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Faith, Hope and Love, these three.

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The N. Y. Evening Post says the graduates of Union Theological Seminary find it hard to secure churches this year, while all the seventy graduates of Princeton are called to pastorates. The reason is because the Trustees of Union would not depose Dr. Briggs and he refused to resign, although his teaching was condemned by his denomination.

MR. JOSEPH RICHARDSON, a millionaire of New York City, who died a few days ago, left to the Central Baptist church \$17,000 to pay off the mortgage on the building. He also left \$50,000 to Rev. H. M. Warren, the pastor of the church. Mr. Richardson was not a member of the church, but frequently attended.

HON. THOMAS F. BAYARD, who has been ambassador to England for four years, on Monday evening, June 14, in the Second church of Wilmington, presented to the Baptists of Dela. an exact reproduction of John Bunyan's chair, of the original of Pilgrim's Progress, and of the written charge under which he was sent to Bedford jail.

PROF. DONALDSON, the American Israelite tells us, has found inscriptions in the Hebrew language at Nineveh which date from 150 to 200 years prior to the Exodus. Where, oh where, is that great and much-vaunted scholar who declared alphabetical writing was not known in the days of Moses!

THE Congregational Year Book has been published. It shows a net gain of 64 churches, and of 12,638 members. Contributions have decreased, the net loss being \$57,594. There are 615,195 members, of whom two-thirds are women; 12,814 were excluded during the year.

FOR a long time the Japanese were enamored with Western civilization and ideas, and there was even talk of adopting the English language. But the present tide of triumphant conservatism has reached Japan, and they are going back to the ways of their ancestors. They replied, says Herr Von Bergen, to protests made by foreigners: "We did not ask you to come here. If you don't like us—get out. No one will oppose your departure."

VERILY the race of old fogeys is increasing or coming to the front. Hear the Spectator in the Outlook: "In the old time the authority of the parent, in what was considered a well-regulated family, was not only paramount, it was absolute. This compelled in the young people a deference of manner towards their elders—a deference now, un happily, quite out of fashion. The Spectator does not object to the pleasant comradeship between parents and children, but he would rather that the rods of old should be handled with the old-time vigour than that the present disrespectful tone of youth towards age should extend to a more open scoffing of experience, a more scornful disregard of authority."

THE "ONE BAPTISM" A TEST OF LOYALTY TO THE LORD, AND BY CONSEQUENCE A TEST OF THE UNITY OF HIS PEOPLE.

BY J. A. KITTLEY, D.D.

The Lord Jesus Christ is a sovereign—"Lord over all," Acts 10:36, Rom. 10:12; "King of Kings and Lord of Lords," Rev. 17:14; 19:16; "King of saints;" divinely proclaimed as such. "Yet have I set my kingdom upon my holy hill of Zion," Ps. 2:6. "Behold a King shall reign in righteousness," etc., Isaiah 32:1. "Just and true are thy ways, thou King of saints," Rev. 15:3. He is the supreme and only Law-giver in Zion. "For the Lord is our Judge, the Lord is our Law-giver; he will save us," Isa. 33:22. "There is one Law-giver who is able to save and to destroy: who art thou that judgest another?" James 4:12. "He is the head of the body, the church," Col. 1:18. And "head over all things to the church," Eph. 1:22. Headship means authoritative teaching, guidance, control.

Prophecy beforehand proclaimed for him such attributes and functions. Through inspiration the Father is personated as saying, "Behold, I have given him for a witness to the people, a leader and commander to the people," Isa. 55:4. "Unto him shall the obedience of the peoples be," Gen. 49:10, r. v.

Again through inspiration Moses proclaims the coming of the great Prophet, Teacher and Commander whom "the Lord God" should "raise up" unto his people, and represents the Father declaring the authoritative character of his teaching and the fearful portent of disregarding his commands. "Unto him ye shall hearken. . . . And he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," Deut. 18:15, 18, 19. These same words of solemn and momentous import are, through inspiration, transferred to the New Testament Scriptures, and by him who said on the occasion of the transfiguration, "This is my beloved Son in whom I am well pleased; hear ye him," Matt. 17:5, and are alike authenticated and confirmed as "the Scripture which cannot be broken," John 10:35. "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which shall not hear that prophet, shall be destroyed from among the people," Acts 3:22, 23. "The Father loveth the Son (saith the Lord Jesus), and hath given all things into his hand," John 3:35. "All authority hath been given unto me in heaven and on earth." In view of which supreme authority, power and dominion he issues to his people his great and final command, "Go ye, therefore, and disciple all nations, baptizing them; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world," Matt. 28:18-20, r. v.

This great command of the Lord Jesus in its entirety, inclusive of the three separate related commands, is the great governing law of his kingdom.

He speaks and commands as a sovereign. His word is supreme. It is authoritative law. It is final. From it there is no appeal. To add to, or take from, and to teach accordingly, is not only a grievous, presumptuous sin, but a deed of wicked and perilous disloyalty, Rev. 23:18, 19; Matt. 5:19; Deut. 4:2; 12:32. While the Lord himself puts discipleship and true service upon the basis of voluntary choice, profession and action, as when he says, "If any man will come after me, let him deny him-

self and take up his cross and follow me," Matt. 16:24, and "If any man serve me let him follow me," John 12:26, his commands to such are none the less obligatory, and his authority none the less decisive and final. It is indeed with the most tender, affectionate concern, and yet with unabated sovereign divine authority that he says, "If ye love me, keep my commandments," John 14:15, making the reception and keeping of his commands the evidence of genuine love and true loyalty. "He that hath my commandments and keepeth them, he it is that loveth me," etc., John 14:21. And "Ye are my friends if ye do whatsoever I command you," John 15:14. He chides such as insincere, disloyal and false who disregard and turn aside from his commands. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him," 1 John 2:4.

All of the Lord's commands are of importance. In their respective positions none are to be lightly estimated, depreciated or neglected. The command to be baptized is peculiar in several particulars and relatively of great importance. It rests alike imperatively upon the churches of Christ, to whom the ordinance was delivered, and who are responsible for its proper administration, according to the Lord's command, "baptizing them," etc., and upon the disciple or the believer himself, as implied in the specification, "he that believeth and is baptized," etc.; illustrated in the exhortation of Ananias to Saul, "And now why tarriest thou? arise and be baptized," Acts 22:16. It is his special duty, nor can he lightly regard it. He must seek it as did the Eunuch when he said to Philip, "What doth hinder me to be baptized," Acts 8:36. He, above all others, should be most concerned to do that which the Lord so plainly and positively commands.

Another marked peculiarity of baptism is that in the divinely appointed group of our Lord's great commands, it stands second in the specified order. The first relates to the saved state, the discipling of men, or their becoming believers; the second to baptism, showing that it stands closely related to the saved state and to the glorified Savior who commands it. He who commands it in this specified order has appointed it to this end in its fitness in form and symbol to exhibit in figure that saved state, summarily represented as "one alive from the dead," and that new and peculiar relation to himself as having put him on, Gal. 3:27.

Another peculiarity of the "one baptism," though implied in the foregoing representations, may be more definitely stated and affirmed, namely, it has been placed by our Lord at the very threshold of the new life of faith, the first distinctive act of obedience commanded to be observed by the disciple. In the divine order it stands precedent to all other commands given to the believer. It is a command of obedience, as well as emblematic representation of the believer's state and relation to his Lord. In this its importance is signally emphasized. To speak of it as in the current and popular style as a non-essential, is to treat with contempt the wisdom and authority of him who has appointed it.

If faith in the Son of God is essential to salvation—and who will call it in question?—"the obedience of faith," of which the Scriptural baptism of the believer at his entrance upon the life of faith is an essential factor, stands closely and inseparably related to it. "He that believeth and is baptized shall be saved," etc. Or who will dare sit in judgment upon the revealed will of God, and discriminate in favor of believing the Gospel of the Son of God as essential, which it certainly is, as affirmed by our Lord in Mark 1:15, by Paul in Rom. 1:16 and 1 Cor. 15:1, 2, etc., and yet dis-

criminate against obeying the Gospel of our Lord Jesus Christ as non-essential, in face of the fearfully portentous inquiry, "What shall the end be of them that obey not the Gospel of God?" 1 Pet. 4:17. And the more fearfully ominous response, "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ," 2 Thess. 1:7-9. This great command meets and confronts the believer at his entrance upon the life of faith, challenging his obedience to the Lord as proof of his love, as a testimony of his faith, a declaration of his allegiance, and a pictorial professional representation of his unity and identity with him. It is truly and justly a test of loyalty to the Lord Jesus Christ. Commanded as such, a disregard of it through neglect, rejection or displacement, performing something else in its stead, is both a breach of loyalty to the Lord himself, and a breach of unity with his people.

The unity of the people of God is a unity after the divine model, illustrated in the intercessory prayer of the Savior: "That they all may be one as thou, Father, art in me, and I in thee; that they also may be one in us." It is unity in and with the Lord. An act of disloyalty to him, therefore, is a disruption of that unity. In the Christian system Scriptural baptism, viz., the immersion of the believer into the name of the Father, the Son, and the Holy Spirit stands for much—for the full and complete profession of faith in Christ; the profession of faith in his death and resurrection, and hence a memorial of it; the profession of death and life in him and with him, as a proof of unity with him in God; the profession of unreserved allegiance to him as Lord, and hence of identity with him in his kingdom. In fine, and by consequence, it stands as the believer's divinely appointed equipment for entering into the church state with God's people. Under the teaching and guidance of the Lord, and subsequently that of the inspired apostles, and according to the inspired established polity of the apostolic churches, none but baptized believers were received into the churches, and only the aggregation of baptized believers could constitute churches of Christ. The doctrine involved was so marked and apparent, and so paramount to all others in apostolic church extension, that amid all subsequent corruptions of doctrine and practice, the principle that baptism was necessarily precedent to church membership has been recognized and acknowledged alike by Catholics and Protestants as well as Baptists. Moreover, that being precedent to church membership, it is necessarily precedent to the observance and carrying out of other commands of our Lord, where in joint labor and participation by his people are involved and enjoined; notably, the observance of the Lord's Supper, the maintenance of the faith of the Gospel, and fulfilling the great mission of his people in preaching the Gospel to the whole world. Being, in the nature of the case, and by divine order, precedent to all this, the "one baptism," is alike a test of loyalty to the Lord, and a test of unity with his people.

With good reason is it placed in that catalogue of divine unities which make the sum total of the faith of God's people. It is truly an article of faith divinely prescribed. "One Lord, one faith, one baptism." It is both to be believed and practiced.

AND the heart needs to know God as the All-beautiful and All-good, the Source of whatever is tender and lovable in this world. Other wise our most beautiful ideals are only bubbles on the stream of accident. Unless God is in all, earthly love is unsubstantial.—James Freeman Clark.

THE best thought, like the best digestion, is done unconsciously.

DR. LUDWIG KELLER ON THE RELATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

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

NO. II.

The full title of Dr. Keller's monograph, an annotated translation of which follows is: "The Beginnings of the Reformation and the Heretical Conventicles: Investigations on the History of the Waldenses at the Beginning of the Reformation."

PREFACE.

The history of the rise of the great religious movement of the sixteenth century, that more than any other event of the more recent times has influenced the development of all Western nations, forms unquestionably one of the most important and most interesting problems of historical research. If, in spite of the manifold discussions of which in the course of time this question has been the subject, the view of the origin as of the spiritual (intellectual) affinities of the movement fixed upon by the church historians of the parties that afterward attained to victory, still retains dominance in its essential features, this is due in a measure to the fact that these parties were very naturally interested in having their followers and adherents hold fast to a definite tradition and mode of viewing the past. Fixed historical views on events that led to the founding of a dogmatic system are more closely connected than many suppose with the dogmas themselves, and he who attempts to change the one may very easily shake the other.

Side by side with this quasi-official mode of viewing the matter, already dominant in the sixteenth century, there has from the beginning been a widely deviating view that attached itself neither to the Roman Catholic nor to the Lutheran mode of representing these events, but has had many adherents as well among the evangelicals (Lutherans, etc.) as in certain Catholic circles, without being able to permeate them.

A salient point of this mode of viewing history is that inside of the evangelical world also an unbroken course of development and a historical continuity reaching back far beyond the sixteenth century is a matter of fact; and yet it repudiates equally the Catholic supposition that only since 1517 "an appalling apostasy from the true faith took place in the Western world," and that of Luther's followers that with him the light of the Gospel first (since the apostasy) came into the world.

In earlier writings we have sought scientifically to establish this position (the historical continuity of evangelical life) and to point out the foremost spiritual (intellectual) bearers of this connection. In those works it has been made to appear that those religious communions that were the proper bearers (of this connection) have since 1525 been combated by the Lutheran church which at that time gained the ascendancy in precisely the same way as by the Catholics before 1525, notwithstanding the fact that between the original fundamental principles of the evangelical faith as Luther represented them up to about 1524 and the views of those earlier evangelicals, there exists a close inner relationship and an intimate historical connection.

The course of the discussion that arose in connection with these writings of ours showed the desirability of adducing fresh documentary materials and further reasons for the views therein set forth. From these considerations originated the present work, which, however, claims to set forth no fundamentally new views, but simply to confirm and defend with new material views already hitherto brought forward. Its results must therefore be considered in connection with those earlier works, to which we shall need to make frequent reference. (These will be referred to by abbreviated titles, the most prominent word being selected, as "Waldenses," "Reformation," "Staupitz," etc., without the repetition of the author's name).

After the completion of the present work, there came to our knowledge a book by H. Ludemann on "Reformation and Anabaptism in their Relation to the Christian Principle," Bern, 1896, which is devoted to the views we represent. The impropriety of the tone that this writing is fond of

striking in its polemics shall not hinder us from subjecting to a searching criticism the views therein represented. We hope to be able to set forth the result in a rejoinder to be hereafter published. (I have Ludemann's work and shall refer to it in a subsequent article. Dr. Keller's rejoinder shall also have due attention on its appearance.)

Dr. LUDWIG KELLER.
Berlin-Charlottenburg, Dec. 18, 1896.

THE BEGINNINGS OF THE REFORMATION AND THE HERETICAL CONVENTICLES

It is customary in historical manuals to divide up German history, without reference to the most ancient time, into two great sections: the period of the Middle Ages which extends to the year 1517, and the period of the more recent time which is customarily reckoned from that date to the beginning of our century. This partition is incorrect, leads to all sorts of errors, and runs asunder epochs that belong together. In reality German history falls naturally into three periods internally coherent and essentially different from each other: an earlier, an intermediate and a more recent time, of which the first reaches to about the middle of the fourteenth century, the second from 1350-1650, and the third from 1650 until within our own century.

Fundamentally we say nothing new in laying down this division. Treitschke (German History, I, 5) has already very correctly observed, that about the time of the Peace of Westphalia [1648] the more recent German history begins, and the historians of art as well as the Germanists (philologists) long ago observed that the history of German art and of the German language knows three and not two epochs, which are as distinct from each other as each is coherent in itself, and that these three sections coincide with the time-periods given above.

The rise of the Brandenburg-Prussian monarchy since 1650, the English Revolution with its consequences, the emancipation of the sciences from the dictation of the church, the springing up of a secular culture and of an age of exact sciences, as it was grounded on the labors of Leibniz, Comenius, Newton, Pufendorf, and the overthrow of scholasticism which had by no means become extinct with the year 1517—these are the characteristic features of the more recent time.

With the Thirty Years War, the age of religious wars that had begun with Louis the Bavarian and Wiclif [14th century] reached its conclusion. But these religious wars were most intimately connected with each other, and it is wholly unwarranted to seek to consider and understand the struggles of Protestantism since 1517 in isolation from the earlier struggles against the doctrines and the dominance of the papacy.

There are still to day great parties in the Lutheran church that think themselves justified in exalting the form of Luther by maintaining that the light of the Gospel, which is supposed to have put an end to mediæval darkness, first came into the world with the year 1517. Since this idea has gained in many ways a dogmatic importance, there is no hope of convincing those ecclesiastical circles of the fact that Luther in the first years of his career as a reformer stood upon the shoulders of his predecessors and forerunners with whom he was conscious of being essentially at one, and that only after about 1524, when under his influence the formation of the Lutheran national church was accomplished, he in many particulars pursued courses of his own, which led him aside from the earlier efforts at reform.

NOTE. Luther writes to Spalatin (Feb. 1520): "Behold, I beseech you, the monstrous things into which we have come without a Bohemian leader and teacher. I am so stupefied that I know not what to think, seeing such terrible judgments of God among men, because evangelical truth that already more than a hundred years ago blazed forth most openly in public is regarded as occurred, nor is allowed to be confessed. Alas, for the land!" (Eckers, Luther's Correspondence, II, 345.)

On the other hand, there have certainly been from of old among Protestants men who assume for the evangelical world also a historical coherence of a duration far transcending the sixteenth century, and the thought of "Reformers before the Reformation"

has also found some representatives in literature.

The reasons for the misapprehensions regarding these events, so important for the understanding of the Reformation, are very multifarious and cannot here be investigated in detail. Yet some of them are so important that they must here be delineated in an introductory way.

The religious movements of the sixteenth century have heretofore been considered far too little in their historical connections with the earlier conflicts, for the reason that the latter have in general been by no means adequately appreciated and sufficiently known as regards their nature or their importance. The Roman church, after it had to outward appearance gone forth victoriously from its conflict with the "heretics," had a natural interest in obscuring the true history and above all the inner significance of the prostrate foe, and accordingly it removed from the literature which it controlled every material estimate, nay, as far as possible, the very memory of the men and systems that had once antagonized it. When, therefore, since 1524, the Lutheran state churches, which differed in the most essential points from the earlier non-Catholic religious communions, came into being, their members were soon conscious of the fact that as state churches on a Lutheran foundation they stood in religious and ecclesiastical history without immediate forerunners, nay, there arose the idea that the Lutheran church represents a reform of the Catholic church, and that thus it has to seek its true and proper rootage not at all in the older non-Catholic religious bodies, but in the Roman Catholic church itself. Under these circumstances the Lutheran church as such had no sort of interest in establishing any spiritual connection with older forerunners; rather its representatives (omitting exceptions) soon assumed precisely the same attitude toward the "sects" and "heretics" of the fourteenth and fifteenth centuries as the Roman church had done.

The case was different, to be sure, among the earlier Reformed [Zwinglian-Calvinistic] theologians. For a long time the tradition here survived, that the evangelical doctrine and its ceremonies were far older than Luther's and Zwingli's appearance, nay, that from time immemorial they had possessed adherents inside the Christian body. "The Lord God," declared the official representatives of the Reformed church of the Duchy of Cleve in the year 1684, "has at all times enlightened and awakened certain people and instruments with the light of his Gospel." (See Montly of the Comenius Society, 1896, p. 63. On the like tradition in Moravia, same periodical, 1895, p. 1299.) Among these enlightened and awakened ones, they proceeded, were Peter Waldo and his followers, about 1160, who "had important churches and communities throughout the whole of Europe, as in France, in Arragon, Catalonia, Spain, England, the Netherlands, Germany, Bohemia, Poland, Lithuania, Austria, Hungary, Croatia, Dalmatia, Italy, Sicily, etc." Although these communions "were otherwise in agreement in the articles of faith and the foundation of blessedness," all sorts of names were devised for them (as Lollards, Waldenses, Albigenses, Leonists, etc.) in order to bring them into contempt or to expose them to popular hatred.

This tradition, however, declined in vitality and power in the same measure as the Reformed church declined in ecclesiastical and religious influence as compared with the Lutheran state churches, and in that the representatives of the latter not quite without reason referred to the lack of scientific proof for those connections, it became so much the easier for them to deny the existence of an evangelical church before Luther for the reason that as a matter of fact that there was not and could not have been a "church," in the sense of the Protestant national churches, before the year 1525, because the earlier evangelicals had not been acquainted with the idea of the "church" as Luther and Zwingli apprehended it. Precisely this difference of conception regarding the church has been a hindrance to true insight into the historical connections as well as into the peculiar character of the older evangelicals, and any discussion of the connection must take as its point of departure the consideration of this point.

THE EXPERT.

Great are the triumphs of scientific criticism. Old methods are passed away. The new method is infallible. In proof of this, witness the defense of Edgar Allen Poe by Mr. Appleton Morgan, president of the Shakespeare Society of New York City. Of course, to be scientific, Mr. Morgan must antagonize the established view in regard to Poe's character.

This established view is that Poe was a drunkard. Many men are still living who knew him as a drunkard. Some testify that they have picked him up in the gutters and carried him home. Not once only, but often. The ordinary historian, as an exchange expresses it, "would accept the unimpeachable testimony of Poe's contemporaries, drop a tear over the poet's frailties, and relegate the subject of his personal habits to the rear, leaving him to survive in his wonderful stories and his much less wonderful poetry."

Not so with Mr. Appleton Morgan. He is a scientist. He has a method. His first assumption is that the traditional is probably wrong. He refutes such commonplace testimony as that of eye-witnesses. His processes are up to date. He has gathered together all the authentic photographs of Poe, and, after studying them, has announced that "in none of the portraits is there any trace of the inebriate." He has done more. He has taken two of the poet's letters and submitted them to an expert in handwriting, who has pondered over them, and then gravely informed Mr. Morgan that the writer was not addicted to the use of alcoholics.

Mr. Morgan's argument is complete. It is, as we have intimated, a triumph of scientific criticism. We are moved to cry out, "Great is criticism," and especially great the "expert" critic. How ineffectual are old methods. How inerrant is the word of the expert. How vast the range of his knowledge. He finds a skeleton, and, after measuring the earth above it, declares it that of a man who died thousands of years before Adam. The old farmers who buried the man say that it was only twenty years ago, and that a landslide covered the grave. But what is their testimony against that of an expert who can measure and divide the soil into periods, and tell to a day how long it took to build a stratum of coal or iron ore!

Again, he settles it that certain words were not in use in Moses' day, and that, therefore, Moses could not have written the books ascribed to him, because these words are there. True, these books were credited to Moses by the Hebrew people, and were the basis of their laws, and were ascribed to Moses by Christ, who said, "Moses wrote of me"; but what do all these amount to against the words of the expert, and who knows exactly what words Moses would have used and what he would not!

In the present case he settles the character of a well-known author. He has looked at his pictures and read two of his letters. He has submitted these to other experts. They know by these that he did not drink. The logical process of their knowledge is not revealed. Possibly they reason that a man under the influence of liquor would not pronounce words as Mr. Poe spelled them. Possibly, they do not require a logical process, but reach results by intuition, as Mosaic experts do. At any rate, they have spoken, and the discussion is closed. Let Poe's old friends, who helped him to bed when drunk, and held his head when sea-sick in some one's dining-room, and apologized for him when he could not behave himself, keep quiet. He never used liquor. He was a sober man. His history has been rewritten. Great is the expert.—Herald and Presbyter.

THERE are discouraging things at home—things don't always go just as we would like to have them, in the best regulated family; the training of children has its discouraging aspects, and so has the training of servants. And it is often discouraging trying to keep on good terms with our neighbors, or to get along well with our subordinates or our employers, or trying to avoid wrangles in business, or in politics, or in church work. Living is, in itself, more or less discouraging day by day. In fact, we can have a good deal of sympathy with those Israelites when their soul "was much discouraged because of the way."

QUESTIONS ANSWERED.

BY SENEX.

"Do you think the present crisis in missions is according to the decree of God? And what good can come of it?" In the first place, I do not know that there is any crisis in missions. In the second, I know that everything which happens in the world according to the eternal purpose of God, yet in no sense is he the author of sin, or responsible for it. In the third place, all things in all ages shall work together for good to them that love God, so that those that are called according to his purpose...

I suppose reference is to the debts upon the Missionary Societies. These are undoubted evils, and in what I say in regard to the good which I expect to come from them, I mean to make it supporting evidence of the slightest palliation of the sin of those who are to blame for the deficiency. We must not do evil that good may come. Paul says the damnation of those who say this is just. It is no justification of the wrath of man that God makes it to praise him and restrains the remainder.

The Boards will be, they have already been, forced to retrench. This will compel the ceasing to pay native helpers on the foreign field, a thing which, in my opinion, is only evil, and that eventually. The paying of native preachers penalizes the native churches. It puts too great a temptation in the way of men who never received that much money before in their lives. It is not necessary. Those men in heathen lands were living there supporting themselves, and the missionary came. Let them go on with their trades and their farming as they did before, preaching as they have opportunity.

But they wish to give their entire time to working for God, and to have men who will prefer avoiding the labor with their own hands, if by any pretext they can get some one to support them. Souls are perishing. Exactly. So they were in Paul's day, yet God allowed Paul to labor for his own support at his old trade of tent-making. He was not a native preacher, but one on fire with zeal to convert souls, yet occupying his time in his trade. God never makes a mistake, nor wastes his resources. Every moment of Paul's life was precious, and the best use to which any man's hour could be put was to make tents in Corinth.

A native preacher is working for God, is doing the noblest work for God when supporting himself as his trade. The heathen need the example of a godly life, lived by one of their own number, in their midst. It gives itself entirely to preaching while supported by money from the United States, he may live a most godly life, but it will not do such good among his neighbors. They will say his salary depends upon his living the life of the mission as he would like to live. The man's industry for good is reduced to a very great extent by his taking such support.

But if he goes on in his old trade, showing in all his dealings a changed heart, he is a burning and shining light in the midst of one-fourth his time, then the number is too few to make his entire time necessary. When four churches can support one man, they should do it. If he has been living contentedly in the manner he has always lived, without attempting any of the luxuries of the world, and without making contact with the members all poor. A very little will support him.

Another good which will come from the evil is, there will have to be a new alignment in the matter of the motives to which appeals are made. If it only does good to the man who makes it, it will far outbalance any evil which has come from the stringency. There are only three motives to which appeal should ever be made. "First of all and greatest of all is the glory of God. We must do all we can to save souls because God, whom we love with all our hearts and souls and mind and strength, will be glorified in their salvation. The second is like unto this, because these are fallen and guilty creatures who are going to hell. The Lord Jesus has redeemed us, it should be our duty to bring others to him, that he may be glorified in their redemption. The third reason is, that the great Captain of our salvation has commanded it. If we knew no soul would be saved, and therefore God would not be glorified by such salvation, it would not alter our duty one atom. The Captain must be obeyed, even when men are ordered to "keep time."

These are the three motives which ought to influence the saint. And the appeal must be made to their sense of duty, not to their emotions. They will give steadily and prayerfully from duty to God; they will give fully when they are appealed to by the most interesting stories. The trouble with contributions which are gotten by stirring the emotions in this way is that such appeals harden hearts. The next time the story must be more thrilling or the hearts will not be moved, and the same course will be pursued. The murder of the babes at Bethlehem will not stir the soul.

As I have said before, that the heathen are dirty, or ignorant, or unhappy, or have no idea of the use of handkerchiefs, is no reason whatever for sending them missionaries. The reason, so far as they are concerned, is that they are lost and guilty souls going to an endless hell. It would be as much our duty to send them the Gospel if they were all cultured as Aristotle, wealthy as Li Hung Chang, powerful as Caesar, or happy as he, as a result of the evil, God once

more put in His own place. In so much of the mission talk, written and spoken, is God ignored. We hear of the many men, we hear of the unhappiness of the heathen nations, but we do not hear of the disgrace it is to us as a denomination not to pay our debts. And we even hear of how much money has been made by the United States in trade with the countries which the missionaries have opened. Here's man, and here's money; where is God? Of all the appeals you ever heard for mission collections, gentle reader, how many put first and chiefly the duty to glorify God?

Another good which I think will follow will be that the brethren will see the happy-go-lucky way of raising money will not do to rely on. There must be systematic, proportionate, regular giving. The brethren will shoulder their own responsibility as the heads of families and the money-makers of the work and quit all shirking it off upon the shoulders of the saints. Bless their merciful and proportionately make no effort to shirk their own work in the world and the men, too, if they could. But this is not well for them, and is simply ruinous to the men. The worst day in a man's life is when he finds his wife or his children can support themselves. Bless all the other duties which God has laid upon the heads of families. It will be a glad day when no brother answers an appeal for missions with a wave of the hand, "Oh, my wife attends to that." These are some of the good things which I hope will come from the long-continued deficiency in mission funds. There are others I might name. It is our sin which has made the crisis necessary, so far as there is a crisis. Had we always appealed to the right motives, given systematically and proportionately, we could have shirked our responsibility and given nothing to support native helpers, so far as human eyes can see, there would have been no deficiency, and no pessimists could be crying aloud, "There is a crisis."

I wish to start a Society of which I think you will approve. I have been reading Timothy, and it struck me the Lois and Eunice Society would be a good name. For what I wish is a Society of mothers, grandmothers, aunts and older sisters of our churches, and proportionately make no effort to shirk our responsibility and given nothing to support native helpers, so far as human eyes can see, there would have been no deficiency, and no pessimists could be crying aloud, "There is a crisis."

My dear sister, I had no idea the Society craze had really gone so far as this. Through I have never been a Society of men pledged to their wives. It struck me as a fine piece of sarcasm, for we hear so much of societies to do what one would suppose to be done as a matter of course by everybody. It comes to the point of feebleness, that this generation cannot stand alone in the simplest every-day duties? That nothing will be done unless they feel that some one else is doing it at the same time? Or has the craze for societies much to do with the fact that we have so many duties that every person can be a secretary, or president or officer of one? Or must each feel some one else is observing what he or she does?

What earthly advantage could it be to you to join a Lois and Eunice Society? Can you not teach your children or your grandchildren, or the case may be, as those noble women of old did, without making a parade of it? But you think it would be a good thing for all mothers to do? Beyond a doubt; but whether it would be a good thing for you to bustle around and try to worry people in doing it is another thing. Teach your own little Timothy, my dear sister, and you will find your time well filled. Instruct him thoroughly, and you shall have done a noble work for God. If you can persuade your neighbor to do so, he will be a good thing. But this is a noble deed for you as a Christian, not as the member of a Society. Learn to do what God has given you to do without ostentation or parade. There is a lesson which this generation greatly needs in the fact that Nehemiah's people builded every man over against his own house.

THE CHRISTIAN'S ROCK-FORTRESS.

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

If in a crowded street a single person falls, the man who has fallen attracts more attention than the hundreds who go by on their way. Every one who is a great sinner, who enters through the narrow door into the super-natural world of New York. If a single vessel—either through bad pilotage, or fog, or tempest—is occasionally wrecked, the name of that vessel is telegraphed over the world. When a prominent church-member defails, or falls in disgrace, the painful fact flies as on the wings of the wind; but no newspaper chronicles the names of the thousands of stanch, solvent Christians who walk uprightly and walk surely. Why a few professed Christians come to grief is so important to the public as they the still larger number remain steadfast to the end. The laws of health are more wholesome reading than the bills of mortality.

To learn what it is to be a genuine Christian, study such a Christian. Do not go to wreck amid all the temptations of this present evil world, we need only go to our Bibles. In the thirty-third chapter of Isaiah we light for example, on this grand description of the righteous man: "He shall dwell on high; his place of defence shall be unreachably high; he shall be given him; his waters shall be sure." Every word of this is worth studying; it tells the secret of spiritual strength and security, and simply because there is a divine support and a divine supply. The position and then what it says about a Christian's protection.

This strong position affords a sure protection from the worst dangers that assail the soul, and the worries that most disturb our peace. The righteous man's "place of defence shall be unreachably high." This vivid passage recalls

the rocky heights in Palestine and Syria on which men reared their fortresses in olden times. It describes spiritual solidity, strength and security in the most beautiful and striking manner, and women whose characters are rock-based and rock-built. Their sure foundation is on God's immovable and infallible Word as fulfilled in Jesus Christ. Their faith is no blind guess-work, but a rational, intelligent, whole-hearted grasp on heaven-revealed truth. It is the believing soul's response to him who says, "come unto me and I will give you rest." He says, "trust me," and the believer trusts him. He says, "follow me and I will uphold you;" and the believer follows him. Whenever I cross yonder stupendous East River Bridge, I do not stop to ask the ticket seller, "Is the bridge safe to-day?" for I know what adamantine piers support the structure. God saith to me: "Trust ye in the Lord forever; for in the Lord Jehovah is the rock of ages." My divine Savior saith to me: "I give unto my sheep eternal life; they shall never perish; neither shall any man pluck them out of my hands." He will take care of his promises. You and I have nothing to do but be sure we do all that the Lord's word requires. I remember the ancient castellated convent of Mar Saba in the gorge of the Kidron. All night I laid secure in the strong fortress while the jackals howled beneath us, and the Hedouin prowled without the walls. So may every follower of Christ who has lodged himself in the stronghold of the divine promises rest securely and let Satan's jackals howl as fiercely as they choose, or the adversary lie in wait outside the gateway. When I put my soul and my eternal interests into Christ's keeping, why should I worry? Duty is mine; servitude of the Master and my fellowmen is mine; my salvation belongs to him who hath promised it. Who can separate me from the love of God which is in Christ Jesus our Lord? We do all that is on the mountains of rocks, our characters become solidified also. We get a measure of our Lord's unchangeableness; we become men and women of rock. The Apostle Peter, when writing to his fellow-Christians about Christ, says to them: "Unto whom coming as unto a living stone ye also become living stones, built up into a spiritual house." They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. There is a quaint old Scottish version of this passage that puts iron into our blood.

"Who sticketh to God in stable trust As Zion's mount he stands full just. Which moveth no whit, nor yet doth reel But standeth forever as stiff as steel!"

There is a great demand for this style of Christians in the business world, in civil life and in social life as well as in pulpits and in pines. Shaky preaching tends to make shaky Christians. A minister whose own knees are quaking with doubts about the Book which God has given him to preach, will put no backbone into his hearers; he must be firmly planted on the rock if he would do others up to the neck.

There is one more promise to those who dwell up in God's strong fortress. They cannot be starved out. Sometimes a garrison is obliged to surrender because their provisions are exhausted, or the supply of water has failed. But no danger of this kind need alarm the children of faith who live in God's Gibraltar. Bread shall be given them, and their waters shall be sure. There is an inexhaustible well in that citadel. Godliness is profitable in all things; even in worldly affairs, those who obey God's commandments are commonly the most thrifty. Christianity does not breed idlers, or swindlers, or gamblers, or knaves, or defaulters. It is not a bad thing to "live from hand to mouth" when the mouth is the mouth of faith and the hand is the hand of our loving Father.

For our hungry souls he makes infinite provision; his manna descends every morning, and Jesus Christ is both the bread of life and the unfailing well-spring. My friend, if your soul is really dwelling in God's strong fortress, you ought to have a serene countenance, and a sweet temper, and a singing tongue, and be converting other people to a faith in the brightness, and beauty, and power of Bible religion.—Independent.

The little constant sunbeam, not the lightning; the waters of Sileam that "so softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents; are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little pretensions, and imprudences, little follies, in the little things, is the evidence of a true and a little things as these go far to make up at least the negative beauty of a holy life.—Bonar.

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.]

LETTERS FROM ARMENIA. By Mr. and Mrs. J. H. Harris. New York and Chicago. Fleming H. Revell Co.

The preface to this volume is this letter from W. E. Gladstone:

"Dear Mr. Tendel Harris:— I am very glad to hear that you intend to publish your new book, and that you are doing so by widely distributing relief and traveling through Armenia. I am sure that it is of great importance that all the information possible should be given on this subject, especially where it can be given at first hand. Yours faithfully, W. E. GLADSTONE. Howarden Castle, Jan. 14, 1897."

These letters are all the more interesting because they were written from Armenia to personal friends without the thought of their being published. They give vivid but not lurid pictures of the awful scenes which they saw and of which they heard from missionaries and other trustworthy sources. We know that Mr. Gladstone must have been even more pleased when he read the book than he thought he would be before it was published.

It only makes the guilt of the Turk the greater that the Armenians are a timid race easily butchered. The Turks undertook to get rid of the Monogrin by their favourite process of massacre. They were not as numerous as the Armenians, but far braver and more manly. There was not one of them "massacred." Some of them were killed, but they died fighting, killing many more of their enemies than they lost. The Turks soon grew weary of attempting their destruction. The work would have no more profit but much more respect for the Armenians if they had fought as bravely.

A HALF-CENTURY IN BURMA. By Sumner Wynn Stevens. Philadelphia: Amer. Bap. Pub. Society.

This is a memorial sketch of Rev. Edward Abiel Stevens, D.D., who was born in Liberty county, Georgia, Jan. 11, 1811, and died in Itan-goon, India, Jan. 10, 1886, having been a missionary for fifty years.

It is written by his son, and the motto chosen for the book well expresses the son's feelings: the image of my father, my revered, kind, learned, simple-hearted father, is a religion to me."

This book is mission literature worth having and contrasted most favourably with much which passes under that name. Its fault is, it is too short, and it tells us too much of other missionaries and too little of Dr. Stevens. What is said of Judson is interesting, but large volumes have been written about the Judsons. And what we are told of Dr. Stevens makes us wish to hear more.

RUTH, THE GLEANER. By May Field McKean. Philadelphia: American Baptist Publication Society.

This is the beautiful old story of Ruth and Naomi told in blank verse. The especial lesson, as she says in the preface, which the writer emphasizes is "the peculiar duty laid upon every Christian by the very circumstances of his confession, not only to be loving, but to be lovable." That thought thus expressed struck us most forcibly. May those who read this book have indelibly impressed upon their minds the lesson that it is their duty to be lovable.

A CANDID CRITIC. And Other Stories. By Maude R. Mayne. Illustrated by Chapin. Philadelphia: American Baptist Publication Society.

We read this book intending to review it some time ago, but mislaid and forgot it. Coming across it now, we only remember that we enjoyed reading it very much, and laid it down thinking it was a book one should read often. But what its special good qualities were we intended to praise heartily we do not remember and haven't time to re-read it. So our readers will have to read it and decide for themselves what it was we enjoyed.

THE LOWLY NAZARENE. By J. Leroy Nixon. New York: J. S. Ogilvie Co., 57 Rose St.

This is one of the many stories of the Christ which have been published. We will be thought devoid of literary taste, may be, but we enjoyed the Prince of the House of David, and we did not enjoy Ben Hur at all.

This story is among the best of its kind in interest and in reverence. The way in which the author endures to dodge, saying directly whether our Lord was sprinkled or baptized is amusing. Either thing could be read into his language. The story stops with the death on the cross. There is much about characters which are barely mentioned in the Scriptures. Herod's attitude toward the wise men from the East, and his anger at their falling to comply with his request to them to return, make an interesting chapter.

Magazines.

LI HUNG CHANG'S secretary has recently written to The Century Co. expressing the pleasure the Viceroy is taking in General Horace Porter's articles "Campaigning with Grant," now appearing in The Century. Mr. Pethick, the secretary, says: "His Excellency has had read to him General Porter's articles on General Grant, and has been greatly interested in studying the character of his great friend during the greatest of his campaigns for the preservation of the Union. It is a rare privilege to read of such deeds related in so eloquently by one who honorably participated in them."

IN an historical article recalling the destruction of our National Capital by the British forces in 1800, Clifford Howard in the July Ladies' Home Journal will show that Dolly Madison, the most beloved and popular woman of her day, was courageous and fearless in the face of grave danger. In the mad stampede from Washington, that preceded the invasion of the British troops, Dolly Madison was the last to seek safety in flight, and she first uttered the words, "But for General Porter's articles on General Grant, and has been greatly interested in studying the character of his great friend during the greatest of his campaigns for the preservation of the Union. It is a rare privilege to read of such deeds related in so eloquently by one who honorably participated in them."

DR. CARTER HELM JONES' OPINION, AND DR. JOHN T. CHRISTIAN'S REPLY.

From the *Courier Journal* of June 23rd, we clip the following: "To the editor of the *Courier Journal*: The resolution of the Baptist General Association of Kentucky, at Georgetown on Monday, calling for the resignation of President Whitsett, of the Theological Seminary, has caused wide-spread surprise. The favorable action of the Board of Trustees and the kindly sentiment so overwhelmingly and enthusiastically expressed by the Southern Baptist Convention at its last session in Wilmington induced the denomination at large to believe that the unholy war against the gentle scholar was over. So the friends of the Seminary were studying the things that made for peace, and went up to Georgetown to advance the cause of evangelization, missions and education. To our utter surprise we soon found ourselves under the control of a compact and powerful organization instinct with the inquisitorial spirit of the middle ages. Saturday afternoon tentative resolutions by Dr. Eaton on denominational control of educational institutions were (in the interest of peace) almost unanimously adopted. Obnoxious resolutions by Dr. Coleman were withdrawn, and it was given out that nothing further of a disturbing character would be introduced. With this understanding many of Dr. Whitsett's friends left the meeting. The Sabbath came to the pretty Bluegrass town, but it was not a day of rest for that Nineteenth century anachronism—the heresy-hunter; he was busily and numerously in evidence. The emissaries of the *WESTERN RECORDER* worked busily all day until they had pledged enough votes to carry their measure. Monday mediæval methods, united to modern political tactics, carried the day, and by a recorded vote of 106 to 78 the association, after several intolerant "whereases," decided to request the Kentucky trustees to vote for the retirement of Dr. Whitsett. No opportunity for discussion was given, the "previous question" denying the right of free speech.

The question is being asked on all sides, what effect will this action have on the Seminary? Nothing whatever except to make its friends, which are those also of its great President, rally the closer to its support. The result at Georgetown is the whirlwind of prejudice and intolerance harvested from the wind sown by the *WESTERN RECORDER* for the past fifteen months. In the other States the Baptists, with a few exceptions, have turned to higher and nobler things, satisfied that their Seminary was never in safer hands. It has remained for the constituency of this Kentucky paper (whose complacent sense of infallibility is equaled only by its intolerant dogmatism) to persecute a good man with an animus worthy of the inquisition. The Kentucky General Association has no control whatever over the Seminary, and this institution will pursue its quiet, mighty work along the lines marked out for it by those princely men, Boyce and Broadus."

CARTER HELM JONES.

From the *Courier Journal* of June 24th, we clip the following: To the editor of the *Courier Journal*.—I read with some interest the article of our esteemed brother, Dr. Carter Helm Jones, in your columns this morning. I am sure the brother has lost his temper and as soon as he quiets

down a little he will desire to apologize for his warm expressions. I really do not think he means to defy the General Association of Kentucky, and to assert that the Seminary can get along very well without the support of Kentucky. It would seem that Kentucky ought to be entitled to an opinion when we consider its large gifts, and under the administrations of Boyce and Broadus its unanimous support, and it is ready to give the same kind of support now under a wise management.

I am sorry that Dr. Jones has no better opinion of Kentuckians than he has. State pride goes a long way hereabouts, and really we do not take kindly to attacks of that character. He says of the General Association that it is "under the control of a compact and powerful organization instinct with the inquisitorial spirit in the middle ages." He intimates that its members disseminate, break the Sabbath, are emissaries and are governed by "mediæval methods, united to modern political tactics." All of that and more is said about the largest and most representative General Association that for years met in Kentucky. Of course our brother was mad or he would not have said these things.

I wish to close with a story: Once upon a time there was a man who concluded to emigrate to Kentucky from the State of Tennessee. He packed his grip, bid a loving farewell to his friends, and set out on the top of a stage coach for his adopted State. In Tennessee he traveled over a splendid turnpike road and made most encouraging progress. At length the coach came down with an awful "biff," throw him head foremost over the heads of the horses and stuck him in the mud. All muddled and mad he extricated himself, and in not overly elegant language he desired to know of the driver what had happened. "Oh, nothing at all," said the driver, "we have just struck Kentucky. You had better keep cool, friend, for there is one worse thing than that; and that is when Kentucky strikes you."

JOHN T. CHRISTIAN.

We make no comments whatever.

"DID THEY DIPP?"

Dr. Christian's book has had an unexpectedly large sale in Canada, notwithstanding the fact that the *Canadian Baptist* had not given it a notice, and it had not been advertised there. But the English Baptist papers have had much to say of it and they are widely read in Canada.

But the *Canadian Baptist* makes up its delay by giving its editorial page to a review of the question and the book. The editor is a Professor in McMaster University. After praising the facts and arguments of *Did They Dip*, the *Baptist* sums up the case of the Baptists of England in the seventeenth century. After quoting from Featley to show how numerous the Baptists were he says:

"Add to this the fact that in 1644, eight of the Calvinistic churches of London put forth one of the most famous confessions that have ever been promulgated, and many other evidences of their numbers and activity at that period, and it may safely be left for the unprofessional reader to judge whether it is more reasonable to suppose that a new method of baptism, contrary to all previous practice should have found so widespread an acceptance in so short a period, or that the extraordinary energy and expansion of the Baptists in the first few years after 1641, was

but the natural result of the sudden freeing of churches which had been obliterating their faith and keeping up their ordinances in darkness and seclusion through long and weary decades of oppression."

BILOXI AND THE MISSISSIPPI GULF COAST.

The summer season for "resorters," as the Florida people call their visitors, will soon be in full blast along the coast. Every town and hamlet will be soon in a perfect whirl with visitors and pleasure-seekers. We find, as a rule, the winter visitors, be it said to the credit of our friends of the North, are more beneficial, morally and religiously, than the summer visitors. In the summer it is hard to continue and make permanent any work of grace in the hearts of the people at these resorts. Scarcely is a good work begun when some great excursion, with grand display, comes and the people are caught in the giddy whirl and carried away and all the good work is lost. There is one feature of the work in Biloxi, however, which I think is encouraging. The town is growing very rapidly and becoming more and more of a business center and seaport. Stable-minded, sober people are making it their homes, so that they are giving Biloxi a character of its own and decreasing the influence of New Orleans, as well as the inducements for excursionists. I am encouraged by their presence to believe there is something yet in store for the churches and Christianity. But it will take years yet for this to develop.

Since last I wrote the *RECORDER* I have suffered a great personal bereavement in the death of my dear friend, Dr. E. J. Vaughn. Although there was a great difference in our ages, I was always glad to be with him; he was so genial and pleasant. Then, again, he was a wise counsellor, and I often sought and took his advice. He died like he lived, calm and peacefully.

This reminds me. In the death of Dr. W. L. Slack some time ago at Fryar's Point, Miss., I lost a noble friend. Dr. Slack took what proved to be his last illness in a meeting with me near Hernando, Miss. I loved him with a deep and lasting love. He now rests from his labors.

The coast churches are all moving forward. The Moss Point field is doing well under the earnest labors of their new bishop, Dr. Bennett. Dr. B. was formerly pastor at Canton, Miss., and is well known over the State as a strong man. We trust the Lord of the harvest will give him a great ingathering in his new field.

Rev. L. N. Brock has recently enjoyed a few days' meeting with each of his churches, Soranton and Ocean Springs. Rev. B. N. Hatch did the preaching, and the meetings were held under his large tent. We understand much good resulted.

The Western coast field, under Rev. J. W. Mathis, is moving up some. The Bay St. Louis saints have cleared their house of worship of debt, and now have one of the best on the entire coast.

The new G. & S. L. railroad from Gulf Port to Halliesburg has opened up a fine lot of timber lands, and new towns are springing up on every hand. Rev. J. F. Bynum has been sent into that field by the State Board, and he is doing good work too.

My own church, the Biloxi, is greatly revived. We have enjoyed a season of Bro. Hatch's tent meetings also. I began the meeting in the church, preaching every night for several nights, and then Bro.

H. came and preached for twelve days. The meeting resulted in quite a number of converts. I baptized three last Sabbath and six joined by letter, and there are more to follow. About 86 have been added to this church during my pastorate, a matter of about fifteen months. I thank God for his goodness to me.

Success for the *WESTERN RECORDER*.
H. M. CRAIN.
Biloxi, Miss.

THE NATIONAL SUNDAY-SCHOOL SEMINARY.

DR. HEAGLE'S LECTURES ON BAPTIST HISTORY.

Among the many interesting features of the programme of the National Sunday-school Seminary just held at Jackson, Tenn., was a series of six lectures on Baptist History by Rev. Dr. David Heagle, of Valparaiso, Ind. Dr. Heagle has given special study to the history of Baptists, and some years ago he wrote a history of the denomination which was published in a religious journal. The peculiarity of his lectures is, that they commence the study of Baptist history at this end of the line, or with a description of the denomination as it is to-day, rather than going back at once to the era of the apostles, and then bringing the history from that date down to the present. Thus the matter is presented to the best advantage for the learner, or according to the well-known law of acquiring knowledge—"from the known to the unknown." Certainly this method worked handsomely in the Sunday-school Seminary, for the interest in this series of lectures was kept up, without abatement, from beginning to end.

Dr. Heagle is a stalwart in denominational beliefs. He holds fast to the idea that the Baptists as a people have distinguishing principles which separate them from all the other denominations of Christians; and also does he believe that the Baptists have a history reaching through the ages all the way back to the times of the apostles. Accordingly, in his view, the Baptist denomination commenced its history with the baptism of Jesus in the Jordan, and that history has continued really without break—although not always recognizable in full ecclesiastical form—down to the present time. Or, in other words, Dr. Heagle believes there are two kinds of Baptist history—one which may be called a history of regularly organized churches, and the other which may be designated rather a history of Baptist principles than of fully and correctly organized churches. Or this second kind of history may be termed a popular movement working in the interest of Baptist beliefs. Thus for the last 800 years, or up to the time of the Reformation, Baptist history may be looked upon as existing in the regular organic form; and so also during the first three centuries this organic form of our Baptist history obtains. This gives us, then, at least 600 years of regularly organized Baptist church history, or a period of that duration in which our churches were regularly formed after the New Testament pattern, and succeeded one another without break in their line. As to the 1300 intervening years between the opening of the Protestant Reformation and the date of the Council of Nice—this period was filled with what the lecturer termed "a popular movement working in the interest of Baptist principles," or it was rather a history of Baptist principles than of regularly organized churches. Still all during this period there were traces, sometimes more abundant, sometimes less, of regular Baptist or-

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregational, Saratoga, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 2c.

organization; and it is very probable that at times, and it might have been in large numbers, there were Baptist churches existing in a concealed state—hidden away from the world and from the writers of church history, because of persecution and other matters which rendered such a concealed form of living perhaps the only one possible to these churches.

So, whether existing in one way or in another, our Baptist church life has really filled the whole period of nearly 1900 years from the baptism of Jesus down to the present time. The chain of succession runs back through the ages, and, as Dr. Heagle made out the various links, this chain is as follows: First, comes the Baptist denomination as it is in all countries to-day, and as it extends back to the time of the Reformation. Then come the Anabaptists, which fill the Reformation period, and extend somewhat after it, as well as before it. Next to the Anabaptists appear the Waldenses with a history running back to about 1100. And next to the Waldenses come the Paulicians, with their wonderful story fully 700 years long; and through them our Baptist genealogy goes back to about the year 653. A connecting point for Baptist history before that date Dr. Heagle finds in the general life of the church, as this was modified by the influences of the Donatists, the Novatians and other of the more evangelical sects which then appeared. Thus our history is carried back to the Council of Nice; and before that event, as all Baptist historians are agreed, the general life of the Christian community was at least predominantly Baptist in its form. This line of succession, Dr. Heagle thinks, is established by real facts, and can be easily defended against all the objections possible to be raised against it.

As to the controversy about the use of immersion for baptism in England not before the year 1641, Dr. Heagle takes a conservative position. He holds that there were a large number of other churches in England at this time besides the one in which the change in the form of baptism seems to have occurred; and, moreover, the purpose even of this church in sending to Holland for the rite of immersion was rather to obtain a properly qualified administrator of the ordinance of baptism than to find a correct mode of baptism itself. He therefore stands by the older view, which locates the introduction of immersion among English Baptists a good many years, and even centuries, prior to 1641.

This series of lectures was made the more intelligible and interesting by a large number of diagrams and illustrations which Dr. Heagle drew upon the blackboard, and by the full outlines which he gave in the same manner of the different subjects treated. He believes in writing the word Baptist with a

big B, and in standing firmly by all our denominational principles, believing that as our people have had a glorious history in the past, so there is very evidently before us a still more glorious and wide-reaching history in the future.

REPORTER

HARMONY OF FOREKNOWLEDGE AND HUMAN RESPONSIBILITY.

BY B. T. TAYLOR.

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, by wicked hands, have crucified and slain.—Acts 2:23.

The text presents the two doctrines in apparent conflict. Multitudes believe them so. This view drove Edward Becher to write, "The Conflict of Ages," an elegant, masterly but heretical book. A worse one was probably never written, though one could not read it without feeling the author as a Christian. I have seen it stated that he afterwards revoked the book and begged the public to forgive him for writing. Abraham Booth had done so with an Arminian book he had written. They both set good examples.

Some of you went away last Sabbath night saying, "I must see that harmony or reject one of the doctrines." Well, that harmony you will, in this life, never see. I would not see it for a million worlds, nor show it for much more, even the worth of a soul. You shall see why, in its place, but not now. Till then which doctrine will you reject? "Divine foreknowledge, of course," says the Arminian. Then you must be an atheist. A God whose knowledge is not perfect and complete is no God at all. He is like Dagon or Baalam's gods. Some admit his foreknowledge, and deny that it embraces all events, all people, all destinies and all ages. They stultify themselves. Some say he could know all things if he would. This makes him willfully ignorant. Such have very little faith in their god.

"But," say you, "I cannot adopt the consequences of admitting his foreknowledge." What consequences? "Why, that God and not man decides who shall be saved." Reason, it is true, and as good reason as men have, deduces that consequence. You may laugh if I offer reason to refute it. Whether right or wrong, we will not ask reason to decide. No human capacity is, by the fall, more impaired and ruined. It is incapable of administering on the deep things of God, though entirely unconscious of its weakness.

Nothing can be more agreeable to a friend of God than to have him decide our most vital questions for us, especially whether we shall be saved or damned. You could not be certified of a truth more vital to your eternal well-being than that you are an enemy to God. Such a realization will alarm any one not an idiot. Though you have ten thousand reasons, you disbelieve it, and are therefore careless while sinking into hell. Are you God's enemy? I will try you; may it do you good? You know you owe him all. Is your heart consecrated to him? Do you choose him as your Lord and commit all your great interests to him? He will use you in time and in eternity according to his sovereign will. You have no motives to prevent it. Will save you if he wills, and damn you if he wills; and will certainly damn every one who loves not to have his will done. See ye not your enmity in the appeal you just made from his will to your own? Such a God is yours. Do you love him? You

can surely see. Many Arminians have told me they love no such a God. It is because they are not his friends. These Christians are delighted to have him use them for his own glory. All Christians derive hence their chief joys. They surrendered unconditionally. Their delay to do so measured the delay of their mercy. They also tell you God constrained in them the first inclination to seek and accept him. Till then their souls were rebellious. He took away the stony heart, gave the heart of flesh, made them see their vileness, implanted the first desire of holiness, the first dislove of sin. They tell you also they have an experience vivid as consciousness that they are unable to aid their salvation. They feel the obligation, but equally feel the inability—that if they are saved, it is because of God's gracious purpose, and of his infinite ability to so incline them. Let me repeat my question: How do you like such a God? You will not have, nor love, nor trust him? You cannot bear that he decide the greatest question affecting your whole being. You prefer that yourself or some other fellow-rebel do that. Why not, in this fact, see your enmity to God?

But then you said the divine foreknowledge makes God decide who shall be lost. Human logic says so, but while it cannot see your enmity against God, you must concede that it is an unsafe guide as a judge in matters infinitely transcending our capacities. You and I both know God's knowledge is eternal and complete, but neither of us know that it is his rule of action. But God's foreknowledge means his decree, then what? Let me word your answer so as to force you to notice your hate to God: "I spurn the worship and service of my Maker because I believe he reserves and exercises the right to reward all rebels who finally reject Christ and his mercy and will display his wrath in it. I spurn the idea of his making vessels of wrath." Now can you not realize the majesty you affect in criticizing your Creator? Would you wonder if his bolt should blast you? You charge fatalism upon divine foreknowledge. Arminians all do, and argue: "If regeneration results from the divine sovereign purposes and precedes all acceptable states and exercises, the unregenerate, being denied that influence, are fatally doomed." They thus asperse Calvinism. They offer this dodge: "The reason some seek and are saved is because they are so disposed. The other could be saved if they would." Foreknowledge and Calvinism doom every lost soul before he is born. The dictate of election. The Arminian's effort to relieve it. All are free, but equally need regeneration. Only such attain it as feel the need. A knowledge of their situation is the needed help. They do the work if it is done—"get religion." Don't a pure Gos-

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pel give that knowledge to any who perish! "Yes, to all who hear it." Why do some believe and rejoice while others are hardened? "It is their own fault. They don't feel like it." A good, sound Calvinistic answer. Why don't they feel like it? "They are not so inclined." Well, the Arminian's way of saving lacks the one thing needed—the inclining power. As none are saved without that, don't you see that your plan dooms the lost as evidently as ours? Which is the worse fatalism? I prefer ours, only because the Bible teaches it.

But we waste our time and breath. Neither of us will harmonize the two doctrines in this life. I would not for all worlds. Understanding is reasoning—rationalizing. Believing is a different thing. We never believe what we understand, and vice versa. Two and two are four—we know this by intuition—a process of thought or reason, not upon testimony. Faith rests on testimony,

or self-evident or first truths. Faith is the medium of salvation; reason of knowledge. Faith is a state of the affections, having three elements—obedience, trust and love. Reason is all in intellect. The Gospel promises salvation to faith. The harmony of God's teachings whenever beyond our understanding is the object of faith.

Remarks—1. Faith is a state of the soul; not an exercise. Like eyesight, it is an involuntary state. It rests on God's testimony and is satisfied. This reason cannot do. There is no such thing as an act of faith. One can as easily lift himself to the moon as believe before God gives him this blessed state. How then can it be obligatory—the indispensable to salvation? I have a world of happiness in the conscious inability to tell.

2. Faith is voluntary in its exercise. Like vision, or hearing, we may use or abuse it; improve or dwarf it. I can see how we are culpable for weak faith.

Editor Western Recorder Louisville, Ky.

DEAR SIR: I had a book called Early Baptist Ministers of Virginia, in it was a sketch of Reuben Ford my maternal great grandfather. All of my books were destroyed by fire a few years ago, and now I wish to know all about that particular ancestor. I know most of the older Baptists of Kentucky are likely to have the book, will you help me to procure one? Ben B. Ford, of Georgetown, Ky., was my grandfather, he was well known as a member of Elkhorn Association.

If I cannot buy the book, perhaps you would borrow one for me. I can be trusted to return it, if I do have to tell you so, but I am well known in Louisville and Dr. Warder would do this for me if I know his address.

Respectfully,
Mrs. J. M. ADAMS,
810 Taylor St., Ft. Worth Texas.
[We hope some of our readers can comply with this request. Ed.]

THE EVENING HOUR.

The stream is calmest when it nears the tide. The flowers are sweetest at the evening tide; And birds most musical at close of day; And saints divine when they pass away.

OUR PULPIT.

WHEAT IN THE BARN.

A FARM SERMON DELIVERED BY THE REV. C. H. SPURGEON.

Gather the wheat into my barn.—Matthew 13:30.

"Gather the wheat into my barn." Then the purpose of the Son of Man will be accomplished. He sowed good seed, and he shall have his barn filled with it at the last. Be not despondent. Christ will not be disappointed. "He shall see of the travail of his soul, and shall be satisfied." He went forth weeping, bearing precious seed, but he shall come again rejoicing, bringing his sheaves with him.

"Gather the wheat into my barn;" then Satan's policy will be unsuccessful. The enemy came and sowed tares among the wheat, hoping that the false wheat would destroy or materially injure the true; but he failed in the end, for the wheat ripened and was ready to be gathered. Christ's garner shall be filled; the tares shall not choke the wheat. The evil will be put to shame.

At this time I can keep my text, and preach from it almost word for word. It begins with "but," and that is a word of separation.

Here note that the tares and the wheat will grow together until the time of harvest shall come. It is a great sorrow of heart to some of the wheat to be growing side by side with tares. The ungodly are as thorns and briars to those who fear the Lord. How frequently is the sigh forced forth from the ungodly heart—"Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar." A man's foes are often found within his own household; those who should have been his best helpers are often his worst hinderers, their conversation vexes and torments him. It is of little use to try to escape from, for the tares are permitted in God's providence to grow with the wheat, and they will do so until the end. Good men have emigrated to distant lands to found communities in which there should be none but saints, and alas! sinners have sprung up in their own families. The attempt to weed the ungodly and heretical out of the settlement has led to persecution and other evils, and the whole

plan has proved a failure. Others have shut themselves away in hermitages to avoid the temptations of the world, and so have hoped to win the victory by running away; this is not the way of wisdom. The word for the present is—"Let both grow together;" but there will come a time when a final separation shall be made. Then, dear Christian woman, your husband will never persecute you again. Godly sister, your brother will heap no more ridicule upon you. Pious workman, there will be no more jesting and taunting from the ungodly. That "but" will be an iron gate between the God-fearing and the godless; then will the tares be cast into the fire, but the Lord of the harvest will say, "Gather the wheat into my barn."

This separation must be made, for the growing of the wheat and the tares together on earth has caused much pain and injury, and therefore it will not be continued in a happier world. We can very well suppose that godly men and women might be willing that their unconverted children should dwell with them in heaven; but it cannot be, for God will not have his cleansed ones defiled nor his glorified ones tried by the presence of the unbelieving. The tares must be taken away in order to the perfection and usefulness of the wheat. Would you have the tares and the wheat heaped up together in the granary in one mass? That would be ill husbandry with a vengeance. They are neither of them to be put to appropriate use till thoroughly separated. Even so, mark you, the saved and the unsaved may live together here, but they must not live together in another world. The command is absolute, "Gather the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Sinner, can you hope to enter heaven? Can you never loved your mother's God, and is he to endure you in his heavenly courts? You never trusted your father's Saviour, and yet are you to behold his glory forever? You have no taste for heavenly pursuits, and these things would be profaned if you were permitted to partake in them; therefore that word "but" must come in, and you must part from the Lord's people never to meet again. Can you bear to think of being divided from godly friends forever and ever!

That separation evokes an awful difference of destiny. "Gather the tares in bundles to burn them." I do not dare to draw the picture; but when the bundle is bound up there is no place for it except the fire. God grant that you may never know all the anguish which burning must mean; but may you escape from it at once. It is no trifle which the Lord of love compares to being consumed with fire. I am quite certain that no words of mine can ever set forth its terror. They say that we speak dreadful things about the wrath to come; but I am sure that we underestimate the case. What must the tender, loving, gracious Jesus have meant by the words, "Gather the tares, and bind them in bundles to burn them?" See what a wide distinction between the lot of the Lord's people and Satan's people. Burn the wheat! O, no! "Gather the wheat into my barn." There let them be happily, safely housed forever. O, the infinite distance between heaven and hell—the harp and the angels, and the wailing and gnashing of teeth! Who can ever measure the width of that gulf which divides the glorified saint, white-robed and crowned with immortality, from the soul which is driven forever away from the presence of God, and from the glory of his power! It is a dreadful "but"—that "but" of separation.

I pray you, remember that it will interpose between brother and brother—between mother and child—between husband and wife. "One shall be taken and the other left." And when that sword shall descend to divide there shall never be any after union. The separation is eternal. There is no hope or possibility of change in the world to come.

The second word of our text is "gather"—that is a word of congregation. What a blessed thing this gathering is! I feel it is a great pleasure to gather multitudes together to hear the Gospel; and it is not a joy to see a house full of people on week days and Sabbath days who are willing to leave their homes and to come considerable distances to listen to the Gospel! It is a great thing to gather people together for that; but the gathering of the wheat into the barn is a far more wonderful business. Gathering is in itself better than scattering, and I pray that the Lord Jesus may ever exercise his attracting power in this place, for he is no divider, but "unto him shall the gathering of the people be." Has he not said, "I, if I be lifted up from the earth, will draw all unto me?"

Observe that the congregation mentioned in our text is selected and assembled by skilled gatherers—"The angels are the reapers." Ministers could not do it, for they do not know all the Lord's wheat, and they are apt to make mistakes—some by too great leniency, and others by excessive severity. Our poor judgments occasionally shut out saints, and often shut in sinners. The angels will know their Master's property. They know each saint, for they were present at his birthday. Angels know when sinners repent, and they never forget the persons of the penitents. They have witnessed the lives of those who have believed, and have helped them in their spiritual battles, and so they know them. Yes, angels by a holy instinct discern the Father's children, and are not to be deceived. They will not fail to gather all the wheat and to leave out every tare.

But they are gathered under a very stringent regulation; for, first of all, according to the parable, the tares, the false wheat, have been taken out, and then the angels reapers gather nothing but the wheat. The seed of the serpent, fathered by Satan, is thus separated from the seed of the kingdom, owned by Jesus, the promised deliver. This is the one distinction; and no other is taken into consideration. If the most amiable unconverted persons could stand in the ranks with the saints, the angels would not bear them to heaven, for the mandate is, "Gather the wheat." Could the most honest man be found standing in the center of the church, with all the members round about him, and with all the ministers entreating that he might be spared, yet if he were not a believer he could not be carried into the divine garner. There is no help for it. The angels have no choice in the matter; the preceptory command is, "Gather the wheat," and they must gather none else.

It will be a gathering from very great distances. Some of the wheat ripens in the South Sea Islands, in China, and Japan. Some flourishes in France, broad acres grow in the United States; there is scarcely a lead without a portion of the good grain. Where all God's wheat grows I cannot tell. There is a remnant, according to the election of grace, among every nation and people; but the angels will gather all the good grain to the same garner.

"Gather the wheat." The saints

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will be found in all ranks of society. The angels will bring in a few ears from palaces, and great armfuls from cottages! Many will be collected from the lowly cottages of our villages and hamlets, and others will be upraised from the back slums of our great cities to the metropolis of God. From the darkest places angels will bring those children of sweetness and light who seldom beheld the sun, and yet were pure in heart and saw their God. The hidden and obscure shall be brought into the light; for the Lord knoweth them that are his, and his harvestmen will not miss them.

To me it is a charming-thought that they will come from all the ages. What a joy to see the apostles, martyrs and reformers! I long to see Luther, and Calvin, and Bunyan, and Whitefield. I like the rhyme of good old father Ryland— They all shall be there, the great and the small, Poor I shall shake hands with blessed St. Paul.

I do not know how that will be, but I have not much doubt that we shall have fellowship with all the saints of every age in the general assembly and church of the first-born, whose names are written in heaven.

No matter when or where the wheat grew, it shall be gathered into the one barn; gathered never to be divided again. They grew in different fields. Some flourished on the hill-side where Episcopalians grow in all their glory, and others in the lowlier soil, where Baptists multiply, and Methodists flourish; but once the wheat is in the barn none can tell in which field the ears grew. Then, indeed, shall the Master's prayer have a glorious answer—"That they all may be one." All our errors removed and our mistakes corrected and forgiven, the one Lord, the one faith and the one baptism will be known to us all, and there will be no more vexings and envyings. What a blessed gathering it will be! What a meeting! The elect of God, the elite of all the centuries, of whom the world was not worthy. I should not like to be away. If there were no hell, it would be hell enough to me to be shut out of such heavenly society. If there were no weeping and wailing and gnashing of teeth, it would be dreadful enough to miss the presence of the Lord, and the joy of praising him forever, and the bliss of meeting with all the noblest beings that ever lived. Amid the needful controversies of the age, I, who have been doomed to seem a man of strife, sigh for the blessed rest wherein all spiritual minds shall blend in eternal accord before the throne of God and of the Lamb. O that we were all right, that we might be all happily united in one spirit!

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of character.—Emerson.

NOTHING is more terrible than active ignorance.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. THIRD QUARTER.

SUNDAY, JULY 11. PAUL AND THE PHILIPPIAN JAILER.

Acts 16:22-34.

MOTTO TEXT.—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Acts 16:31.

The owners of the girl who had been healed, in their rage at the loss of their gains, seized Paul and Silas and carried them before the magistrates. The Romans were very tolerant toward the religion of those whom they conquered, provided the conquered did not prostrate themselves before the gods of the conquerors. The laws were very severe in such cases, though often the magistrates were tolerant and did not take action unless their attention was publicly drawn to the facts.

"And the multitude rose up against them."—No doubt the mob would have killed them if they had not already been in the hands of the officers. "And the magistrates rent off their clothes and commanded to beat them."—The clothes of the prisoners, not their own. Those who were beaten were stripped to their waists. "And when they had laid many stripes upon them."—The law of Moses limited the number of stripes to forty, but the Romans left the number to the magistrates. These scourgings left the flesh on the back hanging in strings. It is evident that they intended further persecution as they gave Paul and Silas into the hands of the jailer with a special charge in regard to keeping them safely.

"Who, having received such a charge, thrust them into the inner prison."—Not the dungeon, but still a dark and filthy place, according to the knowledge we have of prisons in those days. "And made their feet fast in the stocks."—Putting them in the inner prison showed no cruelty on the part of the jailer, but only a precaution to prevent their possible escape. But putting the feet of men, mangled and bleeding, into the stocks, shows cruelty. The stocks were really instruments of torture. The limbs were distended in a most painful manner.

Their backs were mangled and bleeding; they were faint with pain, sitting in a painful posture. Their stripes had not been washed or bound up. Yet how did these men spend their time! Their course is a strong rebuke to all murmuring Christians to the end of time. At midnight they were praying and singing praises. Singing praises to God who let their enemies torture them so because they were obeying Him!

The sound of those praises touches our hearts across the centuries. How they must have touched the great, tender heart of the Holy Spirit. And He gave the apostles, as a loving mother would seek to do, the gift of all

gifts which could give them the most joy—the gift of the souls of the jailer and his family. "And the prisoners heard them." Strange sounds to come from the inner prison instead of groans and oaths. If Paul and Silas praised God in such circumstances there never can come a time when we should fail to praise Him instead of talking of being resigned merely.

"And suddenly there was a great earthquake."—The city was shaken and startled, and their roused attention would be easily given to any unusual thing. It was a great earthquake which could shake the foundations of the strong stone prison. The doors of the prison may have been opened by the earthquake, but the loosening of the bonds must have been miraculous. The first impulse of the prisoners, even if they had not been eager to escape, would have led them to run out as quickly as possible lest they should have been killed by the falling walls. But they were kept still.

Verse 27—The Roman law was very severe upon a jailer who allowed prisoners to escape. Hence the jailer, seeing the prison doors open, was about to kill himself. But from the inner prison, where he could not see what the jailer was doing, Paul spoke with a loud voice that he might hear: "Do thyself no harm: for we are all here."—This prisoner not only knew what he was about to do, but his reason for doing it. Verily he was a prophet, and the earthquake showed the anger of his God was the natural thought of the jailer.

"Then he called for a light."—It is "lights" in the original. He called to several attendants to bring lights. He came rapidly, springing in and kneeling before his prisoners fast in the stocks, trembling from a sense of God's presence and his own guilt. "And brought them out" from the inner prison, probably into his own rooms. His assistants and guards were left to look after the other prisoners.

"Sirs, what must I do to be saved?"—The one great question for guilty man to ask. Paul and Silas had been preaching for some time in Philippi, and the whole city was stirred. The jailer had either heard them or had heard what they said of a Saviour. Their kindness in saving him from suicide after his cruelty in putting their feet in the stocks made him feel there might be salvation for the soul of one guilty as he.

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—It does not mean that the house would be saved if he believed, but that the house would be saved on the same terms. This is a brief summing up of what Paul said, for he told who the Lord was and of his vicarious death instead of the guilty, as is shown in the following verse. It would be well for teachers to tell their scholars what believing on Christ means, and to urge upon them their duty and their danger.

"And he took them the same hour of the night, and washed their stripes."—His faith shows itself immediately in serving his brethren. "And was baptized, he and all his household."—Probably in the jail yard, where large tanks were kept. He may have gone down to the river near by, where the Jewish place of prayer was. But, in any case, the jailer took them outside of the house, as is shown by his carrying them back into the house in the next verse.

It is a happy picture with which the lesson closes. The Holy Spirit did indeed give royalty to those faithful sons who praised God in such afflictions. How happy Paul must have been as he sat there amid that rejoicing household.

Note that all the house believed as well as were baptized. Pedobaptists can get scant comfort from the jailer's household in the face of this fact, for it will not do to trifle with God's word by saying "all" means all in one verse and does not in the next.

ST. PIRAN'S CHURCH.

BY THE REV. JOHN T. GRIFFITH.

According to the testimonies of historians like Haddon and Stubbs and Spinker and others, there are many interesting marks of Christianity among the early Britons in what is now called England, but what was then Britain, but one of the most interesting of these marks is that of Perranzabuloe, or "Pieran-in-the-sands," in Cornwall. In 1835 the old church was disclosed from the sandy banks in which it had been buried for many centuries. It is a long, narrow building, measuring twenty-five feet by twelve, with a door and a window in the side, and so near the altar that it could not have been of much use in giving light. At one end there is a stone altar, with stone benches along the walls, and in the centre a font of cut stone of octagonal shape, standing on four feet about a foot from the floor, and on four of the panels there is a picture of a handsome man about middle age, with smooth face and a heavy cap on his head. This old church, with many places in the vicinity, keeps in memory St. Piran, Kiaran, Keiran, or Kenerin, who is called by the Irish "the first born of the saints." He was the bishop of Sairgir, or Sairghbir, in Ireland. Usher dates his birth about 359. According to some old Irish records, he was the first to preach the Gospel to the Osserites. John of Timmouth thinks that he was one of the twelve ordained by St. Patrick in order to help him to plant Christianity in Ireland. After having returned to Ireland (from Rome), he built himself a hut near the waters of Tauran, which soon grew into a popular monastery. He was seventy years old when St. Patrick came to Ireland; then he left Ireland and went over to Cornwall, and spent the rest of his days as a hermit near the Bristol Channel, about fifteen miles from Padstow, and there he was buried.

But let us return to the old church. In the octagonal font referred to, we find the following history: "In the beginning of the new religion (Christianity) baptism was administered by immersion, but when the church through Europe came to acknowledge the inconvenience of immersion, and substitute pouring in its place, ever since then, instead of the lake and the reservoir where they had plenty of water, the stone font was instituted. This change in the administration of baptism denotes a conspicuous change in the form of the service."

This change took place about the beginning of the fifth century, and about that time we find the octagonal font becoming essential to religion. The figure 8 was considered a symbol of the perfection of salvation, and hence the font was made octagonal. Ambrose, the bishop of Milan in the fourth century, by referring to the baptistries of that city, says: "An octagonal temple has been erected for sacred purposes; an octagonal font is worthy of this office. It is becoming that the baptismal-bath should be built with that number by which the people were brought into true salvation."

Hence we see that the font of Perranzabuloe bears testimony to the orthodox doctrine of the fifth century, though the building may

be of much later date.—See "The Ancient Church of the Welsh," by Rev. J. S. James, M. A.

No, immersion is not a modern custom in Britain, but it is the primitive custom, which was found to the Roman period.—Sprinkling and pouring are the innovations which have been substituted for immersion simply on the ground of convenience, and not on the ground of new teaching. Freeland, Pa.

THE DAY OF TROUBLE AND WHAT TO DO.

"Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." These are the living, tender words of our Heavenly Father to his children. Let us notice how full of meaning they are to him who trusts in God.

Here is the command: "Call upon me." Call upon God. How is this to be done? In prayer. When dark days of sorrow surround life's pathway, when the stormy billows are rolling high, then I am to lift my soul, as it were, above the things of this world and pour it out in prayer to God. Ah, how sweet it is to talk to God in the day of trouble! It is like a thirsty soul drinking at a crystal fountain. We see here that the Lord says, "Call upon me." Not some priest, not some familiar friend, but God, who is able to give abundantly unto him that needeth.

Here is the time to call: "In the day of trouble." This does not mean that I am to call upon God only in the time of trouble—we should have a constant prayerful disposition—but in the day of trouble mercy seems to be more timely. If there is a time when we are more especially dependent upon God, it is when our souls are submerged in a deluge of trouble.

Here is a promise: "I will deliver thee." We rejoice in the fact that we can go to our Father and plead his promises; and especially when our hearts are torn and bleeding with grief, do we love to lean upon the promises of God, realizing that the eternal God is our refuge, and underneath are the everlasting arms. Like a ray of sunlight penetrating a dark room, are the promises of God unto a beclouded soul. This promise to deliver grows more precious as we are, by trouble, made the more to realize it.

Here is another command: "Thou shalt glorify me." How often, when the Lord has delivered us from trouble, do we forget to glorify him. When we receive great grace in time of need, we turn away as if we felt that God is under some obligation to help. But let us realize that all we have and are comes from God. When our nature is at its best we may all say with Paul, "O wretched man that I am, who shall deliver me from the body of this death?" But the Lord Jesus Christ has become the propitiation for our sins, having died for us. And so through his merits alone do we have access to a throne of grace. By faith in him we become heirs of God, and so we are the sons of God. How confidently we may look up and cry "Abba Father," for "like as a father pitieth his children, so the Lord pitieth them that fear him." So let us not forget to glorify God in our bodies and spirits, which are his.

T. J. A. BEASLEY.

Poplar Springs, Miss.

WHEN a man's wife believes in his religion, it is pretty good evidence that he has the right kind.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

FRIDAY JULY 1, 1897.

The General Association at Georgetown made an important step forward in the direction of denominational control of denominational institutions. We hope the other General Associations and State Conventions will take similar action. The principle was clearly stated and distinctly emphasized, and the report of the committee, as reported last week, was adopted with little opposition. Some brethren advised delay, however. But since the action was not final and was advisory, there was no occasion for delay. The principle of denominational control of denominational institutions is so obviously right that discussion would seem to be superfluous. The only question is as to method.

It has become more and more manifest that the only way to have real denominational control is for the representative bodies of Baptists to select trustees. It would be impracticable for a general body to direct all the details of an institution of learning, and so a board of trustees is needed. But the churches should have a voice in the selection of these trustees. There are two dangers in having trustees elected by our General Association, but these dangers are provided for.

1st. It is possible that the Association might be carried away with excitement on some question, and put in, on the impulse of the moment, a set of trustees who would do too radical things. This danger is met by having only a certain proportion of trustees (say one-fourth or one-fifth) go out of office annually. It would thus take three years for the Association to put in a majority of trustees, and in that time wisdom would assert itself. The churches can safely be trusted. Should anything get wrong in an institution, and all the trustees favor the wrong, the denomination could certainly correct the wrong within three years.

2d. It might happen that the General Association, meeting far away from the location of a given institution, would select trustees who would not be efficient, and who would care little for the institution. This is met by providing that a majority of the trustees shall live in the vicinity of the institution.

While these are remote dangers, and not likely to become troublesome, prudence suggests that they be guarded against. It is not likely that a large body of representatives of the churches would run wild and act rashly with an institution committed to their care. It is not likely that such a body would make foolish selections of trustees. Yet both these things are possible, and in view of the interests involved, no harm will come for providing for such emergencies.

There are two great advantages to be gained by having trustees chosen by the General Association.

1st. It will give the churches a new sense of responsibility for the institutions, and a new interest in their welfare. "These institutions are ours." They will rally to them and support them as never before. While our institutions have done good work, they have done nothing like what they would have done had they received the hearty and general support of the denomination. Baptists have been almost as ready to support other schools as to support denominational schools. They send their sons and daughters to whichever

school happens to be most convenient in location, or price, or personal relations. Having no voice in the management of Baptist schools, they felt no special responsibility for them, and but little interest in them, beyond a general feeling of good will. Our institutions need the most hearty support of the denomination.

2d. The best practicable guarantee is thus given that the institutions will be true to the faith of their founders, and will faithfully carry out the purposes of their establishment. This is of the highest importance. Experience has shown that existing guarantees are not sufficient. No institution can long command denominational support unless it be beyond reasonable doubt that the institution will be true to the Baptist faith.

In regard to the Theological Seminary, in which other States are interested as well as Kentucky, the Association went as far as seems wise, in favoring the selection of trustees from the different States by the general bodies of the Baptists of those states respectively, so soon as the financial interests of the Seminary, now involved in a suit for taxes, shall make such a step safe. In the meantime the Southern Baptist Convention is asked to make all the messengers from each state a committee to report nominations to fill vacancies among the trustees from that state. This practically will put the naming of the trustees of each state in the hands of representatives from that state, as vacancies occur. The Association's favoring proportionate representation on the Board from the states, is obviously proper. It is an abnormal thing that South Carolina should have 1 1/2 trustees and Arkansas none.

HERE is one of the cleverest pieces of literary work we have seen, and it is also a most convincing argument. It shows what results can be reached by applying the "historic method" of the "higher critics" to history in general. It is from the gifted pen of Dr. William Alexander, of San Francisco, and it is part of a long article published in the Bulletin of that city. The absurdity of the main arguments of the so-called "higher critics" is well illustrated by Dr. Alexander. His success in getting rid of the history of our war with Mexico is really better and more reasonable than is that of Kuenen and Wellhausen in dealing with the history of Israel.

"Let us, for example, take a history so recent as the war between the United States and Mexico, and the acquisition of California. And let us suppose we are living in the year A. D. 5897, when our country has been reduced to the same condition as that of ancient Israel. Then comes a higher critic investigating the records of our history, as they now do those of the Pentateuch, and the result would be something like this:

California is represented in the legend as a part of an alleged conquest from Mexico. But the evidence of any such war as that is open to very grave doubt. In the documents which pretend to relate this history, even the very names are suspicious, being for the most part not the names of persons, but some occupation or calling, or of some article of domestic use. Records have been found bearing such names as Taylor, Worth, King, Wood, Pillow, and of such reputed battles as Rosaca de la Palma, which probably means merely a grove of palms, and not a battle at all. And another battle is named Buena Vista, which probably means only a fine prospect, or a pleasant view. And what is

still more to the purpose, different and conflicting accounts of the same thing have been dug up. According to another form of the legend the conquest was effected by a man whose name was Scott. And here again the story can hardly be considered historic, for the hero of this alleged conquest is called Winfield, and all military heroes are alleged to win fields. And still further, in some of the remains this same mythical hero is called 'Fuses and Feathers.'

"He is alleged to have invaded the country called Mexico by sea, and to have bombarded a city called Vera Cruz, which does not seem to have been a city at all, but, in the language of the Mexicans, means the true cross. The mythical hero, the legend goes on to say, advanced by way of Cerro Gordo, a steep and difficult pass in the mountains which a mule with his pack could, with difficulty, pass, but was utterly impracticable for an army, even if but feebly defended; but that a warlike people like the Mexicans would allow a hostile army to penetrate to the very heart of their country without the most determined resistance, is utterly incredible, not to say inconceivable. And besides, both of these legends, improbable as they are, and contradictory as they are, can be traced solely to American sources. In one thing they agree, and in one only, that no disaster ever occurred to their arms; encounter, a story which is totally at variance with the well-known casualties of war, and stamps the whole thing as one of the heroic legends of a barbarous or semi-civilized people. This, gentlemen may be taken *mutatis mutandis*, for the higher critics of the Hexateuch, as the critics prefer to call it. The principles and methods are the same in both, and both are equally worthless and misleading."

WHEN the motion was made by Dr. T. T. Eaton in the meeting of the Southern Baptist Convention that the paper read before the Convention by Dr. W. E. Hatcher for the Board of Trustees of the Seminary, together with the paper of Dr. Whitsett, should be spread upon the minutes of the Convention, it was adopted unanimously, with one exception. Some one in the back part of the house voted a loud "no." It has been wondered who that person was. Rev. F. M. Jordan, of North Carolina, announces in the *Biblical Recorder* last week that he was the person. He says: "I was the only man in all the Southern Baptist Convention to vote no, and I want my vote recorded, and handed down to the last generation."—*Baptist and Reflector*.

We are at a loss to understand what objection any brother could have to that motion. It was simply a question whether our secretaries should make any entry on the subject at all or not. Our one purpose in making the motion was to put authoritative copies of the two documents within easy reach of the brethren, so as to enable them to tell in years to come just what those papers were. The vote did not touch the merits of the question in the slightest degree. It involved neither approval nor disapproval. It simply contemplated the record of a fact, which certainly was a fact, since those very papers were read to the Convention, and a fact to which future reference might need to be made. But of course Bro. Jordan had a perfect right to vote "no," and to have his vote recorded also.

AMONG the visiting brethren at Georgetown we were glad to note Doctors McDonald, Willingham, Frost, Harvey Hatcher and Dobbs.

A MAN had heard of Prof. Nansen's new book, and he inquired for the "new nonsense book." A great many books would meet that demand.

Dr. JOHN WATSON (Ian MacLaren) has published his impressions of American manners, and they are, on the whole, quite complimentary to us. Among other things he says of the American: "He does not wear a single eyeglass for ornamental purposes, nor assume an expression of countenance from which all interest in anything has been studiously eliminated. Nor does he labor to reduce the crisp, sinewy English speech to the sound of jargon, nor is he accustomed to regard the outside world as Philistines. An absolutely well-bred man in speech and deed, he allows you to know that he has a heart; he can shake hands like a man."

Dr. Watson compliments highly the American deference shown to women. He says: "From end to end of America woman is respected, protected, served, honored." "The poorest woman can travel with security and comfort in the States, which to a European seems most admirable." This is the best test of civilization. A man who is not respectful and deferential to women, because they are women, is lacking in civilization.

Contrasting European exclusiveness with American openness, Dr. W. says: "No man with common sense tries to stand apart in the States, or hedge himself round with ceremony. One can speak with a Cabinet Minister, or a Millionaire, or a railway President—one of the most powerful functionaries in the land—or even an editor, without difficulty, and with no necessity for obsequious observations."

We are very glad this canny Scotchman was so favorably impressed with our country. He would have been still more impressed along the same line could he have visited Kentucky. In this country and especially in this state, a man deserves little credit for being courteous to women, since they are so charming he is almost helpless in their presence. And as for freedom of intercourse, there is a word in Kentucky coined expressly for that—"mixing." It is often said of a public man, "he is a good mixer." It was a great oversight in Dr. Watson not to come to Kentucky.

We were greatly pained to learn of the death of the Hon. L. B. Ely, of Missouri. He was one of the best known and best loved laymen in the country. He was born in Frankfort, Ky., in May, 1825, and his native state has ever been proud of him. He was a man of rare ability, great energy, deep consecration and steadfast devotion to duty. Our cause in Missouri is greatly indebted to this faithful servant of God. He was for over twenty years superintendent of Sunday-school of his church; was three times moderator of the General Association of Missouri; was Vice-President of the Southern Baptist Convention, and President of the Missouri Baptist Sunday School Convention. For years he has had charge of the financial affairs of William Jewell College, which he managed with recognized ability. We tender our condolence to the bereaved.

BRO. PITTMAN in the *Central Baptist* wants to know what we meant by desiring the "Purchase brethren" to be on hand at Georgetown. The information is cheerfully given. The western end of the State has all along been called the "Purchase," or the "Jackson Purchase," because under President Jackson it was purchased and added to the State. Brethren who live in that section are called "Purchase brethren," just as those who live in Louisville are called "Louisville brethren."

Editorial Varieties.

A woman committed suicide in an Episcopal church in New York not long ago, and now they are debating the question whether the church should not be "reconsecrated."

A young Kentucky Baptist preacher was married recently, and in his first public prayer after the ceremony he prayed especially that God would be merciful to young married people.

The boys at Bellevue College did without meat for a week in order to help pay a mission debt. Now this is the right sort of fasting. Fasting by the almshouse, however, is utterly contrary to Scripture teaching.

Judge John M. Duncan, of Texas, recently said in trying a lynching case: "By which mode, then, is justice to be administered? If by the mob, let us abolish the law; if by the law, let us abolish the mob."

Mrs. Catherine Woodruff, of Knoxville, sends two dollars for a year's subscription, her time being out. She is 87 years old, but her writing looks almost like copper plate, it is so clear and round and free from all tremulousness. May our readers have many years of life, with their mind clear and bright as that of Mrs. W.

The Rev. D. M. Lanning, of Detroit, Mich., I. J. VanNess, of Atlanta, Ga., R. G. Patrick, of Marion, Ala. and J. F. Porter, of Jerseyville, Ill. are now Doctors of Divinity. The list this year is small and select. Prof. O. T. Mason, of Washington, is now L. D., as is Rev. H. C. Yelder.

Having disposed of such questions as "Which are the best hundred books?" "What men have most influenced me?" etc., the papers are now taking up—what is the most important achievement during the reign of Queen Victoria? Several letters were sent in, and great achievement was the introduction of anaesthetics.

"Jesus the Nazarene is Certainly the Messiah of Jewish Prophecy" is the title of a book by the Rev. D. Y. Hagby, Ph. D., published by the Baptist Book Concern (\$1.00 a copy). It is a masterly argument, written with clarity and stimulating to believers. We will notice it more fully in our literary department ere long.

A lady friend of ours recently received an ugly wound in one foot. She and the family were in great dread lest lock-jaw would result. We comforted them by telling them we never heard of a woman's having lock-jaw. We have known of a good many men's having lock-jaw, but we never knew of a woman's being so affected. Are women exempt from lock-jaw? Let some of the doctors tell us. A woman who had lost the power of speech would be a remarkable phenomenon.

Dr. Felix makes a fine moderator, as we all know he would make. He had previously presided over the General Association. As he says, the day has come when we are all parliamentarians." Dr. Kirtley and Kerfoot both were nominated and both declined to run, and so Dr. Felix was elected without opposition. Drs. Kirtley and Kerfoot did handsomely, as is natural with them, and Dr. Felix did handsomely also, as is natural with him.

We most cheerfully welcomed to our midst the venerable Dr. James A. Shuttleworth, the father of Mr. James A. Shuttleworth, the leading clothing merchant of Louisville. Dr. Shuttleworth was for years in connection with the venerable B. M. Sherrill, proprietor of the *Western Recorder*, with whom he was associated. Rev. Dr. R. M. Dudson as editor. Dr. Shuttleworth resides in Piedmont Hill, Mo., and while here superintended the erection of one of the finest monuments in Kentucky over the grave of his wife in the cemetery at Campbellville, Ky.

The *Louisville Times* says that the proposed amendment to the Constitution of the General Association on the wh-key matter was offered in retaliation, on account of the passing of the resolution calling on the trustees of the Seminary from Kentucky to resign. It is a fair statement of Dr. Whitsett. This is quite interesting, if true. It happens that this question which advocated this amendment voted against that resolution. The *Louisville Times* has been very emphatic in supporting Dr. Whitsett and very bitter in attacking the editor of the *WESTERN RECORDER*.

The recent meeting of the General Association was the largest and the most representative we have seen, and we have been present at the last seventeen meetings. The western part of the state had very few messengers, however, but with that exception the state was well represented. The hospitality of Georgetown was up to high water mark. The Baptists there know how to take care of their brethren. We congratulate Dr. Cody and his people on the way they managed matters. We also congratulate Dr. C. on his thoroughly sensible address of welcome.

It is a noteworthy fact that there was no sign of irritation in the General Association while the vote and no vote, on the resolution calling on the Seminary trustees from Kentucky to resign. The state was well represented. The hospitality of Georgetown was up to high water mark. The Baptists there know how to take care of their brethren. We congratulate Dr. Cody and his people on the way they managed matters. We also congratulate Dr. C. on his thoroughly sensible address of welcome.

FAMILY CIRCLE.

"MOTHER'S ROOM."

I'm awfully sorry for poor Jack Roe; He's the boy that lives with his aunt, you know. His father's house is filled with gloom because it has got no "mother's room."

the right sort. Some of the Tories will be glad to go in, and I'll have some. I stand alone for the Tories. I won't do to trust too much to the locals, for they may be weak-kneed at the last."

MARGARET SCHUYLER'S QUICK WIT.

A TRUE STORY OF THE REVOLUTION. BY EVERETT T. TOMLINSON.

One summer evening in August, 1781, two men were seated at a table in the public room of a tavern in a settlement about twenty-five miles north of Albany.

Few men had won the confidence and respect of the American commander as had Philip Schuyler, and few men were more feared by the British. His service had been great, and he always had been the center of a true man as well as of a brave soldier; and, although he had given up his position in the Continental Army, there was no one the British would have been more delighted to capture than he.

On the evening following the interview we have described, John Watermeyer was at the cross-roads awaiting the coming of the band which the spy had promised. He had not been there long before he heard the sounds of approaching men. He stepped behind one of the large trees that grew by the roadside and waited for them to approach. They were talking in low tones; but as soon as he heard them he was satisfied that they were the men he wanted and, giving the watchword agreed upon, he approached and joined them.

And well he might, for the talker was some other than John Watermeyer, whose name was known and feared throughout that region. At the breaking out of the Revolution he had been an ardent Whig; but he was captured by the British in Arnold's struggle on Lake Champlain, and from that day he was a changed man for while he was a captive in Canada he had listened to the words of his captors, and accepted the position of ensign under the royal standard. Hated and malice seemed to rule him after that, and he was ever active in plots against his former friends. He became notorious as a spy, and not long before this very time had been captured and sentenced to be hanged. Indeed, he already had been upon the gallows, and was about to be executed, when about his neck when Washington, overcome by the tears and pleadings of his mother, had released and pardoned the traitor on the one condition that he would reform. Joe Bettys had promised readily to do so, but he got directly from Washington's camp to that of the enemy, and instead of any feeling of gratitude, had redoubled his energy and evil deeds. Murders, plundering and burning the homes of the Whigs had followed; and at late he had been massively active in kidnapping isolated colonials, and sending them to Canada for exchange. He had no forebodings of his fate then; but when, a year later, he again was captured and executed at Albany, all the region breathed a sigh of relief.

They were a motley crowd of a dozen men. He recognized some as former associates, but the Indians and Tories were all strangers. Relying upon the word of Joe Bettys that they could be depended upon, he immediately entered into conversation and arranged his plans. In a brief time they all departed, but the home of Gen. Schuyler and were peering from behind the pine trees and shrubbery that grew about the place.

All the lights had disappeared, and it was evident that all within had retired to their apartments. Watermeyer withdrew his hand and prepared for the night. The next day a careful watch was kept, but the opportunity they desired did not present itself. Frequently the General came out upon the lawn, but he was always accompanied by a detachment of men, and he never wanted to catch him alone! Sometimes he was seated on the broad piazza playing with his youngest child, and sometimes he was with one of his daughters and her children; but services of the night were never far away, and the attempt could not be made.

Several days passed in this manner, and Watermeyer found his men becoming restless. Something must be done. Starting out alone, he soon returned to the camp they had made in the woods, attended by a Dutchman whom he had met and compelled to accompany him.

"Now, Hans," said Watermeyer, when he had called his band about him, "we want to know just how many men are in Schuyler's house."

"Yes, but how many?" asked Watermeyer, impatiently.

"I don't just like his looks tho', replied Bettys. "Come out into the yard; and the two men arose and left the house."

His heart would not have been comforted if he could have followed him, for Hans proceeded directly to Gen. Schuyler's house, and was with him a long time in his private room. When at last he arose to go he met on the piazza the man of whom Joe Bettys had suspected was the spy during his interview with John Watermeyer.

He, too, remained in the General's private room for half an hour, and when his hour accompanied him to the door he said to him: "As you see, we are on opposite sides in this fearful struggle, but you have placed friendship above country, and I should be less than a man did I not heed two such warnings as I have just had."

"Never fear, my friend," replied the General, with a smile. "I shall do as you suggest."

As a result of these two warnings, Gen. Schuyler obtained a guard of six men, three of whom were on duty by day and three by night. But several days passed and no signs of the kidnappers appeared. The family began to think the alarm had been needless, and that if there had been any danger it had passed. The guard, however, was not dismissed, and all due precautions still were observed. More than a week had passed now since the interview of Joe Bettys and John Watermeyer, and the General was hoping that the project had been abandoned.

It had been an exceedingly sultry day even for August, and after the evening meal the General and his family were sitting in the large front hall enjoying the breeze that came from the spruce up. The servants were scattered about the place and the three men who had been on guard during the day were asleep in the basement, while the three who were on duty were lying on the sofa in the parlor. The children were playing about their elders, and all were rejoicing that the cause for alarm had passed, as they supposed.

"General, there's a man who wants to speak with you about the back gate," said one of the servants, approaching the house.

"I know what that means," said Gen. Schuyler, immediately arising. "I want every one of you," he added, turning to his children, "to get into your room upstairs. Don't wait, but go immediately."

The frightened women and children quickly obeyed, and the General, calling the servants, barred the doors and looked out the garden gate. He saw this had been done he ran to his bedroom for his gun.

He stepped to the window in his room for a moment and looked out. What was that he saw? This was his gun, and he had his finger on the trigger. He saw that the house was surrounded by men. It was a dangerous moment, but the guard must be aroused, and perhaps the town might be alarmed also; so out of the open window he fired his gun, and the men who were in the heavy shutters and fastened them. He was just in time, for a volley was fired by the ruffians, and he could hear the thud of the bullets as they struck against the house.

All was confusion now. With a shout the band started for the door of the hall. They had brought rails and heavy pieces of timber with them, and an exultant yell shown that they had succeeded in breaking down the door which the crowd was rushing into the house and began to shout for the General to give himself up and save all further trouble. His family were all in the room with him now, but the darkness concealed the parlor on the next floor, and not a word had been uttered.

Just as the Tories burst into the hall Mrs. Schuyler thought of the baby she had left in the nursery below. In the confusion each had thought another had brought the little one, and the mother had been so busy that she had not thought of it.

"My baby! my baby!" she cried. "I shall go for it. They will murder it. I know they will!"

"Nay," said the General, as he firmly grasped his frantic wife. "It will be for the best if you stay here, and the ruffians may not touch it."

"Then I shall go," said Margaret, her third daughter, and before she could be restrained she had rushed from the room, run down the two flights of stairs and gained the nursery. The babe was sleeping in its cradle, all unconscious of danger, and in a moment Margaret had snatched the little one, still asleep, and started to return. She had just gained the stairs when she was stopped by one of the men who roughly grasped her by the arm. It was John Watermeyer, but she did not know him, nor was he aware who she was before him. Plainly enough she was a young woman, and as she held a babe in her arms, he at once concluded that she must be the General's daughter.

quick thought came, and raising her voice so that she could be heard in the room above she replied: "He's gone to alarm the town."

John Watermeyer hesitated. If that were true not a moment ought to be lost in making their escape. His men were in the above dining-room now, and he could hear them as they gathered the silver, quarrelling among themselves. Evidently the General's silver was as desirable as the General's person, and the ruffians had no doubt that what was nearest first. While the leader was hesitating he heard a voice calling out of the window above: "Come on, my brave fellows, surround the house and secure the villains. They are now in the dining-room plundering."

That was enough. The leader did not know that not a soldier was about the place, nor that the call was made by the General who had followed up the words of his quick-witted daughter. Not a brave fellow was near, and even the guards in the cellar, awakened by the confusion, could not find their guns. They did not know till afterward that Gen. Schuyler's daughter, Mrs. Church, had removed them all, confident that all danger had passed, and fearful that her little boy, who delighted in playing with them, might be injured.

"Run, boys—run!" shouted the frightened Watermeyer. "The Continentals are all around us!"

His companions needed no second warning, and, delaying only long enough to secure their booty and capture the three guards on the lawn, began to run; and the early records tell us that the never stopped until they arrived on the borders of Canada. The guards, although they had no guns, used their brawny fists to good advantage, and, if there had been a little more light, might have escaped after all. The three fellows were near, and their capture, however, for the records inform us of farms in Saratoga county presented by Gen. Schuyler to John Tubbs, John Corlies and John Ward. John was having been a popular name in those days.

But Gen. Schuyler was saved, and the heroism of his quick-witted daughter, who afterward became the wife of Gen. Van Buren, deserves a place among the histories of the days that tried the souls of men.—Independent.

HOW TO HAVE A "GOOD" MOTHER.

"Johnny's mamma never scolds and never frets, and is always just as good as she can be," said little Frank. "I wish my mamma was like that."

"What kind of a boy is Johnny?" asked his aunt, who had overheard him. "Oh, he is a good, kind little boy. Nora says he is the best boy to 'mind' she ever saw. Nora used to work at his house, you know. Why, auntie, he likes to have other folks have a good time better than to have a good time himself."

"Perhaps that is the secret of his mamma's never scolding," said Frank's aunt. "Good boys make happy, good mothers."—Charlotte Whitcomb.

The story is told of a remarkable instance of heroism in the case of an Albanian peasant who was left behind by the Turks to warn them of the number of their Grecian foes who were making advances into Epirus. It seems that when Major Comandouros reached the neighborhood of Pentepoli, he entered the town of Sostani, and found as its sole occupant an Albanian who was instantly made prisoner. As the man seemed very friendly, and had a long story to tell of the atrocities of the Turks, it was decided to make some use of him, and the major took him up to the top of the tower to which he pointed out the road by which the Turks had retreated to Janina. While there he led the conversation to rifles, and asked to see the Greek rifle with which the Greek army was equipped. One was handed to him, whereupon he examined it, looked at the cartridge, loaded and fired, and then turned to his captors and said: "Now kill me." It seems that the Turk commander had sent him out to learn how many Greeks were coming to the fort, and had told him to fire one shot if there was only one regiment, and if there were more regiments to do nothing, as the Turks only numbered 4,000. What happened was to be only one Greek battalion, with no guns and no supports, the report brought forth the Turks, who were concealed in the rocks and who rushed forward as at once surrounded the Greek. Whether the Albanian was killed or not, the reports do not state, but at any rate the story is as romantic as any episode in history.—Independent.

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SHE KNEW A WAY.

BY ELIZABETH P. ALLAN.

The sun had not quite climbed up the shoulder of Humpback Mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and chirped, and lifted their voices up and down the scale, to be ready for their part in the chorus.

In the small, sunburnt cottage, half way up the mountain, a little curly-headed child stirred and cheeped too. She had gone to bed in the early twilight, and now she was tired of sleep, and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, git up and welcome," answered the mother. "I reckon I must be stirring my old bones, too." With nimble fingers the child fastened the few scanty garments belonging to her, and ran out on bare brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow, and her breath came quickly.

"Now," she said to herself, "I will gather the eggs for mammy, and get her water's got for no basket; I kin just git 'em in my dress."

A way she sped to the chicken-house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could get in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered-up lap, when she saw a large mottled little snake stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not looking at her, in fact, and even Jess's terrified scream did not rouse him. Fortunately, she did not move, and in a moment her father ran to her help.

Fearing in through a crack in the roof, the man saw not only the snake lying in front of the child, but a second one, its mate, stretched out behind her! It was impossible to kill them both at once. If he struck either, the other would certainly bite the little prisoner. What a moment of horror!

"Jess," he said, hoarsely, "keep as still as the dead, and listen to me. I've got to take off the roof and lift you out here quick. But if you move you're gone. Can you hold still?"

The little face was white with terror, and at first no sound would come to her lips. Then she said faintly: "All right, dad; I've thought of a way to keep still."

The man and his wife quickly unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb that overhung it, Jess's father let down a rope, and drew her up, like Jeremiah out of his dungeon, by the arm-pits.

The snakes were promptly killed, and the child sat, white and trembling, on her mother's lap in the cabin's doorway.

"You're a fast-rate soldier, Jess—that's what ye be," said her father, proudly. "How ever did you manage to keep still?"

"I jest shut my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat startled. Jess nodded.

"They're teaching me some Bible verses at the chapel Sunday-school," said she, "and one of them says, 'His will will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday, Jess found to her delight that her father was going with her down the mountain to Zion Chapel.

"Are you afraid I'll meet up with more snakes, dad?" she asked.

"Not so much," said her father, "but I learn the rest of them verses 'bout God not lettin' your foot be moved."

And when he heard the very first verse of that beautiful Psalm—"I will lift up my eyes unto the hills from whence cometh my help"—the mountain-aidner nodded:

"Especially," he said, "that's just the one for me."

But he has gone farther on now, and is learning the deeper, sweeter lesson of the next verse, "My help cometh from the Lord, which made heaven and earth."—S. S. Times.

he could "see every word." "Begun!" said he.

"I am beginning," said Sally. "My cat is just as old as I am. We were kittens together. Mammy says she used to rock us in the cradle. One of the first things I remember, Jimmy, is my cat. She is a very big gray cat, with a ringed coon-tail."

"Got a name?" asked Jimmy.

"She has—Big Betsey. Big Betsey goes to the country in the summer. Mammy wouldn't think of leaving her behind to look out for herself. And we think that Big Betsey always knows on what day we shall start. We think, Jimmy, that she understands a great many words that we say. Last summer she had a very smart, handsome kitten, a great pet with us all; and we think Big Betsey understood us when we said we did not think the kitten could be taken, too. The morning we were to start mammy went upstairs. There in one of the trunks lay Big Betsey's kitten, and there Big Betsey stood packing her as nicely as possible, standing up on her back feet and sticking her in with her paws. Did you ever hear of such a thing?"

"No," said Jimmy, "I didn't. Did the kitten go?"

"She did," said Sally.

"In the trunk?" Oh, I hope she did. Please, Cousin Sally, please say she did!"

"She'd have smothered all locked in where she couldn't get any fresh air to breathe. She and Big Betsey were in a basket, and had part of my seat. This is the end."

"It's a very nice animal story," said Jimmy.—Babyland.

A PICKLY PREACHER.

"Sister, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered as she took the slate impatiently out of the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I shan't have any time to practice."

"Never mind," said Nellie, meekly. "Oh, you needn't go away. I suppose I can spare the time somehow."

And very clearly, though in a disagreeable manner, Marian explained the puzzle of the sum. When she found out where her mistake had been.

"Marian," called her mother from the kitchen, "I am afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No; I thought he ought to remember for once without being reminded all the time," Marian answered pettishly. "I suppose I shall have to go and order them."

"You need not, if you are busy," her mother answered. "I can manage to wait for them until this afternoon when Tom comes home."

"No; that isn't worth while. I'll go."

And Marian put on her hat and executed the errand.

It was a warm morning, and when Marian returned from her walk she went out on the porch to cool off.

A green, prickly chestnut had dropped from the tree in front of the house, and grandfather pushed it meditatively about with his cane, saying, "It's too bad that anything with as good a heart as a chestnut burr should have such prickly, sharp covering, isn't it?"

"Yes; I'd rather go without the chestnut than hurt my hand opening such a prickly burr," answered Marian, fanning herself with her broad-brimmed hat.

"Yet it's only on the outside that it is sharp," said grandfather. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties which nestle in their soft hiding place. That chestnut burr makes me think of some one I know."

"Who?" asked Marian with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for any one, and she never refuses to grant a favor; but she is always so ungracious about her kind deeds, and says so many sharp, irritating things, that one is tempted to forget the warm heart underneath and remember only the prickly burr."

If she would only do her kind deeds in a kindly way they would be doubly appreciated."

Marian blushed.

"I suppose you mean me, grandfather," she said, after a little pause. "I didn't think I was so bad. I do grumble a little so long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get their fingers pricked for the sake of the nut," grandfather answered.

"Let this prickly preacher preach you a sermon, dear, and learn to do good deeds kindly."—Religious Intelligencer.

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THE QUEEN'S JUBILEE.

The 22d was the greatest day of all in the Queen's Jubilee. Crowds stood on the streets all night to view the procession, the route of which was six miles in length. At midnight the bells of the city announced the day. At six o'clock carriages appeared and gravelled the roads after the old-time fashion. Soon after eight thousand police took their places. There was no disturbance and no casualty except that a man fell from a pole to which he was clinging to see. The Queen was going by just then and stopped till she learned that he was not much hurt and had been cared for. As the crowds in the city were estimated at 8,000,000, this is remarkable.

The first procession was the Colonial, which was reviewed by the Queen before she herself started. Lord Frederick Roberts commanded the Colonial troops. He was evidently a great favorite with the people who cheered him as "our Bob." The Canadian troops escorted their Premier, Mr. Laurier, who was received with enthusiastic cheers, and who was more toasted by all classes than any other of the visitors during the entire Jubilee. Following these came troops of all colors—white, black, yellow and copper colored—from all parts of the world, dressed in the most gorgeous uniforms, escorting their colonial premiers. These premiers were all made privy councilors of the Queen as a part of the Jubilee, and were in the splendid robes of this office. The Borneo Dyaks, small and yellow-colored, were the troops which attracted the most attention from the crowd. The Haussas from Africa, the blackest of the black, were enthusiastically cheered.

After the colonies had passed came the second procession, the troops of England, Scotland and Ireland. These formed in Eaton Square and marched past the palace to be reviewed by the Queen, thousands on thousands strong. The crowd cheered them, but they were not the object of so much curiosity and interest as the strange-looking troops from all quarters of the world who had preceded them. After these had passed, the last or royal procession started.

At 11:10 the Queen came down the main staircase of Buckingham Palace, assisted by a scarlet-clad Indian servant wearing a white turban. She was dressed in black and carried a white parasol. At the foot of the steps she touched an electric button connected with the telegraphic systems throughout the empire, sending this message round the world: "From my heart I thank my beloved people. May God bless them." She entered her carriage, the Princess of Wales and her daughter, Princess Helena, sitting in front of her. Her three sons, the Prince of Wales, Duke of Coburg and Duke of Connaught, rode on horseback by the side of the carriage.

First in this royal procession came the Queen's aide-de-camps, a large number of noblemen, the Lord Lieutenant of London, the Duke of Westminster and his staff came next. Then military attaches, military and naval officers of other countries, among them Gen. Miles, commander of the United States Army, and Gen. Lagron, representing the French Army. There was one German regiment, the First Prussian Dragoon Guards, of which Queen Victoria is honorary Colonel. Just after the Germans came the officers of the troops in India in most brilliant uniforms.

The special envoys from other nations who were not included among the Princes followed in

eleven landaus. In the fifth of these were the representatives of France, Spain and Mr. Whiteley Reid, of the United States. Mr. Reid was the most conspicuous figure in the procession, for he alone was in plain black clothes. The two representatives in the carriage with him were among the most gorgeous of all. The landaus which followed contained the ladies of the court and Queen Victoria's grandchildren and great grandchildren.

The English and foreign Princes followed on horseback. At their head rode the Marquis of Lorne, son-in-law to the Queen, and the Duke of Fife, son-in-law to the Prince of Wales. They rode in threes, and wore as magnificent as uniforms and "orders" of all kinds could make them. But the interest they excited could not equal that roused by the ones who followed them. This was the guard of honor composed of 29 officers of the native Indian Army. Among these were men of nations of whom London knew little or nothing, Jats, Sikhs, Brahmins, Musselmans, Hindoos, Rajaputs, &c. These were given the post of honor just in front of the Queen.

The Queen's landau was drawn by eight large, cream-colored horses. She was looking well and happy. The procession closed with officers of the royal household and troops.

At the Royal Law Courts the Queen was met by the Lord Mayor in his robes, carrying "Queen Elizabeth's Pearl Sword," which she presented to the corporation of London in 1570. He presented the hilt to her which was the ancient ceremony of allegiance, and she touched it in acceptance. At St. Paul's cathedral the procession stopped for religious services. The preachers were on a platform before which the Queen's carriage stopped. Five of these were Baptists, headed by the famous scholar, Dr. Angus. All the leading denominations had representatives. Two dignitaries of the Greek church were there also. God save the Queen was sung, the Bishop of London read the Scriptures, the Archbishop of Canterbury prayed, and two verses of a hymn were sung by the vast multitude.

The procession reached the palace on its return at about two o'clock. The cheers along the whole route were most enthusiastic. The people tried in every way to show love and loyalty. They expressed a passionate devotion to their aged sovereign. Gladstone's letter fell flat. There was not even a hiss as the Turkish fez was seen among the foreign representatives.

The chief event of Wednesday was the visit of Parliament to the Queen. The House of Commons has not visited the Queen officially for nearly fifty years, and the two houses together not since the early forties. The Lord Chancellor and the Speaker advanced together, each followed by the members of his house. The Chancellor knelt before the Queen and read their address on his knees, handing it to her when he had finished. She afterward received the Mayors and Councils of the cities, provosts of provinces, &c., &c.

The whole Jubilee was a demonstration of England's greatness, the loyalty of the colonies and the devotion universally felt to the good Queen. What Lord Salisbury's chief motive in this display was, is a matter of conjecture. One of the most probable conjectures is that it was intended at this critical juncture to impress England's Mohammedan subjects with her greatness, and the utter hopelessness of any "holy war" against her away.

FROM BETHEL COLLEGE.

Dear RECORDER.—From certain articles published in the secular press in regard to the situation of affairs at Bethel college, both the college and I have been placed in a false attitude, therefore I beg you to publish the following statement of facts.

At a meeting of the Board of Trustees, held sometime in April, a resolution was passed, authorizing Dr. Ryland to select his faculty for the ensuing college year, placing the maximum salary of a professor at \$1,200. This was a cut of nearly 15 per cent in the claims of several professors. When this was made known to us, Prof. Fruit and I refused to submit to the cut. Dr. Ryland begged me to submit to the reduction for the good of the college, assuring me more than once that he knew no one whom he preferred to me in the chair of mathematics.

For reasons satisfactory to myself I did not think that the Trustees could in justice ask such a sacrifice on my part. I have taught in the college twenty-one years and during all that time I not only performed all the work required of me, but in addition, during all that time, did from one to three hours extra work daily, for which I never asked nor expected extra pay. I am assured by two members of the Board, that without a single dissenting voice, they wished me to retain my position. During all these years, the many hundreds of students whom it was my pleasure to teach, would unanimously endorse me and my work. I make these statements to show that I was not deposed, but that I could have retained my position, had I submitted to a reduction of salary. I was not an applicant for the position, and hence was left out of the faculty on my own choice.

It is stated in the articles before referred to, that I have determined to start a rival college to Bethel. To those who know me this needs no denial, but that I may be thoroughly understood by all my brethren, I will state that such a project never entered my mind. As soon as it was definitely ascertained that I would no longer be a member of the faculty, I at once determined to open a High school here for the purpose of training boys and young men thoroughly for high classes in college and university. Such action on my part will by no means antagonize Bethel college, but will be supplying a want that the faculty and trustees of the college have long since felt to be needed.

My son who has had an experience of six years in teaching in which he has won an enviable reputation, will be associated with me.

I repeat that we are neither antagonizing nor rivaling Bethel college. There is room for both institutions, and I cannot see why the prosperity of my school, will not increase the prosperity of Bethel.

Another thing that influenced me in my decision was this: My daughters are married and settled here, from whom I cannot bear to be separated, except in case of necessity. I have also lived here twenty-five years, and no other place on earth would any more seem like home to me. Nearly every one here and in the county is my friend. For these reasons and for these alone I enter upon my enterprise. With humble trust and abiding faith in the approval of the All-wise Father I shall go forward laboriously and cheerfully in the glorious work of trying to train young men to honor their Maker in time and eternity.

Very respectfully,
Jas. H. FUGUA.



Old age

comes early to the clothes that are dragged up and down over the wash-board. It's ruinous. Nothing else uses them up so thoroughly and so quickly.

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THE MARKETS.

Report for the Week Ending Saturday, June 26, 1897. CATTLE—The cattle market to-day was steady at Friday's prices. ... SHEEP AND LAMBS—The market for both sheep and lambs ruled steady at Friday's prices. ... WHEAT—The market for wheat was steady at Friday's prices. ... CORN—The market for corn was steady at Friday's prices. ... HOGS—The market for hogs was steady at Friday's prices. ... BUTTER—The market for butter was steady at Friday's prices. ... EGGS—The market for eggs was steady at Friday's prices. ... PORK—The market for pork was steady at Friday's prices. ... LARD—The market for lard was steady at Friday's prices. ... SUGAR—The market for sugar was steady at Friday's prices. ... COFFEE—The market for coffee was steady at Friday's prices. ... TEA—The market for tea was steady at Friday's prices. ... RICE—The market for rice was steady at Friday's prices. ... CLOTH—The market for cloth was steady at Friday's prices. ... WOOL—The market for wool was steady at Friday's prices. ... FUR—The market for fur was steady at Friday's prices. ... GUM—The market for gum was steady at Friday's prices. ... SPICES—The market for spices was steady at Friday's prices. ... OILS—The market for oils was steady at Friday's prices. ... METALS—The market for metals was steady at Friday's prices. ... COMMODITIES—The market for commodities was steady at Friday's prices.

WHAT LED ME TO CHRIST.

BY W. C. TAYLOR D. D.

I am to state to you the means used of the Holy Spirit in bringing me to Christ. It is clear from the outset that such a statement must partake largely of the narrative of a personal Christian experience.

Among the means used of the Holy Spirit in bringing me to Christ, I shall sacredly cherish to my dying day the influences of early religious instruction. My parents were pious believers in Jesus before I was born. I am the eldest of ten children. From my earliest infancy it was the prayer and purpose of my father to bring up his children in the nurture and admonition of the Lord. And as the first born is always a sort of experiment upon which doting parents practice their discipline and instruction, and by which they set the pace for the rest of the tribe, not many smiling summers had shined upon the flaxen ringlets of their eldest till he was deeply impressed with the truth that he was to receive all the instruction and become a shining example in manners and morals for all the rest that were destined to come after him. Happily for him he had no suspicion of the tumber, else he might have succumbed under the gravity of the responsibility. First there was a brother for whose sake he was glad to be good; then came a sister when it was announced that an unusual amount of goodness was expected because she was a little girl, and so on till the house was full and the lessons had been multiplied and the principles of our parents had been deeply fixed in the convictions of the children.

Our home was a house of prayer and my earliest recollections are associated with scenes of the family altar. The deep earnest soul of my father engaged in prayer with his family at the close of the day very early impressed me with the sacredness of life, dependence upon God and that all we have and are is a gift from the Father in heaven.

It was also my fathers' custom frequently to sit down in the family circle and talk about current events, deducing from them such lessons as he thought might be helpful in shaping the convictions and character of his children. To illustrate; When I was about six years of age, there was a hanging in an adjoining county. For our part of the country such a thing was very unusual and the event made a deep impression upon the people. In the evening of that day I will remember that my father sat down on his door steps and gathered his two little boys about him and told us of the hanging, how the man was had and had broken the laws of the land and deserved to be hanged, but that once he was a little boy and was pure and innocent as either of us and that we ought always to be good, for it was possible for us to grow up so as to come to the gallows. Conversations like that had much to do in filling us with a dread for wrong doing and in filling my childhood days with a desire to do right.

The value of these plain, simple and direct methods of my father, will be revealed by eternity alone, but to-day his eight living children, scattered wide throughout the land, all worshippers of the God of our father, are grateful for the discipline and the prayers which during the tender years of childhood guarded our hearts against sin and kept them sensitive for the touch of God's blessed Spirit which came in due time with the power of conviction of sin and conversion to Christ.

The influence which more than all others turned my heart to seek the Lord was that of a dearly beloved cousin, a playmate and classmate to whom I was as fondly attached as to my brother. He was a reflective lad and from childhood gave much thought to religious matters. We sat together in church. One morning at the close of the sermon, our old pastor, whom we both loved as a common father, stepped to the platform in front of the pulpit to receive such as wished to unite with the church, while the brethren were singing. My cousin was leaning on my shoulder and whispered to me, "I am going," and before I could realize what he had said he was gone. I felt that we were separated forever and buried my face in my hands and gave way to uncontrollable weeping. Hitherto nothing had occurred in my life that had effected me so deeply. I was in great distress, not on account of my sins, but at the loss of my cousin for I knew that a great change had come over him and that I could no longer be one with him. I did not know what to do. So I sought solitude for meditation and prayer. I attended his baptism, but stood apart from the crowd and looked on from afar. The sky was overcast with November cloud, and the river was dark, but darker than either sky or river was the sense of my unfitness to longer mingle with Christian people. At the next meeting of the church I presented myself at the mourner's bench for prayer. At a later date the pastor mistook my delighted attention to his sermon as an evidence that I had found peace with my Savior and encouraged me to accept it and confess it. Relying wholly in his good judgment, I did so, told the good news to my mother, then to my father and on the following day, at their advice presented myself as a candidate for baptism, was cordially received and in a few days was baptized with a large number of happy converts; but alas all that performance on my part, though ignorantly perpetrated, was a miserable farce, which afterward cost me a bitterness of spirit that mercifully but few are permitted to share.

I soon discovered that I was not converted. My father had spoken in my presence of the great change of heart or rather of the radical renewal of the heart in regeneration and from what he said I knew that I had realized no such experience. I feared to tell him of my doubts. I dared not mention my difficulty to any one. I concluded to settle the matter definitely by reading the Acts of the Apostles which we were then studying chapter by chapter in an old-fashioned Sunday-school. The more I read, the more I was convinced that my father was right and that I was living a life of terrible deception. In the conversion of Saul, of the jailor, and in the joy of the eunuch after his baptism, I saw what I had missed, but was protesting to have. In Simon the sorcerer, I saw myself clearly photographed, a baptized church member without any knowledge of regeneration. I was driven almost to despair. I did not know how to extricate myself from the irregularities in which I was involved and was too timid of spirit to seek help from Christian friends.

After several months, I gave up all hope of ever receiving the peace and the joy possessed by believers, and after a season of prayer resolved that whether I should ever have any comfort in it or not, I would give my life to the Lord and spend my time and energy for Him, and if at last he saved me,

all would be well, and if I were lost, I knew that it would be in the highest keeping with the justice and goodness of God. It was a strange moment to me. In that surrender and consecration to my Savior my burden, like that of Bunyan's pilgrim at the cross, was loosed from my shoulder and I saw it no more. The joy that filled my soul was indescribably great. I dared not refer to it for fear of being overcome by emotions of joy. The Savior seemed so near and so real that I was often constrained to pause as if listening for his voice. The transformation of my life was radical. From that day to this I have never doubted that I was then and there made a new creation in Christ Jesus, and must insist from personal experience as well as from the teachings of Scriptures that by regeneration of the Holy Ghost only are we made members of the family of God and disciples of Jesus Christ.

I take it, dear brethren, that you agree with me that in the experience related, I was brought to Christ, and after the lapse of many years the means that appear to me to have been ordered of God as leading to that new state, were; First, The influence of early religious instruction; Secondly, The beautiful example of the dearest friend of my childhood; and Thirdly, The plain and simple teaching of the Word of God as found in the Acts of the Apostles.

And now, to satisfy the possible expectation of this orthodox fellowship and to refresh our spirit of loyalty to the Scriptures, allow me to say that that thirteen year old boy, rejoicing in a new born hope and thoroughly convinced of the plan of salvation and of the first duty of a new convert, set up a clamor for believer's baptism, which, after some delay was joyfully received and that from that day to this, he has never doubted his acceptance with Christ and rejoices in the fellowship of a plain, devout people, who in all matters of Christian doctrine and practice are willing to stand only upon the solid rock of the Word of God.

REMARKS OF REV. B. H. CARROLL, D.D., WITH REGARD TO "THE BIBLE ON BAPTISM."

WACO, TEXAS, JULY 20, 1896. REV. H. R. MCLENDON, Dawson, Ga. DEAR BRO:- My first impression on reading the title was that there is no room, no necessity for a new book on that topic. But as I advanced in the examination and grasped the purport and scope of the work the first impression faded away. Your work is unique and is valuable and there is both room and necessity for it.

I thank you heartily for the copy sent me.

Of course its circulation and use will be confined mainly to scholars. Be assured I like it very much, and regard it as a valuable, laborious, accurate and painstaking contribution to Polemic Literature. Truly yours, B. H. CARROLL.

One of the things for which we ought to be most grateful is that God will not give us what He knows is not best for us, even if we ask for it over and over again. And one prayer that we can always pray in all sincerity and faith is that God will refuse to give us what is not good when we do ask for it. - Sunday-school Times.

I do not think the road to contentment lies in desiring what we have not. Let us acknowledge all good, all delight that the world holds, and be content without it. - George MacDonald.

LIKE A MIRACLE. How a Locomotor Ataxia Sufferer Was Cured.

From the Evening News, Detroit, Mich.

James Crockett, a sturdy old Scotchman, living in Detroit, Mich., at 88 Montcalm street, was asked about his wonderful cure. "First," he said, "I must tell you something of my life before my almost fatal sickness. I was born in Scotland in 1822, and came to this country in 1848. I am a marine engineer by trade. In 1872 I was in the employ of the Detroit and Cleveland Navigation Co., and for fifteen years I was chief engineer on one of their big passenger steamers. My first boat was the R. N. Rice, which was burned at the docks. Then I was transferred to the Itabie, which was chartered to make the run between Detroit and Cleveland.

"I brought out the new steamer 'The City of the Straits,' and for years acted as her chief engineer. It is a great responsibility, the position of chief engineer on those big passenger palaces. Thousands of lives are held in the keeping of the engineer. The anxiety causes a great nervous strain, and the strictest attention is necessary. Not for a moment must I lose his watchfulness.

"For fifteen years I carefully watched the big engines and boilers without a single accident, and only noticed that I was getting nervous. Suddenly, without warning, I was taken sick, and in less than a week I was prostrated. I had the best of physicians. I grew weaker and worse, and at the counsel of doctors they said I had nervous prostration, and had destroyed my whole nervous system and would never be able to get up again. They said I had worn myself out by the long nervous strain caused by watching and worrying about the big engines and boilers without a single accident. For three or four years I was unable to move from my bed without assistance. The doctor said I had locomotor ataxia, and would never be able to walk again. The pains and suffering I experienced during those years are almost indescribable. My

wife used to put eight or ten hot water bags around me to stop the pain. Those that came to see me bid me good-bye when they left me, and I was given up. The doctors said nothing more could be done for me.

"We tried every known remedy, and my wife kept reading the articles about Dr. Williams' Pink Pills for Pale People to me. Finally she said they only cost 10 cents, and she wanted to know if I would try them. To please her, I consented and the first box gave me relief. I continued to use them for about two years before I could get strength enough to walk. It came slow but sure, but what I am to-day is due wholly to Dr. Williams' Pink Pills for Pale People.

"I am nearly seventy-five years old to-day, and there is not a man in the whole city that can walk higher or walk further than I can to-day. If any one has locomotor ataxia that reads this, let them come and see me to-day. Can you tell me a man to-day in this big city that can do better than that?" said Mr. Crockett as he kicked the reporter's hat which was held high above his head.

"Dr. Williams' Pink Pills for Pale People made me what I am to-day. I only wish I could persuade others to do as I did, and take them before it is too late."

"Signed," Before me a Notary Public, personally appeared James Crockett, who signed and swore to the above statements as being true in every particular. JAMES CHURCHER, Notary Public, Wayne County, Mich. Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. For six a box, or six boxes for \$25.

Hot Weather Household Comforts. Matings in endless variety, from 10c to 40c per yard. Rugs, in whole carpets and hearth sizes. Lace Curtains from 50c to 250.00 per pair. Screens, Shades, Mosquito Bars, and all Interior Furnishings. Mr. McKnight is now in the East shipping us the advance styles. This season's goods are charming and our showing is unequalled in this market. High Values and Humble Prices rule in our stock. W. H. McKnight Sons & Co., WHOLESALE AND RETAIL. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

Sunday Schools, ATTENTION! When ordering your supplies for Third Quarter, 1897, which begins July 4th, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of Southern Baptist Convention Board, -OR- American Baptist Publication Society Or any others you may want. Send us your orders and they will be promptly filled. Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need. Baptist Book Concern, Publishers, Third and Jefferson Streets, - - - LOUISVILLE, KY.

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The Farm

The barley crop in Boyle is being harvested. The acreage is small.

Fifty-six lambs sold by Joe Hildreth, at 5 cents, averaged 96 pounds.—Paris News.

Wm. Faircloth bought 7,000 bushels of the growing wheat crop at 65 cents.—Woodford Sun.

Covington & Arnold, of Richmond, have bought a car load of corn from Potts & Duerson, of Madison, at \$1.50.

The Journal says that John B. Embry shipped 18 car loads of cattle from Nicholasville bought at 4 cents.

The Danville Advocate notes the sales of 21 cattle, weight 1,400 pounds, for delivery from June 20th to July 15th, buyers option at 4 1/2 cts., 100 ewes to go the last half of July at \$1.50.

The Midway Clipper reports sales of 88 extra fine two-year-old cattle, 1,400 to 1,500 pounds, at something less than 5 cents.

Thompson & Jones, of Marion county, bought in Shelby City and Hustonville sections, a lot of two-year-old heifers at 2 1/2 to 3 1/2.

J. M. Van Meter sold to J. C. Johnson over 100 ewes, to go last half of July, at \$1.50, a very low figure. Johnson also bought 21 1,400-pound cattle at 4 1/2 cents, to be delivered from June 20 to July 15.—Advocate.

Reports from a number of tobacco-growing counties in Kentucky, published in the Courier-Journal of June 19th, indicate a large reduction in acreage as compared with last year.

The big wheat growers of Jessamine county are forming a combine and will make an effort to hold their grain this year by stowing it away and borrowing money on it until a fair price for the cereal can be realized.

Arthur Conrad has made the best sale of hogs that has been made in Grant county this year. Last week he delivered 23 head of porkers to William Conrad. They averaged in weight 263 pounds and he received for them on delivery \$3.70 per hundred pounds. Williamstown Courier.

Mr. M. H. Ceell, from Bohontown neighborhood, states that the wheat crop in his section up to date is remarkably fine, and he thinks he will get 20 bushels per acre....Mr. A. B. Bonta, of Highland home has 150 acres of wheat that will make 25 bushels per acre.—Harrodsburg Democrat.

A big crowd attended court at Stanford last week says the Journal, but very little business was done. There were about 150 cattle on the market and probably 100 of them changed hands. Hudson & Page, of Adair, sold 90 steer calves at \$15.75. Jobb Bigney sold a bunch of heifers at 2 1/2 and some cows at 2 1/2 cts. Butcher stuff was slow at 2 to 2 1/2 cents. Woods & Lynn bought a car load of cows, stags and steers at \$9 to 2 1/2 cents; a lot of hogs at 3 1/2 cents and 112 sheep for \$225. There was no demand for horses or mules.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
B. F. Hall & Co., Props., Nashville, N. H. Sold by all Druggists.

FOR PEANUT LOVERS.

The owner of a good peanut farm in Georgia or Virginia does not have much to complain of in these days of agricultural depression, for while other commodities seem to be suffering from lack of consumer's demand for peanuts continues uniform and general. So long as the circus and country fairs hold sway in the rural districts dispensers of these popular nuts will find buyers, for they are indispensable articles for the full enjoyment of a cheap entertainment. Moreover, the confectioner and the physician have formed a league to promote a more general consumption of the peanuts, and people who never liked this plebeian food product now find themselves almost forced to eat it. The latter issues a pronouncement to the effect that good health is largely dependent upon the consumption of such nuts as the peanuts, which are rich in albumen, fat and nitrogenous matter, and the former taking his cue from the physician, deftly prepares the nuts in such attractive ways that we eat them without objection.

"Peanuts enter so largely into our trade that it would be difficult to explain all the processes by which we convert them into palatable articles of diet," said a large confectioner recently. "We are always experimenting with new compositions to attract trade, and the peanut forms the basis for many of them. Old-fashioned peanut candy is still popular among certain classes, and we continue to make it by the gallon. A variation from the old-fashioned kind is that made with ground peanuts. First, we chopped the peanuts, and mixed them with the molasses candy, and then we tried grinding them almost to a powder. In this latter form many people like peanut candy who before could not endure it. They get the full flavor of the nut without being compelled to exercise the jaws for half an hour to reduce the pieces to a digestible condition.

"Powdered and ground peanuts are also used in ice creams now with great success. The flavor imparted to the creams is so delicate and delicious that many prefer it to that obtained from ground almonds. Peanut caramel is another favorite product of the confectioner's art, and we produce large quantities of it to meet the demand. This is nothing more than ordinary caramel flavored with peanuts, either whole, ground or powdered.

"Salted almonds are very popular to-day, but salted peanuts are almost as good, and they are coming into great favor. They are prepared almost the same as almonds.—They are shelled and halved, and then heated while the salt is on them. When served fresh from the oven in this way the aroma is delicious, and the crisp, brown ones are very delicious. If allowed to stand a day or two they lose their fragrance and peculiar nutty flavor.

"In catering to dinner parties and receptions we are called upon to introduce novelties, and anything that the guests have never tasted of before or ever heard of is pretty sure to be popular. Peanuts have come in as a very convenient article for making new dishes, and every caterer has his own ways of preparing them. For instance, there is peanut soup, something which you do not often see on your list of soups at the restaurant or hotel. Nevertheless, it is a very delicious and comparatively cheap soup. You soak a pint or quart of shelled peanuts in water over night, and then when ready to make the soup, add a little celery, onion, parsley

and similar vegetables, and boil the mixture slowly for several hours. By this time the flavor of the peanuts is extracted and a good soup is obtained. It should be strained through a fine sieve, and then be served hot, with a little salt and pepper to suit the taste. If you are fond of the flavor of peanuts such a soup will prove very appetizing.

"Peanuts are mixed with the dressing for all kinds of game and poultry, and give in some respects better results than chestnuts. They are cheap, and always in the market, so that confectioners rely upon them more than they do upon any other nuts. When used for dressing, the nuts are soaked in a very little water over night, just enough to swell them up and soften the meat, and then cooked a little before being added to the other ingredients. Peanut wafers, jumbles, crackers, and even sandwiches, are now made regularly by the trade. The nuts are reduced to a fine powder for all such work, as the powder can be worked up in almost any form that wheat flour can. The dough made from this powder is about as coarse as Indian meal. Good peanut wafers are made by mixing two cupfuls of powdered peanuts with half a cupful of butter, one cupful of sugar and a little cream. This compound is stirred thoroughly, and then baked in small moulds. Some add finely ground peanuts on top of the wafers while they are cooking.

"Sandwiches are made of peanuts in a variety of ways. One of the best methods is to take ordinary peanuts, toast them to a bright, crisp brown, and then roll them very fine. Take some good cream cheese and mix it with the rolled peanuts, add enough salt to make them palatable, and spread the mixture on the bread. Sandwiches like these are very good when served with greens, salads, or even lettuce.

"The Chinese bolted their peanuts, and made dough and bread out of the flour long before we thought of it. I obtained some points from the Chinese in Mott street. Finding peanuts cheap in this country, they soon adopted the methods in vogue in their own country, and a good deal of their bread I found was made partly of peanut flour. They also rolled the peanuts fine, and used them with milk, the same as Americans do much. It makes an agreeable change from rice and milk, and the Mott-street Chinamen are very fond of it.

Even croquettes are made out of peanuts. This is made by mixing peanuts rolled fine with crumbs softened with cream, and then stirred up with two eggs. This mixture can be flavored with a little parsley, onions and celery. Then roll into small balls, and drop them into hot lard. Cook them a crispy brown, and serve hot with some appropriate gravy.—Geo. E. WELSH, in New York Observer.

TRY, TRY, AGAIN.
For nervous headache, bathing the back of the neck in hot water.
For sick or nervous headache, rubbing peppermint oil on the temples.
For burns, limewater and sweet oil.
For the beginning of a "run-around," prickling it and painting it with iodine.
For an incipient boil, muriated tincture of iron.
For rheumatism, oil of wintergreen, internally and externally.
For breaking up the beginning of a cold, four drops each of camphor and laudanum on a lump of sugar.—RUTH HALL, in Good Housekeeping.

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Items of Interest.

The death of Mr. Alvan Graham Clark in Cambridge, Mass., was a heavy blow. He and his father before him were the great lens makers of the world.

The Democrats in the Senate succeeded in getting the tariff bill changed on two important points, two Republicans and two Populists voting with them.

C. K. Ross, of Germantown, Penn., is dead at the age of 54. He was the father of Charley Ross who was abducted July 1, 1874, and whose fate is still a mystery.

Two non-union shipwrights, Flood and Taylor, sued Allen, a delegate of the union who, by threatening a strike, had caused them to lose their employment, and recovered \$200.

A Cuban officer, who has served for two years on Gen. Gomer's staff, informed the Senate sub-committee that the starvation in Cuba is all in the glories.

The Denver Republican is the latest of the many papers that are urging Congress to decrease expenditures instead of trying to increase the income of the United States.

Mr. Thomas N. Rooker has retired from active work on the New York Tribune. He was one of those who set the type for the first number of the Tribune dated April 10, 1841.

Rowdism is not confined to parliament, congress and such bodies in this closing decade of the Nineteenth Century.

Placeards were posted about the Indian cities and leaflets distributed denouncing the Queen's jubilee and saying none but demons would celebrate it when famine, earthquake and plague prevailed.

A Socialist deputy in the French Chamber was extremely abusive of the Centre party. Mr. Brisson moved a vote of censure and temporary expulsion which was carried by a large majority.

The Chinese Minister has courteously pointed out to Secretary Sherman that, according to the treaty with himself, he is not permitted to do anything but drowsing themselves in left hand to the Chinese upon the island.

If you are Tired

Use HOBBS' ACID PHOSPHATE

DR. W. B. CANNON, Columbus, O., says: "It is excellent as a tonic and invigorator."

President Diaz of Mexico sent an officer to Tehuantepec to learn the damage done by the earthquake. This town was practically destroyed, the officer reports, and its seven thousand people are living in tents.

SIMON BEARS THE CROSS.

Tradition relates many things that happened to the Saviour along via Dolorosa, the Bible relates two, one of which is fraught with richness for the Christian. His Simon's bearing the Saviour's cross.

Just at this moment there happened to be coming in from the country, one of Cyrene, Simon, the father of Alexander and Rufus (Mark 15:21), who was pressed into service by the soldiers and was forced to bear the cross.

This must have been very odious to Simon to bear through the streets the cross as if he himself were to be crucified, and to have jests made of him by the soldiers.

Thus, dear reader, the Lord sends blessings to us in the disguise of crosses. That little mound in the old church-yard yonder, by the tree, and covered with myrtle, apple, or flowers, is after all not a place of joy.

The hindrance which you have been so long bearing is becoming a cross very heavy to carry. It may be disease, it may be poverty, it may be something else; but you have grown so impatient, you complain and fret, and feel you could be accomplishing great things if it were only removed; upon you others are depending and hence almost unbearable becomes your cross.

LAST CALL

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Closing out what's left for cash. Everything marked at a price that wouldn't pay for the raw material—and for sale either at retail or in a lump. Note these samples—and there are still better values here in all kinds of Furniture, Carpets, etc.

Table listing furniture items and prices: \$14 Oak Bedroom Suit, last cut \$8.50; \$10 Wardrobe, last cut \$11.00; \$20 Folding Bed, last cut \$14.00; \$25 Parlor set, last cut \$16.00; \$10 Iron, brass-trimmed Bedstead \$6.50; \$15 Oak & Deboard last cut \$9.50; \$10 Oak Hat-ack, with French Mirror \$7.00; \$14 1/2 Dine Dinner Sets, 75 pieces \$6.00; \$28 Fine Oak Sideboard Refrigerator \$19.00; \$4 1/2 Comfort, last cut \$1.75; \$2 Bed-c'g last cut 90c; \$1 1/2 Center Table, last cut 65c; 7c Extra-upper carpet, last cut 43c; 60c Brussels Carpet, last cut 34c; 15c Hemp Carpet, last cut 5c; 16c Japanese Matting, last cut 7c.

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in developing your church, but bear the cross to the place for which it is designed and God in his own good pleasure will reveal his Son unto your flock as unto Simon's house. And you my fretting brother or sister remember "that all things work together for good," and that God's "grace is sufficient" for every thorn in the flesh, and press on with your cross, it will be removed in due time, and you will be surprised to learn it was a blessing instead of a cross.

If you thus sympathize with Jesus, you have the opportunity now to add to or take from His suffering. For do not our sins grieve Him! Then in view of what Jesus has borne for us, let us be faithful to bear anything for Him.

Vine Grove, Ky.

THE NEW PROFESSORS IN BETHEL COLLEGE.

Of Mathematics—Arthur Barium, graduate (A.B.) of the University of Minnesota, a post graduate student for three years of Cornell University, New York; two of which years he spent as a "Fellow" of the University of Chicago.

Of Latin and Greek—W. E. Farior, M.A. of Richmond College, Va., graduate in the schools of Latin and Greek at the University of Virginia; for years Professor of Latin and Greek at the Southwestern Baptist University at Jackson, Tenn.

Of English and Philosophy—Sidney Ernest Bradshaw, A.B. of Bethel College; medalist several times; a post graduate student at the University of Virginia, where he has taken several diplomas. He taught one year in this chair at Bethel very satisfactorily, and is deservedly popular there.

Modern Languages—Frederick Otto Schub, A.B. of Bucknell University, Pa., obtained his early training in a German gymnasium (Academy) and in Paris; has been engaged for the year past in post graduate work at the University of Chicago, where he is commended for his efficiency in the study of the languages, ancient and modern. He has been engaged also as an instructor in gymnastic exercises. These gentlemen (and they are

comparatively young men) come with the strongest testimonials from the Presidents, head professors and instructors of the institutions where they have studied and taught, both as to scholarship and ability as teachers, and with the hearty endorsement of well-known brethren as to their Christian character. It is hardly worth while to say that they are all staunch Baptists, and that they are pledged to devote themselves zealously and faithfully to the best interests of Bethel College.

W. S. R.

WHAT a vivid idea this gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—T. L. Cuyler.

LIKE flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change.