

WESTERN RECORDER

Faith, Hope and Love, these three.

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In considering, and rightly considering means, we must never forget that in all conversions the great factor is the personal will of the Holy Ghost.

If you would be popular and be called a most agreeable person, say little to others of your own troubles, but listen attentively to their accounts of their own.

WHEN the hour is darkest let us not forget that our God gives songs in the night to his people. If Paul and Silas praised God in the Philippian prison there will never come so sore a time to any of the saints to sing his praises.

In speaking of the many "Societies" of the day, the *Congregationalist* says: "At present the time spent in attending meetings is out of all proportion to the work accomplished. The complicated machinery of the church grinds itself out. There is little except chaff in the hoppers. There is a great whirl while the chaff runs through. The whole church acting together would generate a new enthusiasm."

THE papers are full of anecdotes of Queen Victoria, as is natural at this time. One of these anecdotes has reference to her marriage. The Archbishop of Canterbury who performed the ceremony asked her if she wished the word "obey" left out. She refused to have it omitted saying: "It is my wish to be married as a woman and not as a queen."

QUEEN VICTORIA set the mothers of the world a noble example in the religious instruction of her own children. She regarded this as a God-given duty which mothers must not leave to others. Governesses and tutors taught the young princes and princesses other things, but their mother taught them the catechism and heard them recite Scripture they had memorized.

THE English Baptist Foreign Mission Board at the meeting of the Union made a most cheering report. In the Chooching district in China 400 have been baptized. On the Congo the number of converts has been doubled in one year, and the natives have paid all the expenses of the native preachers. The Board received \$379,890, the largest amount ever received except in the centennial year.

SPURGEON and his deacons were examining a boy who wished to join the church. Spurgeon was satisfied with the evidences of his conversion, but a godly deacon questioned further. He asked the boy, "Have you a good heart?" The boy replied promptly, "Yes, sir." "How do you make that out?" was the next question. "Well, sir, when the Lord converted me He gave me a new heart, and I do not think He would give me a bad one." The deacons were much pleased, and the boy was received into the church, of course, by a vote of the church.

AS TO MISSIONARY DEBTS.

BY REV. E. T. HISCOX, D.D.

The past year has been one especially hard and discouraging financially to the missionary and other benevolent organizations of all denominations. The general derangement of business through the country, the disturbance of commercial relations, the prostration of nearly all the industries on which the masses of the people depend for the necessities and the comforts of life, have contributed to restrict the benevolent contributions on which these various agencies depend. While the country never had so much wealth, and money is stowed away by millions unused; and the wage-earner cannot find employment, and therefore cannot obtain the means needful. As a rule, the rich who still have money in abundance are not the persons who supply missionary treasuries. The promises and prophecies of abundant business and flush funds, made a year ago as based on changed political conditions, have been a dead failure and a sore disappointment to those who trusted or hoped in them. The "morning cometh," but when and how no man can tell. The night seems indefinitely prolonged.

But now, what is the look ahead? What can be done to avoid such trials in the future? Possibly no one can tell what is the very best course to be pursued, but any discreet person, familiar with the situation, can suggest several things which it would be prudent to attempt in future management.

The first thing to be done is to get out of debt. This is what the missionary societies of all denominations are now trying most earnestly to accomplish. A debt is a burdensome and a most vexatious thing. It uses up funds very wastefully in the payment of interest on borrowed money, for funds must be had to meet maturing obligations. It discourages hope for the future. It prevents extending the work, answering calls for constantly enlarging usefulness, and from entering new fields constantly opening. And in some cases it may excite suspicion as to the wisdom and prudence of the management which permits a debt to accumulate. But peculiar and unlooked-for circumstances may arise, and a debt may become inevitable. All familiar with the management of our missionary societies know that obligations must be assumed at the beginning of the year, based on a reasonable expectation of receipts, which obligations will run through the year. Pledges cannot be justly annulled, missionaries under appointment cannot be suddenly dismissed, and with their families left homeless and penniless, perhaps in the winter. But if, by any unexpected reverses in public affairs, contributions fall off, a debt becomes an inevitable misfortune. This state of things has precipitated the calamities under which the Christian work of all denominations is now suffering, and for relief from which they are all making most heroic endeavors.

The next step, after getting out of debt, noteworthy and necessarily will be to keep out of debt. That will be a matter more difficult than at first might be imagined. Any one who has served as an officer in one of these societies, or as a member of their boards, knows how difficult it is when pathetic and almost pitiful pleas come for help in extending the Kingdom of Christ, with prospect of large success, to be obliged to say, "No, we cannot; there is no money in the treasury, and the prospects are discouraging." But the endeavors to prevent new debts must be as heroic as are those to pay such as we have. These unusual and painful efforts to raise large sums to pay back, money already expended, cannot be successfully repeated every year, nor every half-dozen years. How-

ever grievous it may be to do it, it must be done, and the retrenchment must be made by a standard graduated to a reasonably expected income. Estimates and a scale of expenditures must be made at the beginning of the year, while the funds do not largely come in from the churches and other donors till near the close of the year. This, too, is a misfortune. But no plan thus far adopted has succeeded in inducing the churches to make their contributions for missions early in the year.

And still further, great care will have to be exercised to restrict the expenses of administration, particularly the expenses for collecting funds. The collecting agencies for all our missionary operations, according to our present methods, are very heavy, and constantly growing heavier as the work increases. It is a great pity the people would not be cheerful givers and need to have no agents sustained at large aggregate cost to induce them to give. It is an equal, if not a greater pity, that pastors everywhere would not take it upon themselves to give their churches instruction and information and do the collecting themselves, each in his own church, as the Methodists do, and are required by their discipline to do. This would save yearly a very large amount of expense, while it would greatly cultivate the grace of benevolence among the people. But, strange to say, the pastors do not to any very great extent, accept this service as a part of their ministry, and consequently a system of collecting agencies must be sustained at severe cost to secure funds for the real work of the societies. A large circulation of well adapted tracts, circulars and other documents, skillfully adapted to give condensed and needed information, will, to some extent, make amends for the deficiencies of pastors and the absence of collecting agents. But this kind of literature must be wisely adapted to its purpose, or it will be simply unread and thrown away. It must be brief, terse, giving facts and figures in a sententious way, that shall hold attention while it imparts information. The living voice in any given instance may be more effective in securing funds, it is also more expensive, and all departments of business are more and more using the press in the place of persons for the furtherance of their plans and the collection of means.

It cannot be claimed that the officers and employees of our missionary societies are paid extravagant salaries; but they certainly are paid very fair, and, as a rule, remunerative salaries, and traveling expenses in addition when about the societies' business. Many of these persons are ministers, and their salaries are quite as good as they could command in the pastorate, and are usually above the average of pastors' salaries where their service leads them. They are not accustomed to leave more lucrative positions for service here out of pure love for the work, though such cases do occur. And if at any time they could do better for themselves and families elsewhere, they would be justified in changing their positions. It is making a false issue to say, as is sometimes said, that secular positions, banks, mercantile firms, and even the societies of other denominations pay their servants much more liberally than do ours. It is an easy thing to be liberal and generous with other people's money. These funds are a sacred trust, given for a sacred purpose, and should be most economically used. These positions should be filled with able and adapted men, and such should be justly paid for their services. But strict economy should be used. Should any one of these positions be vacated, a score of candidates would seek the place, content with the compensation, the most of whom would be just as serviceable after the proper practice and experience. The usages of mercantile firms and even of other similar

societies are no rule for us. We act, not for ourselves, but for others, and especially for Christ and his cause. If it be objected by any that some pastors are much more liberally supported than are the secretaries and agents of our societies, the answer is that a few are, but the vast majority are not. Moreover, the churches in paying their pastors' salaries are giving their own money, not using funds committed to them by others for benevolent uses.

A word may be added of caution as to the future, not to discourage hope, but to moderate enthusiasm. The unusual strain of the present year to secure enlarged contributions for the payment of debts, in addition to funds for current expenses, will undoubtedly lessen contributions for current expenses next year. This ought not to result, but it will. A few will feel the effect of the educating process of the severe strain of the past, and a few will have realized the blessedness of enlarged benevolence, but multitudes of contributors will "take a rest" for awhile on this important part of Christian service, and will suffer themselves thereby as much as the cause will suffer by their withholding. Nevertheless, the managers of our societies must take into account this almost certain result.

Mount Vernon, N. Y.

I HAVE been permitted to see some words of a distinguished theologian, written for private perusal, upon the modern movement towards Universalism. Were I at liberty to use his name it would come with a weight which no words of mine can bring to the solemn and argumentous theme. He says: "I wish I could be a Universalist. I could easily be were it not for Christ and his Gospel. Not, indeed, but all nature and what we call providence would howl against me in that case, but I think I would blind my eyes and shut my teeth and determine against all I saw to believe nothing like what Dr. Gordon calls 'partialness' or 'loss.' But it is Christ's words which stand in the way. Nature and providence backed up by Christ are too many for Universalism. I cannot brush away what Christ says simply because it does not agree with what I call Christian consciousness. It is not logical nor humble to do so. And the attempt (often made before) to deduce Universalism from Christ's teachings is certain to fail, in spite of the eloquence of the new advocate, as it has time and again."—E. N. Packard.

THERE is nothing more certain than the fact that the one who lives a cheerful and contented life, free from care and anxiety, lives much longer, other things being equal, than the person who "frets himself [or herself] to death," because, forsooth, he can not keep up with his rivals in the race of life. David says: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they soon shall be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and truly thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass;" and yet, in full view of the promises of God, thousands, especially those disappointed in the accumulation of property, shorten their lives by incessant worrying, and go down to premature graves; and some even commit suicide, in particular those who have no faith in God or in an overruling Providence.

OUR Lord God doth like a printer, who setteth the letters backward; we see and feel well his setting; but we shall read the print yonder in the life to come.—Martin Luther.

METHODIST MISTAKES.

BY W. N.

The Central Methodist publishes with parent approval the following utterances in regard to Baptist affairs:

"Methodists who have had to listen to Baptist brag about their Church having been founded by John the Baptist, etc., have occasion to rejoice at the action of their Convention, which takes the place with them of our General Conference. (a.)

"Dr. Whitsett, the President of the Southern Baptist Theological Seminary, published a series of editorials in the Independent, the leading Congregational paper, in which he said that 'Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism,' and that immersion was invented by Edward Barber in the year 1641. This made a stir among the Baptists who believe that the Apostolic Churches were Baptist Churches. (b.)

"But now their great Convention and the Trustees of the Seminary have spoken and endorsed Dr. Whitsett's views by retaining him without the slightest rebuke or objection to what he has said. He read a statement in which he said: 'That in regard to the articles written as editorials in the Independent, I have long felt that it was a mistake, and the generous action of the Board of Trustees makes it easy for me to make this statement. What I wrote was from a Pedobaptist standpoint.' And he went on to 'reaffirm his convictions on the historical questions involved.' (c.)

"The Trustees sustained Dr. Whitsett, according to the telegraphic reports, by a vote of twenty-four to seven, and the Convention gave him an ovation, the Baptists who believe in the John the Baptist theory of their Church not daring to stand up to be counted. This action was just after he had reaffirmed his historical views. (d.)

"He is thus triumphantly retained in his position as professor of Church History to teach to all their young preachers, not the old Baptist brag, but the truth that Baptists sprinkled and poured in the year 1641, and that immersion was invented by Edward Barber, having invented immersion, was the founder of the dipping Baptists. (e.)

"The first time any Baptist throws it up to a Methodist that John Wesley founded our Church, the Methodist can now retort that Edward Barber founded the Baptist Church. All the world acknowledges that John Wesley was one of the greatest men who ever lived. Who ever heard of Edward Barber, the inventor of immersion, till Dr. Whitsett dug him up out of the rubbish in the British museum?" (f.)

(a.) The Convention is not a Methodist conference of any kind. It makes no laws for the churches, makes and unmakes no preachers, administers no discipline, defines no doctrine, and exercises no authority, no, not over the smallest church or association within its bounds; and it took no action on the merits of the case in question, because it had no jurisdiction.

(b.) The Independent, founded by a Congregationalist, is not a Congregational, but an undenominational, paper. The said editorials were avowedly written from the Pedobaptist standpoint, and of course followed the Pedobaptist precedent of dropping into error. Dr. Whitsett has recorded his long regret for the mistake, has defined his use of the word invent, and has unequivocally asserted his own belief that the Apostolic churches were essentially Baptist churches.

(c.) Neither the Convention nor the Trustees uttered one word endorsing Dr. Whitsett's views. In the essential points of the controversy probably not three Baptists in a thousand agree with him; indeed, he does not agree with himself of seventeen years ago, but Baptists, who have always been tolerant toward their opponents, can afford to be generous toward their brethren, and they do not fear investigation.

(d.) The Trustees did not vote at all on the question of sustaining Dr. Whitsett; the Convention as such gave the Doctor no ovation, and the "John the Baptist theory" was not presented or voted upon in any form.

(e.) No proposition to oust Dr. Whitsett was offered either to the Trustees or to

the Convention. Being in hearty accord with every distinctive Baptist principle, he was retained in his position to teach, as he has always believed, that in doctrine, polity, practice, Baptists conform more nearly to the requirements of the New Testament than any other people on earth; and yet in view of all the circumstances he regarded his retention as a generous action on the part of the Trustees rather than a partisan triumph.

(f.) Wesley was a great and noble man. But he was not inspired, and had no authority to originate a church. He claimed no such authority, and never dreamed of founding a church; on the contrary, he called his organizations societies, and lived and died in the Episcopal fold. Yet, beyond controversy, he was the founder of Methodism. If the retort suggested were founded in fact it would not do the Methodist any good, unless misery loves company. It simply admits that the Methodist is linked with a human invention, and charges a similar folly on the Baptist. But the retort, like the article which suggests it, is founded in error. Baptist churches do not rest upon the authority of Edward Barber, or any other uninspired man, but upon the authority of the New Testament.

THE MASTERFUL QUALITY.

The Anglo-Saxon has been marked by a certain hardihood and a defiance of untoward conditions which have done much to account for his leadership among races. The world expects that an English-speaking general, whether in India or Egypt, or on our western plains would lead his command to victory. It is said that in the recent race between Berlin and Vienna when a thoroughbred horse fell exhausted he died. In other words, he kept up until he had used up his last ounce of force, and then he dropped dead. The Anglo-Saxon would never have overrun the earth as he has, and wrested from other peoples the fairest prizes, without a general of this strain of the thoroughbred. This strain of the Anglo-Saxon is not in some danger of losing this masterful quality through the excessive concern for personal comfort which has accompanied the increase of wealth and luxury.

We expect that delicate women and persons in feeble health will wrap themselves in the warmest garments when they take the air on a winter day. But one almost feels like stopping a full-blooded young fellow wearing an ulster with its high collar turned up over his ears, wool lined shoes on his feet, a fur cap and gloves, and asking him why he does not throw off some of this toggery and enjoy the weather. For the last three weeks, in Massachusetts, we have had some of the most delightful seasons on record. The cold air and bright skies have had a tonic quality which puts new vigor in the blood of a healthy person, and yet the daily papers, in almost every issue, have had articles and communications bemoaning the unusual rigors of the season. Doubtless the past has been a hard winter for the very poor, and trying to persons in feeble health. But considered merely as weather, for a healthy man or woman, nothing could well be finer than those mid-winter days. It is all very well for invalids to hie them off to Florida. But what the average man can see in Florida except a release from the necessity of defying cold and storm, to lead him to run away from a New England winter, passes our powers of conjecture.

We are in the midst of danger everywhere, it may confront us at any moment in a form that it will tax all our forces to meet. But the way to prepare to meet it is surely not to nurse and coddle one's self against every discomfort. It is to cultivate that thoroughbred temper which rallies personal force against opposition.

If the truth were told, it would be found that a very large part of the failures in life are due to sheer cowardice—to the lack of personal force which marks the mongrel. And one of the most effective ways to strengthen this mongrel temper is to shelter one's self against the little inconveniences of life, always to choose the most comfortable course, the line of least resistance. A man who has done this for a series of years is pretty sure to find his heart all gone when some emergency arises which requires a man to meet it—Watchman.

THE BLOT ON MAINE WESLEYAN SEMINARY.

A few months since New England Methodism and that of the country at large was shocked to learn that the trustees of an old and honored seminary, at Kent's Hill, Me., had elected Frank Jones, a wealthy brewer, resident in Portsmouth, N. H., one of the trustees of the seminary. Mr. Jones is not a Methodist, and has carried on his business in the face of the prohibitory law in the state of New Hampshire, for many years; being able by his wealth and the support of the saloons and their customers, to exert great political influence. For a short time he was president of the Boston and Maine Railway Company, having ramifications throughout the whole state of Maine.

His election as a trustee of a seminary founded, built, patronized, controlled, and endowed by Methodists, was an act of inconsistency so glaring as to be almost incredible. Such was the general disapprobation, that it was natural to infer that the trustees, realizing they had made a mistake, would reconsider, or that Mr. Jones, perceiving how abhorrent the action was to the majority of the patrons of the school, would decline the position. The reason why he was elected was not to add profound wisdom or moral force to the counsels of the board, but money. A more transparent bribe to the vanity of a wealthy man was never offered.

At the last session of the Maine Conference, the Rev. Charles Munger offered a resolution not to send visitors this year to the seminary. This was the only way in which the Conference could touch the matter, for the trustees are an independent body; they perpetuate themselves, and when elected cannot be removed except for cause. We find by extensive correspondence that it is generally believed that a certain number must be members of the Methodist Episcopal Church, though doubts have sometimes been raised whether the

trustees are elected for life, and the Conference, it appears, has nothing to do with it, though its members, like others, are eligible to election. However, from its foundation, notwithstanding the independent organization of the board, the institution has always been considered to be Methodist, and at the present time the majority of the trustees are members of the Church, several of them belonging to Methodist churches in Portland.

The Conference annually elects a committee to visit the seminary, but they have no representation in any way upon the Board of Trustees. This annual visiting committee, as is the case commonly among Methodists, is intended to be a connecting link between the Conference and the seminary, so that the moral support and enthusiastic patronage of the institution by the ministry and laity of the Conference may be maintained.

This will explain the purpose of the motion of the Rev. Charles Munger not to send visitors this year to the seminary. The motion was made, as we learn from the papers, just before the hour of adjournment. At once an effort was made to table the resolution, but a motion to adjourn prevailed. At the afternoon session Mr. Munger claimed the floor upon his resolution. Instantly another motion was made to table it. Upon this the vote was taken by yeas and nays, and did not prevail. This gave Mr. Munger the floor, and he and two or three others spoke with point and pith in favor of the resolution, and some against it. With the exception of one of the speakers, all, whether for or against, protested against the action of the trustees. The brother who did not, held that the Conference expressed its protest at the previous session, and it was not necessary to pursue the matter any further. He affirmed that the trustees who were responsible for this state of things were men of intelligence and conscience, and did what they did for the good of the institution, and that they ought to be let alone.

At this point the president of the Board of Trustees, a lawyer, of Portland, obtained permission to address the Conference, and delivered an exciting speech, deprecating the previous and proposed action of the Conference, defending the action of the trustees, alternating implied with, in one or two cases, expressed threats to leave the Church, pleading for the fer-

giveness of the Conference if the trustees had done wrong, but affirming that he would do the same thing again.

Now it is quite astonishing that in the face of the threatenings of the president of the Board of Trustees, and sophistry of this kind, the mouths of so many of the members of the Conference were closed, and that the resolution was lost.

Whosoever threatens to leave the Methodist Episcopal Church unless the election of a brewer as a trustee of a seminary for the education of its youth shall be approved, or shall not be condemned, should have been silenced by the stern reproof visible upon every brow and in every eye. That these members of the Church could speak in such a way at such a place is a sadly suggestive fact.

It was stated by a person who was present that some of the members were unwilling to reflect upon the president, Dr. Gallagher, by withdrawing visitors from the school, and others were afraid that the institution would be permanently crippled if the Conference set itself against the present management.

Alas, the institution is permanently crippled now. Unless Methodism in the state of Maine is but a name, it will be impossible to recommend the school under the present circumstances.

This situation has a lesson for the whole Church. It shows that the Church, with respect to its educational institutions, where they are independent corporations, is entirely at the mercy of the morale of the trustees. Two or three men with more policy than principle, or with principle but with equating intellects, may lead the body of trustees astray, and may even grapple an annual Conference.

The paltry fears of the institution's being crippled, by a solemn protest have already crippled it. If it were crowded with students it would be morally crippled.

For be it well understood that this institution is not a railway company in which a brewer may buy stock; not a political party in which he has a legal right to vote; not an institution under the auspices of a Church that has made no pronouncement upon the liquor question. But it is under the auspices of a Church which forbids the use of intoxicating liquors as a beverage, that declares by a unanimous resolution in its legislative body that the liquor traffic "is a business at once injurious, immoral, and antagonistic to every interest of the Church of God."

The trustees, we suppose, feel that a victory has been gained, and certainly they are right. A victory has been gained. It is a victory, however, that will distress every person of sound moral conscience in the Methodist Church. It is a victory which will make it impossible for persons of high moral principle to feel that under the present management they can regard the institution as a safe depository of what they may wish to give for the cause of Christian education. It is a victory which will cause every father to hesitate about sending his child to an institution which declares that the results of the brewing business, if freely distributed, can obscure the nature and influence of that business.—N. Y. Christian Advocate.

WHETHER a man build on the sand or the rock, he willingly expends much labor; for the temple of Belial no more can be reared without hands than the temple to Christ. The worldling and the self-deceiver labor in their building as diligently as the Christian does in building himself up on his most holy faith. He who builds only for a time must take the same forethought as he who builds for eternity. But his is a labor for that which satisfieth not. He eats the bread of carelessness, and knoweth not rest. All that sustains the worldling in his wearisome exertions is expectations, expectations of better good—expectations of future good; but his expectation is from the success of his schemes and from lucky chances, while the Christian's expectation is from God. The Christian looks for a city which hath foundations, whose builder and maker is God.—Canada Presbyterian.

UNWISDOM is this—to hold things from God in the perpetual conviction that they will not last; to have the world and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robinson.

CHARACTER SKETCHES IN COUNTRY CHURCHES.

A sunnier face than Nat Albright's it would be difficult to find in a day's march. If he is in the congregation, and the preacher extols the Saviour, he will find his eyes drawn toward Nat's beaming countenance, as plants lean toward the light. He is one of a few choice and helpful hearers who "draw the preacher out." He is a real son of the soil, and as sincere a child of God. His horny hand which grasps the plough is a true symbol of his sinewy hand of faith gripping God's salvation in Christ crucified. It was at the plough tail that he first put his hand to the Gospel plough. He began the furrow across the field on a certain morning years ago, an unbeliever. He started in spiritual darkness, and finished in heavenly light. The preacher's text the evening before had been "No man, having put his hand to the plough, and looking back, is fit for the Kingdom," and his sermon had riveted the ploughman's attention, and the truth had fastened hold of his heart "as with hooks of steel."

That night his rest was mercifully disturbed, and a precious misery wrapped his soul in gloom. The morning was like midnight, and he could have kept sympathetic company with John Bunyan, when "he was much tumbled up and down in his mind." The preacher's appeal to lay hold of the Gospel plough was ringing in his ears, and as he recalled the discourse he remembered the words—

Nothing in my hands I bring,
Simply to Thy Cross I cling.

He was in the middle of the field, and without stopping his team, half audibly he said, "I will, and I can say that." And he did, and to use his own language, he "found himself in a new world; he was ready to dance his shoes off his feet for very joy; he could have shouted himself hoarse in praising God." From that moment when he put his hand to the Gospel plough he has not looked back, but keeping his eyes steadily before him he has cut and is still cutting a true and straight furrow across the field of life. It was very soon after this "happy day," that Nat said he could see as plain as a pike-staff, that the Bible taught all believers to be baptized, and no amount of ramming would ever make him swallow the unscriptural teaching on infant sprinkling; so accordingly he was baptized, and in doing so he possessed all the joy of one who carries the spirit of Christ in his heart, and who is therefore carried by that Spirit into all the Lord's appointed ways.

Nat lives a hard three miles from his chapel, but, notwithstanding that the hills are long and steep, and he is greying with age, the pastor never misses the cheery smile of his bright-faced, homely descendent, when he walks into the vestry on Sunday evenings, for he has come to pray the Lord to give them "a down-right good service," and ever and anon he says: "I know we shall have a good time to-night, for I was drawn out in prayer all day yesterday for it."

The little stories the pastor hears in the brief period before the evening service remain among some of his most precious memories. Here are one or two reports by an eye-and-ear witness:—

"My young chap"—referring to the young fellow who works under him—"went home wonderfully quiet last Sunday night. I thought the sermon laid hard at him. I felt sure he could not overget it. I prayed all the way along that he might be laid hold of. I waited till Tuesday, and then I said, Bill,

what did 'st think o' the sermon Sunday night? 'Can't forget it, Nat. It stuck in my 'eart lika a thorn in your finger, till last night; I'm glad you told me to feed that sick 'oss while you turned the rest out into the meadow, for when I got into that loose box, I flung myself down on the straw, and cried to the Lord to have mercy upon me, and I tell 'e, I came out of that stable a-feelin' as I never felt afore!" "Ah, Bill!" I said, "you come over on to the Lord's side then, didn't 'e like as I told you I did, in the middle o' the field years ago?" His eyes were swimming with tears of joy as he concluded, "That's something to be thankful for, ain't it?"

Soon after the pastor had preached from the text "Felix trembled," Nat said, "I've got some good news for you to-night. You remember Tom Short, who sits up in the gallery just over the clock. He says he trembled all over from head to foot while you were preaching on Felix, and he couldn't sleep all that night, and the first thing in the morning he went up into the hay-loft to get fodder for his horses, but he felt that miserable that he chucked himself down on to a truss of hay, and prayed with all his might, till the Lord heard him and saved him, and he says he came down that ladder a new man, and you'll find it so, as soon as you get a chance to speak to him."

"There was a miller-man from Lower Healing, who dropped in a Sunday night or two ago. You remember the text, 'Be ye reconciled to God.' That night he had to go on duty at twelve o'clock, and as soon as he started his mill, all through the dead of night, it was just as though the rattle of the machinery was saying, at a galloping rate, 'Be-rec-on-ciled-to-God! Be-rec-on-ciled-to-God! Be-rec-on-ciled-to-God! Be-rec-on-ciled-to-God!' until he could bear it no longer, and he must either stop the mill or stop his sinful course. So he knelt down behind some bags of flour, and looked straight to Christ, and begged God's pardon, and rose, with the peace of reconciliation in his heart; and now the movement of the mill was full of music. All was changed. It seemed to say, 'Bless-ed-rec-on-cil-ia-tion! Bless-ed-rec-on-cil-ia-tion! Bless-ed-rec-on-cil-ia-tion! Bless-ed-rec-on-cil-ia-tion!' and I told him he might well look happy, for if he was washed in the blood of the Lamb, he was whiter within than he was without."

Nat has ever been an interested contributor to the Foreign Missionary Society, but one year, he said, his box was too light to bring up, so he must leave it for another year. "Very well," said his friend the pastor, "Let it remain so. Could you give me a penny per week, regularly? It means four shillings and fourpence in the year." This huge sum seemed prodigious. Then a happy thought struck Nat. He put his hand into his corduroy trousers pocket, and notwithstanding the pastor's protest, pulled out a yellow-holland bag, untied it, and turning the mouth downwards, revealed a bright four-shilling piece. "There," said he, taking it out, "I've kept that in my Sunday pocket ever since Jubilee day, in memory of the Queen, and it's adoin' no good there. I shall think just as much o' her if I gives this to the mission," and laying his precious treasure on the table he further fumbled in his pockets and found a three-penny piece and a penny, and with a triumphant nod and a smile, he said, "Now I'm out of debt!" His delight was unbounded when the pastor told him, some time after, that he mentioned this incident in a missionary sermon at Chelsea, and

the pastor of the church told him the same week that he had received a note the following evening to this effect:—

"Dear Sir,—I heard of the ploughman's four-shilling jubilee piece last night, and I determined to do as he did. I had a Jubilee sovereign carefully put away in a drawer, in memory of the Queen, which I now enclose; one half for the church funds and one half for the Foreign Missions. — Yours faithfully—

"Your four-shilling piece, Nat," said the pastor, "has gained one pound."

FROM LITTLE ROCK.

Just a few lines about our cause at Little Rock.

The people of the Second church are delighted with Dr. Kirtley's ministrations. I met Dr. Kirtley for the first time, soon after my arrival here. I am very favorably impressed with him as a man and, from what I hear others say, he is a fine preacher and a model pastor. It occurs to me that one of the important needs of our church today, is men who are strong both in and out of the pulpit.

Immanuel church is thriving under the leadership of the zealous blind preacher Dr. Frank White who seems to have his lack of sight compensated for by a superior spiritual union. Considering the youth of this church, its growth has been almost phenomenal.

The First church, which has honored me with an invitation to supply the pulpit for three months, is getting along well, considering the adverse circumstances with which it has had to contend. The membership is not nearly as large as it used to be, but I find that those who remain are a body of steadfast consecrated Christians, made still purer by the fire through which they have passed. I pray God that they may be guided in the selection of the proper man for a permanent pastor. There is an opportunity for a good strong man to do effective work here.

Our congregations, both at prayer-meeting and on Sunday, are growing larger and the general interest seems to be increasing. We ask an interest in the prayers of God's people that the pleasure of the Lord may prosper in our hands. I often think of the pleasant hours spent at Walnut-street church and I hope to enjoy the same privilege again next fall and winter.

With every good wish, I am
Sincerely,
BEN COX.
Little Rock, June 28, 1897.

UNIVERSITY SCHOOL OF KENTUCKY.

FALL SESSION BEGINS SEPT. 15.

Parents and guardians who wish to give first-class advantages of thorough training to their children or wards can find no better school than the "University School of Kentucky." Prof. D. A. Chenault, of Louisville, has taken a front rank as a great teacher, and those who know him and his students do not need any word of commendation from us. The President may be seen at his office, or during the summer at his residence, 908 Second street, Louisville, Ky. H.

If you would be happy in this world, you must not think of the service which other people owe to you, nor consider as to how well they perform that service. Fix all your thoughts on what you owe to others.

ELECTION AND REPROBATION.

In your issue of December 26 appears an article by G. A. Lofton, D.D. on "Election and Reprobation;" in which he takes strong Calvinistic ground, and with an array of Scripture quotations, makes his position seem quite plausible. He says: "If any man will read the 8th and 9th chapters of Romans—if he will immolate his human pride and prejudice—he cannot fail to see that God, of his sovereign grace and will, by foreknowledge and predestination, elected from before the foundation of the world whom he would and rejected the non elect."

I have no human pride or prejudice in the matter whatever. I simply want the truth; and, with God's Word taken as a whole, I must confess that I cannot believe the theory is correct.

If it is true, then a large portion of the Word of God is incomprehensible to us, and we have no place for it whatever.

Now, if God, from all eternity, has elected, unconditionally, a certain definite number of the human family to everlasting life, and decreed the remainder to reprobation and to eternal punishment for their sins, then it is according to his pleasure and will, and no one by any means whatever can escape his fixed and decreed destiny. But what saith the Scriptures? "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?" (Ezekiel 18: 23). "For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore, turn yourselves and live ye" (32d v.). "Say unto them, as I live saith the Lord God; I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11). Now, God says he has no pleasure in the death of the wicked. Then it is exceedingly strange that he would unconditionally predestinate him to reprobation, and then call upon him to turn from his evil ways and live. It looks like solemn mockery; and God does not deal with his creatures that way. But again: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Then, if it is not God's will that any should perish, but that all should come to repentance, is it not remarkably strange that he would of his own will and elective choice reject a large portion of the human race and decree their eternal punishment? The thought is perfectly preposterous. But again: If the doctrine is true it makes God a respecter of persons, which the Scriptures declare is not true.

"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of person, but in every nation, he that feareth him and worketh righteousness is accepted with him" (Acts 10:34-35), and in Ephesians 6:9 and Romans 9:11, the same is declared. "But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons" (Colossians 3:25). But again: If the doctrine is true, we have no power of choice as regards our eternal interests. But when we turn to the Scriptures they plainly call on man to make choice. "Choose you this day whom ye will serve, etc." (Joshua 24:15). "How long halt ye between two opinions? if the Lord be God follow him, but if Baal, then follow him" (1 Kings 18:21). "But one

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla. "Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. B. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

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thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luko 10:42).

Here it is plainly stated that Mary made the choice. Again: "And ye will not come to me that ye might have life" (John 5:40).

Surely the Saviour offers very strange reproof if they had no power of choice. Then again: If the doctrine is true there can be no condition to salvation, and yet in the Scriptures we find repentance, prayer, faith, etc., enjoined and required. "The times of ignorance, therefore, God overlooked; but now he commandeth men that they should all everywhere repent, etc." (Acts 17:30). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, etc." (Mat. 7:7-8), and many other passages teaching us to pray; and John 3:15-16, 36, Acts 4:32-39 and 16:31, Hebrews 10:39 and Luke 18:42, and many other places, teach us faith and its power.

Then again: If the doctrine is true the Lord Jesus Christ made an atonement only for the elect, and all others cannot possibly have any part whatever, but stand eternally rejected. But the Scripture teaching is quite different. "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2). "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14).

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth, for there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time" (1 Timothy 2:3-6). "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Comment is needless. Then again: If the doctrine is true why call men into judgment? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Corinthians 5:10); and Romans 14:12 and other places teach us personal responsibility. Then what can the poor sinner say, but Lord, you have decreed from before the foundation of the world that I was to be lost, and I could not help myself; you condemned me without my having any choice, or any chance of heaven, and I am here according to your good pleasure. Will that be true? No! but it will be "depart from me ye workers of iniquity" (Matthew 25:41-46). Here is personal responsibility.

But again: Dr. Lofton says that Romans 8th and 9th chapters clearly teach that God, of his sovereign grace and will, by foreknowledge and predestination, elected from before the foundation of the world

whom he would, and rejected the non-elect. Let us see: "For whom he foreknew he also foreordained to be conformed to the image of his Son, etc." (Romans 8:29). Did he not foreknow the whole human race? What did he foreknow in regard to the saved ones? Ah! he foreknew who would accept and receive him, and upon this hypothesis he predestinated, etc., and whatever he says in those chapters about predestination, remember he said: "Whom he foreknew!" That turns the whole question, and at one blow destroys Calvinism, etc. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13).

The proposition "through" means by the agency of. Then by the agency of the Spirit and belief of the truth was this true of them before the foundation of the world? Only in the sense that God foreknew, who would, etc.

Now the question arises, can Calvinism and Arminianism both be true and of course they cannot. Then how can we reconcile and harmonize the Scriptures as a whole on the two questions? Only upon the ground that he "foreknew" who would believe the Gospel and yield to his Spirit, and with this view of the Scriptures I am a missionary, otherwise I could not be.

W. L. RAMSEY.

Buffalo, Ky.

A GLORIOUS SUCCESS.

For some months there has been an agitation among the "Regular Baptists," commonly called "Hardshells," on the subject of Gospel Missions. I was asked some months ago to write a few articles on Gospel Missions for their paper, the *Regular Baptist*, published at Mexico, Mo. This led to quite a general discussion among the ancient brethren. As a result a meeting was called and Rev. G. P. Bostick and myself were invited to address the meeting on the principles of Gospel Missions. The "Regular Baptists" from Tennessee and Kansas gathered in Mexico, Mo., on June 24 and spent three days in free discussion, and as a result a vote was taken indorsing Gospel Missions, and by which they agreed to prosecute mission work among the heathen to the extent of their ability, and they also agreed to take collections for the support of one or two Gospel missionaries.

Thus this much-abused ancient people were ready to do their duty when it was presented in a Scriptural manner. We were told by them that they had never opposed preaching the Gospel to all the world—but they had simply opposed the Board system of mission work. When the Gospel Mission was presented to them they readily fell into line.

The so-called "Hardshells" have come to Gospel Missions instead of the Gospel Missioners going to them. So far as doctrine is concerned we have been together all along. The "Regulars" will now practice what we practice. Let us thank God, for the good work goes on. BEN M. BOGARD.

Charleston, Mo.

He that has so many causes of joy, and so great is much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day is only ours, and we are dead to yesterday, and we are not yet born to the morrow.—Jeremy Taylor.

AGAINST THE SALOON.

BY FRED. D. HALE.

The General Association of Kentucky Baptists, in their recent session at Georgetown—the largest and most thoroughly representative session of this body that has met in years—took an advance position on the liquor traffic that means much to the cause of temperance, provided the Association at Hopkinsville, next year, will make the proposed change in the constitution with regard to representation in that body. On the first part of the report—the most terrific arraignment of the saloon business I ever read—there was practically no division of sentiment, the vote for its adoption being almost unanimous.

It was as follows: "We would put on record again our unqualified condemnation of the saloon business. Our opposition to it deepens with the years. We believe that the business is a sin against God, a disease in the state, a blot upon our civilization, a shame to the churches, a foe to prosperity, a menace to society, an adversary to the cause of Christ, an enemy to the home and a destroyer of men, in body, mind and soul.

"There is not a grace that adorns human nature, not a virtue that gives strength to man or to society or to State, not a talent that serves mankind, not an interest that pertains to human welfare, nor a cause that looks toward human redemption but what is blighted or weakened, or perverted or hindered or destroyed by this Satan of modern progress. And there is not a sin or crime or vice or shame known to our courts that by it is not produced or strengthened and widened. There is not another enemy of our people that does not find in this its most faithful ally.

"Any complicity with this business is unchristian. To engage in it as distiller, wholesale or retail dealer, or to have it in connection with a hotel, to have money invested in it; to loan money for its support, to rent property for its use, to frequent the saloon as a patron; in short, every vital connection with the business we look upon as inconsistent with the Christian profession."

There was a spirited debate over the next clause, some saying it looked too much like meddling with the affairs of the local churches in matters of discipline; and others that it was merely an expression of opinion by the members of the Association, they having a right to express an opinion on any subject pertaining to the welfare of the kingdom of God, as represented by the churches. This clause was as follows:

"We announce it as the sense of this body that no person should be retained in the fellowship of a Baptist church who is engaged in the manufacture or sale of intoxicating liquors for beverage purposes."

This was carried by a large majority—probably two-thirds of the members voting for it.

The clause, however, which brought the discussion to its highest point of interest was as follows: "Your committee would recommend that the constitution be so changed that no church be allowed representation in this body which retains in its fellowship members engaged in the manufacture or sale of intoxicating liquors for beverage purposes."

Some of the brethren thought that if the charges preferred against the liquor traffic in the first part of the report are true, and if there are churches of Jesus Christ harboring in their fellowship persons engaged in such business—

churches which would rather give up co-operation with the other churches in the State rather than give up their liquor dealers, then the logical conclusion of the whole business would be to change the constitution so as to deny them representation in the body.

Others thought that the sin was not so great as to justify the singling of it out and denying representation to a church that retained in fellowship a member committing it. The vote, however, indicated that a large majority was in favor of adopting the committee's recommendation to change the constitution so as to read: "No Baptist church shall be entitled to representation in this Association which retains in its fellowship any person engaged in the manufacture or sale of intoxicating liquors for beverage purposes."

To make this proposed change will require the votes of two-thirds of the delegates present and voting at the meeting of the Association at Hopkinsville next year. Owensboro, Ky., June 30, 1897.

"WHY SHOULD I SUFFER?"

Ah, that is a question which has puzzled philosophers. They stammer outright in trying to answer it. The Christian has often shaken his head in view of great suffering. The economy of suffering is chiefly enveloped in mystery. Suffering is a part of human life. "Men may deny sin, but no man ever denied suffering." The set of the stoic's features told the world that a worm was gnawing at his heart; the epicure's laughter was often a croaking because his heart could not laugh.

The world has two hard lessons; one is, how to be happy; the other, how to bear suffering. Which is the harder to learn? One man says in his heart, "Go to now, I will prove thee with mirth; therefore enjoy pleasure; and behold," he says, "this also is vanity." In our strong moments we feel that we, too, might "tread the wilderness of suffering alone;" but when the hard hour comes we soon feel our strength waning. Preachers are trying to tell this sad, sad age in which we live how to be happy, and this generation shifts its teachers with the hope of learning. Now, I believe I see a gleam of light at the remote end of the tunnel of suffering: The way to be happy is to know how to suffer. That is a paradox; who can put its two parts together? None but the man who knows the secret. You tell me to be happy. I want to be; who doesn't? Shall I be happy in spite of my sufferings? But that is tiresome, very tiresome. Unless you can tell me how to be happy through my sufferings I shall despair. My soul wants to swim like a buoy in the very midst of the dark waters of suffering. My soul wants to know how to pass through the deep waters. We have read, "When thou passest through the waters I will be with

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thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Through water, through fire—how? "I will be with thee;" there's the secret.

Yesterday I asked a woman who is a great leader in society and is very worldly, to pray for me in my work; and in tears she told me her own heart was often very sore and tried. I was not surprised. She suffers too.

There is a rare coronet set with precious jewels: Salvation, humility, sympathy, patience, purification—all set in a band of suffering. Shall I place it on your head?

Job was a princely sufferer, and yet the centrifugal force of suffering almost hurled his soul away from God—almost. Jesus taught men how to suffer; that is, he would teach them were they not such slow, forgetful learners.

In the deep heart of man care hath built her nest and brooded there.

But God in his great mercy knows how to deliver us out of all our afflictions, making all things work together for our good.

ROBERT MORRIS RABE.

SPECIMENS OF "HIGHER CRITICISM."

The *Biblical World*, (Feb. 1896) issued by the Chicago University, contains an article from Rev. Professor Nathaniel Schmidt on: "Moses—His Azo and His Work." Some extracts from this article will give the method of "higher criticism" in dealing with the super natural in the Scriptures. Professor Schmidt, like his school, accounts for all phenomena by reference to natural causes. Hence he does not permit God to interpose anywhere—entirely eliminates the miraculous from the Scriptures. Take a few instances from his article: Of the "Plagues of Egypt," he says: "Moses returned to Egypt to deliver his people. His appeal to them . . . and his stratagem to be able to pass the border on a royal levee of absence to celebrate the *pesach* feast in the desert would, no doubt, under ordinary circumstances have proved a dismal failure, and even as it was could not be carried out. But a series of calamities of the kind that the Nile Valley is especially exposed to, culminating in an outbreak of pestilence, conspired to make the plan of escape successful." How opportune plagues! But what is Moses' account? He says the Lord said: "I will stretch out my hand, and smite Egypt with my wonders which I will do in the midst thereof; and after that he will let you go." Moses says these plagues were God's "wonders" and "judgments."

The Professor comes to the Red sea. He is undismayed before this Gibraltar. He says: "The report of a pursuing army led them to pass southward along the Bitter Lakes. . . This, unfortunately drove them into a cul de sac between the mountains and the sea, with the pursuers in the rear. It was a critical position, if any, in

the history of the nation. Darkness fell upon the scene of utter confusion and despair. . . An east wind had begun to blow. It grew until it was a gale. It chased the shallow waters south to the Bitter Lakes, and finished the work begun by the receding tide. A passage could be effected. . . The moon did not rise until near midnight. As soon as the light permitted, the pursuers followed. But their chariots were caught in the sea-weed and the returning tide drowned horses and rider." All very natural! The winds lashed and drove the waters back, and the Hebrews forded the sea; but their pursuers were overtaken by the returning tide and drowned. But Moses tells us that the Lord said: "Lift up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Lord said unto Moses stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea." The Professor puts God entirely out of this marvellous scene; Moses makes Him the chief and angust actor in it.

With what can our critic dispose of the miracles of bread and meat in the desert—the manna and quail—given "from heaven." Hear him: "Skirting the Jebel at Tib they touch again the gulf at El Morkha, the wilderness of Sin. Here hunger created a rebellion. But the authority of Moses and the opportunity of flight of quails and by the man exuding from the *tarfa* tree, the use and nutritive value of which Moses was able to indicate." In the record of Moses we have: "And the Lord spoke to Moses, saying: At even ye shall eat flesh, in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass at even the quails came up and covered the camp; and in the morning the dew lay around about the host. . . And Moses said unto them, this is the bread which the Lord hath given you to eat." Moses' critic says the meat came of the opportune flight of quails into the camp, and the bread was the gum of the tarfa tree. A vast covey of frightened quails pouring over the camp, by chance, is the meat, and the di covered gum of the region, the bread of these wonderful miracles! But Moses says they were given from heaven. Which is the easier to believe? Professor Schmidt would say the former. How credulous is incredulity!

HITHERTO.

"Ebenzer: saying—Hitherto hath the Lord helped us."—1 Samuel 7:12.

BY CHARLES COLLINS, D.D.

Hitherto—rich words of comfort, Comprehending all the past; Helped along with cheer and sunshine, Sometimes drear, with skies o'rcast.

Hitherto—we must remember, Gratefully the Lord's kind hand—Leading us the journey onward, Steadfast toward the better land.

Hitherto—through tribulations; Hitherto—when adverse ways—Tossed our bark upon the billows; But, they turned our heart to praise.

Hitherto—amid six troubles—He's been with us—why despair? In the seventh he'll sustain us, And his presence cheer us there.

Hence, we'll trust him in the daytime, Trust him, when the shadows fall; Trust him, under every sorrow, Claiming Christ, "our all in all."

Hitherto—this word of promise, Drove away the mists of night; Strong in hope, with faith assuring—"Evening time, it shall be light."

Hitherto—Thy conscious presence, Has illumined life's pathway; Giving heavenly aspirations, Pointing to eternal day.

Hitherto—the word of blessing, Hitherto—our pilgrim song, Hitherto—our consolation, As we trusting journey on.

Hitherto—the word sustaining, When life's pulses faint and fall; Hitherto—when earth receding, We must look into the vale.

When we reach the heavenly portals, Hear the "welcome" to pass through—None more precious and consoling, Than this blest word—Hitherto.—Journal.

OUR PULPIT.

A PETULANT WISH.

BY ALEXANDER MACLAREN, D.D.

And Abraham said unto God, Oh, that Ishmael might live before Thee.—Genesis 17:18.

These words sound very devout, and they have often been used by Christian parents yearning for the best interests of their children, and sometimes of their wayward and prodigal children. But consecrated as they are by that usage, I am afraid that their meaning, as they were uttered, was nothing so devout and good as that which is often attached to them.

I note the temper in which Abraham speaks here. The very existence of Ishmael was a memorial of Abraham's failure in faith and patience. For he thought that the promised heir was long of coming, and so he thought that he would help God. For thirteen years the child had been living beside him, winding a son's way into a father's heart, with much in his character, as was afterward seen, that would make a frank, daring boy his old father's darling. Then all at once comes the divine message, "This is not the son of the Covenant; this is not the heir of the Promise. Sarah shall have a child, and from him shall come the blessings that have been foretold." And what does Abraham do? Fall down in thankfulness before God? leap up in heart at the conviction that now at last the long looked-for fulfillment of the oath of God was impending? Not he. "Oh, that Ishmael might live before Thee. Why cannot he do? Why may he not be the chosen child, the heir of the promise? Take him, O God!"

That is to say, he thinks he knows better than God. He is petulant, he resists his blessing, he fancies that his own plan is quite as good as the divine plan. He does not want to draw away his heart from the child that has twined round. So he loses the blessing of the revelation that is being made to him, because he does not believe his will and accept

God's way instead of his own. Now, do you not think that that is what we do? When God sends us Isaac do we not often say, "Take Ishmael; he is my own making. I have set all my hopes on him. Why should I have to wrench them all away?" In our individual lives we want to prescribe to God far too often not only the ends, but the way in which we shall get to the ends; and we think to ourselves "that road of my own engineering that I have got all staked out, that is the true way for God's providence to take." And when his path does not coincide with ours then we are discontented, and instead of submitted we go with our pet schemes to him, and if not in so many words, at least in spirit and temper, we try to force our way upon God; and when he is speaking about Isaac insist on pressing Ishmael on his notice.

It is often in regard of our individual lives, and it is so in regard of the united action of Christian people very often. A great deal of what calls itself earnest contending for "the faith once delivered to the saints" is nothing more nor less than insisting that mathematical men's devising shall be continued, when God seems to be substituting for them methods of his own sending; and so fighting about externals and church policy, and determining that the world has got to be saved in my own special fashion, and in no other, though God himself seems to be suggesting the new thing to me. That is a very frequent phenomenon in the experience of Christian communities and churches. Ishmael is so very dear. He is not the child of promise, but he is the child that we have thought it advisable to help God with. It is hard for us to part with him.

Dear brethren, sometimes, too, God comes to us in various providences, and not only reduces into chaos and a heap of confusion our nicely built up little houses, but he sometimes comes to us and lifts us out of some lower kind of good which is perfectly satisfactory to us, or all but perfectly satisfactory, in order to give to us something nobler and higher. And we resist that too; and do not see why Ishmael should not serve God's turn as he has served ours; or think that there is no need at all for Isaac to come into our lives. God never takes away from us a lower, unless for the purpose of bestowing upon us a higher blessing. Therefore, not to submit is the foolishlest thing that men can do.

But if that be anything like an account of the temper expressed by this saying, is it not strange that murmuring against God takes the shape of praying? Ah! there is a great deal of "prayer," as it calls itself, which is just moulded upon this petulant word of Abraham's momentarily failing faith and submission. How many people think that to pray means to bring their wishes to God and try to coax him to make them his wishes! Why, half the shallow sceptical talk of this generation about the worthlessness of prayer goes upon that fundamental fallacy that the notion of prayer is to dictate terms to God; and that unless a man gets his wishes answered, he has no right to suppose that his prayers are answered. But it is not so. Prayer does not mean, "Oh, that Ishmael might live before thee." That is a poor kind of prayer of which the inmost spirit is resistance to a clear dictate of the divine will; but the true prayer is, "Oh, that I may be willing to take what thou art willing, in thy mercy and love, to send."

I believe in importunate prayer, but I believe also that a great deal of what calls itself importunate

prayer is nothing more than an obstinate determination not to be satisfied with what satisfies God. If a man has been bringing his wishes—and he cannot but have such—continuously to God, with regard to any outward things, and these have not been answered, he needs to look very carefully into his own temper and heart in order to make sure that what seems to be waiting upon God in importunate petition is not pestering him with refused desires. To make a prayer out of my rebellion against his will is surely the greatest abuse of prayer that can be conceived. And when Abraham said, "Oh, that Ishmael might live before thee," if he said it in the spirit in which I think he did, he was not praying, but he was grumbling.

II. And then notice, still further, how such a temper and such a prayer have the effect of hiding joy and blessing from us. This was the crisis of Abraham's whole life. It was the moment at which his hundred years nearly of patient waiting was about to be rewarded. The message which he had just received was that ever lovely and gracious word that most had come to him from the heavens, although many such words had come. And what does he do with it? Instead of falling down before God and letting his whole heart go out in jubilant gratitude, he has nothing to say but "I would rather that thou didst it in another way. It is all very well to speak about sending this heir of promise. I have no pleasure in that, because it means that my Ishmael is to be passed by and shelved." So the proffered joy is turned to grief, and Abraham gets no good, for the moment, out of God's greatest blessing to him; but all the sky is darkened by mists that come up from his own heart.

Brethren, if you want to be miserable perk up your own will against God's. If you want to be blessed acquiesce in all that he does send, in all that he has sent, and, by anticipation, in all that he will send. For, depend upon it, the secret of finding sunbeams in every thing is simply letting God have his own way, and making your will the sounding-board and echo of his. If Abraham had done as he ought to have done that would have been the gladdest moment of his life. You and I can make out of our deepest sorrows the occasions of pure, though it is quiet, gladness, if only we have learned to say, "Not my will, but thy will be done." That is the talisman that turns everything into gold, and makes sorrow forget its nature and almost approximate to solemn joy.

III. My last word is this: such a prayer God loves us all too well to listen to.

Abraham's passionate cry was so much empty wind, and was like a straw laid across the course of an express train, in so far as its power to modify the gracious purpose of God already declared was concerned. And would it not be a miserable thing if we could deflect the solemn, loving march of the divine providence by these hot, foolish, purblind wishes of ours, that see only the nearer end of things, and have no notion of where their further end may go, or what it may be?

Is it not better that we should fall back upon this thought, though it seems so to limit the power of petition at first sight, "We know that if we ask anything according to his will he heareth us?" There is nothing that would more wreck our lives than if what some people want were to be the case—that God should let us have our own way, and give us serpents because we asked for them, and fancied they were eggs; or let us break our

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toots upon bestowed stones because, like whimpering children crying for the moon, we had asked for them under the delusion that they were bread.

Leave all that in his hands, and be sure of this, that the true way to peace, to rest, to gladness and to wringing the last drop of possible sweetness out of gifts and losses, disappointments and frustrations, is to have no will but God's will enthroned above and in our own wills. Ishmael and Isaac would have been a pair to bless his life, as they stood together over his grave. And if you and I will leave God to order all our ways, and not try to interfere with his purposes by our short-sighted dictation, "all things will work together for good to us, because we love God," and lovingly accept his will and his law.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. THIRD QUARTER.

SUNDAY, JULY 18.

PAUL AT THESSALONICA AND BEREIA.

Acts 17:1-12.

MOTTO TEXT.—"They received the word with all readiness of mind, and searched the Scriptures daily."—Acts 17:11.

For some reason Luke was left behind when Paul, Silas and Timothy left Philippi and went on their tour further into Macedonia. This is shown by the change of pronouns from "we" to "they." They traveled the great road the Romans had made which ran to the southwest. Amphipolis was thirty miles from Philippi, and Apollonia about the same distance further on, and was thirty-seven miles from Thessalonica, to which the apostles hastened on.

This was the capital of Macedonia, and an important commercial center. It is to day an important city of 70,000 inhabitants, and is called Salonica. Schaff says Cassander rebuilt this city and changed its name from Therma to Thessalonica in honor of his wife, the sister of Alexander the Great. Philip of Macedonia won a victory over Thessaly on the day he heard of his daughter's birth, and he named her Thessalonica in commemoration of it.

"And Paul as his manner was" —Whenever he went into a city he went first to the synagogue of the Jews, if there was one, as was the case in all the large cities. The Gospel was offered to the Jews first everywhere. "And three Sabbath days reasoned with them out of the Scriptures."—The Old Testament. The Jews acknowledged this to be the infallible Word of God and professed the utmost reverence for it. But, like many before and since, they were not willing to receive the truth if it contravened their favorite views. "Opening and alleging that Christ must needs have suffered,

and risen again from the dead."—Alleging means here setting forth arguments to prove his assertion. He showed them in the Old Testament that the Messiah was to die and rise again. They were familiar with the words, but had never understood the meaning till he explained it to them. First he showed them that the Messiah must thus suffer and be raised again, and then he proved that Jesus of Nazareth was this Messiah in whom the Scriptures were fulfilled.

"And some of them believed."—Not only that his exposition of the Scriptures was true, but they believed that Jesus had died in their stead, and that God accepted his atonement for them. "And consorted with Paul and Silas."—Cast in their lot with them, came out openly on their side. "And of the devout Greeks a great multitude."—Greeks who were proselytes to the Jewish religion. "And of the chief women not a few."—Wives of men of high standing. These were probably already proselytes to the Jewish religion.

"But the Jews which believed not moved with envy."—It was envy which led the priests against our Lord. These Jews were not of sufficient influence in this heathen capital to be noticed by the tribunals in any charges they might make against the stranger, so they stirred up "the lewd fellows," that is the loungers in the market place, always ready, as idle men, for any mischief. "Gathered a company and set all the city on an uproar."—Raised a mob, the Greek means. And the mob was so large and so noisy it caused a great excitement through the entire city.

"And assaulted the house of Jason."—with whom Paul and Silas made their home. The apostles were not in the house, and not to be baffled, the mob seized Jason and some of the brethren who were there and dragged them to the forum where the Roman magistrates sat. "These that have turned the world upside down have come hither also."—This shows that the Christian religion had already spread widely and was attracting much attention.

"These all do contrary to the decrees of Cæsar," which decrees forbade treason with the heaviest penalties. "Saying that there is another king, one Jesus."—Cæsar would have had no fear of a dead king, but the envious Jews did not have the honesty to tell the people that Jesus was dead. Much which Christians said of the kingdom of their Lord could easily be misconstrued by malicious personages.

"And they troubled the people and the ruler of the city when they heard these things."—Claudius was Emperor of Rome at this time, and any rising against his authority would be punished with great severity. If these men had turned the world upside down they might secure a following in this city which would bring destruction upon it. It is probable that if Paul and Silas, two poor strangers, had been caught the mob would have made short work with them, the magistrates conniving! But these men who were arrested were citizens and must be treated ac-

ording to the forms of law.

"And when they had taken security of Jason, and of the others, they let them go." Commentators differ as to what the security was given for. Some think that there would be no disturbance; others that Paul and Silas would immediately leave the city. Ramsey thinks that the hindrance of Satan to his return to Thessalonica, of which Paul speaks (1 Thes. 2:18), was the security given by Jason.

"And the brethren immediately sent away Paul and Silas by night to Berea." Their lives would be in danger from the mob, about sixty miles away. As usual, Paul went to the synagogue of the Jews and offered salvation to his countrymen first. It shows how wide and general was the dispersion of Jews that they had a synagogue in as small and as remote cities as Berea.

Verse 11.—Paul gives high praise to the candor of these Jews of Berea, and to their open-mindedness. They were true "liberals;" they were willing to believe any truth which was proved from the Scriptures, but they would receive nothing except what their Bibles said. It is ever a proof of nobility to stand thus squarely by the Bible. "Thus saith the Lord" must be the end of every controversy. They searched the Scriptures daily, showing their zeal for the truth.

"Therefore many of them believed."—When men are thus earnest in trying to show what God would have them do, many will believe in any age of the world.

"Also of honorable women who were Greeks."—Women of high rank. In most of those early churches it is probable the men were in a vast majority, but in the two cities of Macedonia it seems there were an unusual number of women who received the Gospel.

THE COLPORTER AND HIS WORK.

We hold the colporteur in high esteem. It is the hardest occupation that we know of for a lazy man. The man who undertakes this work because he cannot get anything else to do, will fail. The fact is, that a man who succeeds in such work demonstrates his ability to succeed at almost anything else he undertakes. The faithful colporteur deserves not only success, but he is worthy of the esteem and confidence of all good citizens. His advent into a community ought to be hailed with joy. He is not only a philanthropist, but a missionary as well. His work is to disseminate religious knowledge by selling helpful books to those able to purchase at reasonable prices. The colporteur visits the poor, reading and explaining the Word of God, accompanied with prayer and religious conversation, leading them to higher planes of spirituality, if Christians, and if not believers, instructing them in the ways of the Lord. He finds families in destitute regions without Bibles and religious books, and there ought to be a fund at his command to supply such destitution by donation of at least a Bible and helpful tracts and leaflets.

He stimulates Sunday-schools in churches that have them, and organizes them in churches where he does not find them, and influences churches to organize mission Sunday-schools in school-houses in communities not convenient to Sunday-schools in churches. We cannot exaggerate the importance of such work when we consider the effect on the morals of a community and the end in view—the conversion of sinners. It is no less important to our denomination to have good books scattered

broadcast, books that will be read when the colporteur is forgotten and continue to bear blessed fruit.

When Neal Dow carried Maine for Prohibition, in reply to the question how he did it, he replied: "By sowing the State knee deep in temperance literature." Think of the stress laid on the agency of the literary bureau in political campaigns and every effort to mould public opinion on any question. Every preacher, whether pastor, evangelist or missionary, as well as our colporters, ought to have at his command a supply of tracts calculated to awaken the impenitent, or to instruct Christians in regard to their duty. Every church ought to have a supply of tracts and denominational books on hand to be given out as needed. The colporteur's work is intimately connected with denominational development in spirituality and power.

We are doing something in the line of furnishing supplies to colporters, not only in Kentucky, but in other States. We ought to have a Baptist colporteur in every county in our State, and at least a thousand in the bounds of the Southern Baptist Convention.

Finally, the colporteur can hold prayer meetings in every neighborhood, and the more the better; and if a preacher, let him preach as often as he has opportunity. In this way he makes acquaintances and multiplies his power to do good, and in turn he wins the confidence and love of the people. I see no reason why men adapted to the work could not, in good fields, make a reasonable support. This cannot be done in the more destitute regions, where colportage work is most needed. The colporteur ought to select his books with care, and be in position to get the greatest discount from list prices. Such work will tell in the conversion of sinners, the reclaiming of backsliders, the quickening of denominational activities, in the development of the missionary spirit and the promotion of charitable works, and in the propagation of Bible and Baptist principles. Let us have more colporters. Let us provide our Colporteur Boards with funds that will enable our colporters to donate Bibles and tracts to those not able to buy them. W. P. H.

JUST FROM GEORGIA.

Our late Commencement at Mercer University marks a great milestone in progress of our Baptist school. Everything about the meeting was done on a scale so much larger than common, viz.: Philadelphia contributed Dr. K. B. Tupper to preach the baccalaureate sermon, and a great sermon it certainly was; Toronto, Canada, loaned us Dr. A. H. Newman for the night sermon, another notable effort; a great alumni gathering with ex-Governor Hubbard, of Texas, ex-Governors Northen and McDaniel, of Georgia, Congressmen and Circuit Judges, not to enumerate lawyers, doctors, preachers and others, a gathering of 300 of Mercer's sons, among them our Dr. W. W. Landrum, who engineered a collection of \$8,000 for a new building, much needed. We can't get along without Landrum at all, and only wonder why we waited so long about fetching him back home from Virginia. Then the students number more than ever before.

Prof. P. D. Pollock, of the chair of English, having earned fairly for himself the position of President of the University, was unanimously elected to fill it, and we do believe that he will do it. He is endowed by nature with a grand physique, is a hard student, a man of details, scans things closely,

masters minutiae, and when he sets out on an enterprise accomplishes his undertaking. He looks up boys one at a time, rides a hundred miles after one, and invariably brings him. Is it not better to "get one bite" and "land your fish," than to "fish in every hole," "get lots of bites" and "catch nothing?" Pres. Pollock strings the fish.

Then we have a financial agent of whom we are not ashamed, but justly proud. He is a conservative, enthusiastic plodder; nothing daunted, nothing discouraged, he lays broad his plans, deep his foundations, and expects to live to build the superstructure of one hundred thousand dollars endowment thereon. These are trying times in which to endow colleges, but the 150,000 Baptists of Georgia can and will give the \$100,000 endowment.

The trustees honored themselves in honoring Bro. Bernard with the Doctorate of Divinity. He is a sound theologian, a good Gospel preacher and a successful business man, having been trained in railroad offices and the management of men before the Lord called him into the ministry.

Rev. B. D. Ragsdale, D. D., a graduate of Mercer and the Seminary, was elected at this late Commencement to fill the theological department left vacant since the death of the lamented Dr. J. G. Kyles. This is doubtless a wise choice also.

The Cox College, at College Park, near Atlanta, and the old Southern Female College, La Grange, have both closed very prosperous years. Pres. Cox at the first-named, and Pres. G. A. Nunnally at the latter, both rank as first-class educators. The removal of the school and the continuance at La Grange, thus making two grand schools when only one had existed heretofore, is but another illustration of the trite saying that division is often a multiplication. I know of no better colleges for young women than these two, one located in the suburbs of Atlanta, the other two hours' ride away in La Grange.

Rev. Wm. Henry Strickland has resigned the pastorate of the Calvary Baptist church, Atlanta, and accepted the Presidency, unanimously tendered him, of Perry-Rainey College at Auburn, Ga. This takes Bro. Strickland back to "Old Gwinnett," his native county, and among the scenes and friends of early years. The school, only five years old, has enrolled 304 pupils, and has so far made a phenomenal record. He will associate with him Prof. J. A. Pool, a graduate of Mercer University and of the Seminary at Louisville. A full corps of teachers have been obtained, and President Strickland will open the institution on the 6th of September next.

I greatly enjoy your paper, especially the weekly sermons.

Occasional. We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present and fear nothing, because He is in our future as much as in our past, as much as, and far more than, we can feel Him to be in our present.—G. McDaniel.

I would not undervalue the culture of the intellect, but would exalt the culture of the heart.—Frances E. Willard.

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LOUISVILLE.

THURSDAY, JULY 8, 1897.

It was our pleasure last week to take a look at the Tennessee Centennial Exposition at Nashville. We had been intending to take the first convenient season to see this array, and had no idea that so long a time would have elapsed before we realized our purpose. From the representations made and from the character of the men in charge, notably President John W. Thomas, we expected a good deal; but the reality went beyond our expectations. There is more of it than we supposed, there is no waste material—everything counts—and the arrangement shows admirable taste. We were obliged to look hurriedly, having only a short time at command, but we intend to go again.

Many expositions are simply exhibits of articles made to sell, along with side-shows, restaurants, etc. In this one, however, while there is a wonderful array of articles made for sale from all parts of the world; there are especially instructive exhibits also. In the Government building nothing is for sale, and the exhibit is most interesting and instructive, being illustrative of our country as it was and as it is.

The history building presents a surprising array, showing the history of Tennessee, whose centennial the exposition celebrates. The resources of the state are well illustrated in the various buildings, samples of woods, ores, products, etc., being tastefully and scientifically arranged. The chief result of this centennial should be to let the world know the advantages and resources of the South. The exhibits of other states are very full and fine. Georgia's showing is particularly excellent.

This centennial will greatly promote the development of the Southern States in population and wealth, as well as in moral elevation. The educational exhibits are of a high order, while closing the gates on Sunday and the hourly chimes of the tunes of grand hymns, like "How firm a foundation," remind the people of God of His right to rule them. Indeed, this is the completest and most symmetrical exposition we ever saw. Nothing seems to have escaped the eagle eye of President Thomas and his able adjutors that would minister to the comfort or to the edification of visitors.

The popularity of the exposition is most gratifying. Up to June 30th there had been 507,000 visitors, and it is always true that the first few weeks of an exposition the attendance is smallest. That such an enterprise should have been successfully carried out with such completeness of detail in such times is really wonderful. We expected much from President Thomas and from Tennessee, but we did not suppose they would present what we saw.

We will have a good deal more to say of this centennial, and will mention many of the details. We will now simply record our gratification at seeing such a splendid array of exhibits and our congratulations to Tennessee, and especially to President Thomas for their noble achievement.

We wonder how many "pathies" there are. There is a law in Kentucky that no one can practice medicine or surgery without a license. Our friend, Dr. J. M. Mathews, is at the head of the State Medical Association, and he has been very active in ridding the state of irregular and unauthor-

ized practitioners. A new class of men have appeared, however—the osteopaths—who seem to use no medicine, and to treat by rubbing and pulling. A prominent one of these has been arrested in Louisville, at Dr. M.'s instance, and put on trial. The object is to test the question in the courts whether osteopaths are practitioners of medicine or surgery, or both. Is osteopathy a branch of the science of medicine? That is the question. If it is, then all osteopaths must get license, just as other physicians do. If not, then the present law does not touch their case. We would say that whoever practices the healing art for pay, is thereby engaged in the practice of medicine.

CAPTAIN BOYCOTT is dead. We saw him in Ireland in August, 1892, but he had recovered his popularity then. By no agency of his own, but by being the victim of circumstances, his name has probably been made immortal. When the anti-foreign-landlord excitement was at its height in Ireland under the agitation of Mr. Parnell, the people selected Capt. Boycott as their victim. He was the agent of the Earl of ... and looked after his estate in Ireland. The people formed an agreement to do nothing for Capt. Boycott and to sell him nothing. When the harvests were ripe he could hire no one to gather them. He could buy nothing in the markets. Indeed he was completely boycotted. And thus unwittingly he gave his name to the practice—and an ugly practice it is. Now that Capt. Boycott is dead, let boycotting die also. The thing should never have been invented, and it should be allowed to die and its very name be forgotten as soon as possible.

It seems that Turkey has never paid Russia all the indemnity agreed upon at the close of the last war between those countries. And now it is proposed that the indemnity Greece is to pay Turkey be simply credited on the latter's debt to Russia, and let Greece owe Russia that amount. This would be a good example of international book-keeping, and would give Russia a new interest in Greece. The Sultan has been trying to get Germany to agree to his keeping possession of Thessaly, but Germany says "no." Since the Sheikh-islam, the Mohammedan high priest, has declared it to be the will of Allah that the Turks should retain Thessaly, the Sultan has found it embarrassing to consent to giving it up. How can the will of Allah be defeated? How can the people continue to believe in the inspiration of the Sheikh-islam, if his prophecies fail?

One troublesome result of the Gracco-Turkish war is, that false reports of the results have been sent all through the Mohammedan world, and have inflamed the Moslems. They are made to believe that the Crescent has gained a series of great victories over the Cross, that Moslems have been continuously triumphant over Christians, and now is the opportunity to smite "the Christian dogs" all along the line, and to restore the old-time glories of Islam. And so in India the Mohammedans are giving trouble to England, and in Algiers to France, while at various other points are manifest signs of turbulence and insolence among the Moslems.

All this adds to the shame and disgrace of the Powers for the part they have played in the whole affair. England, for example, deserves to have trouble with the Mohammedans for allowing her ships to fire on Christians in Crete in defense of Turkish misrule.

In Natal some Methodist and Congregational churches have made a new departure. Instead of having one pastor for one church, they have four pastors for four churches jointly. Each pastor has equal charge of the four churches, and each church has equal interest in all four pastors. The work of the four congregations is divided out by the four pastors every Monday. Not till Saturday do the people learn whom they will hear preach on Sunday, nor do they know in advance who will conduct their prayer-meetings.

Some say this plan works well, and some say it works ill. Here are two adverse opinions, given Dr. F. E. Clark, by two of the pastors:

1. "It works admirably. It enables us to join our forces, to guard the weak points, to strengthen the outposts, to occupy mission fields in the suburbs, which we would not dare to attempt otherwise. It unifies our work and gives us the advantage of an organized army over the guerilla warfare method."

2. "I do not like it. It makes the close, affectionate tie of pastor and people impossible. I do not know in which church I shall preach Sunday after next. I do not know what people I may lead in their devotions at the prayer-meeting next week. I feel as though I had no people of my own. Divided up into so many parts, I am too thin to go around. I would rather centralize myself, focalize my efforts upon some one field."

It has often been claimed that a church should have a plurality of elders, especially a large city church. All around us we see elders who have charge of from two to four churches each. And now comes this effort to combine the two. But who would have suspected that they would be starting new "movements" in far-off Natal?

The cases against the pool-room gambling in Louisville were recently called, but the Commonwealth was "not ready." An important witness was absent, and the prosecuting attorney said to try the cases without that witness would be a farce. The cases were therefore continued till fall, and the presiding judge—so the papers say—declared that if the Commonwealth was not then ready he would dismiss the cases.

We have at no time had any idea that these gamblers would be punished. When the cases are again called there will be absent witnesses or something else which will give the judge occasion to let the gamblers go scot free. But perhaps it may be well, after all, to keep up some sort of show of enforcing the criminal laws. Some unsophisticated people may thus be kept from committing crimes.

In November the citizens of Louisville will have an opportunity to vote for city officials. Let the best citizens—and we have some good citizens left—do their best to elect men who will regard their oaths of office, and who will vigorously and impartially enforce the laws. When a few well-dressed gamblers are sent to the penitentiary, the gambling nuisance will be abated. To convict ever so many poor Negroes for gambling in the alleys will not meet the case.

VERILY God moves in a mysterious way his wonders to perform. And every day some incident is illustrating this truth.

A minister in England was called in to see a dying woman. He found her rejoicing in the Lord, glad to go home to her God.

He talked to her of her experience and her faith, and she told him how she found the Lord.

She handed him a worn piece of newspaper, and told him that was what had led her to salvation. He saw it was a part of a paper published in the United States containing an extract from one of Spurgeon's sermons. "Where did you find this newspaper?" he asked. And she replied, "It was wrapped round a parcel sent me from Australia."

The sermon was preached in London, printed in the United States, and the paper had gone to Australia, and to go afterwards to England and accomplish the work God had for that sermon in the poor woman's heart.

REPLYING to Dr. Lyman Abbott's strictures on the Occident's objection to putting the Presbyterian pulpits of San Francisco, during the Christian Endeavor Convention in charge of a man of notoriously heretical views, the Occident says:

"Dr. Abbott and his school are quite earnest in demanding liberty but it seems it is liberty for themselves to say and do what they please, where they please, even in their neighbors' houses. We have been accustomed to speak of such liberty by another name. It at least can never be the liberty of fellowship, nor will the Endeavor Society based upon any such fraternity long exist."

That is the sort of liberty we hear most clamor for in these days. And those who object to it are roundly denounced as "medieval," "bigotted," "inquisitorial," "narrow," "hide-bound," "hard-shell," "heresy-hunting," "liberty-hating," "persecuting," "traditional," &c., &c., &c., "ill language quite fails to express the abusive." This is a funny world, and about the funniest thing in it is your modern "advanced" and "progressive thinker," as he calls himself.

A REPRESENTATIVE of the Outlook recently interviewed a group of voters in New York City, who had been educated in the public schools there, and also a group of boys between ten and fifteen years old, pupils in those schools. Not one of the group of voters had the slightest idea what an ambassador is. They all declared they had never heard the word before. Two of them thought the President's Cabinet was a large and peculiar desk in which important papers were kept.

The boys were asked, "Boys, when you hear or see the word municipal, what does it mean to you?" After some hesitation the oldest boy said: "It means good manners." Asked who was Secretary of War, one boy answered, "Grant." "What is the meaning of federal?" was one of the questions put, and the prompt answer was "small sums of money."

This is certainly not a good showing for the work of the public schools of the metropolis. It would be interesting to make similar experiments in other cities, and to compare those trained in the public with those trained in private schools.

THE N. Y. Evening Post, the Springfield Republican and some other papers are saying there are too many preachers. Perhaps so, of a certain sort. But to a man who never goes to church and whose only use for a preacher is to conduct a marriage or a funeral, no doubt it seems that there are more preachers than are needed. When one looks around on the wickedness of the world, one is bound to see that "the harvest is great and the laborers are few."

Editorial Varieties.

Dr. A. H. Newman, last week, made a good beginning in his series of translations from the recent pamphlets of Dr. Ludwig Keller of Berlin. Baptists are greatly indebted to Dr. K. for his researches and for his vindication of their history against the century-long aspersions of Lutheran and Romanist alike. No one who cares for Baptist history can afford to miss this series of Dr. Newman. After he is through we will have his work carefully reviewed by Dr. Jesse B. Thomas.

Mr. J. T. Stason, of Frankfort, one of the leading Baptists of central Kentucky, and the moderator of the First Baptist church of that city, on Wednesday last week, at the Willard Hotel in this city, was married to Mrs. Eliza A. Long, of Shelbyville. The ceremony was performed by the bridegroom's pastor, the Rev. W. C. Taylor, D. D. And on the same day in Paris, Ky., the popular pastor of the Baptist church there, the Rev. F. W. Eberhardt, led to the altar Miss Alice Laro. They left for a trip to the lakes. We extend to both couples our heartiest congratulations.

The daily papers tell how the Rev. Mr. Hunt, a Baptist preacher of Russell, Ill., on Sunday, "jumped into a horse's price fight" to progress, knotted down by a contestant, banged their heads together, and slapped the face of the sheriff of a neighboring county for refusing to arrest the belligerents. "Although neither exactly parliamentary nor evangelical," the Occident says, "Hunt gave those miscreants was timely and though deserved, and we hope good will come of it."

We published last week Professor Poju's statement, as it attacked no one and simply gave the facts. The cut was made in all the salaries, and was made from motives of economy. "The financial condition of the College is safe and satisfactory, it is so far from being in a precarious condition, but the income from tuition fees called for a temporary retrenchment. Hence the changes in the faculty," is the information given us in a private note from Russellville.

Dr. Charles Manly has resigned the presidency of Furman University in South Carolina. During the sixteen years of his work, the University has advanced greatly along all lines, thus proving what many of us knew before, that Dr. Manly is a master workman. He could not continue in the Presidency and remain pastor of two churches to which he preached, and he was unwilling to cease preaching.

Sir John Lubbock, who has written so charmingly of insects, had a son of which he took special care. This ant died recently at the advanced age, for an ant, of 16 years. Sir John feels keenly his bereavement.

Dr. Justin D. Fulton was married July 6th to Miss Jennie A. Chapman, of Somerville, Mass., where he is pastor. Somerville is a suburb of Boston.

Next year Dr. Henry G. Weston will complete thirty years of service as President of Crozer Theological Seminary. The alumni have decided to raise \$20,000 for a "Henry G. Weston Memorial Fund," the interest of which is to be used to aid deserving students.

Lord Kelvin, the leading scientist in England, has made a flutter among evolutionists by declaring in a recent address that this world is nothing like so old as they have been assuming. He also said that life was not generated here, but was of extraneous origin. Lord Kelvin is at the head of the scientific procession, and it cannot be "antiquated" to agree with him.

Mr. John D. Rockefeller, now the richest man in the world, says: "The poorest man I know of is the man who has nothing but money, nothing else in the world upon which to devote his ambition and thoughts." This is certainly true. Have you ever known a miser who did not live poor even in money matters? The covetous man, so matter how much money he has, denies himself the highest pleasures of life. And so to the higher realm, the realm of love, and hope and duty, he knows nothing of it.

One of the most interesting features of Queen Victoria's Jubilee celebration (63rd year of her reign) in London was a great dinner given to the "outcast poor." Thus the poorest were given a share in the occasion. It is estimated that there were not less than one million visitors in London, and wonderful to tell, there were scarcely any accidents or casualties. One undertaker laid in hundreds of extra coffins to be used if those he thought would be killed; but he has all his coffins still on his hands. Tradesmen complain that the visitors did not buy so much as was hoped. Queen Victoria is one of the noblest of women, and her reign has been a good one as well as a long one. If England must have a sovereign, instead of being a republic, she has done well to have Victoria.

Bishop Bright, in a speech at Oxford, quoted what was said by a wit in regard to Oxford and Cambridge as an illustration of two forms of self-assertion: "An Oxford man looks as if the world belonged to him; a Cambridge man looks as if he did not care to whom the world belonged."

Rev. T. R. Matthews, of Earlston, an Episcopal minister, applied to the Chancellor's Court for permission to bury a baptist in his church. They asked him if he did not have a font and he said, "It is large enough to dip a whole infant in, but I cannot dip the infant's father or mother in it." The Court refused permission to put in the baptist.

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Mr. Stimperson's business as traveling representative of a large manufactory kept him away from home the greater part of the year.

Mrs. Stimperson's duties as a member of various clubs, having for their object the interests of the home, the spreading abroad of the gospel of progress, the cultivation of the mind, and the general amelioration of the human race, left little time for the care of her own household.

She was, however, surrounded by patient and obliging neighbors, who had never yet said her nay when she asked for the privilege of leaving her children in their care.

There is a limit to even neighborly patience and kindness of this sort, and Miss Susan Ward felt that this limit had been reached when Myrtle and Clyde Stimperson arrived at her home one day when she was in the midst of what she called her "currant jelly work."

"Good morning, Miss Ward," said Myrtle cheerily. "We've come to stay all day."

assurance given that Amy did not know when she solicited my call that Mr. B. was going to ask her. He was driving by and Amy was in the yard. I must come again, as Amy would not consider that a call. How was my mother? My dress was pretty, and I was looking well."

"But these common-place compliments did not take away the sting. And I resolved that I would make myself more chary than ever with Amy. "When I next met her she said, 'I know you would not care, Ethel; you could just run in as many times.' Several other girls have complained of her in the same way. It seems to be a common occurrence with her. She does not think it a rudeness to break an obligation with a girl friend to make one with a young man." Ethel finished, flushed with indignation at the way in which she had been treated.

"All girls do it," Amy replied to one complaining to her of her behavior. "Amy's way" is, unfortunately, too often followed by other girls. Some are careless as to their promises to each other. Others do not think "young men consoled" when they see how much more important a girl considers his slightest request than she does her obligations to another girl. Finally, girls do not follow "Amy's way," but follow their own way, which, I am sure, is a better way. Blackstock, S. C.

NEGLECTED DUTY.

"Ma wants to know if you'll let me and Clyde stay over here to-day while she goes over to Miltonsburg as delegate to a big convention. She'll be back at bed-time."

It was not the first time that my neighbor, Mrs. Stimperson, had preferred a request of this kind. I was particularly busy that day, and it would be extremely inconvenient to have Clyde and his mischievous little Maggie around from nine in the morning until the same hour at night, but no one ever likes to offend a neighbor, and I told the children that they might stay.

"Are the other children at home?" I asked. "Oh, no! Ma was afraid they'd burn the house down or something. Myrtle's gone to stay with Metta Dean at her house, and Harold is at Miss Warfield's. Mrs. Warfield didn't want to keep Harold, but she said she guessed she'd have to when I told her ma had already gone and the house was locked up."

Only two weeks before this, Maggie and Harold Stimperson had arrived at my house bearing the following note from their mother: "Dear Mrs. Howland: I am going to ask you to allow Marguerite and Harold to be your little guests to-day, while I attend the annual meeting of the Home Improvement Society, of which I am president."

"It will be an all-day meeting, and I am so interested in all the themes on the programme that I will hardly reach home before night; but I feel quite easy about my darlings while they are in your loving care."

"Harold has his nap at his fast two o'clock, and as I dislike any variation from fixed rules regarding my children, I hope, dear Mrs. Howland, that you will insist on his taking his nap, even if you have to use a little gentle force. Kindly dabble him and put on his night-shirt, as his sleep will be more restful and beneficial."

"Marguerite has brought her books, and will devote at least four hours to study. Will you kindly see that she does this? Thanking you in advance for your kindness. "I am sincerely yours, "ADELAIDE STIMPERSON."

Mr. Stimperson's business as traveling representative of a large manufactory kept him away from home the greater part of the year. Mrs. Stimperson's duties as a member of various clubs, having for their object the interests of the home, the spreading abroad of the gospel of progress, the cultivation of the mind, and the general amelioration of the human race, left little time for the care of her own household.

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"Good morning, Miss Ward," said Myrtle cheerily. "We've come to stay all day."

"You have, hey?"

"Yes," replied Clyde, "and I'm awful glad you're making jelly, for we can have the skimmings, can't we?"

"What did your mother send you over here for?" demanded Miss Ward. She had to go to an all-day meeting of the Woman's Progressive Club, and Myrtle. "It tells all about it in the Herald."

"The Herald" happened to be lying on a table near Miss Ward. She picked her hat off the kitchen table, and laid them on the roller towel at the door, and took up the Herald. "It's right on the first page," said Myrtle.

"I have found it," said Miss Ward, with a little snarl of indignation. "At two o'clock Mrs. Adelaide Stimperson will read one of her enlightening and scholarly papers entitled 'A Neglected Duty.' It will treat of some of the neglected duties of wifehood and motherhood, and is certain to be useful and helpful to all who hear it."

Miss Ward threw the paper down on the floor in a manner indicative of much suppressed feeling. She looked at the children. Harold was creeping from under the shoe, and Clyde's bare little knee peeped through a hole in his stocking. He had on a soiled outfit, but no tie. He was only six years old, but he had evidently made his toilet unassisted, and there were indications that he had all of the boy's inherent abhorrence of soap and water.

Myrtle, who was ten, was as unkept and as much in need of general repairs as her brother. "Miss Ward looked at the little clock on the kitchen mantel. "It's lucky I didn't peek all my currants," she said. "I can work up those I have by noon, and then I'll do it."

She compressed her lips tightly, her black eyes flashed. "I've a little neglected duty of my own to perform, and I'll perform it," she said to herself. Then she said to Myrtle, "Where are the other children to-day?"

"Marguerite and Harold are over to Mrs. Little's, and me and Clyde are here."

"I see that you are," said Miss Ward grimly. "Go out into the yard or barn to play. It's of no use to tell you not to meddle with things, for you will anyhow; but I'm thinking, for you'll see, that you may visit me right away, so you may as well enjoy yourselves while you can."

Then she softened a little in her manner and gave each of them a big ginger cookie before they went out. "Poor little youngsters!" she said, "it isn't their fault, after all."

At a little before two that afternoon, Miss Susan Ward surprised a good many people in the town, by appearing in the street with the little Stimpersons. They were exactly in the condition in which Miss Susan found them. There was not a clean hair nor a clean pair of hands among them, not a garment was whole, not a head of hair was neatly combed, and a more surprising array of dirt and badly made garments were never seen in one respectable family.

"Come along just as you are," Miss Ward had said sternly. The meeting of the Woman's Progressive Club was public that day, and there was a large attendance. It was two o'clock, and the President of the club had said, "The next number on the programme will be given by Mrs. Adelaide Stimperson, who will read a paper on 'A Neglected Duty.'"

"I guess they'll see several neglected duties," murmured Miss Ward as she sneaked in through the side door, and with the little Stimpersons following her in Indian file.

"There's our mamma," cried little Harold, as his mother came forward. "Here we are, mamma, Miss Ward's fetched us to hear you speak your piece."

"I fetched them to help illustrate the paper," said Miss Ward, loftily, as she directed the children to seats directly in front of the platform.

But the paper was not read. Its author turned pale and then crimson before saying, "I beg your pardon, Mrs. President and ladies, but I must come to be excused. Perhaps I could come in later on the programme. There has evidently been some misunderstanding among my friends. My domestic duties require my immediate presence at home."

Once outside the hall, with her family and Miss Ward around her, she asked indignantly, "What does this mean, Susan Ward?"

"It means," calmly replied Susan Ward, "that some of your other friends and myself have concluded to remind you of a neglected duty or two of your own—a duty that takes precedence of your duty to other mothers and to the world at large. Do you see the point?"

She pointed toward the children as she spoke, as Mrs. Stimperson evidently saw the point, for she gathered her neglected little brood together and walked away in silence and that was the last time that her children were ever left to the care of other families in the town.—The Household.

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INORDINATE NOVEL-READING.

In this age of inordinate—if not exclusive—novel-reading it is well to stop and ask seriously two questions:

What must be the effect of such reading?

What has been the effect of it? In answering the first question regarding the necessary effect of such reading, certain things are easily demonstrable. Among these may be mentioned the following:

1. The overdose of even good novels weakens the intellect. So far as the novel is truth at all it is truth made easy. The person addicted to the novel sooner or later must lose power to grapple with the great truths that underlie the realities of life, and must become a weakling, if not a driveler, in the world.

2. Such overdose of even the best novels deadens true feeling. The sorrow roused, for example, by the account of a murder in fiction is not anchored in the heart by fact. The weeping becomes purely sentimental, and in the end deadens feeling rather than cultivates it. The principle applicable here is that of Bishop Butler—recalled and emphasized a generation ago by Henry Rogers, in his incomparable letters to his niece on novel-reading, "that from our very faculty of habits, passive impressions, by being repeated, grow weaker, and that practical habits are formed and strengthened by repeated acts." Hence the startling conclusion of Mr. Rogers, that "if the luxury—and it is a luxury, and in itself nothing more—of sympathy and mere benevolent feeling be separated from action, then Butler's paradox becomes a terrible truth, and the heart is not made better, but worse, by it."

3. Inordinate reading of even the best novels must destroy all taste for the other and more solid reading that is absolutely essential for every intelligent man or woman, and so in the end all taste for real, right life. Worthlessness, vice, crime have here, especially in connection with the lower grades of novels, a new and prolific source opened for their production.

It is as absurd to attempt to nourish and strengthen the human soul by an exclusive diet of novels, as it would be to attempt to sustain and strengthen the body by an exclusive diet of sugar-plums.

Turning to the second question suggested, there seems to be some pretty clear results in evidence regarding the actual effects of the almost exclusive novel-reading that has taken possession of the public, and almost destroyed the book trade in better literature in Great Britain and in the United States—indeed, according to late reports, in most of the English-speaking world, except Australia. It is well to note some of these:

1. The exclusive attention to fiction seems to have deadened, if not almost destroyed, the public sense of fact, of reality, of truth. This appears in all departments of thought and life. The demand for sensational reports in place of actual news has almost revolutionized journalism. The historical novel is everywhere being pushed into the place of genuine history. The widest and most baseless speculation is palmed off and accepted as real science. The press groans under the publication of critical and theological vagaries that are expected to be accepted in place of scientific theology and the Word of God. The sense of the reality in the principles that underlie conscience and society and government has been in many

cases lost out. Indeed, it sometimes seems as the age had got round again to the skeptical question of Pilate, "What is truth?" All this is but the natural result of the pushing of all truth out of the range of intellectual vision by means of all sorts of fictitious productions.

2. A further effect is to be seen in the immense change that has taken place in the conduct of mankind in the various departments of life. Corruption in politics and laxity in religion are in instances in point. If there is no basis of reality, why should men live as though there were? Multitudes have answered this question to suit their natural desires and are living accordingly. The change has been almost revolutionary. The world has almost lost all sense of truth and right, and of ideal character and conduct, and all sense of responsibility as well.

Where is to be found the remedy? We would suggest that it must be found in getting back again to the solid basis of truth. We commend this matter to the thoughtful and prayerful attention of our readers. What can be done to give to fact and truth their rightful place in the church and in the world again? How can the public be carried back again from its novel-reading to the reading of genuine history, literature, and science? How can it be led to replace the critical and theological speculation and fiction by wholesome and salutary religious truth and by the regenerating Word of God?

There must somehow be brought about the restoration of the sense of truth and reality in this age, if society is not to be permanently wrecked.—Homiletic Review.

GO.

A little word truly but oh, how pregnant with meaning.

Go! It means action. It means forward movement. It means energy. It means conquest. In the end it means victory.

The Savior said "Go ye into all the world and preach the Gospel to every creature." "Go teach all nations."

He meant activity then. He meant forward movement. He meant energy. He meant conquest. And he meant victory in the end.

His command was to the disciples. Not to a few only but to all the disciples. Let each one individually then, understand that he is the special one meant. To you brother, to you sister, the command is "Go." Be active, take forward movement, be energetic. Enter the conquest for Zion. If you cannot enter the field of missions in person, you can enter by proxy. You can go by contributions of means, by prayers, by words of cheer to those who go in person. To all the command is given from on high "Go!" And the promise is: "Lo! I am with you always even unto the end of the world." The victory in the end, is sure. Let every Christian, man and woman heed the clarion voice crying in thunder tones Go!

T. E. RICHY.

Princeton, Ky.

COMMENTING ON the fact that at the State University of North Carolina Bibles were presented to the graduates, and that this solemn scene was followed by carousal and dancing, the *Biblical Recorder* says: "To give the Bible into a student's hand one hour and send him forth into a dancing-hall in the next is a solemn mockery." Truly so, and what term stronger enough and descriptive enough can be applied to a fact like this! Some Lord's-day morning those

who know no better, those with a taste for the rankest and some of the "sheen with goats' appetites," will find in some great daring sensational and filthy specimen of the Sunday edition of some yellow journal, among other things which edify (!) and entertain, something like this: An elaborate account of some society ball, or a dancer in some public hall, a detailed description of the costumes worn by the ladies present, comments on the appearance and skill in "tripping the light fantastic," of some young lady whom we will call Miss A Gay-lady. That same Sunday morning to an audience, in which the young people are conspicuous by their absence, a weary and careworn preacher will announce that "the Young People's Society will hold its regular weekly prayer-meeting next Friday evening, topic, "Entire Conservatism," leader, Miss A Gaylady. This is not imaginary, but a real occurrence. Does it need any further comment?—The Evangelist.

WHAT a man does is the real test of what a man is.

THE MARKETS.

Report for the Week Ending Saturday, July 3, 1897.

Cattle.—The cattle market to-day was flat and lifeless, with practically no demand. No feature of interest developed and prices were about the same as on Friday. Prospects not favorable.

Cheese.—The market was weak, common to choice calves selling at \$2.50.

Hops.—The receipts of hops to-day were about 1,121 tons. The market quiet, steady.

Sheep and Lambs.—The receipts to-day were 1,047 head, nearly all lambs. Unfavorable Eastern arrivals depressed values here, top lambs selling at \$4.75 to \$5. Sheep slow, top selling at \$3.

CATTLE.

Table listing cattle market prices: Extra shipping cattle, 1,000 to 1,500 lbs. \$2 50 to 40; Light shipping, 1,000 to 1,500 lbs. \$2 00 to 35; Best steubers, 1,000 to 1,500 lbs. \$2 00 to 35; Pair to good butcher, 1,000 to 1,500 lbs. \$2 00 to 35; Common to medium butchers, 1,000 to 1,500 lbs. \$1 75 to 25; Thin, rough steers, poor cows and cowboys, 1,000 to 1,500 lbs. \$1 00 to 25; Good to extra steers, 1,000 to 1,700 lbs. \$2 00 to 35; Common to medium steers, 1,000 to 1,500 lbs. \$1 00 to 25; Feeders, 900 to 1,200 lbs. \$1 00 to 25; Stockers, 1,000 to 1,500 lbs. \$1 00 to 25; Bulls, 1,000 to 1,500 lbs. \$1 00 to 25; Veal calves, 1,000 to 1,500 lbs. \$2 00 to 35; Choice milk cows, 1,000 to 1,500 lbs. \$2 00 to 35; Pair to good milk cows, 1,000 to 1,500 lbs. \$2 00 to 35.

WOOL.

Table listing wool market prices: Choice packing and butchers, 25 to 50 lbs, strictly corn-fed. \$3 50 to 35; Pair to good packing, 100 to 200 lbs. \$2 50 to 30; Food to extra light, 100 to 150 lbs. \$2 50; Fat shorn, 100 to 150 lbs. \$2 50; Fat shorn, 100 to 150 lbs. \$2 50; Pigs, 60 to 100 lbs. \$2 50 to 30; Rough, 100 to 400 lbs. \$2 50 to 30.

SHEEP AND LAMBS.

Table listing sheep and lamb market prices: Good to extra shipping sheep, 50 to 75 lbs. \$2 50 to 30; Pair to good sheep, 100 to 150 lbs. \$2 50 to 30; Common to medium sheep, 100 to 150 lbs. \$2 50 to 30; Hucks, 100 to 150 lbs. \$2 50 to 30; Stock ewes and washers, 100 to 150 lbs. \$2 50 to 30; Extra spring lambs, 100 to 150 lbs. \$2 50 to 30; Best butcher lambs, 100 to 150 lbs. \$2 50 to 30; Pair to good butcher lambs, 100 to 150 lbs. \$2 50 to 30.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 3, 1897.

SALES, WITH COMPARISSON. Following were the sales for the week as yet to July 3, with comparisons:

Table comparing tobacco sales: Year 1897, 2,800, 81,141; Year 1896, 2,700, 81,141; Year 1895, 2,374, 108,380; Year 1894, 1,291, 94,454; Total sales since date, 17,821; Sold to date in 1897, 10,527; Sold to date in 1896, 105,997; New crop sold to date, or in place, 55,070; Sold to date in 1896, or in place, 70,775; Sold to date in 1897, or in place, 25,191.

REMARKS.

Table with remarks on tobacco sales: Rejections same time in 1896, 1,000; Rejections same time in 1897, 1,000; Rejections same time in 1898, 1,000; Percentage of rejections to new crop, 70%; Percentage of rejections to new crop, 70%; Percentage of rejections to new crop, 70%; Rejections since Jan. 1 to date, 17,800.



The Holman Pronouncing Teachers' Bible. Together with one year's subscription to THE WESTERN RECORDER, of Louisville, Ky., ...Seventy years' old, and the... Greatest Baptist Paper in the South and Southwest, for \$3.50.

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What is thought of the WESTERN RECORDER? Dr. H. C. Vasson says: "The Western Recorder has surpassed all other western papers in its utility and permanent value of its contributions." Dr. F. S. Hanson says: "Thank God for just what we needed of the old faith." From Rev. R. Davis says: "You have the courage of your convictions, which is true of only a small minority." Dr. R. H. Canham, of Waco, Texas, writes: "Permit me to add that I do not value the paper and more so, regarding all its editorial utterances and positions than that of any other paper. You are distinctive, full strength, by a close construction of the Church and its foundation and history, and correspondingly last against the prevailing error of Unitarianism; but rather than this change in the paper, I prefer that you should not leaning over a little. God abundantly bless you, brother, and keep you faithful to the high truth of the Gospel." Dr. G. M. Lawrence says: "Permit me to express my great appreciation of the Recorder."

The Bible is bound in fine, durable leather, flexible covers, lined with linen, and round corners with red under gold edges, containing Maps, Concordance, and all the helps. REMEMBER that the Holman Bible alone will for \$3.50. We send you both the Bible and the Recorder for one year, postpaid, for \$3.50. Do not delay. Order at once. Send all orders for Family, Pulpit, and Teachers' bibles, Sunday-school supplies, Hymn Books, or any kind of a book, to the Publishers of The Western Recorder. Baptist Book Concern, Louisville, Ky.

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TICKETS ON SALE JULY 13, 14, 15, LIMITED TO JULY 21, RETURNING.

Final Limit of Tickets may be extended to August 15, 1897, by depositing ticket with Joint Agent Terminal Lines at Chattanooga or before July 19th.

ACCOUNT B. Y. P. U. CONVENTION. The only line running through Sleeping Cars to Chattanooga is the Southern Railway. Double Daily Trains. Leave Louisville 7:00 a. m. 7:35 p. m. Arr. Chattanooga 7:40 p. m. 6:00 a. m.

Table listing prices for various goods: Rejections same date in 1896, 23,421; Rejections same date in 1897, 23,421; Receipts this week, 2,567; Receipts same time in 1896, 4,000; Receipts same time in 1897, 4,000; Receipts since Jan. 1 to date, 66,992; Receipts same time in 1896, 79,289; Receipts same time in 1897, 77,778; Receipts since Jan. 1 to date, 17,800. Prices for various goods like Frank, green mixed, Common leaf, etc.

FLINGS AT "SYSTEMATIC THEOLOGY."

From one of the ablest of our religious papers I take the following paragraph:

"A young preacher who had gone through a pretty severe course of 'Systematic Theology' under the strong stouly calvinistic leadership of Drs. Boyce and Hovey, not long since said to his father (also a preacher): 'I don't care to spend any more time on Systematic Theology; for I know more of it now than I can believe.'"

A youth who is capable of putting his views in such a shape, and especially into so small a space, is certainly capable of making a theologian, if he gives his mind that way."

This last remark is probably true; but it by no means follows that the young preacher had exhausted the capacity of "Systematic Theology" to make a better preacher of him. Flings at "Systematic Theology" are easy and cheap; but I have seldom heard them from men who have taken the trouble to learn it with any approach to thoroughness.

This study was the delight of that great thinker, Jonathan Edwards. Such men as A. M. Pindexter, James I. Boyce, A. H. Strong, Alvah Hovey, John A. Broadus, R. L. Dabney have regarded it as worthy of their highest thought.

Mr. Henry Ward Beecher, in his "Yale Lectures" on Preaching, now and then raised a laugh by making flings at it; but neither those lectures, nor anything else that I have read from Mr. Beecher, furnished any evidence that he knew much about it. A preacher who could say from his pulpit that he did not believe that the word "religion" was to be found in the New Testament, is not a high authority on Systematic Theology, nor on anything that requires an accurate knowledge of the Bible. If he had read the 26th verse of the 1st chapter of James, he might have found occasion for profitable reflection on the text, "this man's religion is vain." Mr. Beecher was a brilliant orator; but for careful, close, orderly, painstaking and accurate thinking, I can not say that he was at all fitted, either by nature or by training; and hence I do not wonder that he never fell in love with Systematic Theology. He lectured on "Evolution", but I do not believe that he ever mastered Darwin's "Origin of Species," and he preached for many years without discovering "religion" in the New Testament!

Close, orderly and protracted thinking, done by a rational and logical mind, whatever the subject-matter, is almost certain to result in a system of some sort. If the subject-matter is "being" in its widest sense, a system of metaphysics, culminating in ontology, will be the result. If the subject be the facts and the phenomena of the external world, a system of Natural Philosophy will emerge. If it be the differences, causes and characteristics of the various races of men, a system of Ethnology is produced. If a man knows Mathematics, and studies the movements, orbits, and general laws of the planets, he will be obliged to see some problems solved in "the Equilibrium of Forces." If he has mastered the "Differential Calculus," and studies the cell of the honey-bee, he will see the solution of a problem in "Maxima and Minima," and thus he will reach the conclusion that God is a Mathematician. This thought will almost inevitably culminate in a system. In the same way it follows, that a mind, working logically upon the facts and the doctrines re-

vealed in the Bible, will so deal with the great problems of God-man, sin, holiness, salvation redemption, as to produce a system of Theology. He can hardly help it, if he would; and if wise, he would not help it if he could. But because he has a system, it does not follow that he must be a slave to that system, or the contrary, he should make it his servant in the search for truth.

Some intensely "practical" people are dreadfully frightened at "theories", but a "theory" is nothing but a more or less orderly view of the facts; and if you know enough to be in possession of the facts in any given case, and if you have sense enough to reason upon those facts, then a "theory" of some sort is inevitable. Indeed, if a man has two tolerably good eyes, with a pound or so of brains behind them, he can escape theories no more than he can escape gravitation.

J. C. HIDDEN.

Richmond, Va.

"INTO EACH LIFESOME RAIN MUST FALL."

Man has sorrows and perplexities without number, but his Heavenly Parent wills that he shall pass through the furnace of affliction in order to test his faith, for we are made perfect through suffering.

We may drink deeply of the waters of Marah and be surrounded by the sable and impenetrable clouds of utter despondency, yet find consolation, the sweet ministering angel of man and faithful hand-maiden of religion, will come to smile upon the mourner.

No life is so bright that sorrow cannot darken it; no heart is so sad that joy cannot quicken it. Misfortune should never dishearten us, but we should feel encouraged rather; for, if we bear our ills cheerfully, we shall realize the precious boon embraced in these words: "Come unto me all ye that are weary and are heavy laden and I will give you rest."

"Oft from apparent ills our blessings rise," and "It's an ill wind that blows nobody good," are trite sayings, but there are none more true.

We are told that the captivity of Capt. John Smith, though an evil in itself, was a great advantage to him, because it enabled him to arouse the curiosity and fear of the savages by pointing out the different variations of the needle of his pocket compass; and it also afforded him an opportunity to show his captors that he could communicate with his friends.

We all have seen fond parents who seemed to idolize a particular child. In fact, it seemed the apple of their eye. Anon, the ruthless reaper, death, descends and cuts down the promising bud. Oh, how the loving hearts are stricken!

Just in the flower of its beauty, just when all its charms are complete, when the hearts of the parents are musical with joy in such a possession, it is snatched away.

Alas! the cup of joy is changed to one of bitterness. In their anguish they forget that "Pride goeth before destruction, and a haughty spirit before a fall." If they had not erected a temple in their heart of hearts, and enshrined their child as an idol there, it might not have been taken. It was but God's just rebuke for daring to place another above him. Such parents sacrifice their child on the altar of their affections.

All that's bright must fade, The brightest still the fleetest, All that's sweet was made But to be lost when sweetest.

How often in this life are we called upon to doubt the goodness of our Heavenly Father! Yet this

should not be. We should always bear in mind the well-known stanza:

Judge not the Lord by feeble sense, But trust him for his grace; Behold a frowning providence He hides a smiling face.

You who are reveling in truth's sunny gardens, and who can so readily discover the primrose path of dalliance, are loth to realize that every rose has its thorn. You would not think that "all that glitters is not gold." But you will learn, sooner or later, that "into each life some rain must fall, some days be dark and dreary."

You all have seen how vegetation that seemed dying grows and flourishes under the influence of the summer rain; then, need we wonder that the rain of trouble wakes up the dormant, despairing heart? Some people require a shock of their equilibrium to put their faculties in active play, to make them appreciate the blessings of life.

As the rose is fairer and sweeter after a shower, so do the flowers of faith and hope revive and expand after a tempest has shaken the soul.

JERRY H. WINN.

DR. CARTER HELM JONES' STATEMENT CHALLENGED.

In his article in the Courier-Journal of June 23rd and copied in the Recorder of July 1st concerning the General Association of Kentucky, Dr. Jones says:

"It was given out (Saturday afternoon) that nothing further of a disturbing character would be introduced. With this understanding many of Dr. Whitsett's friends left the meeting." Will Dr. Jones please tell us when, where, and by whom this announcement was made? Who has the authority to make such announcement for the General Association of Kentucky, when each member has the right to introduce such resolutions as he may deem proper?

And who would be misled by such a statement supposing some brother should arrogate to himself this authority? Again, "With this understanding many of the friends of Dr. Whitsett left the meeting."

With whom was this "understanding" had?

I have not been able to find a man who voted for the resolutions with whom there was such an understanding. And it is possible that all that "Dr. Whitsett's friends" care for is something of a "disturbing character" and when they find they are not to have that, they are ready to "leave the meeting."

But Dr. Jones admits that they were in the minority before they left, for he says: "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". I suppose what he means by being "under the control" is that the "emissaries" and those "instinct with the inquisitorial spirit of the middle ages" were in the majority.

How could Dr. Jones go home feeling satisfied, though he had had this understanding, knowing the "spirit" of the "emissaries" with whom he was dealing? I challenge the statement and call for the proof. Now will Dr. Jones please tell the Baptists of the General Association of Kentucky, who made this announcement, and with whom "the friends of Dr. Whitsett" had this understanding?

Respectfully, Wm. D. NOWLIN. Louisville, Ky.

A Fortunate Escape. A BURLINGTON YOUNG LADY TELLS THE STORY OF HER RESCUE.

From the Clipper, Burlington, Vt.

A reporter called upon Miss Lillian Warner at her home, 415 St. Paul St., Burlington, Vt., and begged the favor of an interview.

"The young lady is a musician and a pianist of considerable renown, and has her time fully occupied by engagements to play at concerts and other entertainments that are constantly taking place in the city, and the strain upon the strength and nervous energy of the pianist can be easily imagined."

"I never could have stood it once, but I have something now," said Miss Warner enthusiastically, "that braces me for my work. Some little time ago I was utterly unable to attend to my duties, owing to a disarrangement of the nervous system that affected my eyes with all the rest. They became so weak and troubled me so that I finally went away into the country to rest. The benefit obtained from the change of scene and freedom from care was, however, merely temporary, and upon my return to work I rapidly lost all I had gained and more."

"But did you consult a doctor?" "O, yes, indeed; I put myself under the care of several doctors, and even tried many remedies recommended for cases like mine, but the medicines had no lasting effect, and it looked as though nervous prostration was to be my portion."

"I was about ready to 'throw physic to the dogs' when I first heard of Dr. Williams' Pink Pills for Pale People, and it was with but small faith in any benefit to be derived from them that I at last made up my mind to try them."

"Hardly had I taken the first box before I experienced a great relief from the weakness and nervous troubles with which I was afflicted, and my eyes grew stronger every day."

"Are you taking the pills now?" was the next query.

"No; as I told you the first box helped me a great deal, and after I had taken six boxes I felt so well that I left off the medicine entirely and have not taken any now for some weeks. I am able to attend to all my duties and feel as well as can be, while my eyes continue to improve right along. I do not even mind the long walk from my home to the business part of the city."

Miss Warner further said that Dr. Williams' Pink Pills for Pale People build up the system, giving a lasting effect and not merely a fictitious strength for the time being.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of a grippé, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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Mr. T. E. C. Briley, Louisville, Ky., President of the Briley, Miles & Hardy Co., manufacturer of the famous "Briley Flows," was cured ten years ago of a cancer of the mouth; had been operated upon three times before going to them.

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

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

A line addressed to Dr. McLeish & Weber 121 West 13th St., Cincinnati, O., will secure a complete treatise free.

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- 12c Men's Black and Tan Socks, regular made, down from 20c.
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- 19c Men's Blue, Tan and Brown Balbriggan Shirts or Drawers down from 35c.
- 30c Men's Fancy and Brown Balbriggan Shirts or Drawers, down from 65c.
- 48c Men's Fine Linen Dress Shirts, plaid and plain bosoms, open back and open front and back, regular price \$1.00.
- 10c Men's Fancy Silk Wash Ties.

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The Farm

Hog cholera is raging in western Madison county.

J. T. Spencer and W. P. Watson sold to J. M. Honaker, of Bethany, 20,000 lbs. of tobacco at 7 1/2 cents per pound.

About 100 cattle at Stanford on Court day. A bunch of heifers sold at 2 1/2 cents and some cows at 2 1/2 cents. Butcher stuff was slow at 2 to 2 1/2 cents.—Interior Journal.

Our farmers are quite behind with their corn, but most of them have finished cutting wheat. Chinch bugs were never known to be thicker and as fast as the wheat is cut they go after the corn and oats.—Harrodsburg Sayings.

The tobacco market in Louisville reached the highest point last week for several years. John Scott, of Franklin county, brother of Henry Scott, sold six or eight hds., at an average of over 14 cents.

To stock a farm with 20 cows and the necessary fixtures will cost \$1,000. A hundred and fifty sheep can be bought for about one half the sum; and will feed upon the same land.

Wheat is being harvested and the crop is the finest we have had for ten years. Tobacco is looking very well, though the acreage has been curtailed considerably. Oats is very fine and corn is doing fairly well. Taking it on the whole the prospects are very flattering for farmers at this time.

John B. Embry shipped from Wilmore Monday 13 carloads of cattle to Simon Wehl that will be shipped to Europe. They were sold at 4 1/2 cents. W. L. Lann also put on the cars at Nicholasville 34 head at same price. Twenty head averaged 1,450 lbs. and 15 head 1,300 pounds. Mr. John A. Baker sold and shipped to parties 18 head at 4 1/2 cents. This is the finest shipment of cattle sent from Jessamine in years.—The Journal.

There was a small crowd and not much business done at Georgetown last week, says the times. Peak reports about 125 cattle on the market. He sold 15 heifers of 500 pound weight at \$18.55. Thirty-five scrub mountain cattle at \$10.95; 4 cows at from \$25 to \$30; some yearling heifers at \$17.75; some small calves at \$12 per head; some two-year old cattle, averaging 723 pounds at \$3.60 per cwt; two yearling mules for \$36.40. Good horses sold as high as \$90.

There were about 105 cattle at Winchester on court day, says the Democrat, but none of first-class quality; several lots of heifers, 500 to 700 lbs., brought 2 1/2c; cows, fair to good, 2 1/2c; old, thin oxen, 2c; 450 sheep on the market; 150 bought by Solomon Vanmeter at \$2.40 per hundred; several lots of hogs at 3c. Prices seemed a little off, but sellers held up prices fairly well and would make but few concessions.

There were between six and seven hundred cattle on the market in Danville, and while the bidding was a little off as compared with last county court day, it was probably as good or a little better than could have been expected. From a third to one-half of the stock went over unsold.

Moses Kahn purchased in Bourbon county and shipped last week cattle as follows: Of F. P. Clay, 25 head, 52,350 pounds, at 4 1/2c; J. E. Clay, 149 head, 200,280 pounds, at 4 1/2c; C. Alexander, 100 head, 153,740 pounds, at 4 1/2c; George Wyatt, 17 head, 22,840 pounds, at 4 1/2c. Total, 301 head, 429,210 pounds, \$19,314.45.

SOMETHING ABOUT MEATS.

We weary of the same old "stereotyped" dishes. All sorts of food, especially the different kinds of meat, need to be varied. Even roast lamb falls upon the appetite when served too often in just the same style. Too much roast pork is not considered wholesome, although accompanied by the indispensable apple sauce. Many will not touch pork at all, unless they "knew the pig," and roast of the best gets to be an "old story" after awhile. Poultry is not always within reach, as to place or price.

To make a substantial and satisfactory dish from what is left over from regular roasts is indeed quite an art, and opens the way for some most interesting experiments in cookery, as well as for the presentation of some most delicious and attractive dishes. If few are to be served, or but little meat is wanted, a forequarter of lamb will do for the roasting, and the meat is very sweet, for the "nearer the bone, the sweeter the meat" is a true old adage, but it is poor economy to pay for so much bone.

So the leg of lamb, with the bone taken out, and put in roasting shape by the butcher, is by far the easier and more profitable way to invest in this particular meat. Stuffing the leg gives a variety, but without this we suppose it roasted, well done, and plenty of rich brown gravy to go with it, and be left, with what is not used, at the first serving.

The next day's dinner can be very acceptable by slicing, rather thickly, and across the grain, of course, the cold lamb covering it with the brown gravy, and making it very hot, as to cook it would only make it tough. It is very easy to serve this way, tastes differently from the original roast, and is often preferred to it.

More meat would yet be left from a leg of lamb, of moderate weight, in a family of six. The homely, ragged parts left can be utilized in many ways for breakfast dishes. When finely chopped, and barely moistened in some of the brown gravy, it makes a most delicious hash, plain or served on toast, and some of the chopped lamb, held together by an egg and a little mashed potato, makes a dish of croquettes that no one will object to. The butcher upon request will send home the bones, with the meat, which will make the foundation for many a kind of soup. So a leg of lamb is a most economical investment, and one need not weary of the roast either.

A round steak can be treated so that it will make a nice dish as acceptable quite as roast. Get a thick slice from the tender part of the round. Trim off all the fat and cut it in small bits to put under the meat, in the oven. Trim the meat to a long oval in shape that it may look well. Lay it for a couple of hours on a platter, with a half a cupful of vinegar under it, and another half a cupful of vinegar over it. This will make the toughest meat tender, this as tender as porterhouse steak. Then dry off with a clean napkin, and make a dressing of stale bread, crumbled, highly seasoned with salt, pepper, cayenne, and a little powdered thyme, moistened with melted butter, one well beaten egg, and enough hot water to make it spread easily. Lay the steak in a dripping pan, with the chopped bits of fat under it. Spread the dressing smoothly all over the top of the meat, place it in a hot oven and bake twenty minutes, or a little more if the steak is very thick. This is a simple, inexpensive dish

and the thyme gives it a special relish.

A plain dinner dish that is also very nice cold for supper is made of a combination of pork and lean beef, a pound of each, chopped very fine, and thoroughly mixed together. Add a level spoonful of salt, a generous allowance of pepper, a little powdered thyme and nutmeg, also a small onion and a few leaves of parsley, all finely minced. To these ingredients add lastly four eggs and a pint of fine bread crumbs. It should be stiff enough to mold into a loaf, yet not too dry. Put into a dripping pan, and put little bits of butter all over it basting occasionally with the drippings of butter, till it is a rich brown.

French livers are a dainty and inexpensive little side dish. Boil and mash the livers of two or three chickens. Make a rich drawn butter gravy, and when cold, mix with the livers. Add four or five beaten eggs, salt and pepper to the taste, and a little cinnamon, if liked. Bake about twenty minutes and serve with a tomato sauce.—KATHERINE ARMSTRONG, in New York Observer.

SOME SEASONABLE AND NOTABLE "LEFT-OVERS."

STOLEN FROM THE KITCHEN PANTRIES OF GREATER NEW YORK JOURNALS.

TOAST AND HOW TO TOAST IT.

There are some absent-minded creatures who are always to be caught resting the bread against the bars. Blackened toast is not nice, but compared with the sin of smoking it, blackening toast is a bagatelle. Burned toast can be scraped and rendered passable, but by no means can bread be cleared of smoke. The best toast is made with a toasting fork, and the good, the complete toaster, is known by the way in which he places the bread upon the prongs. An immature, illogical toaster affixes it at right angles and confronts the fire squarely. This is unwise. It is also equatorially hot. The scientific toaster arranges the bread so that he is able to sit out of the line of heat and yet present the full surface to the bars. A toasting fork with prongs disposed to enable the toaster to avoid the heat is now made. Telescopic forks are not so good as plain wire.—New York Tribune.

A LETTUCE SALAD IN A SALAD BOWL.—Put a layer of fresh watercress, a layer of thinly-sliced cucumbers, then a layer of tomatoes with a teaspoonful of chopped chives. Repeat the process and put a border of watercress round the bowl. When ready to serve pour on a French dressing and toss until well mingled. The dressing may be made from six tablespoonsful of oil, three of vinegar, with salt and pepper. There is no limit hardly to these fancy salads. Olives cut through lengthwise to the stone in long thin slices are used to fill cupshaped leaves of lettuce.—Brooklyn Eagle.

FRIED BEEF STEAK.—Put an iron saucepan over the fire and let it become very hot; then rub the pan with a piece of butter and put in the steak and quickly brown one side, then turn it and quickly brown the other. This will keep in the juice. Cover the pan and cook it three minutes, again turn it and cook three minutes longer. If the steak is not of extra thickness the meat will be cooked sufficiently in that length of time. Place the steak on a hot platter, spread it with butter, season with salt and pepper, and serve.

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Items of Interest.

In Georgia the assistant state geologist has found a very large bed, running through several counties...

The first general census of Russia has been taken and is now published. The total population is 125,000,000.

Some of the English papers found fault with the fact that Mr. Gladstone had no special place in the Jubilee procession.

The Illinois Legislature has passed a bill against oleomargarine forbidding all coloring of that and all other imitations of butter.

The Yaqui Indians in Mexico have never been conquered and are continuing to do war with those who sought to conquer them.

The Powers have covered themselves with disgrace in Crete. They will let neither Turkey nor Greece quiet things there.

The dynamite war against civilization broke out in Genoa, Italy. A business block and two-story building were blown to pieces.

The United States says meteorologist A. J. DeVos has ventured to make a weather prediction. He predicts that cold and wet weather will prevail here for two months yet.

When will the results of the tax payers' patience and his pocket be reached? He has borne so much, there are all sorts of schemes for adding to his burden.

General Daniel Buggles, who died the other day at a great age, was the oldest graduate of West Point.

The newspapers keep stating that Portugal has sold Delagoa Bay to Great Britain. In the royal message to the Cortes this is denied in diplomatic phrase.

M. Pluta, of Rio de Janeiro, is said to have discovered a new process for the preservation of meats. The meat is immersed in a 20 per cent solution of salt and a continuous current of electricity passed through it.

MORPHINE Opium, Cocaine, Etc. Sold by Home Remedy & Cure Guaranteed. Includes various ailments and treatments.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words.

VAUGHAN.

Our Ocean Springs Baptist church has lost no nobler member than Dr. E. J. Vaughan. He was exemplary in discharging every duty.

Mrs. Sue W. Price, Ocean Springs, Miss., June 18, 1897.

WILSON.

Ollie (Stam) Wilson was born June 8, 1871, at Paradise, Ky.; died May 6, 1897, at her home in Fordville, Ky.

"Polite, precious Jesus, To thy grate breast, Let me on thy bosom Find my perfect rest. O, how worn and weary Grow my bruised feet On life's road; but Jesus Thou art my retreat."

"Come, thou saidst, dear Jesus, Unto me and rest; I have come, my Savior, Fold me to thy breast, Torments urging, sweating, Give me no alarm When I feel about me Thy protecting arm."

June 25, 1897. J. N. JARWAGIN, Pastor.

TICHENOR.

Mrs. Jada Tichenor died April 28, 1897, at the residence of her son, William Tichenor, L. U. Sullivan, Ky.

PAYNE.

On May 30, 1897, Sister Christine Payne went home to be with Christ. Her age was eighty-one years, two months and sixteen days.

W. H. RUTLEDGE.

CALVERT.

Mrs. Mary Calvert, generally known among us as "Aunt Polly," was born Nov. 4, 1801, in Sparta, S. C.

her parents, Mr. and Mrs. John Morse, in 1814, and settled in Caldwell county. She was happily converted to the Christian religion and baptized into the fellowship of Donaldson church by Elder Jas. Mansfield in October, 1828.

I. M. WISE, Pastor.

THE ART OF NOT HEARING.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness.

If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surface, such articles should never be used except on prescriptions from reputable physicians.

LETTER FROM A PIONEER'S WIFE.

BOONSHIRE, STEVENSON CO., WASHINGTON. Dr. D. M. Hye, Indianapolis, Ind.: DEAR DOCTOR—I have delayed some time in sending in my testimonial as I have been waiting to see how the pain was going to heal up.

Three years ago I noticed a small lump coming in my right breast, and it called in our family doctor, who informed me that it was a tumorous cancer...

TESTIFIES WITH PLEASURE.

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"DID THEY DIP?" Or an Examination into the Act of Baptism as Practiced by the English and American Baptists before 1641. By JOHN T. CHRISTIAN, D.D., with an Introduction by T. T. Eaton, D.D. Cloth, Paper, 75 Cents. 25c. Wayne Mfg. Co., 560 Fourth Ave., LOUISVILLE, KY.



Items of Interest.

The peace negotiations between Turkey and Greece are still dragging on. The Sultan is playing for time, either in the hope of disarrangement between the powers, or else to see what can be accomplished in the way of stirring up the Mohammedan world.

A very deadly form of yellow fever is at work in Cuba. Many thousands of the Spanish soldiers are sick and dying, and the insurgents are suffering greatly, though not to such an extent. There are reports of many little fights in which both sides invariably gain the advantage.

Mr. Chamberlain is very desirous that England and her colonies should have a protective tariff for the rest of the world and free trade among themselves. Also he is as desirous that the colonies should keep up navies at their own expense.

There have been floods and storms in central Europe, which have done much damage. At Galatz the flood in the Danube killed 100, and made 20,000 homeless. The flood in the Garonne river caused 14 deaths, and probably more, as many houses were swept away.

The insurgents in Brazil are very far from being "put down," as so many claim. They have won a great battle in Ceara, repelling the Government troops who lost 1,200. These men never have yielded to the military dictatorship put up in Rio Janeiro by the army.

The Musselmen in Calcutta have been indulging in riots which are chiefly a source of uselessness on account of the indications of general unrest in the Moslem world. The riots were serious on June 2nd, the Europeans being stoned, the police being insufficient and the troops being necessary. One thing that seemed significant was that the Hindoos, who are usually at the dagger's point with the Mohammedans, evidently sympathized, though they took no part.

Two German steamers came into collision in the Dardanelles on July 5th. The steamship sank and fourteen of her crew were drowned. The Austrian guardship sent a boat to the rescue, but that boat capsized drowning two men.

A young man in England, some fifty years ago, wrote a book full of skeptical notions. Thomas Carlyle said of the author: "He should burn his own smoke and not trouble other people's nostrils with it."

The Y. P. S. C. E. have their big meeting in San Francisco this year, and the railroads have given the most tempting rates. But there has been reprehensible carelessness somewhere, as three of the trains loaded with them have been wrecked. Thirty miles out of Chicago, there was a rear end collision in which three were killed outright and a large number wounded. The next wreck was on a train from Indianapolis, two killed outright. The third was in Colorado where one was killed and but few wounded.

One of the great teachers who was fame for Harvard, George M. Lane, has died at his home in Cambridge, aged 73. For forty-three years he was a Professor, and after he was made Professor emeritus, he gave instruction to the students in the post graduate course. He was a great teacher and a great scholar, and in addition a man much beloved by all who knew him.

The most generally known of the victims of the Fourth of July was Mr. H. B. Stone, formerly President of the Chicago, Burlington & Quincy Railroad, who was killed by an explosion of fireworks he was touching off.

The Ohio Valley has been suffering from a hot day of great intensity and duration. But the day of the thermometer was 100 degrees in Louisville, it appeared to several places in California, there being an inch of snow in Leadville.

If you feel "All Played Out," TAKE HOBBS' AND PROSPER'S. It repairs broken nerve force, clears the brain and strengthens the stomach.

CONVENTION ECHOES FROM ALABAMA

Thanks, Bro. Editor, for yours of May 20. Though heretofore only an occasional reader of the far-famed and justly-famed Recorder, I shall hope hereafter to be a more regular guest at your feast of good things, especially if it always consists of such richness and variety as the one now before me. Some editors are better cullers than composers, their selections are more interesting than their own contributions. Not so with the scholarly editor of the Recorder. Others may become dull and prosaic, but the editorials of the Recorder never. They are full of enthusiasm and life, and occupied with matters of immediate interest. This is emphatically true of the last. Its reports and comments on the Convention are peculiarly fine, and the spirit of candor and fairness cannot fail to do good. It will help to pour oil on the troubled waters, and we hope that what is hereafter heard will be but the faint and familiar echoes of the billows dying away on the shore.

But there are two things on that editorial page upon which we are disposed to take issue. One is the fling at the so-called

LIBERAL THEOLOGIANS.

I am often pained and sorrowed at the flippant, not to say unfair, manner in which we sometimes treat the views of our brethren who may differ from us somewhat in some things. If what Alabama furnishes is deemed worthy to be placed before your host of intelligent readers something on this line may be forthcoming at some future time. While not fully agreeing, and it may be, not fully able to agree, with the "liberals" and higher critics, vaguely so-called, still there are some things to be said that shall tend to make the lower critics less dogmatic. But all this-and, among, possibly,

"OUT-AND-DRIED PROGRAMME."

The other to which I wish to call attention, and from which I beg leave to dissent, is the closing paragraph in "Editorial Varieties." The learned and usually practical editor here throws the weight of his great influence and that of the Recorder against what he and others are pleased to call "cut-and-dried programmes during the proceedings of the Convention." There seems to be in the minds of some brethren a prejudice against prepared speeches (1). They are alarmed lest they should cut off debate and prevent freedom of discussion. And the secretaries rather apologized for ever having seemed at any time to have been guilty of asking brethren beforehand to make preparation and speak on certain subjects connected with the great work they have on hand. Is not all this wrong, the very reverse of what it should be? I would submit with all humility, but without the fear of successful contradiction, that neither Bro. Pittman, of Missouri, who introduced the resolution against cut-and-dried programmes, nor the ever ready and fluent editor of the Western Recorder, who commends him for it, nor any one of the secretaries, nor any other brother of the Convention, can make a speech satisfactory to himself, properly edifying to others or helpful to the cause he advocates without preparation. And the greater the ability of the speaker the more would be demanded, if it could be properly had, time for the preparation.

EXTEMPORANEOUS SPEECHES.

Yes, there are off-hand speeches sometimes made that are all one could ask. Our beloved Dr. Landrum made such an one last year

at Chattanooga. When suddenly called upon to reply to the splendid address of welcome he came forward with hat and cane in hand and made one of the finest responses it was ever the pleasure of the Convention to listen to. But he had been notified of his selection before he left Richmond. The writer once heard our lamented Dr. Winkler, one of the most cultured and literary pastors that ever honored our State, deliver a splendid extemporaneous address on the Italian mission at the Convention in New Orleans. I believe it was in 1878. Brethren marvelled and said "what a magnificent off-hand speech." But the cultivated speaker had preached it to his own church in Marion, Ala., before he left home, and after thorough preparation. And at that same Convention, and on that same night, Dr. Hawthorne had in his pocket a most carefully prepared extemporaneous address which he had weeks before been asked by the secretary to deliver on Foreign Missions. But another brother got the floor and rattled on and on till Dr. Hawthorne's patience was exhausted and he went home. I once heard our present efficient, not to say peerless, Secretary of the Domestic Board tell how he was complimented on an extemporaneous address he was unexpectedly called on to make before an Educational Convention in Philadelphia. It was declared by those who heard it to be a wonderful exhibition of the readiness of the Southern orator. He was then President of our State College at Auburn, and that speech, with a slightly varied introduction, was the baccalaureate address delivered to his graduating class a short time before he went to the Philadelphia Convention. But it is entirely unnecessary to argue before Southern Baptists the necessity of preparation, of specific preparation upon that specific subject, it may not have been made for that specific occasion, but it is entirely and absolutely indispensable all the same. What then is

THE GREAT NEED OF OUR CONVENTION!

The Southern Baptist Convention is one of the largest and most important assemblies that ever gathers on American soil. In point of talent, ability and influence it is second to none. It is doing a great work, and its influence for good is constantly growing and deepening and widening. Never before were its wisdom and fraternal spirit and its right to live and grow more signally manifested than at Wilmington—the red-letter Convention of its history. And do you say then, "Let well enough alone." It is never "well enough" as long as we can do better. And what we need most of all to utilize all the talent of our vast territory and best improve the time of our annual meeting is a prepared programme. A committee appointed at each Convention to prepare a programme for the next, and appoint the speakers for the address on each important subject. And let the President and Secretaries, and the Secretaries of the several boards, be ex officio members of this committee. Let the speakers be notified of their selection three months before the Convention, and the opening addresses limited to twenty or thirty minutes and then the subject opened to free discussion. Let the best talent in all the land be selected and men of ability and learning we have never heard will lead their influence and power to the great objects we have on hand.

OUT OF ORDER.—Daniel Webster

was once addressing the Senate on the dry subject of internal improvements, when the clock hands came round to the hour of two. But instead of striking twice the clock continued to strike without cessation more than forty times till it was run down. All eyes were turned to the clock and business was suspended. Mr. Webster remained silent until about 20 strokes had been sounded when he thus appealed to the chair: "Mr. President, the clock is out of order, I have the floor." The staid and august Senate broke into an uproarious laugh at the timely witticism. The joke can never be repeated in the Senate, however for the striking part of the clock is no longer ever wound up.

PERHAPS it was thy hope that thy loved ones would be useful members of the church militant here on earth; but it has pleased God to transfer them to the church triumphant above, and as it has pleased God let it please thee as well. Perhaps it was thy hope that they would acquire vast stores of worldly wisdom. But it pleased God that they should rather in the heavenly school learn true wisdom; and as it pleased God, let it please thee also. Perhaps it was a fond hope of thy heart that thy departed loved ones would "be raised out of the dust and be set with princes;" but it pleased God to exalt them to companionship with princes of heaven, even holy angels; and as it pleased God,

America. President Harber and Dr. Henson, of Chicago, Dr. Connell, of Philadelphia, President Strong, of Rochester, and other Baptists of national and international fame would come—would gladly visit us and contribute to the interest of these great occasions. (1)

But enough at least for the present—some may think too much. A little reflection, however, cannot fail to suggest a multitude of benefits growing out of such prepared programmes, and no possible harm can come of them. The arguments in favor of them are many and potent. A resolution for such order of business was introduced by Dr. Pickard, of Louisville, Ky., at Dallas, Texas, and secured a large vote. The plan has been tried for many years in this state with great success and acceptability. Judge Haralson, our peerless President, was President of our State Convention when it was introduced and for several years thereafter, and he gave it his earnest co-operation and cordial approval. Nor could such a plan fail to add largely to the pleasurable and power of our great Southern Baptist Convention. ALABAMA.

May 23, 1897.

SOME one laments the fact that in this day the words "the world, the flesh and the devil" have given way to "circumstance, heredity and environment." Dr. Storrs, in his semi-centennial sermon, expressed sorrow that the days had passed of plain living and high thinking, the days when the word "regeneration" had not given way to "culture," the threadbare word of the present time. By some persons the word "hell" is now pronounced "regret" or "remorse." But there are multitudes of men and women who believe the Bible just as simply and sturdily as people ever did, in any age, and who do not shun to declare the whole counsel of God. To them, as to John Knox, a spade is still a spade, and they do not hesitate to denounce the world, the flesh and the devil, to warn sinners, and to say plainly that there is no peace to the wicked.

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IN THE LAND OF SUNRISE.

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oh, let it please thee also. * * * O righteous God, Thou gavest; Thou hast taken away; blessed be Thy holy name forever and ever.—Gerhard's Sacred Meditations.

To Mr. SPURGEON Christianity was not an argument, but a message; not something to be discussed, but something to be delivered by the preacher and instantaneously accepted by the hearer. Other ministers account for the universe. Mr. Spurgeon simply took it for granted, and made the best he could of it. Other ministers take the Bible and put it together again in some other shape. Mr. Spurgeon took it from his mother's hands, in plain English, and accepted every word of it as the very speech of God. This was his faith and it made him strong. Joseph Parker.

GOD knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us.—E. B. Pusey.

MONEY MAKER IN HOT WEATHER.

I have had for the past five years had a pretty hard struggle to make a living, but a short time ago I began selling Self-heating Flat-Irons and have made from \$1 to \$5 every day, which is pretty good for an inexperienced woman. My brother's new selling irons and makes more money than I do, but it has sold other things and is more experienced. The iron is self-heating, so it is the proper heat all the time; and you can iron in it the time you commonly do and have the clothes much nicer. You can iron out under a tree or in any cool place which is nice during this hot weather. One cent's worth of oil will do an ordinary ironing, so you save the price of the iron in fuel in a few weeks. It is guaranteed to be as represented; being non-explosive thus making it perfectly safe to handle. Write for address, Baird & Co. Dept. 27 Pittsburg, Pa. you can get full particulars, and I know that anyone can do it. Send for a copy of this article and make money selling this article all the year round. We sell at almost every house and every woman that opens her article with Self-heating Iron wants one as it saves so much labor and does their work than the old style. Mrs. M. D. H.