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WESTERN RECORDER.

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"The Ordination Question."

By J. N. RAYMOND, D. D.

This is the title of an article published in the *Journal & Messenger* of February 15, and written by Dr. A. A. Kendrick. He expresses a desire for the "discussion" to go on till the brethren see "eyes to eyes." It is a matter of considerable importance that there be harmony of opinion and action among our churches with regard to the ordination of ministers. I see nothing to prevent this harmony, in view of the fact that Dr. Kendrick admits the relation between baptism and ordination is such that "baptism ought to precede ordination." This word "ought" is quite expressive. It conveys the idea of obligation or duty. On whom, then, rests the obligation, and by whom is the duty to be performed? Obviously by the churches of the Lord Jesus Christ. If any should refuse to be baptized by a denomination, they have also their baptisms, so-called, but they are without Scripture warrant. Their ordinations are as good as their baptisms and no better.

Dr. Kendrick reminds me of Dr. Archibald Alexander, from whose *Life* we learn that he would most probably have become a Baptist in his kindliness of mind, if he had not seen that to embrace the principles of Baptists would be virtually saying that all other denominations were wrong. This is the substance of what he said, though I have not the memoir before me. It is easy to see that Dr. Alexander, in being influenced by this consideration, was very illogical. The only question with him should have been, What say the Scriptures? Then, too, if Baptists are right, all other denominations are wrong, which they differ from Baptists. This is too plain a matter to elaborate. It is in fact that gives the Baptist denomination a right to a distinct existence. It has no such right if it does not differ from other denominations. The sooner we understand this the better. If Baptists are right, Pledobaptists are wrong, and vice versa. This may be considered a digression.

To return to Dr. Kendrick. Through the kindness of his heart, something very much like sophistry creeps into his reasoning. He quotes me as saying that "there is no greater absurdity than the ordination of an unbaptized man," and he adds, "I hold it a greater absurdity to say, or even intimate, that there are no ordained ministers of Christ outside of the Baptist denomination." I understand this to mean that there are "ordained ministers" among Pledobaptists. How is this, when baptism "ought to precede ordination," and Pledobaptists have no baptism? Dr. Kendrick's logic seems to labor under the misfortune of being self-destructive. What he says of the priority of baptism to ordination nullifies his argument for ordination among Pledobaptists, and what he says in favor of recognizing unbaptized men as ordained, nullifies his statement concerning the priority of baptism.

It is a little amusing to see with what coolness Dr. Kendrick assumes the point in controversy. He does this by adroitly using the word "re-

ordination." There is no *re* about the matter, it is already ordained. The heading of Dr. Kendrick's article is, "The Ordination Question," and I do not see what right he has to make it the "ordination" question. He knows very well that in the recent council at St. Louis the brethren opposed to his view insisted on ordination, nothing more, nothing less, and this on the ground that Mr. Morton had not been ordained. While I imagine no man's motives, it always appears to me that anything said about ordination is but one thread of illegal dust into the eyes of Baptists to prevent their seeing the real question. Dr. Kendrick presents three objections to what he calls reordination. At the risk of making my reply too long, I give them as follows:

"First. There are Baptists who would interpret such action as arguing that the person had never been ordained at all." Exactly so; and this is just what Mr. Kendrick ought to do. Their interpretation of the action is wrong, but what may be called "common sense." I quote the next objection: "Second. It is quite clear that other Christian denominations would construe such action on our part as committing us to the position I have antagonized. A false and misleading issue would thereby be created between ourselves and other Christian bodies. The real issue between them and ourselves, viz., the ordination of the church in their proper form and order, is clearly defined. For myself, I am not willing to be misrepresented and misunderstood in this way by my brethren of other Christian denominations." It is better for us to do right and not be troubled as to what "other Christian denominations" may think of us. Many things that we do they fail to "construe" to our credit. We must and can bear it.

I insist that there is no "false and misleading issue" in the case. What is "false"? What is "misleading"? That unbaptized men are not "ordained" according to Scripture? As well say that the doctrine of justification by faith is "false and misleading." But Dr. Kendrick tells us that "the real issue" between Baptists and others concerns the "ordinances," "their proper form and order," etc. Indeed! This is a strange kind of "issue," if the precedence of baptism to ordination is to be practically given up. Dr. Kendrick insists that baptism must precede the Lord's Supper. Why? Of course, because the teaching of the New Testament requires it. Does it not as clearly require the precedence of baptism to ordination? I beg leave to say to the hearing of Christendom that it does. When Dr. Kendrick puts baptism before the Lord's Supper, he gives it its scriptural position, and when he puts ordination before baptism he inverts the Scripture order. As he refers to a "Pledobaptist" ordination to which I had alluded, I will tell him another thing connected with it. Some of the Presbyterian clergy are a great offense at what they call the "reordination" of one of the number who had joined the Baptists. They said it was an outrage for the "ordination" to be treated as "null and void." The action of the large Baptist council vexed and grieved the souls of the Presbyterian clergy in Presbytery assembled. I imagine I also hear Dr. Kendrick saying, "This confirms me in my view and shows the construction that is put on reordination." It does not "confirm" me, but rather shows another thing about the matter. A Presbyterian Doctor of Divinity spoke somewhat vigorously and said he wished to have nothing to do with the Baptists unless they recognized his ordination. I fancy I hear Dr. Kendrick speaking again and saying, "The man's self-right, of course, prompted him to say that." But let me go through with my statement. The Presbyterian doctor said he wished to have nothing to do with the Baptists unless they recognized his

ordination and his baptism. There is a *how* on what was said. Dr. Kendrick says, "He no longer wishes to be considered Pledobaptist by recognizing their ordination." But to make his work of ordination effectual, by making it satisfactory to them, he must recognize their baptism. I hope he and all "what may concern" will remember this. Dr. Kendrick's third objection is as follows:

"Third. A reordination is unnecessary and superfluous. When the case called in the case of Bro. Morton had covered the irregularity which attached to his previous ordination had been already made. He had been baptized, and nothing was wanting to complete his qualifications to be regarded and held as a duly baptized preacher of Christ."

I am happy to agree with Dr. Kendrick that "reordination is unnecessary and superfluous." Certainly one ordination is sufficient, but Mr. Morton was not permitted to have that. I will try not to get out of patience in referring to the "error" of Mr. Morton's baptism. It is "error" in "irregularity" of his Presbyterian ordination twenty years before! I have heard and read a good deal about baptism, but I never knew before that it has so wondrous a retrospective influence. I never knew before that a baptism administered by a Baptist minister could not only symbolize the burial and resurrection of Christ until to sin and a rising to newness of life on the part of the subject, but also participate the believer's resurrection from the grave on the last day, but says, "Chronicle," in regard to a Presbyterian ordination, "Let me see if I think highly of it."

Dr. Kendrick concedes "that it would have been better for Bro. Morton personally to have received reordination." What a fine opportunity, then, he had for exercising the "sanctified common sense," which he so highly commends! Yes, it would have been better for Bro. Morton to have been ordained—better for himself, better for the Second Baptist church, St. Louis, better for the Baptist denomination, better for the interests of truth, better for the cause of Christ.

In the latter part of his article Dr. Kendrick refers to what he calls "High Church tendencies" in connection with this ordination question, and I learn that another brother wishes to identify it with what is technically called Landmarkism. To meet and refute these views I need only repeat what I said in my former article, namely, that Bro. Stephen Chapin, a Congregational minister, was ordained when he joined the Baptists in the early part of this century. Were there "High Church tendencies" then? Was Landmarkism, under that designation, known then? Do ask these questions to be answered them in the negative.

Some one has written to me that Bro. Boyd's position is that the "Christian element" in Mr. Morton's Presbyterian ordination superseded the necessity of his ordination when he became a Baptist. To establish this position it is only necessary to say that if the "Christian element" superseded the necessity of ordination it superseded also the necessity of baptism. Why, then, was Mr. Morton baptized? "The logs of the lame are not equal;" and this is the reason why some men are lame. Dr. Kendrick, at the close of his article, says,

"I have no doubt that the Head of the Church has placed upon Baptists as their specific duty in the order of his providence the work of defending his ordinances in their proper form and relation." To this I say Amen. But how are Baptists to defend and maintain the "ordinances in the proper form and relation" if they permit unbaptized persons, without scriptural church-membership, to come to the Lord's table? It can not be done; nor can it be done if the priority of baptism and scriptural church-membership to

important position; but—shall I say it!—I wish my *baptistic vertebrae* could be strengthened.—*Journal & Messenger*.

Our brethren of the Pond Fork church, Union county, have sent us a full and complete refutation of the statement published by Eld. T. D. Moore and others, to the effect that the Baptists of that community had baptized a little boy against his will and while he was crying and begging them not to baptize him. The following are the certificates:

I have all my life been afraid to go into water. I wanted to be baptized after I joined the church. When I started into the water I got scared and told Bro. Withers not to take me too far, that this will do. No one offered me any candy nor did I see any. I got over my fright and placed my hands upon my breast myself, and was willingly baptized.

LOUIS HAMMACK.
Bordley, March 24th.

I am the father of Louis Hammack, the little boy spoken of. I hereby state that I talked to him with regard to his conversion, and he gave me satisfactory evidence that he was converted. He said he wanted to be baptized, and was anxious to start for his home for that purpose. I knew of his timidity about crossing water, but thought of nothing of it until the time for him to go into the water. I most positively affirm that I did not force him to be baptized, as intimated by Eld. Moore. After he got over his fright on entering the water, he became composed, and Bro. Withers baptized him.

THOMAS HAMMACK.
Bordley, March 23d.

I am the sister of Louis Hammack. I was standing on the opposite side of the pond when he was baptized. When he commenced crying I said, "Louis is scared; if I was in papa's place I would wait till he gets so he is not afraid of water." I know his peculiarity in that respect. I did not protest against his being baptized.

SALLIE KUYERBENDALL.
Bordley, March 24th.

I was present at the baptizing referred to by Eld. Moore. One little boy was frightened on entering the water. Bro. Withers came to him and the little boy said, "this is far enough" or "this will do." He then became composed, and after the usual formula was baptized. I heard no pitiful pleading from the boy not to be baptized. I attended the meeting. It was as orderly as any I ever attended. The order at the baptizing was not good around the pool, but I saw no disorder in the water.

GEORGE P. GRAVES.
Bordley, March 22d.

I was at the baptizing referred to in Eld. Moore's letter, and the little boy who became frightened at the edge of the water after advancing a short distance said, "this is far enough" and Mr. Withers, after the usual formula and without any coercion, baptized him. There was no disorder in the water, but some around the pond.

J. P. WOODBINE, J. P.
Bordley, March 22d.

I was present at the baptizing, after the meeting held here by Dr. Spencer has fall. The crowd was very large. One little boy went into the water crying. Bro. Withers went to him, he became composed, and was baptized according to the

In justice to Bro. Withers, I hereby state that he used no coercive means in baptizing the little boy referred to by T. D. Moore. I would not have anything I stated in the certificate I gave T. D. Moore so construed. The boy after he got over his fright became composed and Bro. Withers after the usual formula baptized him. I attended the meeting held by Dr. Spencer. It was as orderly a meeting as I ever attended.

G. W. CHANE.
March 22, 1882.

I was one of the thirty-five baptized on the occasion referred to, and I conduced the candidates to Bro. Withers. When I took hold of Louis Hammack's hand he seemed to be very cold and frightened. I spoke kindly to him, and led him to Bro. Withers. He said, "This is far enough" or something to that effect. Baptize me right here." He had become composed and placed his hands on his breast. He did not beg Bro. Withers in a pitiful manner "not to baptize him." There was no disorder in the water.

S. P. BANTON.
Bordley, March 24th.

I was standing at the water's edge when the little boy above mentioned was baptized. The statements of S. P. Banton with regard to the matter are substantially true. I distinctly remember hearing the little boy say, "Baptize me right here."

JOHN H. BAILEY.
Bordley, March 24th.

I am one of the "stupid Baptists" referred to in Elder Moore's article, and officiated on the bank at the baptizing. Louis Hammack was standing a few steps from the water's edge. I beckoned him to come forward, and he did so as calmly as any one could. When he entered the water he became frightened, but again became calm before he was baptized. I will say that what S. P. Banton states in his certificate is substantially correct. There was no candy offered to the boy to keep him quiet.

JOHN G. CHRISTIAN.
Bordley, March 24th.

This is to certify that I saw no candy used to induce the little boy to be baptized, but did inadvertently

INTERNATIONAL BIRTH LESSONS, 1893. SECOND QUARTER. CHRIST WALKING ON THE SEA.

Golden Text:—Who powereth the winds, shall be with thee; and thou shalt tread upon the waves.—Isa. 43:2.

PRELIMINARY.

Our last lesson was about feeding the five thousand in such a supernatural and wonderful manner. After the people had satisfied their hunger they wanted to take Jesus and make him their King. The disciples were probably ready to take with them in this, as it would limit their opportunities about the Sea of Galilee and the Jordan.

EXPOSITION.

In this lesson we are at the very turning point in the life of our Savior. Here we see him at the height of his popularity; but it becomes his mission to minister. When Jesus came more fully, he was rejected by his own and many of his followers desired him. To comprehend this the teacher must read John 6:15, etc., which will describe the miracle of the loaves and fishes, and the people who would make Jesus their King.

1. CAUSE OF THE MIRACLES.

Jesus had a mission to minister to the people. He was not here to be a King, but to be a servant. He was not here to be a King, but to be a servant. He was not here to be a King, but to be a servant.

ROMANTIC.

The occasion—the distress of his disciples. It was this which was testing their submission and confidence, by delaying his coming.

TRAGICAL.

We are to go where the Master commands, however against our own feelings. We are to rely on the presence of the Savior whether we see him or not.

TRUSTING GOD IN DANGER.

A military officer being in a dreadful storm, his lady, who was sitting in the cabin with him, and died with alarm for the safety of the vessel, was so surprised by the confidence that she cried out: "My dear, you are afraid! How is it possible you can be so calm in such a storm?"

BLACKBOARD.

God standeth in the congregation of the mighty; he judgeth among the gods.

For they all saw him, and were troubled. Of themselves they did not think with such wisdom. He said unto them: I am I; he should not say: John 6:15-21.

CONTEMPORARY.

The Women Question, Again.

For as their great number, he seemed to have had some special reason for their exclusion. The women, however, were not to be excluded from the church, as Christ had said: "Let the church be as the body of Christ."

THE WOMAN QUESTION, AGAIN.

Shakespeare has, in this context, come from the "Merchant of Venice." He struck a chord which will vibrate forever in the heart of mankind.

THE WOMAN QUESTION, AGAIN.

It really behoves some one who can more this distressing stumbling block out of the way to do so.

THE EVANGELIST.

Strange was an inclination in the human mind to run into extremes! One is impressed with this truth in reading the varied criticisms upon "Bro. Barnes."

THE EVANGELIST.

What would be said to an intelligent Baptist minister who should sit down before Christ's command in John 13:12, and insist that it was a law to be observed at the present day?

ROMANTIC.

The land of Gennesaret was the plain of Gennesaret, on the west side of the sea of Galilee, four miles long by two wide.

TRAGICAL.

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to so great a modification as God's command? Where shall we find the truth in regard to this whole matter? If all that we get from many parts of the Bible shall be words only, we are of all persons, most miserable.

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For the Western Recorder THE PROMISED LAND

By ANN C. TAYLOR

In other things, I have learned through the years of prayer and gladness the problem that of every land... I have found that the only way to find the promised land is to have the vision that comes from the heart...

Dr. F. H. Mall, President of the Southern Baptist Convention

By F. H. Mall

Some twenty-five years ago a young man left school without finishing his course, as he had not the means to go through college, and became pastor in a growing town, where he had the advantage of studying under the direction of one of his deacons...

Winning the War

By H. F. Buckner

Some twenty-five years ago a young man left school without finishing his course, as he had not the means to go through college, and became pastor in a growing town, where he had the advantage of studying under the direction of one of his deacons...

Mr. Editor, if the writer's views are unscriptural, will you, or some other competent person, give us light on this subject?

By JAMES M. BRILL

It is a common mistake to think that the relation of a pastor to his church is a very delicate one, and should be entered into with discretion, prudence, and earnest prayer...

FROM THE CHURCHES

By G. G. DODD

DEAR BROTHERS:—Just closed a meeting at this place with 20 professions. An infidel Dr. Gery, has been brought to Jesus. The meeting lasted two weeks, and was characterized by the power of God...

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ARTICLES

By Bro. Bell's article, in a late number of the Recorder, suggesting that fuller statistics of what Baptists are doing be incorporated in the minutes of our State and district associations and in the minutes of the Southern Baptist Convention, was read with interest.

It is very gratifying to see a member of the laity, an active lawyer, take time from his secular profession to think and write about plans for the progress of our denominational work. But are Bro. Bell's suggestions altogether practicable? I grant him that the minutes of our State and district associations would be more interesting and inspiring if, instead of long, heavy reports, their pages contained condensed facts and clear figures of what we are doing.

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OUR HOUSE OF WORSHIP FOR EPULALA

The home subscription for this house is progressing slowly, as no one whom we have approached has denied us; and this morning I received my first contribution from abroad, being \$10 in a registered letter from Abner Rogers, of Stanford, Ky. He addressed me as "Dear Sir," from which I infer that he is not a Baptist—perhaps not a professor; and if this be so, it is not unlike our subscription at home, as the non-Baptists have pledged the most. I intend to send Mr. Rogers a small memento from my specimens in fossil botany, in token of my gratitude for his liberality, and will do the same for each one who contributes a like amount for our meeting-house.

REVIVAL AT THE LUBBERING SCHOOL

A work of grace has commenced among the youth of our Baptist Manual Labor school that promises much fruit. Last Sunday of the 120 pupils 60 came forward for prayer at one time, and 18 of them have been received for baptism. The Baptists never, perhaps, made a better investment of money than when they contributed to the establishment of this school. One hundred and twenty Indian youths of both sexes are separated from all demoralizing environments, placed under Christian teachers, taught to labor with their own hands, fed, clothed, instructed in books, and are now the subjects of God's grace under the preaching of the gospel. This is the Indian problem without question. This is the way for Christ's disciples to convert the heathen world. The youths of all lands are the hope of "the coming church."

GREAT TEMPORAL DESTITUTION

Great scarcity prevails over all this field of labor in consequence of the three-months drought of last summer. In August I had to ride 45 miles for a drink of water, and now I have to ride the same distance to feed my horse whenever I leave home. It has been almost impossible to visit the churches further than 10 miles from home, and away from the railroad, because of the almost entire destitution that prevails. Thank God for the fast-approach-

Infants Home

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A Minister of the Gospel

Is one who has been regarded by the Baptists as a minister of the gospel? If so, can he not administer baptism and the Lord's supper scripturally, and perform all the functions of a regularly ordained minister? And if he can do all these things, why ordain him? That St. Luke church might recognize him as a minister, but the Baptist churches generally would not so regard him. I have always supposed that ordination was considered by our people as the investing the licentiate with scriptural authority to do certain things which he could not do according to the Scriptures prior to his ordination. In that act the licentiate is, in the language of Scripture (Acts 13:7), "separated for the work whereunto he is called." And he is called (ordained) because God has called him.

The licentiate is on trial and is only a candidate for the ministry, and if he proves to have the qualifications the Scriptures require, the church of which he is a member will proceed to ordain him, should his services be called for, and thus invest him with ministerial functions. If the foregoing views are correct, would a Baptist licentiate transgress his authority in obtaining from the county court license to solemnize marriages, and then, after receiving his license, go to another county and solemnize marriages there? We think that both would act illegally. According to an act of the Legislature, certain persons are authorized

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BAPTIST SMALL ARMS

By G. G. DODD

We have in stock a full line of the following tracts and pamphlets, which will be sent you free of charge, and will be sent to you at the price announced as such: The Bible, The New Testament, The Old Testament, The Gospels, The Epistles, The Acts, The Revelation, The Psalms, The Proverbs, The Ecclesiastes, The Song of Solomon, The Wisdom of Solomon, The Wisdom of Sirach, The Wisdom of Ben Sira, The Wisdom of Jesus the Son of Sirach, The Wisdom of Jesus the Son of Sirach, The Wisdom of Jesus the Son of Sirach...



This powder never varies. A particle of anything is never found in it. It is made from the purest wheat flour, and is the only powder that is absolutely pure. It is the only powder that is absolutely pure. It is the only powder that is absolutely pure.

Short-horn and farm.

Fortrantham Cow Report.—We should be pleased to hear of our short-horn...

KENTUCKY FEEDS.

What! looks like, and the grass is growing nicely. A great many are plowing now.

Mr. C. Z. Daley, of Tilton, Fleming county, still owns the horse...

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Mr. A. S. Simpson, Esq., administrator of the late Judge W. M. Green, minister for...

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Reports have been in circulation that the peach crop was destroyed, while when the truth is known that statement is very doubtful.

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Mr. J. C. Gillette, of Clark, had sold to Joel Craig and J. C. Gillette, 50 bags, which were to average 250 pounds, at \$4.50 per cwt., to be delivered at Paris, Ky., 1st.

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The prospects for a crop in Texas were never better at this season of the year.

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GENERAL ITEMS.

Arkansas crop reports are encouraging.

What do you keep that rooster for?

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The report of the Commissioner of Agriculture shows the following valuation of stock and agricultural products of Kentucky.

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ASK YOUR JEWELER FOR THE LANCASTER WATCH.

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DR. W. B. WHITE'S HERBAL LUNG BALSAM.

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BARLOW'S INDIGO BLUE!

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REMARKS AGAINST LETHAL WEAPONS.

REMARKS AGAINST LETHAL WEAPONS.

DR. JOHN BULL'S SMITH'S TONIC SYRUP.

DR. JOHN BULL'S SMITH'S TONIC SYRUP.

THE ONLY REAL "Dry" Kidney Pills.

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THE KITCHEN.—The kitchen ought to be kept neat and clean.

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TENDER FEET IN HORSES.—A writer in an exchange says: "A most excellent treatment for tender feet in horses is to rub a jar of ointment on the feet."

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WHAT'S NEEDED IN QUININE.—Working men will economize by employing Dr. Parry's Quinine.

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RECIPES.

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PARROT FEATHERS.—Scrape and boil in hot salted water until tender.

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TO DO UP THE SHIRT WITHOUT TROUBLE.

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Stargates.

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Smiths.

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WALTON'S CORN MEAL.

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DIAMOND DIVES.

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UNITED STATES MAIL.

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ABRAMS EXPRESS STEAMERS.

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WESTERN RECORDER.

A daily religious weekly, published at 16... Louisville, Ky., by B. G. CAMPBELL...

(Continued from first page.) speak of a report to that effect for which I am sorry.

It will be remembered that J. H. Lambert is the gentleman whose certificate Elder Moore claims to have and on which he bases his charge.

ANOTHER CERTIFICATE. The following statement is signed by two hundred and twenty-one persons, many of whom are leading citizens of the county of Union and of the community where the meeting was held.

Whereas there has appeared in the Apollo 8th, certain articles from T. D. Moore, of this place, in which he misrepresents the meeting held here last fall by Dr. J. H. Spencer, as well as the character of the preaching...

We furthermore state, that the meetings conducted by Dr. Spencer hereabouts are entirely as any we ever attended, and that there was no such thing as a "revival" at any coming together...

The above we deem sufficient to vindicate our brethren from the aspersions of Moore and his abettors.

LIVE STOCK.

LOUISVILLE, Ky., April 10. CATTLE—The market quiet... The market quiet for some and active on the medium and best grades of butchers, which sold at strong prices...

Calves—The receipts of calves up to April 10. The market quiet for some and active on the medium and best grades of butchers, which sold at strong prices...

Sheep and lambs—The receipts of sheep and lambs up to April 10. The market quiet for some and active on the medium and best grades of butchers, which sold at strong prices...

TORRADO.

LOUISVILLE, April 10. The rain to-day was distributed as follows: The People's House sold 14 bids; 3 bids, factoring...

LOUISVILLE BUSINESS COLLEGE.

Southwest Corner Third and Anderson Streets, Louisville, Ky. THE BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY. April 17.

TEA DRINKERS.

Importance to all GREAT ATLANTIC AND PACIFIC TEA COMPANY, 361 Fourth Street, Louisville, Ky.

And we will mail you, postage prepaid, one pound of our best Green, Black or Mixed Tea, whichever you prefer.

TO 25 1/2 lbs Hartley county common Jersey leaf... TO 25 1/2 lbs Hartley county Jersey leaf... TO 25 1/2 lbs Hartley county Jersey leaf...

GENERAL MARKETS.

WHEAT—The market quiet... RICE—The market quiet... COTTON—The market quiet... SUGAR—The market quiet...

PLAIN Gold Rings.

PLAIN Gold Rings, solid 14K yellow gold... The market quiet for some and active on the medium and best grades of butchers, which sold at strong prices...

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. The market quiet for some and active on the medium and best grades of butchers, which sold at strong prices...

\$1.50 RAZOR.

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GREAT ATTRACTIONS.

J. BACON & SONS' GRAND OPENING!

SILKS, SILKS, SILKS! Special sale of unrivaled brands of Black Silks, Beige De Lyon, Marcellines, Surahs, Satins and Summer Silks at prices lower than ever.

TABLE LINENS, NAPKINS, DOYLIES, and WINE CLOTHS. We are now in receipt of a very large and complete assortment of Fine White Damask, Cream-colored, Table Linens, Fringed and Beige Turkey Bed Damask and White Cloths...

WHITE GOODS!

White Flax at 5, 10, 12, 15; Less Stripes Flax, Irish Mail, India Lawn, Lawn Lawe, Paris Monte, Bishop Lawn, Embroidered Lawn in large variety in white and colors...

MAIL ORDER DEPARTMENT.

Sample and price sent by mail, of all kinds of merchandise, with the exception of Carpets, from charge. We have a regular department under the supervision of one of the firm for this branch of our business...

CARPETS! CARPETS!! CARPETS!!!

We will display the largest and best selected Stock of Carpets, consisting of Body Tapestry Brussels Carpets, Imperial 3-Ply and Extra Super 3-Ply, Ingrains and All-wool Carpets...

J. BACON AND SONS, Importers, Jobbers & Retailers.

425, 427 & 429 MARKET ST., ABOVE PRESTON, LOUISVILLE, KY. COUNTY AGENTS.

GREAT REDUCTION IN PRICES OF WALL PAPERS.

Will send samples free by mail to buyers out of the city. HEGAN BROTHERS, 348 Fourth Ave. Send for samples and prices.

DO YOU WANT A HAT? A. C. LEWIS.

A. C. CAPERTON & CO. FAMILY, CHURCH and S. S. SUPPLIES.

OUR PICTORIAL FAMILY BIBLES.

THE OXFORD TEACHERS' BIBLES.

"BAPTIST SONGS."