of the fact that great loss was sustained in the fire of February 2, 1896, by which the society's entire plant was destroyed, is a showing characterized as an eloquent tribute to the tact, energy and business management in a year, too, when business generally has been the reverse of prosperous. There was a loss during the year of \$8,592,700 copies of periodicals, an increase of 3,165,500 over the preceding year. Upon the incoming management is urged the necessity of rigid economy in all departments; and tendency of the times is not large profits between costs and sales, but the reduction of expenses by the careful scrutiny of each item entering into the cost of production, and the use of the most improved machinery in that production.

"When we turn to the result of the benevolent department we find the report most gratifying. For we must not overlook the fact that the society combines business and benevolence, having supervision of the corportage, chapel car, Sunday-schools and Bible work, paying out of its business department all the salaries of the home officers, as well as being by far the largest individual contributor to its benevolent work. Here we find a debt of \$14,316, at the opening of the year, reduced to \$11,374, or about \$3,000. The receipts in the Bible and Missionary departments for the year, from Children's day, Bible day, and invested funds, amount to \$126,415, the largest in recent years."

The next speaker was one of the sisters—no pent up Utica of one day's having everything their own way gives the oratory of the woman sufficient room. She was followed by P. H. Bristow upon Sunday-schools, a subject on which he was well qualified to speak, as he is the superintendent of a Sunday-school of 1,900 members. Dr. Chivers made an eloquent speech on the subject of Baptist Literature in Baptist Sunday-schools. Several others spoke briefly, all emphasizing the need of Baptist books for Baptist Sunday-schools.

Night.

President Whitman, of Columbian University, made an address, going out of his way to give advice to the governments of Europe in regard to the management of their affairs. If by some accident the German Emperor should happen to hear of the meeting in Pittsburgh—he being the only ruler of



Here is a picture

that women will wonder at, one of these days. They won't understand what the woman is doing. Even now it looks queer to the users of Pearline to see a woman doubling herself up over a wash-tub.

This old-fashioned, back-breaking way of washing clothes by rubbing them to pieces over a wash-board can't last. It isn't sensible. The way that is surely taking its place—the easiest, quickest, most economical way—is washing with Pearline. No soap with it—that's entirely needless—nothing but Pearline.



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Has Five Departments:

The Periodical Department, the Missionary Department, the Home Department, the Bible Department, and the Book and Tract Department.

Carries a Full Line of Supplies.

Publishes the Periodicals of the SOUTHERN BAPTIST CONVENTION, and stands for what the Convention is doing for its Sunday-school interests—fostering its power and enlarging its usefulness.

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just as they give support to the other two Boards of the Convention—the Home Board at Atlanta, and the Foreign Board at Richmond.

It has Given Away Thousands

of Books, Bibles and Tracts, and Thousands of Dollars out of its business to Sunday School Missions in the different States. Every dollar contributed to the Board is doubled in its capacity for usefulness by having another dollar added to it.

This Part of the Convention's Work

can be helped by supplying your Sunday School with its Periodicals, or by contributions of money to its Bible Fund, or to its Book and Tract Fund. Can supply anything needed in the equipment of a Sunday School.

Observe the Reduction in Price of Periodicals.

Price List per Quarter.

The Teacher.....	12 cents	Kind Words, Weekly.....	12 cents
Advanced Quarterly.....	2 cents	Kind Words, Semi-monthly.....	6 cents
Intermediate Quarterly.....	2 cents	Kind Words, Monthly.....	4 cents
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The Lesson Leaf.....	1 cent	Bible Lesson Pictures.....	\$1.00
The Primary Leaf.....	1 cent	Picture-Lesson Cards.....	3 cents

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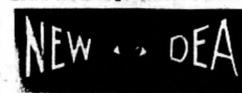
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BAPTIST BOOK CONCERN.

LOUISVILLE, KY.

sufficient inquisitiveness as by any possibility to hear of it—it would be amusing were he to give the Publication Society advice as to how its business should be conducted.

Dr. Whitman was not partial. The American Congress did not escape, but came in for its part of caustic censure: "our legislation is dominated by state-manship willing to indorse Beelzebub for sake of office." The speech greatly interested the audience, who seemed in hearty accord with the speaker. He is very eloquent and forceful, and his address maintained his well-known reputation as an orator.

The Secretaries of the Home Mission Society and the Missionary Union made a report in regard to the money for paying the debts. The debts of the two societies amounted to \$486,000. Mr. John D. Rockefeller agreed to give \$250,000 of this, on condition that the remainder was raised by July 1. The Secretaries reported that \$205,000 had been raised in cash and pledges, leaving only \$31,000 to be received before July 1. There is no question this small amount will be raised and the incubus of debt lifted from the societies. A vote of thanks was passed thanking Mr. Rockefeller for his subscription.

The last of the three great societies to hold its meeting was the Missionary Union, which meeting will be reported next week.

PASTOR ARCHIBALD G. BROWN, AT DENVER, COLORADO.

This city occupying a unique position geographically and socially, being far removed from other large cities and being a law to itself in thought and life, has been greatly stirred by the clear, forceful spirit-given, and spirit-anointed messages of Pastor Archibald G. Brown, of the East London Tabernacle, London, England. Comparatively a stranger, except by reputation this "man of God" came to our city under a deep conviction that he was sent of God, and after three weeks of blessed service left rejoicing that he came. The fact that for thirty years he had ministered to one of the largest "nonconformist" congregations in England, ensured the hearty co-operation of his fellow laborers in the ministry. From his first meeting in the Trinity M. E. church, through the Baptist church and the closing days at the Central Presbyterian church, a most helpful feature was the large attendance and appreciative interest of the pastors, not only from Denver but from remote points in Colorado. Mr. Brown felt constrained in his closing words to state that at no place had he ever enjoyed three weeks of such loving fellowship with brother ministers. Many a preacher will be nearer the divinely given pattern—a preacher of the word—through being blessed by the rich expositions of our gracious brother.

With no trained choir to "draw" the large audiences bear eloquent testimony to the power of the "old, old story."

Dear dying Lamb! Thy precious blood shall never lose its power. Till all the ransomed church of God be saved to sin no more.

The first sermon at "Trinity" on "The Blood, Resurrection and Revelation of Jesus Christ," and the last at "Central" on "Christ the Breaker" form an excellent cover to the volume of sermons intervening.

Twice each week day, except Saturday, and thrice on Sundays the message of the Cross was declared in its relation to sinner and saint. During the first week heavy snow storms militated against the attendance; but despite this, sweet work of grace was wrought through helpful sermons on the Holy Spirit, and many Christians were led to cease self effort and say in the language of the text of the last sermon at Trinity, "Not I but Christ."

Real Colorado weather set in with the opening services at the First Baptist church and daily the interest increased, culminating in the monster closing meetings at the Central Presbyterian church.

"Rev. Archibald Brown, the Baptist divine of London, closed a remarkable series of meetings at the Central Presbyterian church. The vast edifice was packed to the doors. There was a great deal of congregational singing of the familiar old hymns, which were apparently much enjoyed by the big audience. The platform was filled with members of the orthodox clergy of the city."—Rocky Mountain News.

"Throngs of people came forward at the close of the service to press the hand of one who had been such a help to them, some because they had found a Savior, others because they had found new joy and peace in service."—Rocky Mountain Baptist.

The services of the closing ten days were marked by deep, pungent conviction through the manifest presence of the Holy Spirit. The people often being loathe to

arise from their seats after the benediction. The afternoon services were remarkable in point of attendance and power, from 1,200 to 1,500 people being present at some of the meetings.

Mr. Brown has left all Christians a precious heritage in a more exalted view of the calling, a sense of their need of absolute dependence upon the Holy Spirit, and a nobler view of the claims of Christ.

May the God of all grace keep our brother in all his undertakings, and if consistent with His will send him again to this city.

Whilst in our city, Mr. Brown shared the kind hospitality of Mr. and Mrs. Frederick Thomas, to whom Denver is mainly indebted for the privilege of hearing so eminent a servant of God.

JOSHUA GRAYETT. Pastor of Galilee Baptist church.

MARRIED.

At the residence of the bride's mother in this city, by the editor of the RECORDER, Prof. W. R. Cullon of Wake Forest, N. C., to Miss Fannie Farmer of this city. The marriage was on Wednesday June 2nd at 2 P. M. Congratulations.

The Rev. I. W. Martin of this state was married on Monday May 31st at Crown Point, Ind., to Miss Georgieta E. Ball, daughter of the Rev. T. H. Ball D.D. at the residence of the bride's father, who performed the ceremony. Congratulations.

THE excitement caused by the heroism of Grace Darling was felt all over England, and even now her name is a household word. So great was her celebrity that the manager of a London theatre is said to have offered her a large sum of money to appear on the stage in a wreck scene, rowing a boat of pasteboard. Pictures were painted, poems were written, and engravings circulated in thousands. But the object of this wild enthusiasm was as modest as she was brave, and died where she had lived, her father's companion in the lighthouse of the Longstone Island.—H. O. Mackay.

HEADACHE CURED FREE. A Free Sample of Dr. Whitehall's ME-CRIM-INE

(ME-CRIM-INE Half Headache.) The only pleasant, prompt, reliable and permanent cure for all forms of HEADACHE and NEURALGIA. Sent on mention of this paper. Sold by all Druggists. 5c cents PER BOX. The Dr. Whitehall Med. Co., South Bend, Ind.

THE MARKETS

Report for the Week Ending Saturday, May 20, 1897.

Cattle—The cattle market to-day ruled about steady and featureless under very light receipts and light demand. Prices remain unchanged.

Calfes—The market was steady and Friday's prices.

Hogs—The market ruled firm and a shade higher than on Friday. Medium hogs sold at \$6.25, heavy at \$1.50, light at \$1.25 and pigs at \$1.00.

Sheep and Lambs—The market for sheep and lambs ruled steady at Friday's prices. No prime lambs were on sale.

CATTLE

Table with 2 columns: Item and Price. Includes Extra shipping cattle, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, Thin, rough steers, poor cows and calves, Good to extra cows, Feeders, Suckers, Bulls, Yearling calves, Choice milk cows.

A PIONEER SHOEMAKER

WORKING AT HIS TRADE ALTHOUGH 85 YEARS OLD.

Mr. James McMillen, of Champaign, has Followed the Shoemaker's Trade all His Life—Every Day at his Bench Working with Apparently the same Vigor as a Young Man.—A Sketch of his Life.

From the Gazette, Champaign, Ill.

At the advanced age of eighty-five years, James McMillen, of 112 West Washington street, is one of the most active men in Champaign, Illinois. Mr. McMillen is a pioneer citizen of the city, and his form is as familiar on the streets as that of any citizen of the town. All his life Mr. McMillen has followed the trade of shoemaker, and every day finds him at his bench, bending over his work with apparently the same vigor he commanded when he was a young man.

He has a little shop on North Wright street, in the vicinity of the University of Illinois, and he is the official shoemaker, as it were, for the students of that institution.

About a year ago Mr. McMillen was absent from his bench for several weeks and his familiar form was missed along the streets. The local newspapers announced that he was dangerously ill. For months he was a sufferer, but finally he appeared again at his shop, and has been very few days since then and none, perhaps, on account of sickness. His friends were surprised to see him out again, and they were more surprised when he told them the cause of his recovery. There was no small amount of local interest in the case, and a reporter visited him to have him relate the story.

"I feel," said the spry old gentleman, "that I owe my life to Dr. Williams' Pink Pills for Pale People. Something like a year ago I appeared to me that I was almost a physical wreck. I was suffering from a disease of the kidneys. A thick scurf had formed on the

lens of my feet and my ankles were terribly swollen and inflamed. In fact they reached such a condition that I could not walk, and it looked as though my days were numbered. I read in the newspapers testimonials from people who claimed to have been cured of kidney trouble by the use of Dr. Williams' Pink Pills for Pale People and thought that it would do me no harm to give them a trial. I bought a box of them at the drug store and began taking them according to directions. It may seem strange, but it is a fact that I felt the benefit of them almost as soon as I began to take them. After I had taken a few pills my urinary discharges became almost as black as tar and I noticed at the same time that the pain and soreness were leaving my kidneys.

A few days later the swelling began to go out of my ankles, and at the end of five weeks it had entirely disappeared, taking with it the terrible scurf which had formed on the bottoms of my feet and caused me so much trouble. I continued to gather my lost strength, and at the end of six weeks I felt entirely recovered and resumed my work at the shop. I think I took from four to five boxes of the pills and have taken some since.

Mr. McMillen's residence on West Washington street is more than a mile distant from his shop, but every day he walks the entire distance, morning and evening, and he could not do this if that swelling still existed. Mr. McMillen has no backwardness in talking of the merits of Dr. Williams' Pink Pills.

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 sold in boxes (never in loose form, by the dozen or hundred) at \$1.00 per box, or six boxes for \$5.00, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

Fixed Facts To Memorize.

- In Carpets We always show the largest and the best assortment.
In articles of Home decorations we have correct fashion.
As yet the McKnight bill has not affected our prices.
A line of Nottingham Curtains from \$2 a pair up.
The largest importation of Oriental Rugs in the South.
Mattings in Great profusion from China and Japan.
Portieres in a Hundred pleasing styles and colorings.
In Lace Curtains The assortment is almost unlimited.
Carpet Sweepers Save labor and are effective.
Art Squares Our stock includes all sizes and kinds.
Fiber Carpet, Newest floor covering.
The latest in Screens from \$6 to \$10 each.
Madras & other translucent summer drapes.
Save time by Coming to us for good values.
In Housefurnishing Our stock is second to none.

W. H. McKnight Sons & Co., LOUISVILLE, KY.

Table with 2 columns: Item and Price. Includes Fair to good milk cows, Choice packing and butchers, Good to extra light, Fat hogs, Houghs, Sheep and lambs, Good to extra shipping sheep, Fair to good sheep, Common sheep, Bucks, Stock ewes and wethers, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs.

Table with 2 columns: Item and Price. Includes Rejections this week, Rejections same time in 1896, Percentage of rejections to actual sales, Percentage of rejections to actual sales, Rejections since Jan. 1 to date, Rejections same time in 1896, Rejections same date in 1896.

Table with 2 columns: Item and Price. Includes Receipts this week, Receipts same time in 1896, Receipts since Jan. 1 to date, Receipts same time in 1896, Receipts same date in 1896.

Table with 2 columns: Item and Price. Includes Leaf tobacco market report for the week ending Saturday, May 20, 1897. Includes Year 1897, Year 1896, Year 1895, Year 1894, Total new crop sold to date, Sold to date in 1896, New crop sold to date, Sold to date in 1896, Sold to date in 1896, Sold to date in 1896.

The Most Popular HOUSE

LEVY'S A name the people have associated with square dealing and promptness kept. It has brought you the best values for your money. You've appreciated our Florida and Nevada shoes that has made our Louisville's most popular house.



Big Values This Week in Our Sale of Ladies' Sample Shoes.

Sample Shoes are those the Traveling men carry, and they are always a little better stock than regular goods.

WE BOUGHT over two thousand pair of Draw Selly & Co. Portsmouth, Ohio, and John Kelly, Rochester, N. Y.

As there were only \$2 to a pair alike in the lot and being the close of the Manufacturers' season they were very anxious to sell. We actually got them at a third of what they are worth. The loss is theirs—the gain yours, for we offer them to you as we bought them.

Choice of Finest Grade Ladies' Oxfords and High Shoes, honestly worth \$4, \$5 and \$6 at \$1.65 For the Oxfords \$1.95 For High Shoes.

All styles and all sizes—patent leather, calf, box calf, tan and black animal, dongola and vic kid, cloth or leather tops, button or lace, any and every style of toe.

Send a Mail Order

It will be filled with the very best in the line. Express prepaid for 50 miles on all orders of \$5.00 or more. Money refunded, less express charges, if articles fail to suit.

LEVY'S 32 AND MARKET, LOUISVILLE

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

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Waverley Bicycle ECONOMY IS WEALTH \$60 Any child can see at a glance the saving to the purchaser of the Waverley Bicycle. The famous model of last year is greatly improved, yet the price is but \$60. We have no new machinery to buy. A \$400 Waverley for listidious people. New features everywhere. Its bearings are absolutely true, and dustproof. The price is \$60.00 to everyone. Catalogue Free. Indiana Bicycle Co., Indianapolis, Ind.

Quina-Laroche Possesses in the highest degree the active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Pycemia of the Blood, General Debility and Wasting Diseases. Increases the Appetite, Strengthens the Nerves and builds up the entire system. Grand National Prize of 16,600 Francs at Paris. Paris: as Rue Drouot. S. FOUGERA & CO., 40-42, R. de la Ville, St. New York.

DROPSY REVISED FERRI'S POSITIVELY CURED WITH HERRING-BONE OIL. Has cured many thousands and cases called hopeless are removed. Beware of imitations. Less than one cent per bottle. Send for FREE 10 DAYS TREATMENT. Write by mail. Dr. Green & Sons, Specialists, ATLANTA, GA.

Pulpit Furniture Lodge Furniture BETTING & SWEET, Makers, 30 B St., Grand Rapids, Mich. Special designs furnished. Architects' designs executed. Write for catalogue desired.

OPIMUM and WHISKEY HABITS cured at home without pain. Price of particulars \$1.00. G. WILSON CHEMICAL CO., Dublin, Texas.

Items of Interest.

An oil painting of General Dabney H. Maury was presented to R. E. Lee Camp No. 1, Confederate Veterans, Va., at a recent presentation speech was made by Mr. V. Newton, and the portrait was accepted by Judge G. L. Christian.

Secretary Sherman has given formal notice to Sir Julian Pauncefote, British ambassador, that the arbitration treaty has failed, the Senate having refused to ratify it. He could not give the reasons for this refusal as he had simply been notified of the vote.

There is mourning among the bettles men, some of whom are of high rank in England. The High Court of Justice has decided that ring-betting is illegal. Owing to the "Non-conformist" attitude, it will be impossible to get a law through Parliament legalizing it. Let us be thankful.

The Board of Health in Illinois made a rule that children should not attend the public schools unless they have been vaccinated. The Supreme Court has decided that the Board without the power by such a rule, for it had no authority to prescribe conditions upon which citizens can exercise a right guaranteed to them by law.

For the first time in the history of their party, the Republicans have brought in a tariff bill in which was an item purely for revenue, without protection in it, and Wilson and Carlisle are chuckling. This is a duty of ten cents a pound on all teas. Whether a Republican House and a Republican President will agree to this remains to be seen.

Sir Anthony Macdonell reports that the condition of affairs in India is slowly improving. The plague is decreasing both in extent and in violence, and the area of famine is growing less, though there is no diminution of the number employed in the relief works, nor is there likelihood of diminution for some time.

The coal on the British steamer Asphodel at which she was some distance from land. She had on board 400 tons of coal, 100 tons of sugar on board, and the captain knew if he was towed into port by some other steamer, the owners would have an enormous salvage to pay. So he decided to cut and burn the wood work of the vessel, and the supply lasted till it reached Philadelphia.

In Texas a white man and a negro foibly murdered a wealthy farmer, beating him to death with a club. The mob took the white man out of jail and hung him, and did not molest the negro who was in jail also. Their reason for so doing was that the negro had no money to influence judges, juries and lawyers and therefore he could be left to the law.

The United States Government, having failed to pay the damages ordered by the court of arbitration in the Hebrides Sea matter, England refused to come to any agreement in regard to the seal-killing till payment was made. The Fur Seal Commissions are making arrangements to brand the female seals on the Pribilof Islands. This will spoil their skins so that they cannot be used and it is hoped this will save their lives.

Major-General Miles, the highest General in the United States service, went to Turkey to observe the working of modern guns on the field of battle. But the war was over before he reached that country. President McKinley has ordered him to go to England as the representative of the United States army at the ceremonies in honor of the sixtieth anniversary of Queen Victoria's coronation.

At the memorial services in Notre Dame for the dead who were burned at the barabar, the victims being chiefly the highest ladies of the land, the preacher disgusted his audience with an abusive tirade against the government and people of France. At the conclusion, the Archbishop of Paris went to President Faure and apologized for the preacher, saying: "I feel myself wounded as a man and as a Frenchman."

As is known to scientists, the United States is facing the same condition of reduced birth rate as in France, though things here are not so the same acute stage, to say nothing of immigration. The Medical and Surgical Reporter, however, gives the comforting assurance that while United States families are undoubtedly having a smaller birth rate, owing to increased mortality, a larger proportion of the children are raised.

In 1893 a California company imported some steel rails, which were left in bond in the custom house till 1896. Meanwhile to steel tariffs had been passed, and the duty on steel rails reduced from 18.70 per cent to 7.50. When they were raised, a captain arrested as the result of duty they must pay. The Supreme Court has just made a final decision and decides that merchants must pay the rate which was the law at the time of importation. This settles the fate of the retroactive clause in the Dingley bill, even if it should pass the Senate.

The Registrar General of England has made a report for 1895. The report covers England and Wales. The number of people over 10,000,000, of these there are nearly 1,000,000 more women than men. The births were 220,000, a little less than the average for the last ten years. The deaths were 260,000. There were more males born than female, though the excess of male births has been declining since 1861. There were 22,000 marriages, a slight decrease from the average.

MORPHINE Whisky, Opiate Habits cured here. Discontinued by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Wholesale and Retail. G. WILSON CHEMICAL CO., Dublin, Texas.

DEATHS.

For actual subscribers we insert an obituary notice of the world-wide fame and a note for all over 200 words, invariably, in advance. Count the words and you know at once what the charge will be. The money accompanies the notice, it will be brought down to 100 words.

SWITZER.

Died, near Lexington, Ky., May 18, 1897, Charles Randolph, infant son of Dr. and Mrs. Howard Switzer, aged 8 days. Funeral services by Dr. J. H. Boyce, Lexington, Ky.

MARRIED.

On the 19th inst., near Carlisle, Ky., Mr. R. T. Endicott and Miss Louella Blake.

ATLANTA, GA., July 29, 1896. Rev. H. R. McLendon, Dawson, Ga.

MY DEAR BROTHER—I have examined your work on "Baptism," and do not hesitate to pronounce it among the best discussions of the subject I have ever seen. It is critical, comprehensive, accurate and unanswerable. The arrangement of the materials of the book is perfect, and will be found extremely convenient for the student whose time is limited. Wishing for the work an extensive circulation, I am yours truly, J. B. HAWTHORNE.

TRIAL and hardship and poverty are certainly not to be desired for their own sake, but we are not to be cast down and morose, and to lose our faith in God and our joy in life, because these untoward things come upon us. We are not to despise the chastening of the Lord, as though it signified nothing, nor are we to faint under it, as though it were a fatal manifestation of the divine displeasure. If we are in prosperity and abundant, than we enjoy God in all things; if we are in adversity and have nothing, then we can enjoy all things in God. It is a sad life that is so enslaved to circumstances as to be wretched when these change or fail, as they are sure to do sooner or later. It is a blessed life that is so enriched in mind and heart and happy habit as to be independent of environment, and to get its strength and joy out of itself and God.—Selected.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County of Lucas, State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of FRANK J. CHENEY'S Catarrh Remedy. FRANK J. CHENEY Swears to before me and subscribed in my presence, this 6th day of December, A. D. 1896. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Sent by mail, 64c. F. J. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

KENTUCKY CHRISTIAN ENDEAVORERS TRIP TO CALIFORNIA.

The Y. P. S. C. E. Transportation Managers for the State of Kentucky have closed their contracts and made all arrangements for their trip to San Francisco and return on the occasion of the sixteenth International Convention of the Y. P. S. C. E. The trip is provided to make the trip one of great pleasure and enjoyment. The "Official Route" will be by St. Louis, C. & A. R. R. St. Louis to Kansas City, Union Pacific Kansas City to Denver, D. & R. G. Denver to Ogden (via Colorado Springs, Pikea Pass, Manitou, Garden of the Gods, Grand Canyon and Lake City), Great Northern Pacific Ry. Ogden to San Francisco. Stops will be made and entertainment provided at many points of interest. Special rates including Tourist Sleeping Cars in charge of Y. P. S. C. E. Committee and Railway Officials will leave the morning of Tuesday, June 29th. Railroad and Sleeping Car fare will be very reasonable.

The contemplating the trip should apply at once to the undersigned who will furnish full information. Don't delay. Space on this train will be limited. Hon. J. D. Ellis, Newport, Ky. E. J. Bayre, Covington, Ky. E. J. Artiss, Mt. Vernon, Ky. Allan D. Wallis, Hopkinsville, Ky. Dr. Wm. F. Bania, Louisville, Ky. Transportation Managers for Ky. Y. P. S. C. E. R. S. Brown, D.P.A. & O.S.W. Louisville, Ky. C. W. Brown, Cincinnati.

CALIFORNIA.

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

MORE than twice as much ENAMELINE is used than any other kind of stove polish in the world.

MAYFIELD SANITARIUM, 911 Taylor Avenue, St. Louis, Mo. Home and hospital established and controlled by Baptists, and admits all sick and afflicted of other no denomination. The Medical staff is composed of some of the best known physicians of the city, and who are recognized authority in their special lines of work. Any physician of good standing can be recognized authority in their special lines of work. The location of the Sanitarium is good, and with its many other superior advantages without doubt makes it one of the most attractive and desirable institutions of its kind in the West, and there are hundreds of patients who need treatment and yet they hesitate to come because they are not acquainted with Sanitarium methods. Largest accommodations furnished at \$5.00 and \$14 per week. Nursing at \$2.00 and \$5 per week. Medical and Surgical services reasonable. Our aims in this new Sanitarium are just the same as when we first entered the work 13 years ago. For other information address W. H. MAYFIELD, M.D., Mayfield Sanitarium, St. Louis, Mo.

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. The Supporter will be Out O' Sight and every one will wonder what makes your waist so smooth and your skirt hang so nicely. —MANUFACTURED BY— THE GOULDING M'FG. Co., P. O. Box 513, LOUISVILLE, KY. FOR SALE BY ALL LEADING LADIES' FURNISHING HOUSES. LIBERAL TERMS TO DEALERS AND AGENTS.

The Great CHURCH LIGHT. FRANK'S PATENT REFLECTORS. For electric gas or oil. Gives best light. Powerful, safest, lightest, most durable, holds and burns kerosene, gas, and oil. Book of light and estimate free. Sent by mail. I. P. FRANK, 551 Pearl Street, 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 Lulita Springs, 1000 to 1500 guests annually. Elite of North, South and West. Largest and socially most pleasant company at any mountain resort in this country. For rates, circulars, etc., address Wm. H. SALL, Propr., Capon Springs, W. Va.

FREE. To introduce our celebrated Treatment, we will send it Free for a limited time to all those suffering from any disease, weakness or disability peculiar to their sex. DR. FRANCE & CO., 21 Garfield Place, Cincinnati, O.

B. & O. S-W. R. R. City office southeast corner Fourth and Main. Trains marked 'Daily' except Sunday unmarked are daily. Depart Seventh and river. CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST. LEAVE: No. 30 No. 16 No. 18 Louisville..... 2 30am 8 20am 11 30pm Ar. Cincinnati..... 6 40am 11 50am 8 20pm Columbus..... 11 15am 8 40pm 11 30am Pittsburg..... 8 20pm..... 7 25am Washington..... 8 50am 11 20am Baltimore..... 7 50am 11 20am Philadelphia..... 10 15am 2 30pm New York..... 12 15am 12 15am Boston..... 10 20pm 10 20pm Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati and Pullman drawing-room and dining cars Cincinnati to New York without change. Train No. 30 has sleeper to Cincinnati and at 9 pm to receive passengers. ST. LOUIS, SPRINGFIELD AND THE WEST. LEAVE: No. 30 No. 16 No. 44 Louisville..... 2 30am 8 20am 8 20pm Ar. St. Louis..... 12 30am 8 40pm 7 15am Ar. Springfield..... 4 10pm 7 25am North Vernon accommodation leaves 7:25am daily. Charleston accommodation leaves 8:30 pm except Sunday. Trains Nos. 16, 30 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE. From East: 7 30am 12 15pm 6 40pm 10 10pm From West: 7 30am 12 15pm 6 40pm 10 10pm R. B. BROWN, D. P. A.

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The Royal—White and Pure as the Driven Snow.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

Two earthquakes last week occurred in this country. One shook New York state, especially the northern section. The other was felt in Kentucky, Tennessee, Virginia and Georgia. Tall buildings shook disagreeably, but the shock was so slight in Louisville that those in the streets did not notice it. The worst disturbance was at Bristol, Tenn., where there were two shocks, one of which caused some chimneys to fall.

On the Northern Decoration Day, last Monday, a monument to Gen. Lovell H. Rousseau was unveiled in Cave Hill. It was erected by his old command and is a handsome granite sarcophagus. The oration of the day was delivered by Gen. Law Wallace, who spoke with his usual eloquence. The introductory address was made by Col. Buckley who succeeded Gen. Rousseau in command of the Louisville Legion.

The situation in the East has not changed, as the armistice still goes on. The Powers have told Turkey they will agree to a rectification of the boundary and a reasonable indemnity. Meanwhile the royal family in Athens is in danger, and foreign war ships are at hand to rescue them if a revolution breaks out. After the final defeat the Crown Prince attempted suicide but was prevented.

Saturday last was Southern Decoration Day. The attendance was the largest in the history of the very numerous, and the ladies very beautiful. The ceremonies were simple, consisting in prayer and singing by the Confederate Choir, after which the children decorated the graves.

The deepening of the St. Mary's Falls canal, connecting the great lakes, has enabled larger freight steamers to run and increased the traffic enormously. The channel has been deepened from 12 to 13 feet. In 1881 the amount of freight passing through the canal was 1,410,847 tons; last year it was more than 16,000,000 tons.

One would think if there is a country upon earth which does not need a canal, Japan is that country. It is composed of small islands and sailing around them is no lengthy voyage. But they are proceeding to build a canal across their main island at a point where there is a large lake. The two parts of the canal will be 12 and 9 miles long respectively.

How general the use of the English language is in Japan is indicated by the statement of the Portuguese that there are 11 daily and weekly papers published in the English language in that empire. A weekly paper in German is projected.

A man digging at Fairfield, Iowa, came to what looked like an ordinary chunk of wood covered with pitch. A stroke of the pick broke it open and inside was a roll of birch bark covered with the hieroglyphics which were used by the Aztecs. The hieroglyphics were made with red pigment and were fresh and distinct. The relic has been sent to the Ohio State University.

The nations of Europe are having some trouble in holding on to parts of the world they have "grabbed" as ruthlessly as highwaymen. In the Philippine Islands the natives are striving for freedom to Spain's discomfiture. Italy is almost at the point of abandoning her African colony, and would do it except for England's insistence, and the Africans in the Portuguese territory have risen and defeated the Portuguese troops in several places. Our sympathies are all on the side of the Africans who are fighting for their freedom and their homes against European greed.

The South End Business Men's Club, composed of property owners in the Woodlawn District, held a meeting recently whose object was "to rid the neighborhood of negroes." We call the attention of the Independent to this, and respectfully suggest casting the beam out of the Northern eye. No such action has ever been taken in Louisville or New Orleans.

Have you Smoked too Much? TAKES HOBBS' ACID PHOSPHATE. It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Cambridge University has just taken a vote upon the giving of degrees to women and has decided against the innovation by a three-fourths majority. Lord Kelvin and many distinguished men opposed it, and the undergraduates were a unit against it.

An correspondent writes to the N. Y. Evening Post of a remedy for the poison of Ivy. He says the young leaves of many of the garden plants if powdered and mixed with the oil of sweet almond are an absolute specific for poison ivy—that is the common species, the Rhus toxicodendron. But the leaves will not cure the poison of the Rhus venenata. This remedy is used in the woods of Maine where the poison ivy is very abundant.

The cultivation of beets to make sugar is increasing so rapidly and working so well, that cane-raising is becoming unprofitable. In Brazil Guiana over 13,000 acres which have been cultivated are abandoned, and the sugar crop has greatly declined.

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

MONEY MADE IN A MINUTE

I have not made less than \$16.00 any day while selling Centrifugal Ice Cream Freezers. Anyone should make from \$5 to \$8 a day selling cream and from \$10 to \$15 selling freezers. It is such a wonder, there is always a crowd waiting cream. You can freeze cream elegantly in one minute, and the customer pays for it as they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can make a fortune and the freezer sells itself. My sister makes from \$10 to \$15 a day. W. H. Baird & Co., Dep't. B. S. A., Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or, if you wish, they will hire you on liberal terms.

CHRISTIAN ENDEAVOR

The General Passenger Department of the Union Pacific System, the Fort's Pioneer Route, have just issued a publication for the benefit of the members of the Christian Endeavor Association, who are attending the Convention to be held in San Francisco in July next. This publication is very complete and contains a variety of very valuable information, not only as to the most desirable routes to and from the Pacific Coast, rates of fare with Pullman Company, charge for sleepers en route, but also a complete roll of the officers and trustees of the United Society of Christian Endeavor, with portraits of the leading officers, and a large number of interesting facts in relation to the organization. The General Passenger Department of the Union Pacific desires great credit for their enterprise in getting up a publication of this character. The same will be mailed free on application to E. L. Loomis, General Agent, Omaha, Neb., or J. A. F. Aglar, General Agent, St. Louis.

LOW RATES. ONE WAY AND ROUND TRIP TICKETS TO THE SOUTH. SUMMER 1897.

On the first and third Tuesdays of each month, June to October inclusive, the Southern Railway has arranged for one-way settlers' tickets to Ohio, Mississippi, River points to the South at rate of two cents per mile. Also round trip tickets at rate of one fare plus two dollars for the round trip. The best time to go South is the present time. It is to be recommended that you make schedules and special rates to all points South upon application Wm. H. Taylor, Asst. Gen. Agent, Louisville, Ky. Louisville, Ky. The Southern Railway is the only line penetrating the eight Great Southern States.

THE NEW SELF-INTERPRETING BIBLE, advertised on another page, is worthy the attention of all our readers.

It is to be commended as an effective combination of two brilliant and original ideas—the one to profusely illustrate the sacred Word by photographic reproductions of the actual scenes and actual pieces made memorable in the Scriptural narrative, and by placing these illustrations directly opposite those passages or portions of the text to vividly illuminate and make real the incidents to which they refer; the other was to gather up in a single comprehensive work the best that has been written by Biblical scholars in all ages, in criticism, comment upon and elucidation of the Scriptures. The illustrations, 440 in number (size of page, 9 x 11) are the work of American artists who, with competent assistants, journeyed at large expense through Bible lands for the express purpose of procuring this remarkable series of views. The editor of the *Congregationalist*, referring to these pictures some time since, characterized them as the best ever produced. This is his opinion to-day, and the enterprise which now places the Bible thus adequately illustrated within reach of all receives his hearty approval. In taking up this new Bible, Bethlehem and Gethsemane, Jerusalem and Damascus, Galilee and the Jordan, which before have been little more than names upon the map, become real places. It is not pictorial only, but photographic and really. When there is added to the really wonderful help of the illustrations the encyclopedic character of the commentaries and explanations, this edition of the Bible would seem to be the largest claim upon the attention of the public. The method of procuring this work makes it easy of purchase.

WHEN a man does not want to do a thing, it is very easy for him to find an excuse for not doing it. An Oriental story tells us of a man who was asked to lend a rope to a neighbor. His reply was, that he was in need of the rope just then, "to tie up some sand with." "To tie up some sand," exclaimed the would-be borrower, "I do not see how you can tie up sand with a rope." "Oh, you can do almost anything with a rope when you do not want to lend it," was the witty response.

WASHING MADE EASY.

Our rule is never to use anything for a premium until we have tried it, or had it tried by those competent to judge of its merits—that is what we have done with the

Pedigo Perfection Washer.



FIRST—It is the simplest, lightest running, most easily manipulated machine manufactured.

SECOND—It is made strictly on scientific principles, and has nothing about it that will get out of order.

THIRD—The tub is made of the best Galvanized Kalamain iron, and positively cannot rust.

FOURTH—The rub is hung in the tub by our special hinge, and is made so as to allow it free motion; and is so constructed the rub will adjust itself to suit any amount of clothing in the tub.

FIFTH—It is very light, weighing about 24 pounds.

The price of this Washing Machine is \$6.00.

Western Recorder 1 year \$3.00.

You can have both by sending us \$6.00.

The freight will be about 50 to 75 cents—that you will have to pay.

Send us \$6.00 cash, and get the best Washing Machine made and the best Baptist paper published.

Address all orders to WEST'N RECORDER, Louisville, Ky

THE HOUR OF PRAYER.

Collated by T. L. L.

SECRET PRAYER.

Secret prayer is the secret of prayer.—C. H. Spurgeon.

Secret prayer is to the Christian what winding is to a clock. Oh, how many Christians run down!

No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer.—Farrar.

Prayer with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays alone. A congregation, however large, is a gathering of individual souls. "As in water face answereth to face, so the heart of man to man."—Marling.

One great and important secret of the divine life is the fixed habit of "talking with Jesus" about all that concerns us, and making special exigencies, as they occur, and at the time of their occurrence, the main and exclusive theme of thought, and of heart and closet prayer. Every one that thus seeks and asks receives according to his riches in glory by Christ Jesus.—A. Mahan.

"Lord, what a change within us, one short hour Spent in thy presence will prevail to make, What heavy burdens from our bosoms take What parched grounds refresh as with a shower! We kneel, how weak! we rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong. That we are ever over-borne with care, That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy, and strength, and courage are with thee!"—French.

AM 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 Kleinhans 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.

AMERICAN BAPTIST PUBLICATION SOCIETY Philadelphia Boston New York Chicago St. Louis Dallas Atlanta

There is no reason why Baptists should go to any other publishing house for their Sunday-school Literature when their own Society so well supplies the need.—The Standard.

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The best GRADED, the best MADE, the best CIRCULATED, the CHEAPEST denominational literature in the world.

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